
A Research Review of Gibson's Views Regarding the Historical Monuments of Makkah

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Abstract

Makkah is an important, holy and historical city of the Islamic world, it is the city of revelation. It is more beloved and favored by Allah (SWT) and the Messenger of Allah than all the cities. Makkah is the Qiblah of Muslims and the center of their heartfelt love and respect. It is the center of Hajj and the place of mutual meeting and relations. From the very first day, Allah (SWT) declared it Haram in view of its reverence and respect. In it is the Kaaba, which is the first house built on earth for the worship and service of Allah Ta'ala. Because of this ancient house, this area has got the status of Haram and its everything has peace and order. But Orientalists are trying to reduce the importance of this city by making it doubtful by creating historical weakness in its geography, location, historical monuments and name. Dan Gibson wanted us to believe that the traditions of the Holy City in the hadith and historical texts do not match Makkah, and that these traditions match Petra. In order to justify his Petra theory, Gibson questions the historical monuments of Makkah and tries to prove them somehow in Petra without any authentic evidence. But Gibson is defeated here as in his other claims. Below we present an overview of these historical monuments.

Keywords: Dan Gibson, Petra, Makkah, historical monuments of Makkah

Introduction

Dan Gibson wanted us to believe that the traditions of the Holy City in the hadith and historical texts do not match Makkah, and that these traditions match Petra. In order to justify his Petra theory, Gibson questions

the historical monuments of Makkah and tries to prove them somehow in Petra without any authentic evidence. But Gibson is defeated here like his other claims.

Daniel "Dan" Gibson, author of *The Qur'anic Geography*, is a Canadian historian, orientalist and archaeologist who has spent a lifetime studying the history of the Arabian Peninsula. He was born in 1956 in Western Canada. Dan Gibson studies the early history of Arabia and Islam. He first visited the Arabian Peninsula in the early twenties. After receiving some education in high school and theology, Gibson spent his life researching the history of the Arabian Peninsula. Below we present an overview of these historical monuments.

Kaaba

Dan Gibson blames Abdullah Ibn Zubayr for the destruction of the Kaaba and the transfer of the Black Stone to a new location in Mecca and the relocation of the Qibla and the Holy Mosque from Petra to Mecca. Dan Gibson claims that the Meccan Qibla was changed after the Umayyad conflict with Abdullah bin Zubair.

Dan Gibson says:

In 683 CE (64 AH), Abdullah Ibn al-Zubayr proclaimed himself Caliph in the Holy City. This was in opposition to the Umayyad rulers in Damascus, who reacted strongly and sent an army against the holy city^[1]. Ibn al-Zubayr then did a shocking thing, he destroyed the Kaaba, the ancient holy place of worship of Islam.

Tabari tells us:

According to Muhammad bin Umar al-Waqdi - Ibrahim bin Musa - Ikrimah bin Khalid: Ibn al-Zubayr demolished the sanctuary until he leveled it to the ground, and he dug its foundation.... He placed the black corner stone in a silk band in a casket [coffin]^[2].

Dan Gibson, you are telling us that the Umayyads sent an army to the Holy City, Ibn al-Zubayr immediately demolished the Kaaba. Why did you miss so many incidents between them, like the Umayyad army bombed the Kaaba with Manganiq (trebuchet), the Kaaba caught fire, its wall became unstable and unsafe, the Umayyad army marched back to Damascus. People kept asking. Ibn al-Zubayr was reluctant at first to demolish and rebuild it, but finally agreed to it, fearing for the safety of the people. You ignored all these events that are clearly described in the *Tarikh al-Tabari* and *al-Azraqi*. Telling the readers that the Umayyads reacted strongly and sent an army against the holy city. Ibn al-Zubayr then did a shocking thing. He destroyed the Kaaba, the ancient holy place of worship of Islam. Then you quoted al-Tabari and

presented it out of context. Informing your readers, giving a selective story, is far from what actually happened.

There was nothing shocking in what Ibn al-Zubayr did. Surely you have read the very paragraph from which you have deduced what you have shown. According to al-Tabari, the same book that Dan Gibson used as his source. Al-Tabari said

(During the siege of Mecca) and I quote here the exact words of al-Tabari and his correct translation:

الآخر ليلة الثلاثاء.

قال محمد بن عمر: حدثنا رباح بن مسلم، عن أبيه، قال: كانوا يوقدون حول الكعبة، فأقبلت شررة هبت بها الريح فاحتقرت ثياب الكعبة، واحترق خشب البيت يوم السبت لثلاث ليال خلون من ربيع الأول^[3].

News of the burning of the Kaaba: They were burning around the Kaaba and the wind blew and a spark broke out. So the clothes of the Kaaba caught fire and the wood of the house was burnt on the third Saturday of Rabiul Awwal.

Then in the same year, after 29 pages, in which Al-Tabari wrote about other events, he then returned to the story of the House of Kaaba.

I put in italic font the sentences that Dan Gibson used as evidence in his book, which clearly shows how he took them out of context.

Narrated by al-Tabari under the title: "Information about Ibn al-Zubayr's demolition of the Kaaba".

"ذكر الخبر عن هدم ابن الزبير الكعبة"

قال أبو جعفر وفي هذه السنة هدم ابن الزبير الكعبة، وكانت قد مال حيطانها مما رميت به من حجارة المجانيق، فذكر محمد بن عمر الواقدي أن إبراهيم بن موسى حدثه عن عكرمة خالد، قال: هدم ابن الزبير البيت حتى سوا بالأرض، وحفر أساسه، وأدخل الحجر فيه، وكان الناس يطوفون من وراء الأساس، ويصلون إلى موضعه، وجعل الركن الأسود عنده في تابوت في سرقة من حرير، وجعل ما كان من حلي البيت وما وجد فيه من ثياب أو طيب عند الحجة في خزانة البيت، حتى أعادها لما أعاد بناءه^[4].

Abu Ja'far said: This year Ibn al-Zubayr demolished the Ka'ba, because its walls were bent due to the stones that were thrown at it by the catapult^[5]. Muhammad bin Umar al-Waqdi mentioned Ibrahim ibn Musa narrated on the authority of Ikrimah ibn Khalid, who said: Ibn al-Zubayr demolished the house until it was placed on the ground, and dug its foundation and attached stone to it, and the people walking behind the foundation, on reaching his place he kept the black corner with him in a silk box, and in it all the ornaments of the house, and whatever cloths or

perfumes there were put it in the closet of the house. When he rebuilt the Kaaba, he returned it all. Excerpt from Tarikh al-Tabari

So the walls of the Kaaba were bending and shaking, loose stones were falling on the people when the dove landed so that people avoided going near it for fear of their lives. Many urged Ibn al-Zubayr to tear it down and rebuild it. He was hesitant at first, but finally convinced. There was nothing surprising in Ibn al-Zubayr's demolition of the unstable walls of the Kaaba.

Further, al-Tabari (and al-Azraqi and Ibn Kathir and many others) tell us that Ibn al-Zubayr, after demolishing the Kaaba, enlarged it and put back the black stone and all the other jewels.

This, as we have seen in this study, shows how Dan Gibson took a few sentences out of their context to tell the audience that Ibn al-Zubayr did a shocking thing and that Islam destroyed the ancient holy place of worship Al-Kaaba. He did not tell his readers that the Kaaba had been damaged and had become unsafe and dangerous for those performing tawaf and salah. It has been described in detail by al-Azraqi and Ibn Kathir besides al-Tabari.

Dan Gibson has presented a false story about Abdullah ibn Zubair from Tarikh al-Tabari, out of context. Abdullah Ibn Zubair, Caliph of Makkah, heard the hadith from his aunt Aisha. In view of this, according to the mind of the Messenger of God, he demolished the House of God and built it on the foundation of Abraham. Here we mention it briefly.

It is narrated in the Sahihin from Hazrat Ayesha that the Messenger of Allah said to her: "Ayesha, have you not seen that when your people (i.e. Quraysh) rebuilt the Kaaba, they did not completely rebuild it on the Abrahamic foundations." Rather, they reduced some of it." Hazrat Aisha said: O Messenger of Allah, why don't you restore it on the Abrahamic basis? The Messenger of Allah, peace and blessings be upon him, said: "If the age of your people was not at all close to disbelief, I would certainly have done so. Hazrat Abdullah Ibn Umar says that I think this was the reason why the Holy Prophet (PBUH) did not kiss the corners of the walls adjacent to Hatim, because the Kaaba was not completed on Abrahamic foundations^[6].

Hazrat Aisha says that I asked the Messenger of Allah: Why is the Kaaba door up? He (PBUH) said: "Your people did this so that they could admit whomever they wanted and keep out whoever they wanted^[7]."

In another hadith, Hazrat Aisha says that the Holy Prophet (PBUH) said, "If my people had not been close since the time of Jahiliyyah, I would have demolished the Kaaba and built two gates in it." So when Abdullah Ibn Zubair became the ruler there, he built two doors in the Kaaba according to the wish of the Messenger of Allah^[8].

He demolished the Ka'ba and rebuilt it on the original Abrahamic foundations, because the Quraysh had reduced a portion due to lack of lawful wealth. Ibn Zubair (may Allah be pleased with him) introduced Hatim into the Kaaba and made two doors, one facing east and the other facing west^[9].

Where the Messenger of Allah (peace and blessings of Allah be upon him) himself did not change the structure of the Kaaba out of fear of fitnah, people took the entire Kaaba to another city after his death and everyone accepted it? This is a completely unrealistic fact. In fact, if Abdullah ibn Zubair had taken the Kaaba to another place, not a single person would have been able to perform Hajj there.

This is the exact date of rebuilding and demolishing the Kaaba by Abdullah Ibn Zubair. Its purpose was to obey God and His Messenger. And this is not related to the topic of moving the Kaaba from Petra to Mecca. Clearly Sahih Muslim and Ibn Katheer's commentary says, he did not change the Kaaba and at the same time he only rebuilt the Kaaba.

Moving the Black Stone

Dan Gibson believes that since Islam began in Petra, the Black Stone was in Petra and was kept in the Kaaba in Petra. Abdullah ibn Zubayr toppled the Kaaba in Petra and took the Black Stone with him to Mecca. Ibn Zubair claimed that he had found the foundation stone that Abraham had laid, so people started going to Makkah to visit the new Kaaba.

Gibson says: Although we will probably never know for sure all the details of how the Black Stone came to Mecca, several things seem clear.

During the Meccan Revolt of 64-74 AH, we know that the Kaaba was demolished and then rebuilt by Ibn al-Zubayr. We also know that the Meccans purchased many horses, camels, and supplies for transportation during this period. I suggested at that time that the Black Stone be moved from Petra to Mecca so that the Umayyad armies could not capture it. Even if the Umayyads captured the holy city (which they eventually did), the Black Stone was beyond their reach. Since Ibn al-Zubayr claimed that the new Kaaba was built on the ancient foundation of Abraham, people began to flock to Mecca in Saudi Arabia to visit it, and the Umayyads initially left it alone due to their involvement in civil wars. As the following years were filled with political turmoil, the Umayyads never sent troops south of Mecca to retrieve the stone^[10].

Therefore, since the Qur'an did not declare any location to be correct, the Umayyad Muslims had no authority to challenge the new location of the Black Stone^[11].

In his account of Ibn Zayd's migration to Mecca, as recorded in al-Tabari's history, Gibson suggests that this may have been the reason for

the migration of Petra to Mecca, as Ibn Zayd brought with him a large amount of goods on camels and horses. But my question is: why did his enemies not reclaim the holy city of Petra from Mecca after his defeat, especially given the extent of the animosity and division between different factions of the Muslim community?

Thus, the caliphate of Ibn al-Zubayr continued for 9 years. After his death in November 692 CE, the Umayyads ruled the Islamic Empire until 750 CE. For 58 years after the death of Ibn al-Zubayr, the Umayyads ruled all the land from the borders of India to the west until they reached Spain. They had complete control over Mecca, Medina, Petra and Kufa.

So, why did they not take the Black Stone back to Petra despite such a powerful government. In 750 CE, the Abbasids succeeded in overthrowing the Umayyad regime and captured all the Islamic provinces except Andalusia (Spain), which remained under Umayyad rule. Also, Dan Gibson has selected incomplete short excerpts from the sources he used in constructing his story, and has made claims based on guesswork and speculation, which have no basis in fact.

Altitude and distance of Safa Marwah

Gibson questioned the height of Safa and Marwah and the distance between them and expressed doubts about Mecca. His claim is based mainly on two things. He said that the ritual of "Sa'i" between the hills of Safa and Marwah takes days, but in reality it is a very quick task and the distance between the small rocks is not much. However, the journey between Safa and Marwah was so arduous that some were unable to cross it seven times in a single day. He tried to prove it with the following traditions. Gibson says with reference to the Sayyid Sabiq Misri .

The author of Al-Mughni says: "Ahmad says that there is no harm in postponing the Sa'i after Tawaf until a person has rested, or there is no harm in postponing it until the evening. Similarly, according to Ata and Hasan, there is no harm in performing Tawaf early in the morning and postponing the Sa'i between Safa and Marwah until the evening. The continuity of the Sa'i is not a condition. Regarding the continuation of Tawaf and Sa'i, it is narrated from Sa'id bin Mansur that Sawda, the wife of Urwah bin Al-Zubayr, performed the Sa'i between Safa and Marwah, and since she was a very tall and heavy woman, she completed it in three days^[12].

Secondly, Gibson says that Safa and Marwah were high mountains that needed to be climbed. He claims that there are only two small rocks in the Safa and Marwah area of Mecca and they do not resemble mountains that need to be climbed. Furthermore, there is no path to climb them, so pilgrims can no longer do so. He tried to prove this with a hadith from

Bukhari^[13]. He also said that Petra has only two mountains, as mentioned in Islamic traditions, and there is a path for circumambulation between them^[14]. He argues that since Abraham (peace be upon him) crossed the mountains from Israel to Egypt, it is not surprising that Abraham and Ishmael would have stopped in the Petra valley and built some kind of altar or structure for worshipping God there.

Gibson, citing Sahih Bukhari, states that Mount Safa was high enough to act as a watchtower for the defense of Mecca, as mentioned in the following hadith: When the verse "And warn your relatives"^[15] was revealed, the Messenger of Allah (PBUH) went out. When he ascended Safa, he called out, "O Sabahah!"^[16] The people asked, "Who is this?" and gathered around him. He said, "Do you see? If I tell you that horsemen are advancing towards this mountain, will you believe me?" They said, "We have never heard you tell a lie." He said, "I am a clear warner of a severe punishment that is coming." Abu Lahab said, "Perish you! Did you gather us for this?" Then Abu Lahab left and the Surah "Perish at the hand of Abu Lahab" was revealed^[17].

We will now address Gibson's claims one by one. It is worth noting that Gibson says all his claims and conclusions should be considered together, and that they all support his theory about Petra. For this reason, I will respond to each point he raises, no matter how absurd it may seem. Starting from the first claim, the journey between Safa and Marwah was so arduous that people could not cover seven distances in a single day. First of all, there is no hadith or narration confirming this. Rather, Gibson tried to distort the meaning to support his claims. Is it permissible in Fiqh-e-Sunnah to mention all the above hadiths and opinions from only one perspective and to solve the problem of "continuity of Sa'i between Safa and Marwah" or not? The real reason for the debate on this topic is not that one cannot complete this ritual in one go, but rather the intense heat of Mecca. The debate revolves around performing Tawaf early in the morning and postponing Sa'i until the evening to avoid the rising hours of the sun. One can also rest for health reasons. As for Saudah, the wife of Urwah bin Zubair, who completed the journey in three days, since she was a large and heavy woman, this is not surprising. We all know people who get tired after walking even a few meters. The distance between Safa and Marwah is about 450 meters (1480 feet), meaning seven rounds would be about 3.6 kilometers^[18]. Tradition says that she was a large and heavy woman, so she simply took advantage of the comfort and decided to travel about 1.2 kilometers daily. It is worth noting that this was during the harsh climate of Mecca and the lack of modern amenities available to us today.

When the crowd grew and you noticed that people wanted to learn more about the Prophet's (PBUH) faith, You (peace and blessings of Allah

be upon him) mounted your horse so that they could see You. This is the sole reason You ever performed circumambulation on Your horse. You can tell Him apart from the throng if you ask Him. This has already been explained in Islamic literature.

Gibson's second assertion is that Safa and Marwah were high mountains that needed to be climbed. I'm not sure how he came to this conclusion or how he determined the appropriate height to verify Safa and Marwah's legitimacy. In actuality, this reasoning refutes his assertion. He cited a hadith in which the Prophet (peace and blessings of Allah be upon Him) addressed to His tribe after ascending Mount Safa. I encourage you to use common sense to determine what height you believe is suitable for a speaker to address their audience in this specific circumstance. A little rock or a tall mountain.

Any sane person would say a small rock. If you climb a tall mountain, how can you communicate and carry your voice to the people below in the valley without a sophisticated system of sound amplification? Furthermore, Gibson either purposefully left out the hadith's Arabic wording or did not bother to look at it. Safa is described as a mountain in the English translation:

“The prophet had climbed Al Safa Mountain”^[19].

While it is not said in the Arabic texts; As in the hadith of Bukhari:

حَدَّثَنَا يُونُسُ بْنُ مُوسَى حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا عَمْرُو بْنُ مُرَّةٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمَّا نَزَلْتُ وَأَنْذِرُ عَشِيرَتَكَ الْأَقْرَبِينَ وَرَهْطَكَ مِنْهُمْ الْمُخَلَّصِينَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى صَعِدَ الصَّفَا فَهَتَفَ يَا صَبَاحَاهُ فَقَالُوا مَنْ هَذَا فَاجْتَمَعُوا إِلَيْهِ فَقَالَ أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِي قَالُوا مَا جَرَيْنَا عَلَيْكَ كَذِبًا قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيَّ عَذَابٍ شَدِيدٍ قَالَ أَبُو لَهَبٍ تَبَّ لَكَ مَا جَمَعْتَنَا إِلَّا لِهَذَا ثُمَّ قَامَ فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ وَقَدْ تَبَّ هَكَذَا قَرَأَهَا الْأَعْمَشُ يَوْمَئِذٍ^[20]

“When the Messenger of Allah (PBUH) went out, and when he climbed Safa, He called out,” so Safa is not called a mountain anywhere in the Arabic text. But if it is also called a mountain, then my interpretation is that Safa is a small hill located at the foot of Mount Abu Qubays, 130 meters southeast of the Kaaba. This explains the following part of the hadith where the Prophet (peace and blessings of Allaah be upon him) clearly says: “Do you see? If I tell you that horsemen are coming towards this hill, will you believe me?” Now it turns out that Mount Safa is so high that people could not see the other way, which is why the Messenger of Allaah (peace and blessings of Allaah be upon him) asked this question. But here the hill that the Prophet (peace and blessings of Allaah be upon him) was referring to is Mount Abu Qubays. Safa is located at the foot of

Mount Abu Qubays, so the Messenger of Allaah (peace and blessings of Allaah be upon him) was only asking his tribe.

أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِي ۚ^[21]

Look at the words “this mountain” is just a matter of common sense asking someone standing on a cliff just below a high mountain Abu Qubays with no other side visible and asking his audience if you saw?

“Would you believe me if I told you that horsemen are moving towards this mountain?”

Well of Zamzam

Regarding the Well of Zamzam, Gibson says that every Muslim acknowledges that it is located near the Kaaba in Mecca, Saudi Arabia. During my research, the name "Zamzam" caught my attention. I searched through my electronic database of ancient manuscripts and texts and found only one result, which was from the Bible. In ancient times, the Zamzummims were known as giants who inhabited the lands of Seir, Edom, and Ammon. They were "displaced by the Edomites ('Ud') and they settled in their place. It seems to me that if one wants to find the Well of Zamzam, one should look in the mountains near Petra or in Seir or in the land of Edom. Apart from that, I have not found any other references to “z-m-z-m”^[22].

It is interesting to note that the Arabic word for well and cistern are the same. Sunan Abu Dauod records how the Arabs swept out Zamzam and removed the snakes, which makes it sound more like a cistern than a well. Interestingly enough, Petra is known as a city of cisterns^[23].

Extraordinary claims require extraordinary evidence, but here the situation of our author is that he makes claims on the basis of guesses and guesses, and here it is not even his turn, here he just left this Shusha. It turns out that the Arabic word for well and cistern is the same, and it sounds more like a cistern than a well. Since Petra is known as the city of cisterns, Beer Zam Zam has to be somewhere in Petra.

The well of Zamzam, just 20 meters away from the Kaaba, is said to be the oldest water source on the planet, which is more than five thousand years old. As it is described in the historical traditions, the fountain of Zamzam sprang from the heel or rubbing place of Ismail, the son of Hazrat Ibrahim (AS)^[24].

Research up to date shows that no spring lasts more than sixty or seventy years, but Hazrat Ibrahim Khalilullah was commanded by Allah five thousand years ago to leave his wife Hajirah and son Ismail in the waterless valley of Mecca. This water well is thirty meters deep with a maximum water level of 18.5 liters and a minimum of 11 liters. This spring

was there when Hazrat Ibrahim and Hazrat Ismail (peace be upon them) laid the foundation of the first house of Allah here^[25].

Current dimensions of the well

The Zamzam well is about 30.5 meters deep with a diameter ranging from 1.08 to 2.66 meters. The well is now located in the ground floor surrounded by glass plates that allow a clear view of the interior. Water is pumped through electric pumps to make it available in taps distributed in specific areas in the mosque^[26].

As for Dan Gibson, since the Arabic word for well and cistern is the same and sounds more like a cistern than a well, So for Gibson's report, the depth of this well is more than 30 meters which is 100 feet, so would anyone use the word cistern for a 100 feet deep well, it does not look like a cistern, nor has anyone used the word cistern for it, but the word beer has always been used for this well in all traditions, and it is also known and called by the name of Beer Zamzam at the local level.

While Gibson's point is that Petra is known as the city of cisterns, the well of Zamzam has its own reliable history in Islam in Makkah. Bukhari Sharif mentions this event in detail in a long hadith. It is known under what circumstances Hazrat Ibrahim (A.S.) brought Hazrat Ismail (A.S.) and his mother to live in this barren valley without water and vegetation, and Allah Almighty arranged for them to eat and drink. Many events such as the eruption of Beer Zam-Zam and the construction of the House of Allah have been described in detail in this hadith. Hazrat Ibn Abbas says that at that time there was no man living in Makkah and there was no water^[27].

According to the tradition, Hazrat Ibrahim (AS) left Hazrat Hajra and Hazrat Ismail (AS) alone. He gave them a bag of dates and a bottle of water. There were two hills in the valley named Safa and Marwah. When their water ran out and their thirst became intense, Hazrat Hajra climbed first one mountain, then another, looking everywhere for water. Seven times she passed between the two hills, until when she ascended Mount Marwah in the seventh cycle, she heard a voice. At the same time you saw an angel at the place of Zamzam, striking his heel or his foot on the ground. He dug it, from which water came out and a fast spring started flowing. Hazrat Hajra drank the water and gave milk to Hazrat Ismail^[28].

A similar story is found in Genesis.

And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, 'What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is. Arise, lift up the lad and hold him with your hand, for I will make him a great nation'. Then God

opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink.^[29]

And God heard the boy's voice. And the angel of God called Hagar from heaven, and said, O Hagar! So what are you doing? Fear not, for God has heard the boy's voice from where he lies. Arise, take the boy and hold his hand, for I will make of him a great nation. And God opened his eyes, and he saw a well of water. And went and filled the bottle from there, and gave the boy water.

Therefore, if Petra is the holy city of Islam, then where is the well of Zamzam in Petra, and why is it not mentioned in history and why no one has researched it so far, and where many archeological remains have been discovered in Petra, why not the Well of Zamzam? The fact is that here Dan Gibson's story takes a serious break.

The current location of Quraysh tribe

Dan Gibson says that while in southern Jordan doing survey work on ancient Nabatean sites, I became acquainted with many Quraysh tribesmen living around the city of Ma'an (especially lived in the south and west). I asked a local clinic if I could survey the names in their registry and found a surprising number of Quraish names. Ma'an is just 30 km east of Petra. These tribesmen living in the vicinity of Ma'an claimed that they are the descendants of the original tribe of Quraish^[30].

Here we will examine Gibson's claim that he presents to support his claim that Islam began in Petra. In fact, Gibson wants to show here that Petra was the hometown of the Quraysh, but like other claims, this claim of Gibson is also very weak. Below we present an overview of Gibson's claim along with a brief history of the Quraysh.

Quraish

Quraysh was the most famous tribe of Arabs and the main reason for its importance is that the Holy Prophet (PBUH) belonged to this tribe and this tribe was considered an influential tribe among the rest of the Arab tribes due to the construction of the Kaaba and commercial activities. These people were prosperous and civilized and their trade routes were established from Syria, Iraq, Yemen and Abyssinia. Their grip on social issues and problems was also strong, and their social status could not be challenged. The relationship of the Holy Prophet with this tribe can be well understood from the sayings of the Holy Prophet^[31]. Countless virtues about the Quraysh tribe have been described in the books of hadiths and biographies^[32]. Here, as a refutation of Dan Gibson's claim, a brief mention of this tribe along with their division and the settlement of Quraysh tribes in different areas on a permanent basis is being described.

Introduction and Causality

One of the forefathers of the Holy Prophet (PBUH), Fahir bin Malik bin Nazr bin Kanana, was nicknamed "Quraysh" and all the branches of his descendants were called Quraysh. However, some also believe that his name was Quraysh and his title was Fahr. All the descendants of Fahr bin Malik are called Banu Quraish or Qureshi.

According to Shibi, "تقریش" means "investigation". The ancestors of this family used to search for the poor and needy people and fulfill their needs and find out the conditions of the pilgrims and also help them. Therefore, they were called Quraysh. However, according to other traditions, the name Quraysh is derived from "تقرش" which means "التجمع" which means to gather and unite after someone has been scattered and dispersed. The tribe of Quraish was scattered all over Arabia, then Hazrat Qusay bin Kalab united them in Makkah and settled around the Haram, hence this name.

In this context, Qurtubi writes:

And "تقریش" means earning while "تقرشوا" means they gathered, since they were scattered in places other than the Haram, Qusay bin Kalab gathered them in the Haram until the Quraish took the Haram as their own made a home^[33].

The above mentioned passage quoted by Qurtubi shows that the possibility of getting the name Quraysh due to the gathering of different branches of Fahir bin Malik's family cannot be ruled out.

Tribes of Quraish

Quraysh was a large and important tribe among Arab tribes and had several branches. Some have mentioned the names of ten (10) and some twelve (12) branches of Quraysh tribe which are as follows:

(1) Bani Hashim^[34] (2) Bani Umayyah^[35] (3) Bani Suham^[36] (4) Bani Abdul Dar^[37]

(5) Bani Asad^[38] (6) Bani Tamim^[39] (7) Bani Makhzoom^[40] (8) Bani Adi^[41]

(9) Bani Jahm (10) Bani Naufal

Ibn Hadid and many other scholars also mention the following two branches:

(11) Banu bin Amir (12) Banu Harith bin Fahr^[42]

The following twelve (12) branches are known as tribes of Quraish. During the period of Jahiliyyah and then until after Islam, the influence of these tribes remained in Makkah.

Allama Halabi writes in Seirat-i-Halabiyyah:

Qusayy brought the people of Quraish to Makkah and he divided the Quraish into twelve (12) tribes^[43].

Qusayy divided all these tribes into the following two parts by spreading them over the land of Makkah:

(1) Quraish Batah (2) Quraish Zawahir.

Ibn Kathir writes:

Qusayy settled the tribes of Quraysh in the valleys of Makkah and settled a group of them in the upper part of Makkah, so they were called Quraysh Batah and other Quraysh were called Zawahir^[44].

At the time of the emergence of Islam, among the famous branches of the Quraysh and the clans were Banu Harith bin Fahr, Banu Juzimah, Banu Aizah, Banu Sama, Banu Lui bin Ghalib, Banu Amir bin Lui, Banu Adi bin Ka'b bin Lui, Banu Fahm bin Amr bin Hasis bin Ka'b bin Luyi, Banu Jammah, Banu Makhzoom, Banu Tamim bin Marra, Banu Zahra bin Kalab, Banu Asad bin Abdul Uzza, Banu Abdul Dar, Banu Nawfal, Banu Abdul Muttalib, Banu Umayyah and Banu Hashim and others were included^[45].

Banu 'Adi bin Ka'b

Banu 'Adi were the descendants of 'Adi bin Ka'b bin Lawi bin Ghalib bin Fahr^[46]. Among the sons of Adi were Zarah bin Adi and Awij bin Adi^[47]. Zarah had a son Qart who had a son Abdullah. Abdullah's son was Rayah who had a son Abd al-Uzza. Abdul Uzza's son Nufail was one of the chiefs of the Quraysh. This Nufail was the father of Al-Khattab and the grandfather of Amirul Momineen Hazrat Umar bin Al-Khattab (RA)^[48]. The descendants of Hazrat Umar bin Khattab (RA) were called Umari and settled in Egypt and Syria.

Banu Suham bin Amr

Banu Saham were the descendants of Saham bin Amr bin Husays, from whom Banu Sa'd and Banu Sa'id were born. Qais bin Adi belonged to the same Banu Saad bin Suham. From Saeed bin Suham, Al-Amrui was born, who was the descendant of Amr bin Al-Aas bin Wail bin Hashim bin Saeed bin Saham, the companion of the Prophet who conquered Egypt in the year 20 Hijri, and settled in Fustat^[49].

Banu Zahra

Banu Zahra were the descendants of Zahra bin Abd al-Dar bin Qusay bin Kalab bin Marra bin Ka'b bin Luy bin Ghalib bin Fahr bin Malik^[50]. The name of Kalab also comes in the lineage of Prophet Muhammad (SAW). Zahra had two sons, Abd Manaf and Haris, from whom they have branches. The Prophet's mother also belonged to this tribe. Sa'd Ibn Abi Waqqas and Abd al-Rahman Ibn Awf (may Allah be pleased with them) were also from the same tribe. The descendants of Abd al-Rahman bin Auf, (may Allah be pleased with him), settled in the areas of Egypt and Al-Giza during the period of Islamic rule^[51].

Banu Umayya

They were the descendants of Umayya ibn Abd Shams ibn Abd Manaf. There were two groups among them, one was Umayya Akbar, while the other group was called Umayya al-Ashgar. Umayya Akbar had ten sons, four of whom are called Al-Ayyas, including Al-Aas, Abu Al-Aas, Al-Ais, and Abu Al-Ais. The remaining six are called Anabis, namely Harb, Abu Harb, Sufyan, Abu Sufyan, Amr, and Abu Amr. They are called Anabis after Anbasah, one of the sons of Harb. Hazrat Uthman Ghani, Hazrat Muawiyah ibn Abu Sufyan, Hakam ibn Al-Aas, and the Umayyad caliphs of Syria and Andalusia are from their descendants. The second group of Banu Umayya is Umayya al-Ashgar, also known as Al-Ablat. According to Johari, they are called Al-Ablat in reference to their mother Abla^[52].

Banu Hashim

Similarly, from the descendants of Banu Hashim, Abbasi and Talebi families became famous. The Abbasids or Banu Abbas were the descendants of Hazrat Abbas, the uncle of the Holy Prophet. The tomb of Abdullah bin Abbas is in Taif, the tomb of Ubaidullah ibn Abbas is in Madinah, the tomb of Fazl bin Abbas is in Syria, the tomb of Qasim bin Abbas is in Samar Qand, while the tomb of Mabad bin Abbas is in Africa. The Caliphs of Bani Abbas were from the descendants of Abdullah bin Abbas^[53].

Looking at all these divisions of the Quraysh, and especially at those tribes of the Quraysh whose descendants settled in distant areas, with the references of historians, it becomes clear that Dan Gibson's statement that he found a surprising number of Quraysh names in the city of Ma'an, 30 kilometers from Petra, who were originally from the Quraysh tribe, does not prove anywhere that Islam began in Petra.

Other historical monuments and geographical elements present in Makkah and mentioned in the Quran, Hadith and biography, such as the Maqam Ibrahim, the Safa and Marwah mountains, the Cave of Hira, the Zamzam well, the Jabal Noor mountain, the Abu Qubais mountain and the Jabal Rahmat mountain, must be questioned. The details of all these things are widely available in the Quran, Hadith and biography and all of them are now in Makkah.

Dan Gibson will never be able to compete with Petra City for so many things. These are only in Makkah. Questioning the Quran, the vast collection of Hadith, the vast biography and history, even if Dan Gibson want to say that all of these are edited, Petra is the Qiblah! I don't think any sane person would take this seriously.

Results and Summary Discussion:

Dan Gibson who has concluded based on his research that the original holy city of Muslims is Petra where Islam started and Mecca has nothing to do with the start of Islam. To prove his Petra theory correct, Gibson has not only unsuccessfully tried to prove the geography of Mecca in one way or another in Petra, but to strengthen his Petra theory, he has also raised questions on the historical monuments of Mecca. Which we have tried to present a research analysis by accounting with historical traditions and authentic arguments, from which the readers can clearly understand that these historical monuments which are mentioned in the Qur'an, Hadith and Seerah literature, exist in Makkah. For Gibson, it is impossible to deny these signs in Makkah, because the religion of Islam has been transmitted with the consensus of the Ummah, practice, and Sunnah. Be it the Sunnis, the Khawarij or the Shiites, these are the three major groups or the deniers of Hadith, all of them believe in the 'Qiblah' of the House of Kaaba, which is in Makkah in present-day Saudi Arabia. And no group has any doubts about the historical monuments of Makkah. Then it should be understood that someone is trying to make a crack in the fortress of Islam.

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Sahih Al-Bukhari, Volume 6, Page 122, Hadith 4801

[14] Dan Gibson, Quranic Geography, p 229.

[15] سورة الشعراء 26، آيت 214

Surah Al-Shu'ara 26, verse 214

¹⁶ The Arabs used to call out to their people with the word "Sabaha" to warn them when the enemy was attacking. The Holy Prophet (peace and blessings of Allah be upon him) also had to warn and scare them against their disbelief, polytheism and ignorance. Therefore, he called out to them in the same way that they used to call out at the time of danger from the enemy.

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Ahmad bin Ali, *Qalaid al-Jaman fi al-Tarifi baqabayl Arab al-Zaman*, Dar al-Kitab al-Masri, Egypt, 1402 AH/1982 AD, vol. 1, pp. 153-154)

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