

Revisit Prophet Muhammad, Mecca, and the Beqaa Valley: A Combined Method of Holy Quranic Model and Contemporary Research

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Submitted: 2023, Oct 30; Accepted: 2023, Nov 24; Published: 2024, Jan 10

Citation: Mannan, K. A. (2024). Revisit Prophet Muhammad, Mecca, and the Beqaa Valley: A Combined Method of Holy Quranic Model and Contemporary Research. *J Huma Soci Scie*, 7(1), 01-17.

Abstract

Nowadays, more than 180 million people believe that the Holy Qur'an was sent by the Almighty Allah through Prophet Muhammad in 610-632 A.D in Mecca and Medina. However, the word Mecca (Q: 48:24) is mentioned only once in the entire Holy Qur'an, which is not related to the birth of the Prophet or any worship. Conventional Islam is mostly based on the hearsay of some Islamic narrators published in the eighth and ninth centuries. To think deeply and conduct research on the verses of the Holy Quran has been mentioned (special urge) directly and indirectly by this Holy Scripture itself many times but it would not be wrong to say that there is no scholarship on the verses of the Quran based on the research method described in the Holy Quran until the present century. Therefore, this paper has been dared to carry out by combining the methods of research followed in the Holy Quran and the academically accepted research methodology. The analysis shows that the results of almost fourteen hundred years of mythological history of conventional Islamic narrators are opposites. First of all, the proper name of the Prophet revealed by the Holy Quran is Ahmed, but Muhammad is an adjective and there are many such names. Secondly, this prophet was not born in Mecca, KSA, nor in 570/571 A.D, but in the Beqaa Valley of Lebanon, between the third and fourth centuries. Thirdly, the Muslim Hajj (pilgrimage) of Mecca is celebrated entirely according to the Lahwal Hadith (idle tales) (Q: 31:6) in the language of the Holy Quran. Originally the place designated for pilgrimage was in the Beqaa Valley, Lebanon. This article will have a double influence on the Muslim world, that is, Islamic scholars will think again deeply and research new ways of scholarship of the Holy Quran, instead of based on the hearsay of idle tales (Lahwal Hadith). On the contrary, those who are stubborn Islamic narrators, since they have already rejected the Holy Quran, will not hesitate to violently attack the researchers and they will not be positively motivated by this paper. This article specifically urges Islamic scholars to conduct in-depth studies on the most important issues of Islam using the Holy Quranic research method.

Keywords: Islam, Religion, Theology, Mythology, Holy Quran, Prophet Muhammad, Mecca, Beqaa Valley, Mount Hermon

1. Introduction

In almost two hundred places in the Holy Qur'an, Almighty Allah has used the word people (سائلا). "Mankind was one religion..." (Q: 2:213). Later, different religions created people through differences among themselves, which the Creator did not create. So, says "And thus we have made you a just community that you will be witnesses over the people (Q: 2:143), thus, people are essentially a nation. That is, this Qur'an is a textbook for the people of the world, where the universal declaration of faith (Kalima) is:

Say, "We have believed in Allah and what has been revealed to us and what has been revealed to Ibrahim and Ishmael and Isaq and Yakub and the Descendants and what was given to Musa and Isa and what was given to the prophets from their Lord. We make no distinction between any of them, and we are in submission to Him." (Q: 2:136, 3:84)

The narrators of conventional Islam have not only abandoned this Kalima (the basic beliefs of Muslims) of the Holy Quran, but in the

Muslim world, they have created and propagated various types of Kalima in the name of Prophet Muhammad, which are completely against this principle. In this principle, all the prophets who came to the world with their messages should be believed and no distinction should be made between them. In conventional Islam, the practice of this word has practically disappeared, considering the Holy Quran as their ancestral property. The so-called Muslim community composes the Kalima with the sweetness of their minds, on the one hand, as they are engaged in destructive activities like war among themselves for centuries, also hateful doctrines are spreading among people of different religions. Many verses of the Holy Quran directly and indirectly instruct all people, especially those who have knowledge, wisdom, and thinking power (not only the so-called Muslims) to think and study the verses of the Holy Quran. Hence, we have a moral right to study not as a born member of a Muslim family but as a human being.

The so-called five pillars of traditional Islam, respectively, Kalima (declaration of faith), Salat (prayer), Ramadan (fasting), Hajj (pilgrim), and Zakat (levied on property/income), the recently published book, "The Five Pillars of Islam: Observations in the Light of the Holy Quran" show that these five pillars are basically, based on two pillars standing namely Mecca and the hearsay that is mythological history (so-called sirah, hadith, and fiqa) of Prophet Mohammad. These histories are composed by different narrators from different regions at different times only based on their own beliefs and philosophies, which are not primarily any scholarship based on the Holy Quran. The Holy Quran only asks us to believe in all previous divine scriptures and inspires us to think deeply and research in the field of knowledge. This paper is not concerned with the so-called Five Pillars of Islam but rather an in-depth analysis of how the Holy Qur'an relates to the central location of these pillars, Mecca and Muhammad.

About 180 million Muslims are living in the world today and they all believe in the Holy Quran as the scripture of Allah, though there are many sub-divisions. This paper will move forward with the purpose of not weakening the foundation of their religion and belief but rather that they may know Mecca and the Prophet more deeply in the light of the Holy Quran. We, who are born into Muslim families, believe in the inherited religion of Islam and sacrifice our lives in the field of so-called Jihad (war), unfortunately, we do not study what is written in the Holy Quran and what is scholarship about it. It should also be mentioned that scholarly studies on the Holy Quran are still insufficient. It would not be wrong to say that the scholarship of Islam is mainly about economic, social, and state systems, that is, there is no scholarship based on the principles of the Holy Quran at all without the mythological history of so-called Islam. So, it is hoped that this study will provide a clear understanding of the principles of the Quran, especially the significance of Mecca and the profile of the Prophet who revealed the Holy Quran.

2. Literature Review

The body literature of this study is the Holy Quran, that is, only those

verses that need to be analyzed according to the study objective will be reviewed sequentially. The chronology of the Prophets of the Holy Qur'an and his predecessors is particularly necessary for this study, so these verses will be analyzed first. In mainstream Islam, most schools of thought believe that only twenty-five Prophets are named in the Holy Quran such as Adam, Idris (Enoch), Nuh (Noah), Hud (Heber), Salih (Methuselah), Lut (Lot), Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shu'aib (Jethro), Ayyub (Job), Zulkifl (Ezekiel), Musa (Moses), Harun (Aaron), Dawood (David), Sulayman (Solomon), Ilias (Elias), Alyasa (Elisha), Yunus (Jonah), Zakariya (Zachariah), Yahya (John the Baptist), Isa (Jesus) and Muhammad (Mustafa 2018). But this number omits Imran, Maryam, and a special servant without a name (Q: 18:65) of the time of Musa. It is noted that Imran's name is mentioned in three verses of the Holy Quran, Maryam's name is mentioned thirty-four times and there is a great instructive event related to the above particular servant with Musa.

Although conventional Islam does not recognize Imran and Maryam as prophets, the Holy Quran honors these two. Indeed, Almighty Allah chose the family of Adam, Noah, and Ibrahim and the family of Imran over the creation (Q: 3:33), they are descendants of each other (Q: 3:34). Despite this familial promise from Almighty Allah, the rejection of Imran and Imran's daughter Maryam (Q: 3:35, 66:12) as Prophets can be considered as essentially denying the Holy Qur'an itself. According to the traditional Islamic narrative, Muhammad of Mecca is the 28th descendant of Abraham's son Ismail, so there should not be any problem in the history of Islam even if Imran and Maryam are left out. But if we can do a family analysis keeping Imran and Maryam's verses of the Holy Qur'an in front, then it will be much easier for the mistake created intentionally or unintentionally. And when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds (Q: 3:42), erasing her name from the history of Islam is a denial of the Holy Qur'an.

Now, the names of other prophets and messengers have been highlighted. Adam was the first man and prophet and God created Adam and Isa in the same process (Q: 3:59). The law of sacrifice was practiced during the time of the two sons of Adam (Q: 5:27). Nuh to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers (Q: 29:14), even his son did not respond to his call (Q: 11:43). The Muslim concept was also present in his time (Q: 10:72), but his wife was not saved due to disbelief (Q: 66:10). Nuh's boat stopped at Judi when the flood stopped (Q: 11:44). Idris, during the time of Prophet Nuh, that is, he was the rider of that boat (Q: 19:58). He was equal to Ishmael and Zulkifl in patience (Q: 21:85) and raised him to high status (Q: 19:57) and the people after him destroyed the Salat due to greed (Q: 19:59). Hud was sent to the nation of Aad (Q 7:65) Saleh was sent to the people of Thamud and the miracle of him was Camel (Q: 7:73).

Ibrahim, the leader of the Muslim nation (Q: 6:74), was given

in old age to Ishmael and Isaac (Q: 14:39) and Yakob (Q: 6:84). His descendants were given the scripture and wisdom and a great kingdom (Q: 4:54). He announced the first Hajj for the people whose place (Q: 22: 27). Lut was a prophet, a contemporary of Ibrahim (Q: 11:74), whose people such immorality as no one has preceded among the world (Q: 29:28), and as a result, Allah punished them severely, Thamud, the people of Lut and Aika. Yaqub, the other name is Israel. The Bani Israel community is named after him. Yusuf was a prophet from Egypt (Q: 12:21) and his father Yakub, his grandfather Ishaq, and great grandfather Ibrahim were prophets. Shu'ayb was the prophet of the Madyan community (Q: 7:85) and the earthquake seized them, and they fell into their home prone (Q: 7:91). However, Ayyub (Q: 4:163), Zulkifal (Q:21:85), Eliash (Q: 6:85), and Al-Yasa (Q: 6:86) are not described in detail.

Almighty Allah gave Dawood kingship and wisdom who killed Jaluit and defeated them (Q: 2:251) and gave him the scripture of Jabur (Q: 4:163, 17:55). He was the Prophet of the Children of Israel (Q: 5:78), under him was the scroll, the tower, and iron was made malleable for him (Q: 34:10). Nuh's descendants are Dawood, Sulaiman, Ayub, Yusuf, Musa and Harun (Q: 6:84). Solomon was the son of Dawood (Q: 38:30) during his reign in Babylon two angels Harut and Marut were among the people (Q: 2:102). His loyalties were strong winds (Q: 21:81), he knew the language of birds (Q: 27:16) and ants (Q: 27:18). At that time fountains of molten copper flowed (Q: 34:12), his army consisted of jinn, human and animals (Q: 27:17), they built palaces, sculptures, large vessels like huge houses and fixed bones according to Sulaiman's wishes (Q: 34:13). Yunus, who was swallowed up by a fish (Q: 37:142) was then cast into a grassless wilderness (Q: 37:145). Sent to the people who believed (Q: 37:147). That is, there is a description of a geographical area.

The prophet whose name is mentioned the most times (137 times in 34 Surahs) in the Holy Quran is Musa. Major historical events are associated with Musa. The conventional Islamic narrators have greatly distorted the history of Musa. Especially, the Holy Qur'an does not say that the Torah is only the scripture of Musa, but he was given the scripture, Furqan (Q: 2:53, 21:48) and Sahifa (87:19), and the Torah is the previous scripture of the Injil (Q: 61:6). Musa, built houses in Egypt for his people and established prayer in those houses as the Qiblah (Q: 10:87) and he stayed for some years among the Midianites (Q: 7:138, 20:40, 22:44). Musa had nine clear signs (Q: 17:101) and he was a Muslim Prophet (Q: 10:84) of Bani Israel (Q: 17:2). Musa' had a brother Hauran (7:150) who was also a prophet (Q: 28:34) and an elder sister (Q: 20:40). The scripture of Musa was written on different papers (Q: 6:91).

Zakaria fathered a child in his old age (Q: 19:7) and the son's name was prophet Yaya (Q: 339). Isa was the son of Maryam (Q: 2:87), who strengthened him through Ruhul Qudus (Q: 2:253), who was the Prophet of the community of Bani Israel a group believed, but another group rejected (Q: 61:14). Isa was sent as the confirmer of the Injil and the remainder of the Torah (Q: 5:46, 57:27), who

clarified the name of his next messenger to the community of Bani Israel as 'Ahmad' (Q: 61:6). Isa was the son of Maryam (Q: 2:87), there is no disagreement among narrators and scholars of any religion, but Islamic narrators have cleverly omitted Maryam and Imran from the list of prophets. If we take a closer look at Maryam in the Holy Qur'an, we find that she is the daughter of Imran (Q: 3:35-36, 66:12) and Imran's progeny is promised by God Almighty (Q: 3:33). The important relationship that is distorted in mainstream Islam is that the Imran family chain is deliberately broken since Maryam is Harun's sister (Q: 19:27-28) and Harun is Musa's brother (Q: 7:150), so Isa is grandson of Imran. Thus, the Imran family needs to be analyzed in depth.

In analyzing the continuity of the above prophets and messengers and the chain of family, there are many discrepancies in the history of conventional Islam. However, there is no scholarship of any kind of consistency found in the light of the Holy Quran. Therefore, a possible sequence can be determined by analyzing the verses related to the Prophets mentioned above. Since the history of Islam has established the descendants of the Prophet Ismail of the Quran, determining the succession of prophets and messengers is a very important issue. A sequence will be determined based on genealogical, ecological, geographical, historical, theological, and archeological information and data, keeping in mind the involvement of the Holy Quran in this case.

The most important is the detailed analysis of the prophecy of Isa in the Holy Qur'an (Q: 61:6) before the Prophet of the Holy Qur'an. Because there are nominative/definitive nouns, describe race, period, and charisma. The four verses in conventional Islam (Q: 3:144, 33:40, 47:2, and 48:29) where Muhammad is claimed to be a proper/definitive noun will be analyzed in the Holy Quranic linguistically. Moreover, these verses (Q: 30:2-4) provide us with general historical information about the Prophet's time in the Qur'an, hence, historical analysis is very important. In addition, there are verses in the Holy Qur'an where the Prophet appears to have seen the events such as (Q: 105:1-5), a historical analysis of this event can be expected to find a time. In this way we learn about other historical events that he is claimed to have seen such as (Q: 2:243) where thousands of people left their homes for fear of death, and (Q: 2:246) where the leaders of the Bani Israel after Musa are mentioned. Thus, the historical analysis of these is largely involved in determining the period of Prophethood of the Holy Qur'an.

There is no doubt that the Prophet of the Qur'an was a native of the Arab region that is of the Arabic language . Therefore, it is necessary to analyze how far the Arabic language was spread. Since the Holy Quran nowhere clearly states that the Prophet was born in any particular area. So, to understand the area we must analyze the surrounding and related verses. For example (Q: 30:2-4) these verses show that the Romans were present at the time of the revelation of the Holy Quran and in the nearby region. That time marked their one defeat and the next a victory. Thus, it is strongly believed that a historical analysis of Roman history will

go a long way in the study results. He was an orphan (Q: 93:6) but was not a Muslim in early life as it is evident that he was without a path (Q: 93:7). He had a mainland and promised to bring it back (Q: 28:85). There were two townships on the mainland (Q: 43:31).

We find in these verses (Q: 95:1-3) that Almighty Allah swore to this safe city along with Tin (the fig), Zaytun (the olive), Tur, and Sinai. In addition, this has been associated with the city in the verse (Q: 90:1-2). The most important verse related to this city is (Q: 6:92) which refers to the city as the mother of all cities and preaches the Holy Quran around it. It bears clear testimony that he was not only born in a city, but that city was the most important during that period. He is, however, involved in an incident with the Meccan valley that is alluded to (Q: 48:24), but no worshipers are involved, and Mecca is mentioned only once in the entire Qur'an. However, in conventional Islam, many words of the Holy Quran are attributed to Mecca, which is an unethical activity of the Islami narrators.

The study objectives involve identifying several issues, such as, a geographical area for the Hajj celebration is mentioned, and the place is called Beqaa (Q: 3:96) in the same verse, it is said to be the first house on earth. God has not mentioned who built the house. It is at this place that Ibrahim calls all people (not only the Muslims) to perform Hajj, so there are many clear signs of his position (Q: 3:97). It is mentioned that the confusion caused by the word Maqam between the two Ayat's (verses) Maqam Ibrahim is used in total eighteen verses in the Holy Quran as the same words. Therefore, for this word, it is very important to analyze the Holy Quranic linguistically. Since there is no verse to the effect that Ibrahim built this house, it can be easily understood from that source that there were prophets, messengers, and people before him. Thus, geographical, ecological, historical, theological, and archaeological data and analysis of this area are very important.

However, directly related to the first house is Masjid-Al Haram, which is described in fifteen verses it is important to analyze it deeply historically and geographically. That is, what does Masjid-

Al Haram mean, there is confusion about this, which is directly related not only to Hajj but also to Salat. In addition, Safa and Marwa (Q: 2:158), where there are signs of Almighty Allah, especially multiple signs. In this verse, it is clear that Almighty Allah has placed ecological information and data. Moreover, Arafa and Mash'arul Haram (Q: 2:198), the first part of this verse clearly shows that Arafa is a commercial place and Mash'arul Haram means every place between two mountains. However, on the one hand, the four issues of Safa, Marwa, Arafa, and Mash'arul Haram require theoretical analysis as well as essential ecological evidence. It is mentioned that Masjid-Al Haram, Safa, Marwa, Arafa, and Mash'arul Haram cannot be relied upon only on the results of theoretical and ecological analysis, as well as geographical, historical, theological, and archaeological evidence.

According to the Holy Qur'an, it is enough to identify the first house, Masjid-Al Haram, Safa, Marwa, Arafa, and Mash'arul Haram in the case of Hajj. There is no need to trace or analyze all the places, customs, and elements that have been created based on traditional Islam from Lahwal hadith (idle tales) (Q:31:6). Such as the conventional Kaaba, the so-called Maqam Ibrahim, Zamzam well, Safa, Marwa, Mina, Muzdalifa, and so on. Although the word Kaaba (Q: 5:95) is mentioned in ihram (kabati) and kabatal baytal haram (Q: 5:97), it may be different to do something with Hajj.

Based on the above literature review and analytical framework that is found in the light of the holy Quranic discussion, a comprehensive conceptual framework is presented in the next section to achieve the objectives of this study. It is expected that all information and data analysis based on this theoretical framework will yield the desired results.

2.1 Conceptual Framework

The Holy Quran is the only theoretical scripture from Allah Almighty. Therefore, based on the above discussion from the Holy Quran, the proposed introductory conceptual framework of this study is as follows:

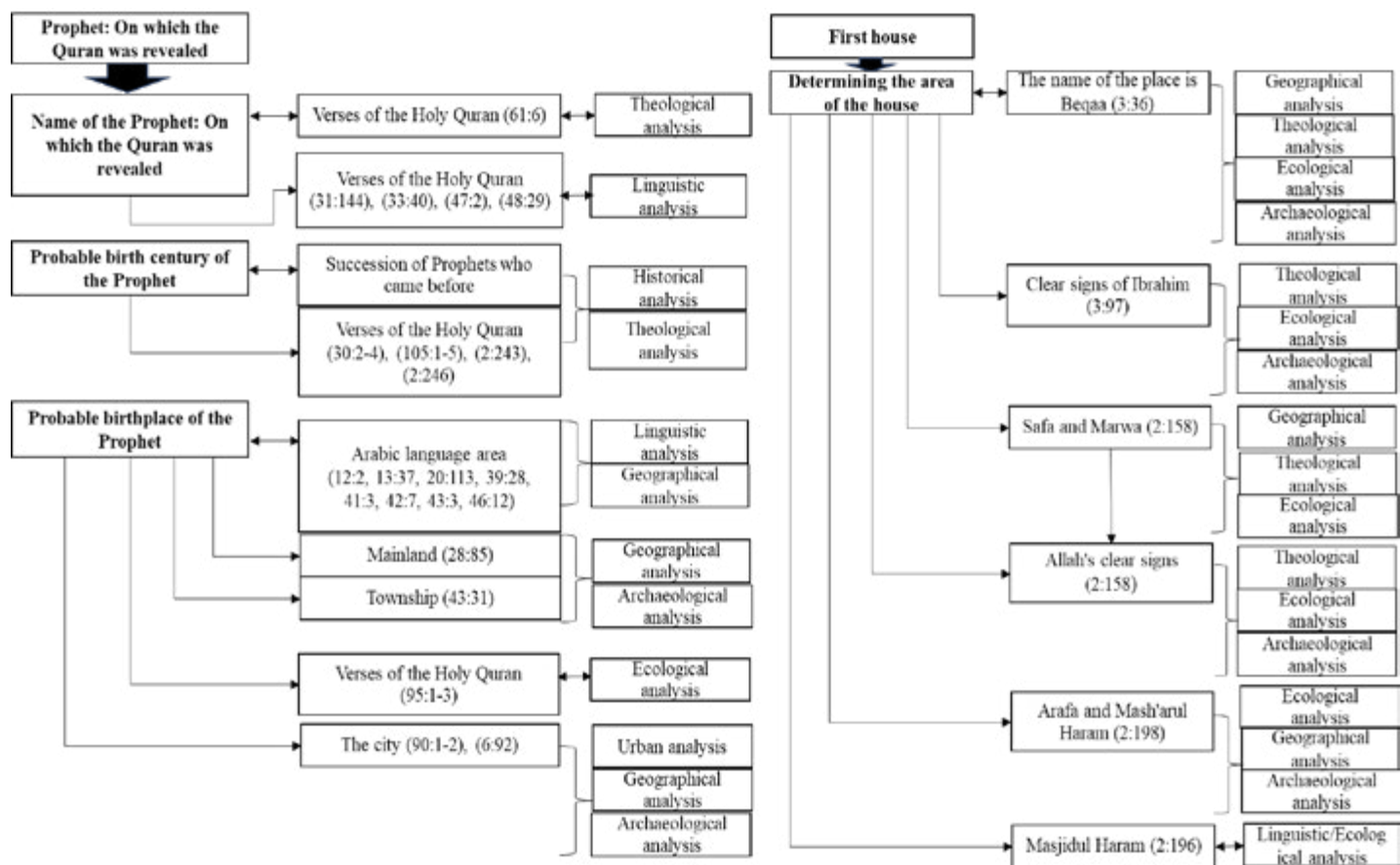


Figure 1: A Conceptual Framework Developed for this Study

3. Research Methodology

The body literature of this study is the Holy Quran, which is presented in the literature review above. The Holy Qur'an is essentially a scripture of principles, in which thought and research are mentioned many times and those who do not think and study are reprimanded in various ways. The principles of the study of the Holy Qur'an are two, firstly Mutashabih (some unspecific) verses (3:7) that are not completely clear, to take special care of them, and the second condition is not to run after what we do not know (17:36). According to the first condition, there are no unspecific (Mutashabih) verses or words used in this paper. The scripture of Musa also had a detailed explanation of each subject (Q: 6:154) and that which was written on tablets had a detailed explanation of each subject (Q: 7:145). The Holy Qur'an also contains detailed explanations, in which there is no doubt (Q: 10:37) and detailed explanations of every matter (Q: 12:111, 17:12), wherever there are correct solutions and beautiful explanations (Q: 25:33), detailed explanations (Q: 75:16- 19). No word can be believed instead of the Holy Qur'an (Q: 77:50), so there is no scope for considering any kind of hearsay (Sirah, Hadith, and Fiqh) books as criteria for analyzing the Holy Qur'an, and that method is excluded in this study.

The Holy Quran clarifies our concept of the applied model by

imposing the second condition. That is, we can use the knowledge of each subject as an applied model in the study of the Holy Quran. The present world has made considerable progress in knowledge, science, and technology. People are constantly pursuing higher education and research in various universities as new academic subjects. For example, even a few days ago, we did not have any academic knowledge about genealogy, ecology, linguistics, urban studies, archeology, and so on. But today we are rich in genealogy, ecology, linguistics, urban studies, geography, history, theology, and archaeology. Therefore, the empirical literature, especially the research methods directly related to this study from the eight academic fields of genealogy, ecology, linguistics, urban studies, geography, history, theology, and archaeology, is explored, and the accuracy of the results is determined. In this case, hearsay (Sirah, Hadith, and Fiqh) books of conventional Islamic narrators have not been given priority in the comparative discussion.

Therefore, in this study, all the direct and indirect verses related to the birth of the Prophet and Hajj from the Holy Quran have been adopted by the qualitative content analysis. The approach can also be traced back to a university student studying patterns in Shakespeare's literature in 1893 (Sumpter 2001). Over the years, content analysis has been applied to a variety of scopes. Hermeneutics and philology have long used content analysis to

interpret sacred and profane texts and, in many cases, to attribute texts' authorship and authenticity (Krippendorff 2004). Content analysis can also be described as studying traces, which are documents from past times (Timmermans and Tavory 2012). Practices and philosophies of content analysis vary between academic disciplines that involve systematic reading or observation of texts or artifacts which are assigned labels (sometimes called codes) to indicate the presence of interesting, meaningful pieces of content (Hodder 1994). To make valid inferences from the text, the classification procedure must be reliable in the sense of being consistent: Different people should code the same text in the same way (Weber 1990).

4. Qualitative Content Analysis and Discussion

4.1 Analysis of the Sequence of Prophets and Messengers Mentioned in the Holy Quran and Imran Family

According to traditional Islamic narrators, there are twenty-five Prophets and Messengers mentioned in the Holy Quran whose names are Adam, Idris, Nuh, Hud, Saleh, Ibrahim, Lut, Ishaq, Ismail, Yaqub, Yusuf, Shuaib, Ayyub, Zulkifal, Musa, Harun, Dawood, Solomon, Ilyas, Yasa, Yunus, Zakaria, Yaya, Isa and Muhammad. However, there are two more prophets in the Holy Quran namely Imran and Maryam. Therefore, the total number of prophets and messengers mentioned by name is twenty-seven. A possible sequence based on the information and data found about these Prophets and Messengers in the literature review above is presented in Table 1 below:

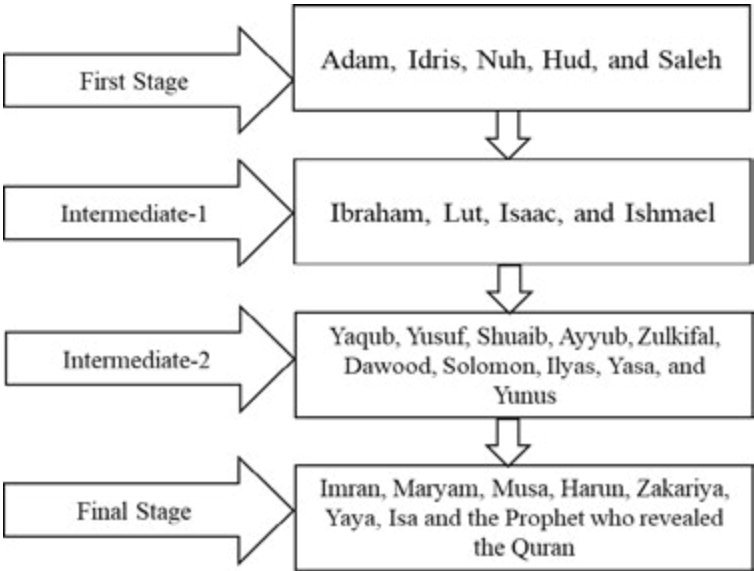


Figure 2: Sequence of Prophets and Messengers mentioned in the Holy Quran

In this article, to analyze the sequence of prophets and messengers mentioned in the Holy Quran, the first stage, intermediate-1, intermediate-2, and last stages are divided into four parts. As this study has nothing to do with these three stages such as first stage, intermediate-1, and intermediate-2, these three stages have been eliminated for the analysis, that is, there may be differences in

these three stages, but it will not affect this study in any way. Since conventional Islamic narrators and those who believe in their narratives irrefutably believe that Prophet Muhammad is the next and final prophet of Isa (Jesus), the last step is an in-depth analysis which is presented in Figure 3.

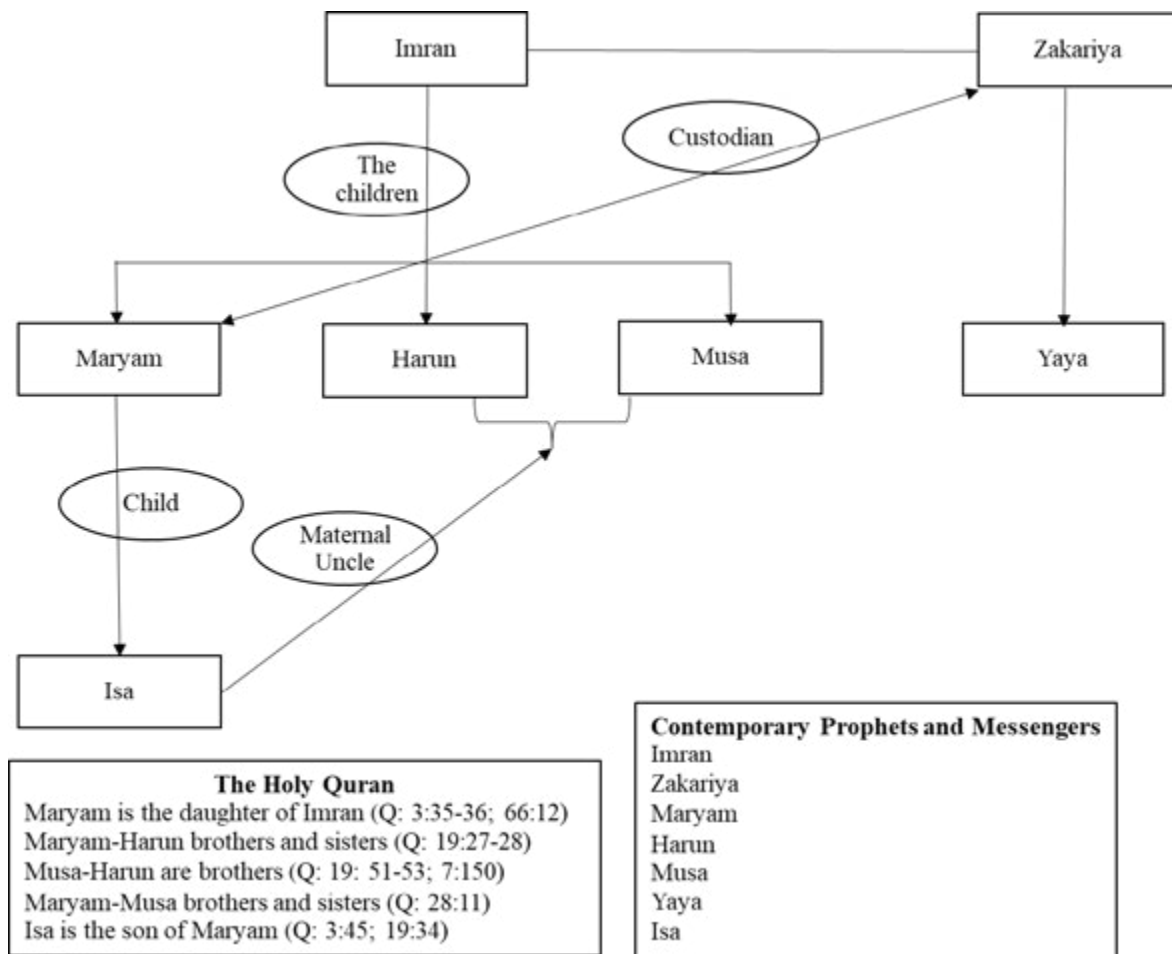


Figure 3: Relationship between Prophet and Messengers in the last stage mentioned in the Holy Quran

The above Figure 3 is presented according to the verses of the Holy Quran so there is no wrong information. This is Imran's family analysis based on the fact that Allah Almighty chose the families of Adam, Nuh Ibrahim, and Imran over the creation (3:34) and they are descendants of each other (3:35). Imran's daughter is Maryam (3:35-36, 66:12) and Isa is Maryam's son (3:45, 19:34), there is no disagreement in the world about the facts so far. But how the Holy Qur'an has designated Imran's family over the creation has been abolished by Islamic narrators by excluding Imran and Maryam from the list of Prophets. The history of the Prophet revealed in the Qur'an has been distorted from this point of view.

We see that Musa's mother was a prophetess because God also sent revelations to her (28:7), Musa's sister followed the baby Musa and was instrumental in appointing his mother as a midwife (28:11-12). It is a fact that no name of his sister is mentioned. Essentially Islamic narrators have completely distorted Imran's family on this issue. But Allah Almighty has described very clearly that Musa and Harun are brothers (19:51-53) and brothers from the same mother's womb (7:150) and there is no disagreement among anyone. But it is incomprehensible why Islamic narrators do not

accept that Harun is Maryam's sister (19:27-28) even though it is clearly stated in the Holy Qur'an where their parents' characteristics are given. If we go a little deeper, the unraveling of this mystery will become much clearer.

If we analyze all these verses of the Holy Qur'an with common sense, what we get is clear that the daughter of Imran is Maryam and the brother of Maryam is Harun and the brother of Harun's mother's womb is Musa, therefore the children of Imran are Maryam, Harun, and Musa. Imran is the maternal grandfather of Isa. Musa and Harun are the maternal uncles of Isa. Yaya is the son of Zakaria (19:7) who was a contemporary of Isa and appointed by God as Mary's guardian, and he witnessed God's provision in Mary's house (3:37). An analysis of Imran's family proves that Imran, Zakariya, Maryam, Harun, Musa, Yaya and Isa were all contemporary prophets and messengers. Therefore, according to the Holy Qur'an, the one who is believed to be Jesus in Christianity is not the Isa of the Qur'an in any way because Musa and Isa are cousins and they are contemporaries. Therefore, the basis of all the exegesis of the conventional Islamic narrators cannot be found in the Holy Quran.

Furthermore, the narrators of conventional Islam have not only preached but established in society that the Torah is the scripture of Musa. But no truth of this information is found in the Holy Quran. According to the Holy Qur'an, Musa received the Sahifa (87:19), scripture (2:87), Furqan (2:53) and it is clear that Harun is associated with the Furqan (21:48), and previously revealed the Furqan as a guidance for mankind (3:4). Originally written in the Torah and the Injil (7:157), which gave judgment for the Jews were loyal prophets and rabbis and theologians that is before Musa (5:44) and those who were entrusted with the Torah and then did not carry it, they are like donkeys! (62:5). Therefore, the presentation of conventional Islamic narrators not only distorts the verses of the Holy Qur'an but also amounts to insulting Musa. Moreover, Furqan revealed to Prophet Muhammad is completely baseless.

4.2 The Name of the Prophet to Whom the Holy Quran Was Revealed

As much as Nuh, Ibrahim, Yaqub, Imran, Musa, Haroon, and Isa are given in the Holy Qur'an, their names, and genealogy are not revealed in the same way as the identity of the Prophet revealed in the Qur'an. However, all the geographical and historical descriptions have been closely observed and analyzed to determine the possible place and century of his birth. First of all, no verse or word in this Holy Quran was revealed to our Prophet Muhammad. Analyzing the Holy Quran, the proper name we get from Isa is "Ahmed" (61:6). This Ahmad, talked about a good tidying after him to his community that is to Bani Israel. It is said in the last part of this verse:

....But when he came to them with clear evidence, they said, "This is obvious magic."... (Q: 61:6)

It is clearly stated that the proper name of the one who will come after Isa is Ahmed. Nowhere else is this name mentioned except in this one verse. So far in the history of the world, there is no dispute that the Holy Quran was revealed to the Prophet who was the last Prophet who received the scripture, that is, those who accepted the Holy Quran as the divine scripture, especially, for those of us who believe and the name Ahmad is written in that scripture. Therefore, those who do not believe in Ahmad as a prophet deny this verse of the Holy Qur'an. However, this confusion has arisen due to our lack of understanding of the clear signs as claims to bring and how Prophet Muhammad was established after Isa in conventional Islam. One of the best signs of Ahmad is the Holy Quran. Firstly, this Holy Qur'an was memorized by him and he surely memorized others and his tradition is still unbroken. Secondly, the past and future prophecies mentioned in this Qur'an seem like magic then and now. Third, only Isa gave this promise to the nation of Bani Israel, and further analysis will make it abundantly clear that he was in that community.

It is mentioned that the Islamic narrators propagated and established that Muhammad was born in Mecca in 570/571 AD and is never based on the light of the Holy Quran. Since Ahmad's association with Muhammad is difficult to trace, hearsay Islamic

narrators present Mecca in such a way that the natural human, even the most discerning, is completely bewildered by them. Almighty Allah said, "Ask the children of Bani Israel, how many clear signs have given them" (Q: 2:211). There are many verses in which it is clear that the Holy Qur'an revealed that the Prophet was closely related to the Bani Israel and that they were never the inhabitants of the desert of Mecca. Even the Holy Quran can never be properly understood without Bani Israel. There is not a single word about Christians anywhere in this Holy Quran, probably this is one of the reasons behind promoting and establishing Nasara as Christians and not promoting the name of Ahmad. Because the Arab Bedouins of Mecca were idol worshipers but Jews and Christians never worship idols even today, and traces of their idolatry still exist today, therefore, they have caused so much confusion with the proper name of Ahmad.

The Holy Qur'an addresses the Prophet through whom the Qur'an was revealed by various titles and names such as the Prophet, the Messenger, Muhammad (the praiseworthy) (3:144), the Abd (Servant of Allah) (2:23), Bashir (the Announcer) (2:119), Shahid (the Witness) (33:45), Mubashir (bringer of glad tidings) (2:213), Nazeer (warner), (11:2) Muzakkir (remembered) (88:21), Dai (messenger of God) (12:108), Noor (Illuminated Personality) (5:15), and Siraj Munir (Light Giving Lamp) (33:46). The dictionaries of different countries often use the original words of the Holy Quran in their languages in accordance with their respective languages. Even Muslims of different countries write their names with an emphasis on these names. For example, there are many names in Bangladesh like Muhammad Bashir, Muhammad Mubashir, Muhammad Nazir, Muhammad Ali, Noor Muhammad, Siraj Munir, and so on. In the Holy Qur'an, the word warner (Nazir) is mentioned forty-one times, and praiseworthy (Muhammad) only four times under the adjective. In that case, it is necessary to analyze the mystery and feasibility of establishing the praiseworthy (Muhammad) adjective as the name.

There is no political, social, or economic history of the area that covers the current Saudi Arabia, especially scholarly publications. The Caliphate period (622-1924 AD) in Islamic history is presented by narrators starting with the time of the Prophet Muhammad (622-632 AD). However, during this period, the Caliphate Rashida or Rashidun Caliphate (632-661 AD), the Umayyad Caliphate (661-750 AD), and even the early Abbasid Caliphate (750-1258 AD) do not contain any scholarship about the Prophet Muhammad. Mainstream Islamic expositors regard Ibn Ishaq's Sirah as the first book, which was later revised and refined by Ibn Hisham (Bozkurt 2021). According to Islamic narrators, Ibn Ishaq (704-776 AD) compiled an oral biography of Prophet Muhammad at this time, but no complete works of his writing have been found to exist. However, Ibn Hisham from Basra, born in Iraq but a native of Egypt, was an Islamic historical narrator of the ninth century (died 833 AD) (Tbakhi and Amr 2007). Later, Abu Jafar Muhammad ibn Zarir Tabari (839 – 923 AD) compiled the Sirah from Tabaristan in Mazandaran, present-day Iran (Muttuqin 2018). Although Ibn Ishaq's Sirah has disappeared, it is still alive in modified versions by Ibn Hisham and al-Tabari (Prayogi, et al. 2022). That is the only

source of what we know about Prophet Muhammad today is this sequence.

According to conventional Islamic history, Ibn Ishaq was born 72 years after the death of Prophet Muhammad, and almost a hundred years later he began to write a biography of Prophet Muhammad based on hearsay. It is logically impossible to think that any of those he heard from had ever seen the Prophet Muhammad. This is the only source of the Sirah and none of the three famous narrators have seen the Prophet Muhammad. Analyzing from this point of view, this study leaves it to the reader to consider how much it would be wrong to call this type of publication a mythological story or a novel. The name of the prophet to whom the Holy Quran was revealed in these three books is Abu Al Kashim Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim, who was born in the Quraish clan of Mecca (Guillaume 1955). In the Holy Quran (Q: 33:40) in this verse, some exegesis Prophet Muhammad as not the father of any man, and others say not the father-grandfather, but according to this name, he was the father of Kashim and the grandfather of Hasan and Husain. So, this kind of naming and accepting it contradicts the Holy Quran.

Originally from the 9th century onwards, various hadith and fiqh books, which are based on this book of Sirah, established the adjective as a proper name for Prophet Muhammad in mainstream Islam. This trend continues where no Qur'anic or scholarly source can be found. Therefore, many scholars have raised the question of whether the prophet Muhammad existed or not (Spencer 2021, Crone 1987, Powers 2009). Some have not found Muhammad's existence through scholarship (Spencer 2021), while others have presented Muhammad's character as he did not qualify as a prophet (Rushdie 1988). However, it may be the case that the Almighty Allah has informed the Holy Qur'an to the Prophet, but the biographies of some of the prophets before him have been told, but many things have not been told (Q: 40:78) and the exact name of this Prophet has not been told to us or we have not yet been able to know it in a scholarly manner. It is hoped that further analysis will clarify our understanding of this.

4.3 Lifetime of the Prophet of the Holy Quran

Some traditional Islamic sources inform us that Prophet Muhammad was born on August 29, 570 A.D, or the 12th of the Arabic month of Rabiul Awal (Budiwati 2019), while other

sources say that he was born on April 26, 571, or the 9th of the month of Rabiul Awal (Agari 2013). Both sources are extremely weak in scholarship. This difference of birth has caused a great deal of confusion at every point of conventional Islam because it involves the analysis of the time of revelation of the entire Qur'an and the timing of each verse. The Holy Qur'an (Q: 30:2-4) says "The Romans have been defeated. In the nearest land. But they, after their defeat, will overcome. Within a few years.". So, it is clear that the Roman Empire existed at the time of the revelation of the Qur'an and that this victory and defeat took place in the area nearest to the residence of the Prophet. But in Roman history, after 476 A.D, there was no Roman Empire, that is, the next empire was Byzantine (Boak 1921, Ermatinger 2004). Therefore, the Sirah and other Islamic sources are highly questionable. There is no question of creating confusion in history by referring to the Byzantines as Romans in the Holy scripture of Almighty Allah. "Praise is to Allah, who has sent down upon His Servant the scripture and has not made therein any deviance". (Q: 18:1).

However, if we do accept the theory of conventional Islamic commentators that Byzantine means Roman, it is also historically evident that neither of the two empires (Byzantine and Sassanid) that spanned the region of present-day Mecca and Medina ever expressed any interest in the vast Arabian desert. The struggle for their empire was mainly to dominate the fertile lands of the region. A comparative analysis of the information given by the traditional Islamic commentators in Figures 1 and 2 below shows that the area covered by the Byzantine Empire was around the beginning of Muhammad's birth that was. 527-565 AD (Figure 4) and his reign was 622-632 AD (Figure 5) until his death. Originally, the Byzantine Empire was more than 1300 km away from Mecca, and the Hejaz region at that time was known as the Arab Bedouin area. The social life of these Bedouins was mainly clan-based, so no history of the state system of this region can be found. Muhammad was the first Yathrib to change the name of Medina into a state structure and the so-called Islamic Empire arose from this place. Analyzing the geographical location of Medina, we can see that there was no empire around it. There is no history of a ruler defeating any head of state other than Muhammad Medina. Therefore, the above verse (Q: 30:2-4) cannot in any way be associated with the prevailing Islamic narrators of Muhammad in Mecca and Medina.



Figure 4: Roman Empire 527-565 AD



Figure 5: Roman Empire 622-632 A.D

Roman Empire 16-116 A.D in Figure 6 below and 235-284 A.D in Figure 7 are presented for comparative review (Boak 1921, Ermatinger 2004). A major upheaval in the Roman Empire began in 235 A.D with military anarchy. Also, Cyprian's Plague 249-261 A.D or 251-272 A.D which took epidemic form (Huebner 2021). A link to the above verse is another verse of the Holy Qur'an that is "Have you not considered those who left their homes in many thousands, fearing death?" (Q: 2:243), and another verse: "Have you not seen the assembly of the Children of Israel after

Musa when they said to a prophet of theirs", (Q: 2:246), again "Ask the Children of Israel how many a sign of evidence We have given them." (Q: 2:211) Three historical analyses are important because the third century of the Roman Empire, especially the Palmyrene Empire (Q: 267-273) before the east-west split of 285 A.D, which was Egypt, Arabia Petra, Palestine as well and Asia Minor for some time (Cameron 1993). The descendants of Bani Israel were originally the inhabitants of these areas and still have a strong presence (Memari and Aghayi 2016). There is no significant

explanation and analysis available from the conventional Islamic narrators about the three incidents mentioned in the Holy Quran (Q: 30:2-4), (Q: 2:243) and (Q: 2:246). However, a scholarly analysis

reveals the continuity of one of these events with the other, and with it a possible period and area of the Prophet in which the Holy Qur'an was revealed.



Figure 6: Roman Empire 16-116 AD



Figure 7: Gallic, Roman, and Palmyrene Empires 235-284 AD

Arabs are first mentioned in biblical and Assyrian texts from the 9th to 5th century BC where they lived in parts of present-day Syria, Saudi Arabia, Jordan, Lebanon, and Iraq (Vagi 2000). That is, we have found the existence of the desired Arab area, so there is no need for a detailed analysis of this issue. The Prophet was orphaned and dependent on others (Q: 93:6), so far, we are not told more about the identity of his parents than what we know from the Qur'an. He was lost and later was shown the right path (Q: 93:7). He was destitute and then Allah made him rich (Q: 93:8). The promise of Allah Almighty to bring him back to the mainland (Q: 28:85) may be that he was engaged in preaching the Holy Quran in a different area.

The Holy Qur'an has described the Prophet's territory as described by Allah Almighty as having two cities (Q: 43:31). Moreover, in these verses (Q: 95:1-3) we see that Almighty Allah has sworn this safe city along with Tin (the fig), Zaitoon (the olive), Tur and Sinai. Moreover, this city is associated with the city in the promise verse (Q: 90:1-2). That is, it is clear that he was from a city of fertile land. Again, Allah Almighty said, "I have only been commanded to worship the Lord of this city, who made it sacred and to whom all things. And I am commanded to be of those who submit to Allah". (Q: 27:91).

Allah Almighty further pointed out that the most important verse related to this city is that it is called the mother of all cities (Q: 6:92) and the Holy Quran is preached around it. It bears clear testimony that he was not only born in a city, but that city was the most important city of that time. A combination of these verses (Q: 43:31), (Q: 95:1-3), (Q: 27:91), and (Q: 6:92) refers to the existence of the Meccan area during the Roman/Byzantine Empire or the period 1-632 A.D cannot be found in the world map or any scholarship. Therefore, Muhammad of Mecca and Medina is accepted as the Prophet Muhammad who revealed the Holy Qur'an, accepting the myth or fairy tale as history and denying the Holy Qur'an.

4.4 Designated Places for Hajj (pilgrimage): First House (Awal Bait) /Baitullah (House of Allah) Hajj /Ancient House (Baitul Atiq)

The Kaaba in Mecca is the First House (Awal Bait), Baitullah Hajj, Ancient House (Baitul Atiq), and Baitul Muharram to the narrators of all schools of Islam and all believers in Islam. It is based on this belief that Hajj is celebrated on the first ten days of the Dhul Hijjah month of Hijri year and Umrah is all over the year. The types of information, facts, and rulings the Holy Quran has given us about this First House (Awal Bait) /Baitullah (House of Allah) Hajj /Ancient House (Baitul Atiq) and at the same time the matters related to Hajj are observed and analyzed. First of all, we analyze three consecutive verses of the Holy Quran and they are: Indeed, the first House established for mankind was that at Beqaa - blessed and a guidance for the worlds. (Q: 3:96) In it are clear signs of the standing place of Ibrahim. And whoever enters it shall be safe. And to Allah from the people is a pilgrimage to the House -

for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. (Q: 3:97) Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?" (Q: 3:98).

Allah Almighty has made it clear that this is the first house, which is not limited to the human race, that is only to Muslims or believers. It is also clearly mentioned that the house is situated at Beqaa. It contains several clear indications, including Maqam Ibrahim. There is no dispute that the Hajj of Baitullah is the same as the first house, but it is not in the words of the Qur'an that it is obligatory. The third verse indicates the signs of Allah. To establish these words more strongly, in different verses (Q: 14:35) Ibrahim refers to it as a city and prays for the safety of his children. Moreover, it is clear that he settled some of his descendants in a valley near this holy house and that the hearts of some of the people there may be turned towards them by Allah and provide them with sustenance. It completely contradicts the description of Mecca by the narrators of Islam.

We see in the Holy Qur'an that Hajj begins after the sighting of the new moon (Q: 2:189) and continues until certain months (Q: 2:197), the first proclamation of Hajj comes from Ibrahim to which all people are called (Q: 22: 27), ordered him to purify the house for those who perform Tawaf (move around) and those who stand firm, bow and prostrate and associate nothing with Allah (Q: 22:26), there is the command to fulfill the vow, the Ancient House (Baytul Atiq). Tawaf is mentioned (Q: 22:29), and the place of sacrifice will be near the ancient house (Q: 22:33). The same provision is seen in the case of the Prophet of the Qur'an to announce the day of the Hajj on behalf of Allah and His Messenger to the people (Q: 9:3), where the Hajj of Ibrahim is reminded (Q: 22:27), and Allah Almighty says surely 'Safa and 'Marwa'. ' Among the signs of Allah (Q: 2:158). There will be no sin on people if they seek some kind of favor by engaging in some beneficial activity at Arafah and when they come out from it, remember Allah near Masharee Haram (Q: 2:198). It is mentioned here that if one hastens these deeds within two days or if one delays, there is no guilt (Q: 2:203).

4.5 Association of Kaaba with Hajj

The verses related to the Ka'bah include the counting of months, four of the twelve months being honorable (Q: 9:36), the prohibition of hunting in the state of Ihram (Q: 5:1), of sacrificial animals sent to the Haram, and of the pilgrims to the Holy House (Baytal Haram) in search of the grace and pleasure of their Lord. But when you come out of ihram, then hunt. (Q: 5:2), O believers, surely Allah will test you with the prey that your hands and spears can reach (Q: 5:94), O believers, do not kill the game while in Ihram - to reach the Kaaba as a sacrificial animal (Q: 5:95). The hunting of the sea and its eating has been made approve for you, for your enjoyment and the travelers. Land hunting is prohibited for you until you are in the state of Ihram (Q: 5:96). Allah has made the Noble House Ka'ba (Kabatal Baital Haram) as the cause of human stability and the honorable months, the sacrificial animal in the Haram, and the

animal whose neck is tied with a special chain (Q: 5:97).

4.6 Involvement of Masjid-Al Haram with Hajj

There are fifteen verses in the Holy Qur'an referring to Masjid al-Haram, which clearly shows that it is a protected area (Q: 29:67) whose families are not residents of Masjid al-Haram (Q: 2:196), which contains the First House and Kaaba and possibly Safa, Marwa and Mashrul Haram. However, conventional Islamic commentators have designated Mecca as Haram, prohibiting anyone of a different religion from entering it except so-called Muslims. As a reason for this, they present this verse:

O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise (Q: 9:28).

But they are probably not aware that this prohibition is only for those who are polytheists and is not for people of different religions. Because Allah has made a difference-

Indeed, those who have believed and those who were Jews and the Sabians and the Nasara and the polytheists and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed, Allah is, over all things, Witness (Q: 22:17).

Almighty Allah has made it a little clearer, that is, who are the polytheists -

It is not for the polytheists to maintain the mosques of witnessing against themselves with disbelief. Those, their deeds have become worthless, and in the Fire, they will abide eternally (Q: 9:17).

Thus, it is clear that they are nominal Muslims, but they openly disbelieve and the hypocrites are those who disbelieve in secret. Therefore, defining all people of different religions as polytheists without giving the title of polytheists to this class of people of one's religion is a denial of the principles of the Holy Quran. For example, just as usury (interest) is expressly forbidden in the Holy Qur'an and the consequence is eternal hell (Q: 2:275), so an open usury dealer is a polytheist and the dealer's customer in secret is a hypocrite (Q: 4:142).

4.7 Mecca versus the Beqaa Valley

It is clear from the above discussion that Mecca in present-day Saudi Arabia is not the birthplace of the revealed Prophet and does not require any deep study to prove that it is not prescribed for Hajj in the light of the Holy Quran. A single sentence is enough if we study the Holy Quran impartially and deeply. Mecca is a single geographic area created by Almighty Allah which was and still is nothing but a few small mountains/hills, so in the above-mentioned Holy Qur'an nothing related to the birthplace of the Prophet. The Holy House, Kaaba, and Masjid al-Haram did not exist, and not even today. The myth of Hagar and Ishmael on which Mecca was founded has no existence in the Holy Quran. The contradiction of the Holy Qur'an with the myth is evident that Ibrahim left a part of his family in the Holy House of God and that it is a city inhabited by people (Q: 14:37). Mythology goes like that, but in that story,

there was no house, so even a common sense would understand that where there was no water as far as the eye could see, people from different regions wouldn't have settled there unless the space was useful. There was no city.

In addition, Mecca's early history predates the rise of Islam and has no unequivocal mention in ancient literature, with the only external literature mentioning Mecca in 741 A.D, although the author places the region in Mesopotamia rather than the Hejaz (Holland 2012). Lack of water has been a problem throughout Mecca's history due to its climatic conditions. Even in the 19th century, water in Mecca was in dire shortage and poor quality, despite Osman Pasha launching a restoration and cleaning project (Peters 1994). Even today, the traditional Hajj is the mainstay of the city of Mecca and its economy. Currently, water treatment plants and desalination facilities have been built and are being constructed to provide sufficient water for human consumption in the city.

The main motivation of this paper is to find the Beqaa Valley, which is mentioned in the Holy Quran. The Beqaa Valley is currently located about 30 km east of Beirut, Lebanon. The valley lies between Mount Lebanon to the west and the Anti-Lebanon Mountains to the east. It is a northern continuation of the Jordan Rif Valley and is thus connected to part of the Great Rif Valley, which extends from Syria to the Red Sea. The Beqaa Valley is 120 km long and 16 km wide on average, that is, the area is 1920 square km. Its Mediterranean humid climate region, with often snowy winters, is divided into dry, warm, and summer seasons. Beqaa is not only mentioned in the Holy Qur'an as Hajj but also in Christian and Jewish religious texts with the same name in detail (Psalm 84). A perusal of theological literature clearly shows that not only Ibrahim but almost all the Prophets mentioned in the Holy Quran have their footprints in this region (Farra-Haddad 2015).

The earliest mention of this Beqaa is in the Amarna letters and Egyptian texts of the second millennium BC, which throughout antiquity formed a natural cross-country route in each direction, open to the movement of goods and people, and this passage still exists today (Myers 2010). There is evidence of the existence of cities here in ancient times (Lipiński 1971) and the connection of roads with different cities, Dar and his team provide a lot of archaeological evidence (Dar 1993) and there are also positive results of many other studies. Hence, Beqaa (Q: 3:96) succeeds in fulfilling the first condition of name and holy city (Q: 90:1-2, 27:91). A city is intimately associated with the birthplace of the Prophet and the first house declared by Almighty Allah. But the archaeological evidence that Mecca was a city has never been and will never be given, because it is a matter of past evidence. Rather, the myth of Hagar and Ishmael was nothing more than mere nonsense.

Mount Hermon (Arabic: **جبل حرمون**, Hebrew: **הר הרמון**) in this valley is a mountain range that spans the southern edge of the Anti-Lebanon mountain range on the Syrian-Lebanon border, where the

United Nations buffer zone between Syria and Israeli-occupied territories, the world's highest permanent United Nations position, is located, which is known as the "Harmon Hotel" (Gröppel 2015). That is, this place is the meeting point of Lebanon, Syria, and Israel. Several cities have been located in the valley since the Bronze Age, and archaeological evidence suggests that the site was an important route junction between northern Palestine, the Mediterranean, the Damascene Basin, and the Syrian coast in ancient times (Vanessa 2013). Hence the two cities mentioned in the Prophet's birthplace (Q: 43:31) and identified as the mother of the city (Q: 6:92) cannot be traced geographically to any place other than this place in Arabia.

Moreover, there are ecological details, that as where the tin and zaiton tree grows (Q: 95:1-3). The production of this type of crop in and around the Beqaa Valley dates back to ancient times and belongs to this region as well. Was a single element of these materials related to Mecca? Was not, and is not. Figure 3, Figure 4, Figure 5, and Figure 6 above show a picture of the Roman Empire from 16-632 A.D, it can be seen that this Mount Hermon area has always been a frontier area between empire conflicts and even today between state conflicts. Therefore, victory and defeat in the region closest to the Roman Empire (Q: 30:2-4), that is, Arabia, cannot be second in importance. Moreover, the settlement area of Bani Israel extended through this region, which supports this verse (Q: 2:246). Moreover, Cyprian's plague (Q: 2:243) is historically proven to have had widespread effects in this region. Historically, it can be seen that the current greater Saudi Arabia and the ancient Hejaz region were far from being ruled by the Roman Empire, and did not express any interest.

The First House (Awal Bayt), the House of Allah (Baitullah) is the Hajj and the Ancient House (Baitul Atiq) contains the clear signs of Allah and the station of Ibrahim. What conventional Islamic commentators mean by Maqam Ibrahim is not consistent with the Holy Qur'an, as the word Maqam is used in eighteen verses, which nowhere has such a meaning. Maqam is a short or long-term stay that is clear proof that Ibrahim was there. It has been discussed in detail above that the First House (Awal Bayt) / Baitullah (House of Allah) Hajj / Ancient House (Baitul Atiq) is a city. So, this problem will be solved only if we can identify Beqaa without analyzing the myth of Mecca.

A portion of this verse (Q: 3:97) states "the people is a pilgrimage to the House - for whoever can find thereto a way" and there is no mention of financial ability, although Islamic narrators say so. We can think of this as the house is at a high place so not everyone may be physically able to reach that place. Others may walk down (tawaf) due to physical exertion. There are hundreds of ancient shrines in the Beqaa valley and it should be there because it is where the first house of God began. It is to be noted that there are about thirty temples scattered on the slopes of Mount Hermon alone (in Lebanon, Israel, and Syria) (Ross 2005), most of which were abandoned during the pagan persecutions of the Phoenician and Hellenistic periods and the late Roman Empire (Dar 1993, Aliquot

2008). Charles Warren, in 1869, found the remains of one of these ruins and described it as a roofless rectangular building, temple, or sacellum, which he compared to the later stone oval Kaaba in Mecca, which may have served the same purpose, breaking in two when removed from the top. However, which now remains in the British Museum, the two pieces are back together (Myers 2010).

Hermon has been considered a sacred mountain since ancient times with the Semitic roots *hrm* meaning 'forbidden' or 'holy' and Arabic *al-haram* meaning 'sacred enclosure' (Myers 2010). That is, a haram area was found here from ancient times, from which time both textual and oral traditions were strongly established throughout the region (Myers 2010). Now we need Safa, Marwa, Mashrul Haram, and Arafah. Safa, Marwa, Mashrul Haram, and Arafah of Mecca are nothing but myths. Moreover, none of their Zamzam, black stone (Hajre Aswad), Hatim, Mina, or Muzdalifa exists in a single word of the Holy Quran. No scholarly analysis of Safa, Marwa, Mashrul Haram, and Arafah can be found in Islamic theology. Since the exegesis of the traditional Islamic narrators has no connection with the Holy Qur'an, the main text of Islam, it cannot be wrong to call these stories myths. However, it is clear that (Safa and Marwa) are among the signs of Allah (Q: 2:158), and Allah Almighty did not show any clear signs of Safa and Marwa in Mecca.

Further, if we look at the First House (Awal Bayt) / Baitullah (House of Allah) Hajj / Old House (Baytul Atiq) which is for those who perform Tawaf and those who stand firm, bow, and prostrate and do not associate anything with Allah (Q: 22: 26), that is a place of worship. To reach the Kaaba as a sacrificial animal (Q: 5:95), and also the animal with a special kind of chain around its neck (Q: 5:97). Analyzing these words, we can also understand common sense. The First House (Awal Bait) /Baitullah (House of Allah) Hajj /Ancient House (Baitul Atiq) and Kaaba or Kaabatal Baital Haram are two different houses. One is a place of worship for humans and the other is a slaughterhouse for animals. It is possible that Maqame Ibrahim was another house where part of Ibrahim's family lived (Q: 14:37). In fact, the Kaaba and the Black Stone attached to it in Mecca (Q: 22:26) are considered to be partners with Almighty Allah (Q: 22:26).

Furthermore, the most important is that Allah has described Masjid-Al Haram in fifteen verses such as "You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and shortened, not fearing" (Q: 48:27). Perhaps this place of shaving the head and cutting off the hair is haram in Mashar because the etymological source suggests so. Nowhere in the fifteen verses is the word house (bait) used with Masjid-Al Haram that is it is not a house. However, this Masjid-Al Haram is the Qiblah (Q: 2:144, 2:149, 2:150) and no scholarly analysis is available about the Qiblah. Musa and Harun were told to build houses in Egypt and make their houses the Qibla and establish prayer (Q: 10:87). Therefore, the Qibla theory can never be accepted unless the area of these houses of Musa is specified in the analysis, which has not been considered in recent studies (Gibson 2017, Ilci et al

2018, Schumm 2020). Originally the Masjid Al-Haram was an area where 'do not fight with those near the Masjid-Al Haram (Q: 2:191) again it is said 'whose family is not a resident of the Masjid-Al Haram (Q: 2:196), in addition 'to expel its inhabitants from it (Q: 2:217). Moreover, I have made equal for all the natives and foreigners (Q: 22:25). These words indicate that Masjid-Al Haram is a well-defined geographical area.

Conventional Islamic commentators have caused the most confusion about Masjid-Al Haram with the verse "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs" (Q: 17:1), There are neither mentioned about the seven heavens nor any brick-and-mortar traditional mosque but it is mentioned about the blessed environment and showing the signs of Allah. Masjid originally meant a place of gathering, so Masjid-Al Haram is a protected gathering place, where the first house of God Almighty is. There, all people are called upon to perform Hajj in the four prohibited months (Q: 9:36), that is to see the signs of God Almighty, where there will be attractive animals, but during that time hunting on the ground is completely prohibited, which is easy to do (Q: 5:94) with only the sacrifice of domesticated animals (Q: 5:2) and entertaining guests with sea creatures (Q: 5:97) is prescribed (Q: 5:2). Since this is a call to people regardless of creed and caste, there is no mention of any particular worship, except that those who wish to move around (Tawaf), stand, bow and prostrate will do so in the Ancient House (Baytul Atiq) (Q: 22:26). This is the Hajj of the Holy Quran.

5. Conclusion

This paper has been prepared by combining the Holy Quranic research method and conventional methods. The main source of literature and information is the Holy Quran. A review of the relevant verses provided in the Holy Qur'an with genealogy, ecology, linguistics, urbanism, geography, history, theology, and archeology alone has no consistency with the conventional Islamic narrators. Somewhere in the Holy Qur'an, other prophets and messengers are directly mentioned by name, he has a proper name, Ahmad. Moreover, he has been given several titles, among which the most popular in conventional Islam is Muhammad. Analyzing the verses directly related to the revealed Prophet in the Holy Qur'an, there is no way that he was born in or around present-day Mecca. Even though the exact century of birth cannot be determined based on the Holy Quran, Roman Empire, and other data. He was certainly born in the 3rd-4th century. It is a fact that the twenty-seven Prophets and Messengers mentioned in the Holy Quran, among them Imran, Zakariya, Maryam, Harun, Musa, Yaya, and Isa were all contemporaries. It is also crystal clear that the revelation of the Torah on Musa is a complete fabrication it was the Sahifa, the Kitab, the Furqan, and the Furqan associated with Harun.

The most surprising result is that no pieces of evidence have been found for the birth of the Prophet and the pilgrimage (Hajj) in Mecca in Saudi Arabia. Originally, Masjid-Al-Haram was the

Beqaa Valley of present Lebanon. Perhaps on Mount Harmon in this valley was the original house of Almighty Allah, the first house, a fragment of which is now in the British Museum, and which is truly a safe place on earth. Because it is now occupied as a United Nations buffer zone. The existence of everything that Almighty Allah has described for pilgrimage is evident in this valley, that is, all the signs of the Creator. This little valley is formed in the basin of two mountains where there are many mountains/hills and each of them has a wonderful sight. Two rivers also originate from this valley which merges with the Mediterranean Sea. The rift of the earth has also been created from this one place, which has gone to different continents. From snow to all kinds of weather conditions all agricultural production mentioned in the Holy Quran continues till today. Not only in the Arab region but there is no other valley in this world where all the signs of the creator, such as sea, mountains, rivers, springs, rifts, plants, animals, birds, fruits, foliage, snow, rain, and warmth exist in such a small place. Therefore, the birthplace of the Prophet and the place of revelation of the Qur'an was not Mecca in Arabia, but the Beqaa Valley in Lebanon, which the Holy Qur'an mentions.

This article can provide a concept about the research methods of the Quran among Islamic scholarships. That is, if we want to study the Holy Quran, we must first see what the various verses of this Quran give us an idea about the subject and take the help of related verses. Using only the scholarly knowledge we have about the subject of study can lead to new knowledge for future generations. Since the results of this paper completely refute the so-called 1450-year mythological history of mainstream Islam, it will re-think old and many established theories in almost all areas of Islam, especially among genuine Islamic scholars. But stubborn Islamic narrators are more likely to resort to any form of violence rather than scholarly research, offended by all branches of Islam based on their mythology.

In choosing this article, considerable care has been taken in analyzing the Holy Qur'an, yet there is ample scope for analysis in a different way, which is capable of reaching the highest position in the knowledge of the Holy Qur'an. Many verses of the Holy Quran describe the Jewish community and their history but those verses are omitted in this article. However, the analysis of the verses of the Holy Qur'an about the Jews as well as the different communities can be positively related to this paper. Moreover, the Holy Qur'an is closely related to the Israelites, analyzing the verses related to them will give a deeper understanding of the Holy Qur'an revealed Prophet [1-37].

Funding: This research received no external funding.

Conflicts of Interest: The author declares no conflict of interest

1. In this paper, all the names of Prophets and Messengers are taken from Arabic pronunciations such as Ibrahim instead of Abraham.
2. The Holy Quran: 3:33, 3:35 and 66:12
3. The Holy Quran: 2:87, 2:253, 3:36, 3:37, 3:42, 3:43, 3:44,

- 3:45 (2 times), 4:156, 4:157, 4:171 (2 times), 5:17 (2 times), 5:46, 5:72, 5:75, 5:78, 5:110, 5:112, 5:114, 5:116, 9:31, 19:16, 19:27, 19:34, 23:50, 33:7, 43:57, 57:27, 61:6, 61:14 and 66:12
4. The Holy Quran: 2:51, 2:53, 2:54, 2:55, 2:60, 2:61, 2:67, 2:87, 2:92, 2:108, 2:136, 2:246 , 2:248, 3:84, 4:153 (2 times), 4:164, 5:20, 5:22, 5:24, 6:84, 6:91, 6:154, 7:103, 7: 104, 7:115, 7:117, 7:122, 7:127, 7:128, 7:131, 7:134, 7:138, 2:53, 7:142 (2 times), 7:143 (2 times), 7:144, 7:148, 7:150, 7:154, 7:155, 7:159, 7:160, 10:75, 10:77, 10:80, 10:81, 10:83, 10:84, 10:87, 10:88, 11:17, 11:96, 11:110, 14:5, 14:6, 14:8, 17:2, 17:101 (2 times), 18:60 , 18:66, 19:51, 20:9, 20:11, 20:17, 20:19, 20:36, 20:40, 20:49, 20:57, 20:61, 20:65, 20 :67, 20:70, 20:77, 20:83, 20:86, 20:88, 20:91, 21:48, 22:44, 23:45, 23:49, 25:35, 26:10 , 26:43, 26:45, 26:48, 26:52, 26:61, 26:63, 26:65, 27:7, 27:9, 27:10, 28:3, 28:7, 28 :10, 28:15, 28:18, 28:19, 28:20, 28:29, 28:30, 28:31, 28:36, 28:37, 28:38, 28:43, 28:44 , 28:48 (2 times), 28:76, 29:39, 32:23, 33:7, 33:69, 37:114, 37:120, 40:23, 40:26, 40:27, 40: 37, 40:53, 41:45, 42:13, 43:46, 46:12, 46:30, 51:38, 53:36, 61:5, 79:15 and 87:19
 5. The Holy Quran: Q: 12:2, 13:37, 20:113, 39:28, 41:3, 42:7, 43:3, 46:12)
 6. The Holy Quran: 2:125, 3:97, 5:107, 10:71, 14:14, 17:79, 19:73, 25:66, 25:76, 26:58, 27:39, 33:13, 35:35, 37:164, 44:26, 44:51, 55:46 and 79:40
 7. The Holy Quran: Q: 2:144; 2:149; 2:150; 2:191; 2:196; 2:217; 5:2; 8:34; 9:7; 9:19; 9:28; 17:1; 22:25; 48:25 and 48:27)
 8. The Holy Quran: 2:144; 2:149; 2:150; 2:191; 2:196; 2:217; 5:2; 8:34; 9:7; 9:19; 9:28; 17:1; 22:25; 48:25 and 48:27
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