

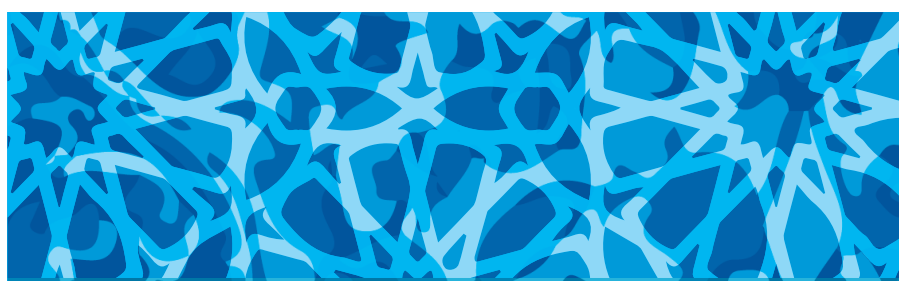


An argument with Professor Uri Rubin, the Orientalist

Regarding the invalidity of his biblical postulates about the life of the Messenger of God, may God's prayers and peace be upon him and his family, in his book *The eye of Beholder : the life of Muhammad as seen by the early Muslims*



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ABSTRACT:

The Jewish orientalists were famous for being among the first to translate the Noble Qur'an into Hebrew and European languages. It was their endeavor in their work in order to achieve cultural, religious, and perhaps political goals as well, behind these translations. These translations have gained remarkable importance and created an important scientific current in historical and other studies. Realistically, however, it provided misleading translations for Jewish and non-Jewish Orientalists, because they mainly included errors and confusion of subjects, demands and validations, which had a profound impact on Islamic studies in the West. There was a lot of misunderstanding, haste to draw conclusions, and superficiality arising from the wrong translations of the Holy Qur'an in Europe.

This biblical view remained prevalent in the studies of Jewish orientalists in Central Europe after the study of Geiger and Reikendorf exemplified by the study of the orientalist Ignaz Goldziher in his well-known book *Über Muhammadanische Polemik gegen Ahi-Kitab* meaning "An overview of the Muhammadan controversy against the People of the Book" and the study of the German orientalist Josef Horowitz, the legend of Muhammad zur Muhammadlegende and the other German orientalist Rudolf Sellheim; and the German Jewish professor, Haim Zeef Hirschberg, who died in 1976; The orientalist Karl-Heinz Ohlig; Michael M. Laskier, Professor Michael Cook and others.

In contrast to this fanatical Jewish trend, Central Europe witnessed the emergence of a current and another trend represented by studying and analyzing the hadiths of the Prophet and the oral Islam.

It is not surprising that the topic of the purified Prophetic Sira and the life of the Messenger of God, may God's prayers and peace be upon him and his family, are among the major topics on which Orientalist studies concentrated and went into by Orientalists historians, writers as well as philosophers from a very long time ago since the period of the Crusades and the European Renaissance in the sixteenth century. Indeed, we may not be exaggerating to say that we rarely read in the contributions of any Orientalist on Islamic history who did not deal with the life of the Messenger of God, peace be upon him and his family, his personality, his biography, or on the Islam during its early years, whether by writing separate books on him, P.B.U.H. and his family, or by allocating full chapters of their studies and writings on Islamic history in general. The visions of the Orientalists and missionaries were differed since the beginning of their interest in the study of the Prophetic Sira those who are fanatic, negative and prejudicial visions, especially in the church era, to rational visions at certain extent particularly those who were the production of the post-

church era that represented by the development of scientific research methods in general science and history science in particular, as well as the discoveries of Islamic manuscripts that falls within the axis of the collection of literature of history, classes(Tabaqat), hadiths, interpretation of the Qur'an, literature, language and Musannaf hadith compilations that must have been provided the European Orientalists with significant amount of evidence, citations and traditions that helped to establish and to focus their interpretations and their different attitudes of interpretations which are against and contradict that interpretations of Church mentality that prevailed during the dark European ages as regards to the biography of the Prophet, and the life of the Messenger of God, may God's prayers and peace be upon him and his family; the Holy Qur'an and the noble Hadiths. Some Orientalists point out the most important motives that encouraged the emergence of such superstitious tales and hateful interpretations in the Church era because they were used as effective motives in order to supply the soldier or Crusader fighters on the battlefield. Nevertheless, these writings have already produced far-reaching and bad effects that still hitherto occupy a vital influence in terms of their firmness in the mentality of the European individual. And if one inquires of what is (or are) the reason (or group of reasons) about the cause or group of causes that encouraged the Orientalists to such interest in the history of the Prophet's Sira ?. A question that is essentially related to :-

First: The rapid development in the historical studies, whether Arabic, Islamic or Western alike; and the second, as expressed by the Scottish Orientalist Montgomery Watt and the Italian Orientalist Gabrielle by saying: "For many centuries," Islam was the greatest enemy of the Christian world". Therefore they are stimulating towards the study of Islam, ideologically, politically, culturally, and economically: Oriental schools, in general, and the European and American, in particular, are influenced greatly in their development and growth throughout history by the developments and historical, political, economic and then intellectual conditions that prevailed in the world and in particular what related to the region within its geography, that is the cradle of Islam and the birthplace of the great Prophet P.B.U.H.

More than a century and a half ago from now on, a group of western scholars and from the Germans in particular have been engaged in researching , studying and historical analyzing narratives and traditions which found in the literature of what was achieved at the time, known as the Sihah, the Sunnan and the Qur'an codices. Fortunately that the number of edited Ms. of these books was then not very few, as the distinguished German Orientalist Wensinck succeeded in relying in his wonderful book, the Index glossary of the hadith of the Prophet, on six of these collections of the Sihah (sound) and Masanid (singular Masnad)in his scrutinizing the noble hadiths, so that they were used in studying the Prophet's biography and in the collection of the

Holy Qur'an and in the Quranic studies. We originally used to attribute the interest of German Orientalists in this regard to the well-known Orientalist Theodor Noldeke who initiated a very important book that Western, Arabs and Muslims scholars still rely on it when they are writing, lecturing, or talking about the history of the Holy Qur'an, which is a book namely (History of the Qur'an, Geschichte des Qurans) printed in the year 1860.

Indeed, the Western studies have given noticeable attention to the life of the Messenger of God Muhammad, P.B.U.H. since the sixteenth century AD (a topic in which myself have studied it in detail in a book is now under printing), despite the beginnings of that interest of the Orientalists were negative and harmful, no less harmful and no less arrogant than the reactions of the Mekkians in Makkah, after receiving the Divine Revelation, may God bless him and his family and peace and beyond. The Messenger of God himself had expressed such attitude in a direct expression (hadith) regarding the harm of the Quraysh in Mecca when he said, (Of all world's great men none has been so much maligned harmed like what I was harmed in God) or as stated in another tradition as saying (there was no Prophet had been maligned harmed like what myself was maligned). At this point God almighty says in Surat al-Baqarah by the name of Allah the Merciful (Never will the Jews nor the Christians be pleased with you till you follow their religion. Say: "Verily, the guidance of Allah that is the guidance. And if you were to follow their desires after what you have received of Knowledge then you would have against Allah neither any Wali nor any helper) Baqarah Verse 120. So, may God's prayers and peace be upon him and his family, he endured of his people bitterness and cruelty, and how much the Prophets, Peace be upon them, endure from their people, but all of this did not reach the harm suffered by the Prophet of Islam from the beginning of his Divine Revelation until the end of his life, as if it was a tradition in the life of his people, and it was concluded of them by one who was said while he was dying "The Messenger of God was talking piffle". Glory be to God the Almighty, such that is saying when the Scottish Orientalist Montgomery Watt says in his book (Muhammad at Medina) describing the aggressiveness missionary writings against the Prophet, may God's prayers and peace be upon him and his family, as he says on the subject entitled "the alleged moral failures" of his book: (Of all the world's great men none has been so much maligned as Muhammad. For centuries Islam was the great enemy of Christendom) ⁽¹⁾.

William Montgomery Watt, who died in 2006, is a Scottish historian, Orientalist, Anglican priest, and academic. From 1964 to 1979 he was Professor of Arabic and Islamic Studies at the University of Edinburgh. Watt was one of the first non-Muslim translators of Islam in the West, relying on Carole Hillenbrand who described him as saying: "He was a highly influential researcher in the field of

Islamic studies and is a name that is widely respected by Arabs and Muslims around the world”⁽²⁾.

Although he was appointed at a young age at a deacon in the Scottish Episcopal Church in 1939 and then became a priest a year later, he served as a pastor of the diocese in London from that year until 1943; since from 1943 to 1946 he served as a specialist in the Arabic language of the Anglican bishop in al Qudis Jerusalem. After returning to academia in 1946, he never again held a full-time religious appointment. However, he continued his part-time and honorary work from 1946 to 1960, was an honorary at Old St. Paul’s School in Edinburgh, an Anglo Catholic Church in Edinburgh. He became a member of the Ecumenical Society of Iona in Scotland in 1960. From 1960 to 1967, he was Honorary Coordinator in St. Columba Bay Castle, near Edinburgh Castle. Between 1980 and 1993, after retiring from academia, he was an honorary figure in the Church of St. Mary the Virgin, and Dalkeith and St. Leonard’s Church, Lasswade . In his books on the Messenger of God, may God’s prayers and peace be upon him and his family, he was the Such as (Muhammad at Mecca (1953)) , (Muhammad in Medina) (1956), (Muhammad the Prophet and statesman Muhammad) (1961) and (Muhammad: Seal of the Prophets and Muhammad’s Mecca) (1988) portrayed the Messenger of God, may God’s prayers and peace be upon him and his family, as one of the greatest sons of Adam, peace be upon him. He is the last of the Prophets in the sense that he is the greatest Prophet among the prophets. Montgomery Watt calls Muhammad, “one of the Greatest sons of Adam. The expression, seal of the Prophets means the Greatest Prophet”.

Carroll, a professor of Islamic history at the University of Edinburgh, says of him that Watt was “an enormously influential scholar in the field of Islamic studies and a much-revered name for many Muslims all over the world ,not afraid to express somewhat theological opinions which are controversial in some Christian ecclesiastical circles. He often thought about a matter of what is the extent of the impact of his studies Islam has been practiced on it in its Christian doctrine, and as a direct result, it has come to the conclusion that the Islamic emphasis and assertion of God’s absolute oneness has caused him to reconsider the Trinitarian Christian doctrine, which has been subjected to a strong attack in the Qur’an as undermining true monotheism. He was influenced by Islam, under the names of no Its ninety-nine and every name which expresses own distinctive qualities of God. He was not afraid to express rather radical theological opinions – controversial ones in some Christian ecclesiastical circles. He often pondered on the question of what influence his study of Islam had exerted on him in his own Christian faith. As a direct result, he came to argue that the Islamic emphasis on the uncompromising oneness of God had caused him to reconsider the Christian doctrine of the Trinity, which is vigorously attacked in the Koran

as undermining true monotheism. Influenced by Islam, with its 99 names of God, each expressing special attributes of God, Watt returned to the Latin word “persona” – which meant a “face” or “mask”, and not “individual”, as it now means in English – and he formulated the view that a true interpretation of Trinity would not signify that God comprises three individuals. For him, Trinity represents three different “faces” of the one and the same God. He believes that the Trinity Christian represents three “different” for God, one God, which is the same object “(3).

In contrast to this brief survey aiming at the biography of the Scottish Orientalist, Montgomery Watt, it is perhaps correct to compare him with the Jewish Orientalist Professor Uri Rubin, who is one of the contemporary Orientalists to Professor Watt also, although the period of his scientific activities and publications have been achieved between 1995 until 2011, meaning that he In his studies are more contemporary than the studies of Professor Montgomery Watt. The very clear difference in their orientation, goals, and philosophy is that, as mentioned above, Professor Watt, although after his retirement from university work, he practiced his ecclesiastical service between 1980 and 1993, and he was an honorary shepherd in Saint Mary the Virgin, in the City of Dalkeith in Scotland, and St. Leonard’s Church, In the village of Lasswade , nine miles from the city of Edinburgh, however, he did not disclose his ecclesiastical profession through the titles that he chose for his studies on the Messenger of God, peace and blessings of God be upon him and his family, and Islam, and in fact he wrote a book in the seventies intended to disclose the extent of the influence of Islam on Europe in the middle age i.e.” Islamic Surveys: The Influence of Islam on Medieval Europe” 1972 (4).

Importantly, the Orientalist Professor Uri Rubin (in Hebrew: אורי רוביב) is a Professor in the Department of Arabic Language and Islamic Studies at the University of Qudis in Israel. His areas of research focus on early Islam (with a particular focus on the Holy Qur’an, the Sira of the Prophet, peace and blessings of God be upon him and his family, and the interpretation of the Noble Qur’an, and on the early Islamic traditions of the Prophet’s Sira and the hadiths of the Prophet). He is the author of a number of books on these topics, and he has also contributed to publishing articles in the Encyclopedia of Islam and other works. Rubin also worked on the Consultative Council of the Encyclopedia of the Qur’an. Until 2011, he wrote four books: The Quran: The Divine Voice Speaks to Muhammad the Messenger. Jerusalem 2019 [in Hebrew] The Qur’an: The Divine Voice Speaks to Muhammad the Messenger It is in the Hebrew language, Muhammad the Prophet and Arabia , Variorum Collected Studies Series, Ashgate, 2011. And Between Bible and Qur’an: the Children of Israel and the Islamic Self-Image. The Darwin Press, Princeton, New Jersey, 1999.. The Eye of the Beholder: The Life of Muhammad as Viewed by the Early Muslims

(a Textual Analysis), the Darwin Press, Princeton, New Jersey, 1995. It is the book that we will be the case of the argument with the opinions expressed therein. He also has a translation of the Noble Qur'an in Hebrew, entitled (The Qur'an: Hebrew Translation from the Arabic). New Edition. Tel Aviv 2016 - 2016 תל אביב, מעודכנת ומורחבת. "The Qur'an is a Hebrew translation from the Arabic language. The Qur'an was translated with notes, appendices and indexing before that date and was printed in Jerusalem in the year 2005. As the reader sees, the title of his third book is " Between Bible and Qur'an: The Children of Israel and the Islamic Image" shows clearly the goals behind the real his rich productions .⁽⁵⁾

In fact, the Orientalist relies in his books on Islamic sources i.e. the books of classes, history, interpretations, Sihah compilations , Sunnan, Masahf compilations , Hadith compilations and so forth ;and he is quite interested in the issue of the chain of Isnads of the traditions, and other sources in the origins of the hadith science. His contributions are in the form of books or articles that amounted to about seventy studies published in the international journals and the encyclopedia the Islam (second edition) and (third edition) and to the encyclopedia of the Qur'an (Brill edition in Leiden) and in the Encyclopedia Hebraica, 3rd supplement volume (1995).

Only a look at his research list confirms his interest in writing about the Sira of the Messenger of God Muhammad, peace and blessings be upon him and his family, and the Noble Qur'an. As example his articles "The Seal of the Prophets and the Finality of Prophecy" and "Muhammad's message in Mecca: warnings, signs, and miracles, [The case of the splitting of the moon" and " Prophets and Prophet hood" and " Muhammad the Exorcist: Aspects of Islamic-Jewish Polemics" , and "The life of Muhammad and the Qur'an: the case of Muhammad's Hijra" , and "Muhammad's Curse of Mudar and the Blockade of Mecca" and other research that is not mentioned in connection with the Holy Quran, the relationship of the Jews in Medina, etc.⁽⁶⁾

Robin does not hide his Jewish Fanaticism through his studies, thus in the field of his studies and articles on the purified Sira of the Prophet , we notice him always stressing upon the biblical influence on Islam and on the Prophet, peace and blessings of God be upon him and his family, by the Torah (Bible) and Zabur and Psalms. Indeed, this theory was not from Professor Rubin's discoveries, but rather an old vision and contraction ,and that the German Orientalism School emphasized more than other European Orientalist schools since the mid-nineteenth century. Professor Rubin, whose family may also be of German descent, and in fact he confirms his dependence on a number of German Orientalists in this biblical vision , so we see on the first page of his introduction of his book (The Eye of the Beholder: The Life of Muhammad as Viewed by the Early Muslims (a Textual Analysis), on this page No. 1 of his introduction mentions the well-known

Austrian Orientalist who writes in the German Language Ignaz Goldziher in his book translated into English “Islamic Studies” as well as to the German Orientalist Josef Horovitz in his research zur Muhammadlegende “The Legend of Muhammad” and to the other German Orientalist Rudolf Zelhaim in his research (Prophet, Chalifa und Geschichte. Die Muhammed-Biographie des Ibn Ishāq⁽⁷⁾ and his another study “Uber Muhammadanische Polemik gegen Ahl—kitab”(About Muhammadan Polemics Against Ahl — kitab)the book of Goldtzehr, and another book of Horvitz “Biblische Nachwirkungen in der Sira” (Biblical aftermath in the Sira). As these German Orientalists took the lead in his opinion regarding the biblical influence on Islam.

It is worth noting clearly that this biblical interpretation and this biblical vision in its impact on Islam and the Holy Qur’an are, as we have just mentioned , an old vision rooted in German Orientalism .The Jewish Orientalist Abraham Geiger is considered the first German Orientalists inaugurated a theory claiming the influence of the Hebrew language, Torah (the Bible),the Jewish literature particularly that translated, on Islam, the Holy Qur’an, and the Sira of our Prophet, peace and blessings of God be upon him and his family⁽⁸⁾.

The German scholars whom were originally from Jewish Orientalists and who , in fact, were not acted as Missionaries aiming at converting Muslims from their Islamic faith to the Hebrew religion, but it is due to at one degree or another to what they were, and until now they are still believe that they focus on it stem from the Jewish priority represented by the Hebrew and biblical influences on the book of God the Holy Qur’an and on the entirety of Islamic religious, juristic and doctrinal thinking starting with the first study that Abraham Geiger undertook. In fact he is well known for his numerous studies on Judaism and he in his original study on the Messenger of God, may God’s prayers and peace be upon him and his family, and the Noble Qur’an .Thus In 1832 he wrote as his University’s Thesis from the University of Bonn and was in Latin and entitled “Inquiratur in fontis Alcorani ses legislations Mohammedicae eas, qui ex Judaismo derivandi sunt ” and was translated into German under the title (Was hat Mohammad aus dem Gudenthume aufgemommen? which it means: (What did Muhammad receive or quote from Judaism or from the Hebrew Torah?). The Orientalists at that time were recognized his book, which Theodor Noldeke considered it to be a reliable and classical source⁽⁹⁾.

The book was translated into English by F.M.Young and published in English in 1898 with a different title, (Judasim and Islam),the translation that included an introduction. to the Orientalist Geiger which he wrote it in Wiesbaden on May 12, 1833. And what has to do with this orientation in German Orientalist studies of the Sira (biography) of the Prophet, may God bless him and his family and peace, was that Abraham Geiger when he was admitted to the University of Bonn in

the philosophical faculty; thereof had he was required from the university as a prerequisite for his acceptance that his studies should be dealing with the issues concerning the verses in the Holy Qur'an which are quoted or even taken from Scripture and from the Bible in particular, he presented this study and he received an award from a missionary institution that helped him to translate and publish it. Geiger's study is a descriptive study, but it was, as we said a few lines ago, a purposeful study and drawn by the authority responsible for supplying the researcher, i.e. focusing on the precise joints in the Book of God Almighty quoted from the Bible (Torah). His study was descriptive and analytical at the same time, and as the translator of the Geiger's Book into the English language Professor F.M.Young mentioned in the introduction written by Geiger (or in his introduction to his book) saying, "He (the translator means Geiger) was successful in presenting these joints of the Qur'an because he was open and mentally non-partisan and not being mainly based his opinion on what was presented and shown by the Islamic sources and interpretation, as well as not based on what was reflected by scholars of the belief in their understanding of the Quranic verses and was not affected by narratives and the stories of Arab historians " ⁽¹⁰⁾ .

Geiger's reliance on the Midrash in order to present in his sources all the Jewish writings that were written after the life of the Prophet, may God's prayers and peace be upon him and his family. Thus , his book is the first step in the great Jewish intellectual project, as Geiger was seeking to demonstrate that Judaism had a central influence on Christianity and Islam. In fact, his view was that both Christianity and Islam did not have any originality, but were simply a vehicle for transferring Jewish monotheism to the pagan world⁽¹¹⁾. After all Geiger is a Rabbi (Jewish) rather than a scholar. He relied in this study on a very few Islamic sources, as he says in his initiation of the thesis with the following: "The information available to me when I had borne the burdens of this study was limited to the translated Qur'anic text ; as well as an interpretation of Baydhawi mainly as regards the second and third Suras, and this is due to Professor Freitag".⁽¹²⁾ Therefore, we can say that the Orientalist's lack of writing his book is on the source side, which is a great lack of the objectivity of his views or how solid his views are and how credible they are ?. According to the words of the Orientalist, he said literally:" The material at my disposal, when first undertook this work, were only the bare Arabic text of the Qur'an in Wahl's translation of the Quran ." Meaning that the information that was available to me when I undertook this work was the Arabic text of the Qur'an according to the German translation. According to the Italian Orientalist Nellino, Gaeger had relied on the translation of Louis (or Ludovico) Maracci, who died in the year 1700 AD. ⁽¹³⁾.

Geiger ,accordingly to these evidence and very scarce sources, as well as the lack of Jewish writings available in his period, he wrote his thesis, as evidence of his theory of Jewish and Bi-

ble influence on Islam and on the Holy Qur'an. Among the main points of Geiger's study are:

- The words and expressions quoted by the Messenger of God, may God's prayers and peace be upon him and his family, from the Bible and from Judaism. He numbered fourteen words and expressions as they had been transferred from the Rabbinical Hebrew writings into the Qur'an as example of these words and expressions : - Tabut and he translated to German and English with the word Ark, and the Torah and he translated into al-Shari'a law, and the Jnnat 'Aden and translated it into al-Firdaws , and Ahbar and translated it into teacher , and Darasa translated it in exact research , and rabbani translated it into teacher , and Sabit translated it into a day of rest , and Sakina translated it into the presence of God, and Taghut translated it into error, and Furqan translated it into deliverance, and Ma'un and translated it into refuge, and Muthanni translated it into repetition, and Malkut translated it into government. He added that these fourteen words, which are clearly taken from or quoted from the writings of the Ahbar (Hebrew rabbis), reflect how very ,important concepts, were transferred from Judaism to Islam ⁽¹⁴⁾. There are other evidences, according to Geiger, that there is no way to mention them all here; which in general quite similar to those of Professor Rubin's views in regards the biblical influences on Islam, some of which we will review below.

Indeed, a number of German Orientalists were influenced by Abraham Geiger' thesis concerning the biblical influence on the Qur'an and that the Messenger of God, may God's prayers and peace be upon him and his family, had derived many Islamic principles from the Torah and the Hebrew books⁽¹⁵⁾.

The book written by the Orientalist Uri Rubin concerned here is "The eye of the Beholder: the Life of Muhammad as Viewed by the Early Muslims" which was published in the year 1995, and he emphasized in his study on the Sira of the Master of the Messengers, Muhammad, may God's prayers and peace be upon him and his family, on the Jewish-biblical influence in all the topics of the purified Prophetic Sira . He makes it in six chapters and chose only one word to denote each of these chapters ; those words that we have found some of them have biblical connotations as well, and we will review from this book some of the fundamental issue in this argument, which is his biblical interpretation regarding the Prophetic Sira and regarding the personality of the Messenger of God, peace be upon him and his family. The chapters of the book are as follows:

1-Section One:

Evidence and Attestation

- Biblical Annunciation

*The Arab Annunciation

2- Preparation

3- Section Three Revelation Revelation

- Khadija 's story - paper
- Tepidity of revelation

4- Transfiguration (meaning the feast of the Transfiguration of the Virgin Mary in the Temple) presentation

- Advertising
- Abi flame reaction

Abi Talib's reaction

Isolation of Satanic Verses

5- Salvation method

Aqaba Meetings

6- Conclusion: Set the dates of events in Muhammad's life

7- Conclusion.

At the beginning ;

The Orientalist Uri Rubin, in the introduction to his book, specifically in the final line of the page 3 and the beginning of the next page, page 4, defines his interpretation of the personality and Sira (biography) of the Messenger of God, peace be upon him and his family, by saying: "Islam in the medieval era was preoccupied with its special status in world history, trying to establish itself as a worthy successor to other monotheistic communities which came under its control, mainly the Jews and the Christians. The Muslims portrayed the life of their own prophet with the same view in mind. In fact, they sought to provide their prophet with a biography no less glamorous than that of previous prophets. And in order to do so, they applied to it biblical themes inherent in the stories about those prophets⁽¹⁶⁾.

That whoever reads this ambiguous text of the Orientalist which , in fact , contains general expressions that have no historical facts and which itself raise a set of questions such as , for example, what does the Orientalist mean by the term "Muslims"? Is he means those who were in Mecca before migrating to Medina? Or does he mean the Companions of the Messenger of God, may God's prayers and peace be upon him and his family, in general as the title of his book implies in the expression "early Muslims"? Is it intended to those early Muslims whom they had converted to Islam first i.e. soon after the Prophet's Revelation?. And here I refer to Abu Talib, Khadija Al-Kubra, Imam Ali, peace be upon them, and Ja'afar and Zaid bin Harithah, meaning

those whoever prayed behind the Messenger of God, peace and blessings of God be upon him or the group, or he means those who converted to Islam afterwards as the companions Abu Bakr, Omar bin Al-Khattab and Zubair bin Al-Awam and others?. What really I mean by this important question is it meant by (the Muslims) the accounts and traditions of these companions that “provided the Prophet with a biography (Sira) that is no less glamorous than the biographies and life of the previous prophets!” as mentioned by the Orientalist!. By the way, Abu Talib, peace be upon him, has said many poems describing the morals of the Messenger of God and the truth of his call, which are presented in the biography of Ibn Ishaq, not in the Sirat of Ibn Hisham, who deleted a lot of them on the pretext that it is not reliable; as is the case with what has to do with Imam Ali, peace be upon him, who was the main source of information on the Sira of the Messenger of God, may God’s prayers and peace be upon him and his family, but the second Caliph of Al-Rashidi period and Muawiya bin Abi Sufyan after they seized the power , they announced of their reluctance and enmity to this tradition and obliterating it or burning it by means of oppression to anyone who used to narrate it, collect it, or even write it. However, it appears that the Orientalist was convinced that the Companions, may God be pleased with them, and the early Muslims ,and the authors of the Prophet’s Sira, were the ones who drew the framework of the life of the Messenger of God, may God’s prayers and peace be upon him and his family, so that his biography and life were modeled on the same biography and life of the previous prophets; as if the Prophet was an unknown or unknown figure, and so that Sharhabeel Ibn Saad and Urwa Ibn al-Zubayr, and Ibn Shihab al-Zuhri, and Muhammad bin Ishaq and Muhammad bin Saad al-Basri, went through with writing and put together the Prophet Sira , may God bless him and his family and peace be upon him, according to what the Bible (Torah) portrayed for the life Prophet Moses, peace be upon him. Didn’t the Orientalist Rubin read what was stated in Musnad Ibn Hanbal as saying in the hadith No. 15195 on the authority of Jaber bin Abdullah, “That Umar bin Al-Khattab came the Prophet, may God bless him and grant him peace, with a book got it from some of the people of the book and when the Prophet read it he became angry and said, “Do you become amazed in it,O son of Al-Khattab, O God who has my soul in his hand? I have brought you pure white ones. Do not ask them (He refer to the Jews) about anything , and they will truly tell you that you will deny him or falsehood.) He follows (And who has my soul in his hand, if Moses became today among you, then you followed him and left me to be misled, you are my fortune among the nations and I am your fortune among the prophets).

This hadith also had come in the book of al-Khatib al-Baghdadi, who died in the year 463 A.H on the authority of Abdullah bin Thabit, the servant of the Prophet, may God bless him and grant

him peace, as saying; “Umar came with a folio and said: Oh, Messenger of God, a man from Bani Qurayza sent to me this folio contains a discourse from the Torah. shall I read it for you, and he made Umar read which made the face of the Messenger of God changed .Thus Umar threw it away and said we are pleased with God as a Lord, and Islam as a religion, and Muhammad as a messenger, and he still says it until the face of the Messenger of God has resulted in joy , and said (that who has my soul in his hands, if Moses were today among you, then you followed him and left me, you will be lost, you are my fortunate among the nations and I am your fortunate from the prophets). In another hadith mentioned also by Al-Khatib Al-Baghdadi in his (al-Djam’ L’Akhlaq al-Rawi wa-Adab al-Sami’)” ‘Umar said , O Messenger of God, the people of the book speak to us with hadiths that have taken our hearts we were inspired to write it, and he, may God’s prayers and peace be upon him and his family, said: (Do you understand as the Jews and Christians are transformed?” As for what the soul of Muhammad has in his hands I have brought you pure white, and God Almighty has given me the terse of the speech, and He has briefed it to me as briefly as this. Furthermore, this hadith quoted by al-Haythami in his book.

(Majma’ al-Zaw’id wa Manba’ al-Fawa’id) (Kitab al-Manaqib, Manaqib Umar ibn al-Khattab, on the authority of Abu al-Dardaa’ as saying” Umar came with from the terse of the speech of the Torah to the Messenger of God, may God’s prayers and peace be upon him and his family, and he said: Oh Messenger of God, this is a terse from the Torah that I took from a brother to me of Bani Zurayiq ; then the face of the Messenger of God was changed, may God bless him and grant him peace. Abdullah b. Zayd was present at that time and said to Umar “May God make your mind are not you not see the face of the Messenger of God, God’s prayers and peace be upon him? . Umar then said: “We are pleased with God as a Lord, and Islam as a religion, and Muhammad as a Prophet and the Qur’an as an Imam, then the Prophet was pleased and said (that who has my soul in his hands, if Moses were today among you, then you followed him and left me, you will be lost, you are my fortunate among the nations and I am your fortunate from the prophets⁽¹⁷⁾.

Professor Rubin has been forgotten, perhaps deliberately-- and he who had been translated the Holy Qur’an into the Hebrew language-- that what is mentioned in the Holy Qur’an, the Divine document which preceded any of the early Muslims and of any authors of the Sira or any of the traditions of the Prophet’s Sira. The verses of the Holy Qur’an have come by Almighty God describing the Messenger, may God bless him, focusing on his highest morals, and that he was a good example of his companions, so the Noble verses were the true Divine testimonies on the Messenger’s high morals and his personality.

We note that the verses that addresses the merits of the Prophet Muhammad come in a

straightforward report form and which establishes his noble character, denies ruggedness and estrangement, and recommends compassion, consultation and good speech. God Almighty bless qualified Prophet, peace be upon him and his family, as saying in Surat al-Qalam (And Verily, you are on an exalted of character} Al-Qalam: Verse 4, and in the verse 21 of Surat al-Ahzab God says (Indeed in the Messenger of Allah Muhammad you have a good example to follow for him who hopes for Allah and the Last Day, and remembers Allah much). So the Messenger of God, may God's prayers and peace be upon him and his family, is a good example, and this verse is the great principle in the foundations of the Messenger of God, may God's prayers and peace be upon him, and in his sayings, deeds and conditions, meaning you, O Companions of the Messenger was the purest and purest example of his companions, and he is in his call not a philosopher or theorist, but a guiding educator calling for, in word and deed, and a good behavior in his example to his companions. It is a Noble verse that alerts the believers that seeks the pleasure of God Almighty and deliver on the Day of Resurrection to despair the Messenger of God, peace be upon him, in his life. And al-Bara' ibn 'Azib narrated, as saying: "The Messenger of God, may God's prayers and peace be upon him and his family, was the best face, and the best mankind." The Prophet said, (I have been sent to fulfill the high morals). And the Almighty God says also in Surat Al Imran 159 (And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh – hearted, they would have broken away from you , so pass over ,and ask forgiveness for them; and consult them in the affairs .Then when you have taken a decision , put your trust in Allah , certainly, Allah loves those who put their trust). And His saying in Surat al-Tawwba 128 (Verily, there has come unto you a Messenger from amongst yourselves.

It grieves him that you should receive any injury or difficulty. He is anxious over you; for believers full of pity, kind and merciful). And Almighty God says in Surat Al Imran 153 (When you ran away without even casting a glance at anyone, and the Messenger was in your rear calling back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had befallen you. And Allah is Well-Aware of all that you do). This Noble verse describes his courage and peace and blessings of God be upon him very strong, in the battle of Uhud when the believers were defeated, and they were terrified and disturbed, they were defeated, heading towards the highlands, to escape from the battle, and they went up and did not twist on anyone, and the Messenger of God, peace and blessings of God be upon him, and Imam Ali, and a group of his trusted companions, did not shake. God Almighty says in Surat al-Shura' verse 3(It may be that you are going to kill yourself with grief, that they do not become believers). And God Almighty says in Surat Fatir verse 8(So destroy not yourself in sorrow for them .Allah is the

All-Knower of what they do).

God's prayers and peace be upon him and his family, expressed a clear expression to what some Muslims used to quote from the Jewish books, the hadith No. 2539 of the Book of al-Shahadat (Testimonies) on the authority of Abdullah bin Abbas (The Prophet said, O Muslims, how do you ask the 'Ahl-al-Kitab (People of the Book) and your book that was revealed to his Prophet, may God's prayers and peace be upon him, the latest news of God. You read it did not grow and God told you that the people of the book changed what had God written and changed in their hands the book so they said it is From God, to buy through it a little price, so will not the knowledge that comes to you on their accountability, and by God, we have never seen a man of them asking you about what was revealed to you)⁽¹⁸⁾.

According to Bukhari Abdullah bin Umar as saying (the Jews came to the Messenger of Allah, peace be upon him ,and they stated to him that a man of them and a woman committed the fornication , and the Messenger of Allah peace be upon him: asked them what you find in the Bible concerning the stoning. They said: We expose them and then we flog them. Abdullah ibn Salam said: You have lied, because there is stoning in it. So they brought the Torah, and they opened it, and one of them put his hand over the verse of the stoning .

Then Abdullah bin Salam told him: lift up your hand, he lifted up his hand, and then the verse of stoning was the covered sentence. And they said, he is right , O Muhammad, it was the verse of stoning .Thus the Messenger of Allah, peace be upon him ordered to stone them, Abdullah said and I saw the man turn the woman to protect her from stones) Hadith No. (3635). Ibn Ishaq provides us with this story but in another wordings related to the verse of the Holy Qur'an in Surat al-Ma'ida 49 (And so judge among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you . And if they turn away, then know that Allah's Will is to punish them for some sin of theirs. And truly, most of men are Fasiqun). Surat Al-Ma'idah verses 49, 50.⁽¹⁹⁾.

That God Had taken the Covenant and the Charter on all the Apostles and Prophets to believe in him and follow him as it appeared in their Covenant God Almighty says in Surat Al 'Imran 81 (And when Allah took the Covenant of the Prophets, saying: Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must then, believe in him and help him."Do you agree and will you take up My Covenant they said:" We agree. "He said:" Then bear witness; and I am with you among the witnesses). Surat Al-Imran: 81. Also on the authority of the companion Jabir bin Abdullah Al-Ansari, the Prophet,

may God's prayers and peace be upon him and his family, said to Umar: (By the one who is in his soul if only Moses was alive, he could only follow me) ⁽²⁰⁾. And the Messenger of God, may God's prayers and peace be upon him and his family, taught his nation (the Muslims) that the previous Apostles and Prophets of Allah like a giant building based on complementarity and cooperation, to perform one mission, which is the unification of God Almighty, and then the Messenger of God said (that my ideals and the Prophets before me like a man who built a house, but well done and outlined the position of the brick of the corner, and started touring it and people admire him, and say: Can you put this Building block. I said: I am building block, and I Seal of the Prophets "⁽²¹⁾.

Therefore, we find the Messenger of God teaching his nation to glorify the Prophets, but rather by mentioning the great leaders of the Jewish and Christian religions, so the Messenger of God, may God's prayers and peace be upon him and his family, says when he knows that the Jews fast on the day of Ashura' in order to celebrate the coming of God Moses and the children of Israel from your enemy ; saying "I am the first to fast it". He fasted and commanded his fast. "⁽²²⁾.

As the Messenger of God, peace and blessings of God be upon him and their family, said about Jesus, peace be upon him, "I am the most loving person e of Jesus, the son of Mary, in the first and the last. ". The Messenger of God, peace and blessings of God be upon him, also said ("The Prophets are brothers from their attributes, and their mothers are various, and their religion is one). ⁽²³⁾ This is how the Messenger of God, may God's prayers and peace be upon him and his family, looked at the Prophets of God, so a distinction between a view derived from the authentic values of Islam and other distorted and defective looks. This is the position of these Noble Prophets in the eyes of the Messenger of God. God be upon him and his family and peace, even when he wished , peace and blessings be upon him, was really from a Prophet other than the one who did. He used to offer his wish by praying for him. For example, when he wished that if Moses, peace be upon him, had patience with his journey withal-Khidhr, he used to say, "God have mercy on Moses, and we would tell us what was the case." ⁽²⁴⁾. And when the Messenger of God, may God's prayers and peace be upon him and his family, saw that there was a speech much better than the word that Lot, peace be upon him, Said about it the Holy Qur'an when It says (He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support). Surat Hood: 80. The Messenger of God, may God's prayers and peace be upon him and his family, said: (May God have mercy on Lut. He could betake himself to some powerful support) .⁽²⁵⁾.

The Orientalist Professor Rubin in the first section of his book which is entitled "The Attestation Guide," which was divided into two parts, the first of which is entitled "The Biblical Annunciation" P.21-22 he says : "The shaping of the image of the prophet of Islam along biblical lines is

typically exemplified in the theme of annunciation. Being regarded as a prophet, whose election is predestined, Muhammad's actual emergence in Arabia is annunciated by previous prophets to whom the aims of God's historical scheme is revealed in advance, and whose task it is to pave the way for emergence of Muhammad. In their quest for literary evidence of the annunciation of their prophet, the Muslims used the same device as that used by the Christians for Jesus ; they looked for attestation in previous sacred scriptures, and identified their own prophet with the messianic savior whose emergence was believed to have been foretold in numerous biblical passages .These passages are quoted verbatim in Arabic translation in many polemical treatises by Muslim writers surveyed already by Goldziher and others. One of the earliest writers of these monographs was 'Ali ibn Rabban al-Tabari(d.ca.A.H,250),who devoted the bulk of his book al-Din wa l-Dawla fi ithbat nubuwwat al-Nabi Muhammad to the biblical quotations which were believed to refer to the prophet of Islam. Later writers not discussed by Goldziher and the others adduced similar quotations, and even contemporary Muslims keep repeating them for the same apologetic purposes". (The eye of beholder .P21-22) As regards the reference of the Orientalist Rubin to Ibn Ribbin (and not Rabbab), I have read his book (Religion and the State) by Ibn Ribbin al-Tabari who writes in the tenth Bab of his book that which is entitled "On the Prophethood of the Prophets upon the Prophet, may God's prayers and peace be upon him and upon them , and he states exactly (So I did present above i.e. in the page 137 of the subject that entitled and said " If has not been emerged the Prophet peace be upon him ,then the prophethood of the Prophets will be invalidated" that is up to the page 137 of the Bab al-Asher(Chapter Ten) and he

mentions four Pophetshood in Ismail, peace be upon him, in which contains the following : "There is evidence of the truth of the ummah of the Prophet, may God's prayers and peace be upon him, that is not ignorant except ignorant, and does not deny him except stupid, and that if the Prophet, may God's prayers and peace be upon him, did not send, the prophecies would be null and impossible. I remember what was left of the prophecies of the prophets, peace be upon them, what is like witnessing, because some of them have described his time and country and his source and followed him and his supporters and declared his name in a statement. The fifth prophecy, upon which it refers to his prophethood and his truth, was the words of Moses, peace be upon him, in the eleventh chapter of the Torah from the Fifth Book, which is the last for the children of Israel: The Lord your God resides a prophet like me among you and your brothers, so listen to him. To him, the Lord said to Moses, peace be upon him: I live for them a prophet like you among their brothers, and whichever man did not hear my words that this man performs in my name, I avenge him. "And God did not raise a prophet from the brothers of the children of Israel except Muham-

mad, peace be upon him. And his saying among them is an affirmation and specifically that he was born of their father and not the one who was born in his cousin. As for Jesus, peace be upon him and all the other prophets, may God bless them, they themselves were among them. And whoever thinks that God Almighty did not distinguish between he who is among the people themselves and who is one of their brothers, he thought that he is a helpless one.

From their brothers, and the second is that who once said that Christ is an uncreated Creator, then he claims that Christ is like Moses, his news has contradicted and his words have fluctuated, and that whoever claimed that this is in Joshua bin Nun, he erred, because Joshua was not considered a prophet. God Almighty gave the children of Israel nothing but what Moses, peace be upon him, performed, and because he is among the people themselves and not from their brothers, and the Prophet who M God Almighty is one of the sons of their brothers, Muhammad (peace be upon him), who is the one who succeeded him, God avenged him. You may see the effects of the curse clearly on the one who succeeded him, and the signs of grace are apparent on him”⁽²⁶⁾.

This is the model, which was mentioned by the Muslim scholar Ali bin Ribbin Al-Tabari in response to the Jews who had distorted what had been come in the Torah (the Bible) that was seen by Ibn Ribbin and was the irrefutable document in the argument with the Jews and with those who had denied the Prophethood of the Prophet Muhammad, may God’s prayers and peace be upon him and his family, as it is clearly shown on quite the opposite side of what the Professor Rubin wished and wanted and what he actually intended. In fact, Ali bin Ribbin al-Tabari was aiming at writing this letter, as it appears in his introduction on the page 33 of his edited book as saying: “It is, God Almighty, the wise Al-Mannan who has shown the truth and its lighting, and the created the people and sent His Messenger, His Beloved, and His Mercy to those who complain about it, calling them to win. the Lasting and bright light, even if it gets closer and nears the hour, God Almighty sent our Prophet Muhammad, may God bless him and grant him peace to all creatures with good news and a harbinger and a bright lamp, so he cracked at the command of his Lord and called upon his enemies to cajole, intimidate, teach, and straighten, urges the Kingdom and its grace, and performs from God what Gabriel the king descended to him From the download that falsehood does not come from the hand It is not for him or his successors, and he does not really leave that the prophets brought before him, but rather affirms and supports him and orders all faith, and prayers to the first of them and others “.

The goal of the scholar Ali bin Ribbin then was neither defensive nor justifiable, as the Orientalist claims, but rather, in the section that we have just mentioned from Chapter 10 of the book, is a logical argument based on the Hebrew origin of the (Bible) Torah, because he was

originally a Jew and then converted to Islam, so he was mastering Hebrew and therefore his information came directly from the Torah and Psalm forty-fifth and forty-eight and fifty-eight and seventy-two, one hundred and ten etc And the Prophecies of Isaiah from his book, the prophecy of Micah, the prophecy of Zephaniah etc. Ali ibn Ribbin al-Tabari is Abu al-Hasan Ali ibn Sahl ibn Ribbin al-Tabari was converted to Islam at the hands of al-Mu'tasim and his proximity, and his virtue appeared as a teacher of al-Razi making medicine and his birth and origin was at Tabaristan ; and he has from the books the book of Paradise of Wisdom, and Al-Qifti mentions in his book that he was a Jewish physician, astrologer from Tabaristan, and his father was a leading rabbi in the science of the Jews - and the Ribbn ,and Rabi, and Rap are the names of the well - informed of the Jewish law. However, his book "Religion and the State" is intended to defend the Islamic religion and the Prophecy of the Prophet, may God's prayers and peace be upon him and his family, and a book entitled response to the Jews) to the Jews and some sects of the Christians. And this what the Noble Qur'an Qur'an is pronounced in many verses that state that the Jews violated the Prophet, may God's prayers and peace be upon him and his family, and distorting their scripture. And to this what the Almighty God says in the Holy Qur'an in the verses 41,42 and 43 of Surat al-Ma'ida (O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who says: "We believe" with their mouth but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies – listen to others who have not come to you. They changed the words from their places; they say " if you are not given this then beware !". And whomsoever Allah wants to in Alfitnah, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in hereafter a great torment).Listen to falsehood, to devour anything forbidden .

So if they come to you, either judge between them, or turn away from them, they cannot hurt you in the least. And if you judge , judge with justice between them. Verily, Allah loves those who act justly. But how do they come to you for decision while they have the Taurat, in which is the Decision of Allah; yet even after that, they turn away. For they are not believers). And God the merciful says in the verse 187 from Surat Al-'Imran (when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought).And His saying in Surat al-Nisa' verse 46 (Among those who are Jews , there are some who displace words from right places and say:" We hear your word and disobey," and " Hear and let you hear nothing " and Ra'ina with a twist of their tongues and as a mockery of the religion. And if only they had said: " We hear and obey", and "Do make us understand," it

would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few). And there are a number of other verses which support what we have just mentioned.

The Orientalist Rubin is not limited himself to his emphasis on the biblical influence on the Sira of the Messenger of God, and on the Muslims and on the narrators and authors of the Prophet's Sira who according to his previous interpretation, had designed their books on "The Sira of the Prophet, may God's prayers and peace be upon him and his family, just to imitate the biographies of the previous Prophets relying on the Torah and the Jewish Scripture , a theory which is very far away from the historical truth in regard to the traditions of the Companions, may God be pleased with them, or in regard to the pioneer authors of the first purified Prophetic Sira .Rather, we see the Orientalist submits in his last chapter of his boo; the same concepts in many topics of the Prophetic Sira particularly in the conclusion of his book (The eye of beholder...), which will we be dealing with it according to the following topics: -

On the subject mentioned by the Orientalist in the conclusion of his book, which is entitled scheduling in "The Chronology of Muhammad's Life" he states on page 190, saying:

« Chronology is a key theme in the vita of any prominent biblical king, or patriarch, or prophet; this is frequently based on a harmonic numerical framework, implying the divinely ordained course of the leader's life. In the case of Muhammad this harmony is reflected in the recurrence of the same date- Monday, 12 Rabi' al-awwal-for each and every key event of his life. Tradition asserts that this was the date of his birth, his first revelation, his night journey and ascension to heaven, and his hijra, as well as his death. The most prevalent traditions are those indicating this date as that of the Prophet's death ^{“(27)}.

He continues "It may well be that the selection of Rabi' al-awwal reflects a Jewish tradition about Moses. This prophet was born and died in the same month, Adar. In the converted Islamic version of this tradition, Adar was replaced by its most natural equivalent in the Arabian calendar, Rabi' al-awwal. The term rabi' does not just stand for a calendar month, but also denotes a season, the very season in which the Hebrew Adar always falls-spring. More specifically, Adar falls on the vernal equinox (21 March), which the Arabs called al-istiwa' al-rabi'i. Therefore, Adar actually marks the transition from shitä' (winter) to rabi' (spring). 10 As for the Jewish tradition, Adar was probably chosen for the chronology of Moses because it was the last month in the ancient Hebrew calendar, so that the birth of Moses occurred on the verge of a new year. The same seems to apply to Jesus, whose birth was dated to the last month of the Roman calendar. Jewish tradition is not unanimous as to the exact day in Adar on which Moses was born and died ^{“(28)}.

Up to this point he ends his conclusion in his forced construction of the compatibility between the Monday of Rabi` al-Awwal as it was the day that the Messenger of God, may God's prayers and peace be upon him and his family, was born , the day his mission, the day of his migration to Medina , and the day he death and what the Orientalist aims that the Muslims also chose for him, peace be upon him, as an indication of the biblical timing of the birth of the Prophet Moses, peace be upon, and His death on that specific day ; knowing that the Orientalist at the end of his conclusion suggested a different date for the death of the Prophet Moses, which is the 7th of the month Adr at the expense of another opinion, which is , as he referred, the first day of this month ,Adr, in the sense that he was also fallen into the error of careful selection of the birth of the Prophet Moses, peace be upon him. Thus the points that mentioned by the Orientalist Rubin in this text necessarily require that the Arabs in the Arabian Peninsula and the Muslims of Mecca and Medina in the era of the Messenger of God, peace be upon him and his family, were aware of the accurate and continuous follow-up also to the Hebrew calendar as well as to the history of the Hebrew and in all that related to the history of the Prophet Moses, peace be upon him?, since his birth until his death. Therefore, they chose the month of Rabi` al-Awwal, which was the month Adr in the Jewish calendar, and it was the month in which the Prophet Moses, peace be upon him, was born.

So the Muslims, the companions of the Prophet and the narrators and the authors of the Sira had to be taken it as a month for the Sira (biography) and life of our Prophet, may God bless him and his family ; also the Muslims , and the writers of the Sira, chose the day on which the Prophet Moses and the Prophet Jesus, peace be upon them, were born, according to the Orientalist, so they chose it as the day of the birth of the Messenger of God, may God's prayers and peace be upon him and his family. However, there are several notes on such confusion, contraction, and an attempt to employ and procrastinate historical events for the purpose of a purposeful ideological interest of the Orientalist. First of all, there is no evidence at all of the spread and prevalence of the Hebrew calendar in Arabia , nor is there any evidence of the spread and prevalence of the Hebrew language also in the Arabian Peninsula, except after the migration of Muslim immigrants to Medina then they became acquainted with the religious, intellectual, social, economic, and perhaps linguistic lives of the Jews. Al-Tirmidhi reminds us in his book The (al-Djam' al-Kabeer) that "The Messenger of God, may God's prayers and peace be upon him and his family, has commanded, in the fourth year of immigration to Medina, Zayd bin Thabit to learn the Hebrew language , arguing that it he,i.e. the Prophet, is not trusting on the book of the Jews. " Zayd bin Thabit said, "The Messenger of God," may God's prayers and peace be upon him, "instructed me to learn the book of Jews.

He said (I am not trusting the Jews in writing . Zayd said: When a month had passed by me, until I learned it for him. He said: When I learned it, the Prophet when he writes to the Jews then I do for him. And when they write to him, I would read the book for him” (29).

In spite of the fact the Jews 'hostility towards the Muslims from the early moments of Islam in Medina, and despite the Jews' arrogance and contempt for immigrants and Muslims alike, because they believed that Muslims were less civilized than them. Indeed, the calendars that were in circulation at that time In Arabia, Mecca, Medina, Levant and Egypt were:solar and Roman calendars; the Greek calendar, the lunar calendar, the hijri calendar, the Alexander calendar, the ancient Egyptian calendar, the Coptic calendar, the Persian calendar, as well as the Hebrew calendar.

And for the purpose of discussing and arguing the Orientalist, I will address this issue specifically according to several issues :-

First:- Regarding with the Arab-Islamic concept of the calendar (a general point):

Praise be to God, because there are a number of Muslim scholars who write books on calendars and times, the counterpart of Al-Masudi who died in the year 346 A.H in his well-known book “ Murudj al-Dhahab wa Maa'din al-Djawhr and the well-known Abu Al-Rayhan Ahmed bin Muhammad al-Biruni who died in the year 440 AH in his book “ al- Athar al- Baqiyya ‘an al-Qurun al-Khaliyah” and Ahmad bin Muhammad al-Marzooqi al-Isfahani who died in the year 421 A.H in his book al- Azimna wa 'l-Amkinah”. And These are the first books written on the calendar in Arabic in the era of Islam.

However, it is noticed that the Arabs in the era before Islam (pre-Islamic period) were not ignorant at all in the matters of the idea of the calendar , but they were not unaware of any calendar of their own regarding the meanings, characteristics and significance of the months and days. We note that the Arabs before Islam had known the names of the months before they settled on the names as we use now, and they did not use these names in one time and not in one place, but in the times of the Arab months before Islam, the Hijri and the lunar calendar were also called the Islamic calendar, and the Arabs before Islam used the lunar year since the earliest times, but not all Arabs across the Arabia were grouped together on a calendar specified with the code to measure the time or date of their events. Despite their differences, they knew the lunar calendar and built up their months on the basis of it.

The Hidjri history was not limited to merely defining the days, months, and calendar, but its impact was significant on Muslims, as it was closely related to the life and worship of Muslims, and became a symbol and identity for them. The lunar year for the Arabs before Islam consisted

of twelve months, as is the case now, and God Almighty remind the Muslims about the number of these months in his Noble book, God Almighty said in Surat al-Taubah verse 36 (Verily, the number of months with Allah is twelve months, so was ordained by Allah on the Day when He created the heavens and the earth .The Muslims depend on the , crescent of the months for every twelve moon crescent years, and the number of days three hundred and fifty-four days. The Arabs gave pre-Islamic names to the months before they settled on the names known to them now, but the months that we use now have adopted their names in the beginning of the fifth century AD most likely, it is said: The first of those who named them Ka'b bin Murrah who was the fifth grandfather of the Messenger of God, may God's prayers and peace be upon him and his family, and the names of the months in pre-Islamic are: Muharram: (Al-Mu'tamir), and Safar: (Nager), and Rabi'al the first: (Khawan or Khawan), and Rabi` al-AAkhar, and Jumada al- Ula (al-Hanin), and Jumada al-Akhira (Runa or Ruba), and Rajab: (al-'Asam), Shaaban: (Azel), Ramadan: (Natek), Shawwal: (W'al), and Dhul Hijjah: (Burak)(30) The poet has beautifully named the names of these months in saying. (See al-Marzooqi several poems Pp.205-211.

Al-Marzooki singled out in his book (Times and Places) a chapter that is the fifteenth chapter related to the names of months in different languages, and he mentioned their derivations; and he made this chapter in two items : Chapter [in a statement] The meaning of the month said in this: "People look at the crescent and they see it said Muharram, Muharram, Muharram and Muharram, but it was called Muharram, because they were forbidden to fight in it, and zero, where they used to eat food, and it was said: Because their countries were devoid of milk and their words: We seek refuge in Allah from zero vessels and percussion.

Secondly, it is related to the biblical Orientalist Robin's vision of the Sira of our Prophet, may God bless him and his family and peace.

The very important point that Professor Robin has greatly exaggerated in his interpretations of the biblical influence on Muslims, whether were the Companions of the Prophet , may God be pleased with them, or the narrators, or the historians of the Sira of the Prophet, may God's prayers and peace be upon him and his family. The fact that he in order to achieve his goal of the biblical influence he was forced not to be frank with this historical issue and to make such misrepresentations and forgery just to use the text , badly, only to prove his claims and only to emphasize such a Jewish influence.

Let us first start with the question presented in the first point regarding the chronology of the life of the Messenger Muhammad, may God's prayers and peace be upon him and his family, according to which Muslims wanted to write the biography of the Prophet, may God's prayers and

peace be upon him and his family, thus to be similar to that of the previous Prophets and in particular to the biography of the Prophet Moses, peace be upon him, and to do so starting from his birth, i.e. the Prophet Moses, peace be upon him, until his exit from Egypt up to his death; therefore by their choice - and the intended Muslims in general without specification as mentioned above - on Monday is the day of the birth of the Master of Missionaries and his mission and his migration to Medina up to his death, may God bless him and his family and peace, in which he is exaggerating in it beyond the border. because there is not a single item in the birth and life of our Prophet, may God's prayers and peace be upon him, that is similar to the biography and life of the Prophet Moses, peace be upon him. However, according to what the Holy Qur'an mentioned in several verses, and according also to the Torah and the Jewish holy books as well as according to the Book of Exodus and in the Jewish book that the Orientalist often relies on it in his book i.e. "The Antiquities of the Jews", by Flavius Josephus. Thus according to these sources and others the Prophet Moses's mother had born him secretly in fear of the king of Egypt, Pharaoh, who had made a decision, depending upon one of his writers who was an interpreter of dreams, and this writer informed the king that a child will be born today to the children Israel, without mentioning his name neither the day of his birth, telling him that if the child remains alive lead then the consequence to that termination of the Egyptian domination and he will exalt the prestige of the children of Israel, and he will receive the glory and greatness and will remain remembered in the history by all ages. [the text in English Language of the text Hebrew Translator]. The exact tradition in the statement of Flavius Josephus is as following:- " told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages "⁽³⁰⁾.

Thus the king ordered that every Israeli child born on this day would be cast into the river Nile. This was the story of the birth of the Prophet Moses and how his mother had put him in a basket and threw him into the river, then what happened to the Prophet Moses until later times, when he went out to Madiyn and then his marriage until his death, peace be upon him. So how then did the Muslims, narrators, historians of the Sira and the Companions of the Prophet, peace be upon him, find the Prophetic Sira according to the Orientalist's vision of this example to embrace it and to take as Good example and to imitate it in their narration on the life of their Prophet, in the exact wordings of the Professor, and on the biography of the Master of the Messengers, may God bless him and his family and peace. Moreover, the day of the birth of the Prophet Moses, peace be upon him, was unknown and his birth was secret from fear of the king, so that the Noble

Qur'anic verses and the Torah(the Bible) which based upon the narrations and the author of the book of antiquities of the aforementioned Jews, Flavius Josephus, were satisfied with the title of the chapter on birth events by mentioning the title of the chapter 9. As "Concerning The Afflictions That Befell The Hebrews In Egypt, During Four Hundred Years".

Here I have myself reviewed a number of Jewish sources, including the Book of Exodus, which is the second book of the Old Testament, part 1 p. 10 and part 2 p. From 1 to page 10 which are the pages that contains the information about the story that we have just mentioned above and other books on the birth of the Prophet Moses, peace be upon him, and I have found absolutely nothing about the name of the day and the month in which the Prophet Moses was born. What is mentioned in the text of Exodus, which is a biblical text, part 2 is the text translated into the following English and I copy it literally:-

: "The birth of Moses took place at a time when Pharaoh had ordered the killing of all male children born to captive Hebrews and thrown into the Nile. And Joshbad, wife of Imam the Levite, had given birth to a son, so I feared him for three months. That she could not hide him for a longer period, or hand him over to death, she prepared for him a roar of the adrift anchor at the mercy of the current and the winds in the Nile in a box of papyrus. , And I called him "Moses." Thus it happened that the future savior of Israel was deceased Lete son of an Egyptian princess. "And in another account, as well, it was mentioned in the Book of Exodus, Part 1, page No. 10. In which contains another detailed story of the aforementioned one as mentioned before and this story provides us additional explanatory information that translated it.

Therefore, Pharaoh of Egypt became worried about the increasing Israeli population because they might unite and ally themselves among themselves. That's why the Hebrew mother of Moses, Jochebed, secretly hidden him when Pharaoh ordered the killing of all the new-born children in order to reduce the Israeli population. That might limit Her identity is with Queen Bithya who adopted the child as a child who was found in the Nile and thus was raised with the Egyptian royal family "(Exodus 1:10; Douglas K. Stuart (2006). Exodus: An Exegetical and Theological Exposition of Holy Scripture Publishing Group.Pp.110-113).

Never near or far anything

These two texts are from the Jewish source recognized by orientalist Rubin, and it does not indicate anything near or far as regards the date for the day or for the month in which the Prophet Moses, peace be upon him, was born. So from where did the Orientalist come with this information on which he based his entire conclusions ? And through which he wanted to impose his biblical vision on this very important item of the life of our Prophet Muhammad, may God's prayers

and peace be upon him and his family, which as follows:

According to the Book of Exodus: “Moses was born in a time when his people, the Israelites, an enslaved minority, were increasing in population and, as a result, the Egyptian Pharaoh worried that they might ally themselves with Egypt’s.[9] Moses’ Hebrew mother, Jochebed, secretly hid him when the Pharaoh ordered all newborn Hebrew boys to be killed in order to reduce the population of the Israelites. Through the Pharaoh’s daughter (identified as Queen Bithia in the Midrash), the child was adopted as a foundling from the Nile river and grew up with the Egyptian royal family”.

See, Exodus 1:10 ; 1 , Exodus 1:10; Ex. ii.; Filler, Elad. “Moses and the Kushite Woman: Classic Interpretations and Philo’s Allegory”. TheTorah.com. Retrieved 11 May 2019; Miller , Robert D. (25 November 2013). Illuminating Moses: A History of Reception from Exodus to the Renaissance. BRILL.(25 November 2013). p. 21; Douglas K. Stuart (2006). Exodus: An Exegetical and Theological Exposition of Holy Scripture. pp.110–13.

Likewise, there is no any mention in the aforementioned text for a month that was recognized as the month in which the Prophet Moses was born i.e. Adr. This distortion will be a component of the argument below in the matter of the birth of the Messenger of God, may God’s prayers and peace be upon him and his family, in the month of Rabi’ al-Awwal that the Orientalist sees is nothing but a reflection of the Jewish tradition of the birth of Moses, peace be upon him, and that Muslims wanted to write for the Sira of their Messenger of God, may God bless him And his family, is a biography similar to that of the biographies of the previous Prophets, especially the biography of the Prophet Moses, peace be upon him .Furthermore, the Orientalist believes , that they , he means Prophet Moses and the Prophet Muhammad share similar life, how could be that? except that they are but the Messengers of God, and the Prophet Moses shares the same divine belief, and share the same false accusations that were accused by their people , the Quraysh of Mecca, the Prophet’s tribe and the Egyptians those who are the followers of the pharaoh in Egypt, according to what is mentioned in the Holy Qur’an in Surah Al-Qasas (the narrations) Verse 19, in which God Almighty says in the name of God, the Most Gracious, the Most Merciful(Then when he decided to seize the man who was an enemy to both of them, the man said:’ O Musa ! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right) , and what was mentioned in Surat Yunus, verse 76-78 in which God Almighty says in the name of God, the Most Gracious, the Most Merciful(Then after them We sent Musa and Harun to Fir’aun and his chiefs with Our Ayat proof evidences, verses. But they behaved arrogantly and were Mujrimun folk. So when came to them

the truth from Us they said :” This indeed clear magic”.

Musa said: ‘ Say you about the truth when it has come to you ? Is this magic? But the magicians will never be successful). The literal text of the Orientalist’s speech about the birth of the Prophet Moses in the month of Adar is: “This Prophet (meaning Moses) was born and died in the same month Adr. In the converted Islamic version of this Adar was replaced by its most natural tradition, Adar was replaced by its most natural equivalent in the Arabian calendar, Rabi’ al-awwal.

The term Rabi’ does not just stand for a calendar month, but also denotes a season, the very season in which the Hebrew Adar always falls-spring. More specifically, Adar falls on the vernal equinox (21 March), which the Arabs called al-Istiwa’ al-Rabi’i. Therefore, Adar actually marks the transition from Shita’ (winter) to Rabi’ (spring). 10 As for the Jewish tradition, Adar was probably chosen for the chronology of Moses because it was the last month in the ancient Hebrew calendar, so that the birth of Moses occurred on the verge of a new year. The same seems to apply to Jesus “. I would like to say that these flawed and distorted conclusions are not present at all in the Jewish story, whether it is in the Book of Exodus or in the Jewish book “The Antiquities of the Jews” or in the “penitence” and the walled books such as the Exodus or in the Jewish book just mentioned or in the Jewish Encyclopedia, or from other Jewish sources of knowledge or from the aforementioned sources, so from where did the Orientalist Rubin come with all of that? ?! And most of all, Professor Rubin did not mention these sources of his information. There is no mention of any of the Jewish books, as well as from ancient and modern Jewish sources. I find in his footnotes nothing but a reference from Flavius Josephus’s book The Antiquities of the Jews, translated by William Weston and published in 2009. And this book consists of seven books or Hebrew books in the first book that contains the story of creation since the beginning of creation for a period extending to three thousand eight hundred and thirty-three years, and the book or the second book contains a period of twenty-two years old - from the death of Isaac to the period of the Exodus from Egypt and the ninth chapter From this book is the one concerning the birth of Musa, peace be upon him, and the seventh and final book contains a period of forty years - from Shaul’s death to David’s death.⁽³¹⁾ .It is the only source that the Orientalist fixed in order to confirm his information about the birth of the Prophet Moses on Monday and in the month of managing the hypothesis from which he deduced the Jewish biblical influence on the biography of the Messenger of God, may God bless him.

In addition to what has previously mentioned, we have to deal now with another important issue, which is the Orientalist Rubin’s belief as if that the Arabs before Islam did not know the month of Rabi al-Awwal and Rab’ al-Akhar, but did not know their natural and economic char-

acteristics and did not distinguish between the days of the week and their characteristics and advantages!.With regard to the months of Rabi` al-Awwal and Rabi` al-Akhar, which distinguish them from others in the Sira of the Prophet, may God's prayers and peace be upon him and his family. On this issue, Professor Rubin should review the book of Abi Reyhan Al-Biruni and the book of Ibn Darsawati on his book "The Book" to read what the Arab scholars write about the characteristics and of these two months;⁽³²⁾.

Ibn Dirstawah, who died in the year 346 AH in his book (al-Kitab), says that al-Rabi' spring is the rain , and it is the month of Ghaith. The Arabs, then, were aware of the characteristics of their months,and not as reflected in the vision of Orientalist Rubin. Beside that there are many poems Islamic as well as pre-Islamic in which the Arab poets describe the characteristics and the qualities of the days and the months of the years .⁽³³⁾

But the Arabs, despite their dependence on the months of the Lunar Year, did not adopt their own calendar by which they always chronicle their events, but rather they relied on their history of important life events specific historical events, as they were dated to the building of the Kaaba by Ibrahim Al-Khalil and his son Ismail, peace be upon them, and the year of al-Udhr (excuse) , It is the year in which the Bani Yarbu' looted what some of the kings of Bani Hamir , whom they carried it out to the Kaaba in 461 BC. M. And the collapse of the Ma'rib Dam in Yemen in the year 120 BC. And with the death of Kaab bin Luay, the seventh grandfather of the Messenger of God Muhammad, may God's prayers and peace be upon him and his family, in the year 59 BC.And the year of the Elephant, which is the year in which the Messenger of God Muhammad, may God bless him and grant him peace, was born in the year 571 AD. And the War of al-Fijjar⁽³⁴⁾

An important note is that the Arabs in the pre-Islamic era were influenced by the Syriac in the naming of the Gregorian months. Among these months is March and April, and Al-Biruni says "These months were famous, he means Syriac , until Muslims overcome and dominate, and they used to record in it whatever they need of times of businesses , so they Arabized Qadim (old) (in October) the first and Arabized Harrai (in the original month of October) to al-Akhar; and they increased in the month of Air Alpha then it becomes Ayar⁽¹⁾. In fact that the Syrians derived their calendar system from the Sumerians and Babylonians, so the month Nissan was in Babylonian Nissan or Nissanu and the celebration of the spring year was New ones are generally done in late March any month of April, when the Spring Festival is celebrated and the seasons cycle is renewed. They so called (Akito Day). This Sumerian word (Akito) is remained until today in the form of (food) that indicates the food. And in the month of April, the fertility God will be resurrected, then the food will be returned to humans. The exciting thing is also that the characteristics that

al-Mas'udi and al-Biruni have shown about the characteristics of February and March are similar, as February was in Sumerian the name (Ziz-M) and in Babylonian the name (Shibattu) which is the time when rain showers descended. As for the month of Adhar (March), and its name in Sumerian (Shi-Ghor- Ko) and in Babylonian (Adir-or Adaru), as the term which is referred to by Orientalist Rubin. We see also in its Babylonian name the formula of dur-yadur, meaning the rain come down (38). Al-Biruni states that the Arabs "learned to compress from the neighboring Jews nearly two hundred years before emigration, so they began working on it in a way that dealt with it as the actions of the Jews by attaching the merit between their year and the Shamsi year month by month with their months" (35).

Thus, the day Monday, for example, that which the Orientalist Rubin believes that Muslims have chosen it, and it is stemmed from the Jewish tradition, this is not true, as Al-Marzooqi, who died in the year 421 AH, points out to the meaning and importance of Monday, saying that the Arabs describe Monday as: the easy, and it is the silence as is saying by the Almighty God (And the slaves of the most gracious are those who walk on the earth in humility and sedateness) (Surat al-Furqan (criterion), verse 63); and this Awahad indicates that the meaning because the wahda (ravine) decreased as if they made the first higher and then decreased the count. Sibawayh narrated that the day of Monday is a blessed day (p. 199). And the authors of the siyar (Biographies) as saying that the that the children of Noah (peace be upon him) were determined to walk in the land to see it, and choose from it a place for their journey and their homelands, so they started their path on Sunday, so they name it the first. (Then, when the second day was), then their path n them became easier and lighter, so the called it mondat the easier. (Ibid. P.201).

Moreover, the Orientalist Rubin is not satisfied with making the day and the month of the birth of the Messenger of God, may God's prayers and peace be upon him and his family, was being influenced by the Jewish tradition, and his Sira is no more than just an imitation to the Jewish tradition for the biography of the Prophet Moses, peace be upon him, but his imaginations extended to another chapter of the Sira of the Prophet Muhammad, peace and blessings be upon him and his family, and that is in regards to his statement concerning the preferred days of the Prophet fasting, may God's prayers and peace be upon him and his family, and that his choice for Monday and Thursday was also stemmed from the Jewish tradition which identified the days of Monday and Thursday as the days of fasting for the Jews and that the Prophet Moses, peace be upon him, used to fast them. In this we should tell Orientalist Rubin that the Book of the Almighty God prescribes the fasting which is an important Islamic ritual for every believer Muslim, so God Almighty says in the Surat al-Baqarah the verse 183 (O you who believe! Observing Assaum is

prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqin).

This verse as just is directing to the believers in general, and the Jews who are on the Shari'a (law) of the Prophet Moses are included. For you who live at the time of the Revelation of the Qur'an (fasting was written for you) in the new Shari'a law, Islam, (as it was written by those before you) your forefathers who were before the Revelation of the Qur'an. You, O living ones, at the time of the Revelation of the Qur'an, you must fast with the companions of the Prophet, may God's prayers and peace be upon him, but for your fasting to be during the month of Ramadan as is indicated by the Noble verse of Surat Al-Baqara 185. In other words, these verses show that the Shari'a law of the Qur'an has abrogated the law of the law (Shari'a) of Torah, so God changed the day and night that was in the Shari'a law of the Torah to the month of Ramadan and begins fasting from dawn to sunset. That is what God Almighty says: (The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion. So whoever fasts in the month, he must observe Saum that month, and whoever is ill or on a journey, the same number from other days). Therefore, the Orientalist , of course, should understand the unity of religions and the development and change of their rituals.

In fact, the Arabs before Islam did not know fasting except through what was used to in the Judaic and Christian religions, or what was followed by the Hanafis among them who were on the religion of Ibrahim and Ismail, peace be upon them. However, it is narrated that the Quraysh tribe were fasting on the day of Ashura' and they were wearing the Kaaba on this day with a new garment, when the days Qaht struck them and then it was lifted them from that drought, so they fasted, thanks and glorification to their gods and idols. However, it is more effective to say that their fasting did not mean refraining from eating and drinking, but rather refraining from speaking and only for limited periods.

It is worth mentioning here that it was mentioned in Sahih Al-Bukhari, a hadith No. 1900, on the authority of Ibn Abbas as he is saying that the Prophet when he came to Medina and saw the Jews were fasting on the day of Ashura'; He said, (What is this ?) they said this is a good day. This is a day that God saved the children of Israel from their enemy, and Moses fasted it; then said (I am more deserving this than Moses , and he fasted and ordered the Muslims of fasting it), and in another hadith number 1901 as saying according to Abu Musa al-'Asha'ri " Who said:" It was the day of Ashura' that the Jews prepared for Eid. The Prophet said, (So you should fast it.)⁽³⁷⁾.

The Pharisees (who were religious political party arose within the Jewish community and was mentioned in the New Testament [It is known that during the first century BC and then during the first century the Jewish religious community was divided into a number of political parties

and groups within the religious establishment, and the two largest parties were the Sadducees and the Pharisees. Their defamation was mentioned a lot in the “Gospel”, where the Pharisees formed a large group of teaching that contradicts the law of Moses, peace be upon him, and even the whole law) were fasting on Mondays and Thursdays every week out of their own piety, considering that Thursday is the day when Moses the Prophet went to the mountain to receive the Divine Revelation, and then returned from the mountain on Monday. And therefore the Jews were fasting on Mondays and Thursdays of each week, because in which they read the Torah in these days in the temple.

Fasting by the Jews is two types that of individual fasting to atone for the sin or guilt committed by the individual, and collective fasting in which all Jews fast when a public catastrophe occurs, as a defeat in war or the memory of persecution, displacement, crop destruction, or any general scourge that falls to the Jews. Fasting is obligatory, like fasting on the Day of Atonement, and begins a quarter of an hour before the ninth day of October, “the Hebrew New Year”, a quarter of an hour, and continues until after the sunset of the tenth of October, about a quarter of an hour. Men wear a white scarf, and women wear white clothes on the ninth 9 of August, in the ruins of the Temple. Voluntary fasting is like fasting on Mondays and Wednesdays, and the fasting of the Rabbis. Beside that there are days of the voluntary fasting on Mondays and Thursdays every week, and opinions are differed on the origin of fasting on these two days. It was said that the Jews fast on it because the Prophet Moses, peace be upon him, went on Thursday to the mountain to receive the Divine Revelation and then returned from the mountain on Monday⁽³⁸⁾ and it is related in the book of Esther fasting Esther which is fallen on the thirteenth day of the month of Adr⁽³⁹⁾, although some Jews used to fast three days on the first and second Monday and on the Thursday following that which is the Jewish Purim feast⁽⁴⁰⁾.

Thus the Jews had a number of days for fasting, then what is the reason in which the Messenger of God, may God’s prayers and peace be upon him and his family, and the Muslims alike take over and adopt only two days related to the Prophet Moses going to the mountain and his return home, as preferable days of fasting, except the option which is mentioned in those two hadiths previously mentioned by al- Bukhari . Incidentally, the Orientalist refers to the hadith which related by, Makhoul al-Shami or Makhoul al-Hudhayli (He was Makhoul bin Abdullah, Abu Abdullah al-Shami. Muhadith, jurist and Hafiz .He was a scholar of the people of the Levant, and was one of the great scholars. He narrated hadiths as hadith mursal by the Prophet and a group of the companions and the followers whom he did not see them. He stated hadiths mursal on the authority of the Prophet, peace and blessings be upon him. And his hadith is, that Mkhoul said (He

used to fast on Mondays and Thursdays, and he used to say: The Messenger of God, may God's prayers and peace be upon him and his family, was born on Monday, Revealed on Monday, and he died on Monday, and the works of the children of Adam were raised to heavens on Thursday). In another similar hadith without mentioning Thursday, as his saying (that the Messenger of God, peace and blessings be upon him, said to Bilal (Do not leave the fasting on Monday, because my Revelation was on Monday, and I migrated on Monday, and I will be die on Monday) ⁽⁴¹⁾. Thus he did not mention the day Thursday⁽⁴²⁾.

The truth is that there is a great interest from the Muhaditheen (tradionists), Ruwwat (narrators) and historians of the purified Prophetic Sira as regards the issue of fasting of the Messenger of God, may God's prayers and peace be upon him and his family, and that the reader of this huge heritage will not find any tone or topics in sense of a separate subject stating that the Muslims in Medina had imitated the Jews in this ritual of fasting, i.e. fasting on Monday, and Thursday, which some of the Jews used to practiced it ,as the Orientalist observes, these hadiths and traditions had an authorized with various isnads from the Imams, peace be upon them, which could be found in kitab (Ma'ani al- Akhbar) by al-Sheikh al-Saduq; and his another book (al-Khisal); and his third book (Thawab al-'Amaal; and the book (Qurb 'l-Isnad) by al-Himayri , and the book (Tafseer al-"Ayyashi); and the book (al-Mahasin) by al- Barqi, and the book("Ilam al-Wara) by al-Shaykh al-Tabarsi. There is wide interest in fasting of the Messenger of God, may God's prayers and peace be upon him and his family, in these Shi'ite and other works regarding the days that the Messenger of God, may God's prayers and peace be upon him and his family and imams, were preferring to fast. There is a chapter in the book of (Bihar al-Anwar) by al-Majlisi entitled "Fasting the Three Days in Every Month"; al-Beedh fasting and the fast of the Prophets, peace be upon them .It is related in the book (Qurb 'l-Isnad) by Himyari,as he "He said: I asked him (the Imam) about a man who is obliged to fast days before the month of Ramadan. He said: There is nothing wrong"⁽⁴³⁾. 'I asked him about the man who will delay the fasting of the three days of each month until he is in the another month, so he does not realize it on Thursday, or Friday or Wednesday, is that permissible? He said: There is nothing wrong". "I asked him about the fasting of the three days of each month that a man should fast in succession or differentiate between them? He said: That is, I love"⁽⁴⁴⁾.

It was mentioned in the same book transmission , on the authority of Imam Al-Sadiq, on the authority of his father, peace be upon them, that Imam 'Ali , peace be upon him, used to describe the fasting of the Messenger of God, may God bless him and his family, as saying (The Messenger fasted, may God's prayers and peace be upon him and his family, the whole age. Then he left that fast and fasted his brother David's fast , peace be upon him, for one day to God and one day for

him as God willed. Then he left it, so he fasted on Mondays and Thursdays, as God willing, then he left it and fast the Beedh fasting three days of each month. This is his fasting until his death ⁽⁴⁵⁾ It is narrated in the book of (al-Khisal) of Sheikh Al-Saduq on the authority of Ali bin Abi Hamza, on the authority of his father, who said:” I asked the Imam Abi Abdullah, peace be upon him, about what the sunah observed during fasting as the Messenger of God, may God bless him and his family, and he said: three days in every month: Thursday in the first ten, and Wednesday in the middle ten, and Thursday in the last ten, their fasting is adjusted for fasting the age as whole. And God Almighty says in the Surat of al-An’am verse 160 (Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged). Whoever is not able to give for weakness then a sadaqa of a dirham better for him than fasting a day” ⁽⁴⁶⁾.

And as reported on Imam al-Ridha, peace be upon him, as saying, “Why did he make every month three days in every ten days a day? It was said: Because God Almighty says: (Whoever brings a good deed shall have ten times the recompense. Then whoever fasts for every ten days a day is as if he fasted the whole world, and as Salman al-Muhammadi said, “Fasting three days a month fasts the whole age, so whoever finds something other than the age, he will fast it.” If he said, “Then why did he make the first Thursday of the first ten, and the last Thursday in the month and Wednesday in the middle ten?” It was said: As for Thursday, he said the sincere, peace be upon him. “Every Thursday presents the work of the servants to God, so he would like to present the work of the servant to God Almighty while he is fasting. Why did he make the last Thursday? It was said that if he offered to work eight days and the servant was fasting, he would be more honorable and better than offering to do two days while he was fasting. Rather, he made Wednesday in the middle ten because the sincere, peace be upon him, told that God Almighty created the fire on that day, and in it God destroyed the first centuries, which is a bad day. He continued to love the servant to pay on his behalf that we would improve that day by fasting ⁽⁴⁷⁾.

And on the authority of Al-Halabi that he asked the Imam Abu Abdullah, peace be upon him, about fasting in the city, then he said three days every month: Thursday from Friday, Wednesday from Friday, and Thursday from Friday, and Al-Halabi said to him: Is this every ten days a day? He said: Yes. And the Commander of the Faithful, peace be upon him, said: Fasting the month of Ramadan and three days each month go with the pains of the chest. Fasting three days in every month [adjusting] fasting the eternity, God Almighty says: (He who comes with good deeds has ten times the same) ⁽⁴⁸⁾.

In the al-Kafi of Sheikh al-Kulayni there is a tradition said: “It was related to the Imam al-Sadiq,

peace be upon him, that the last Thursday of the month in which the deeds were raised, and this hadith was mentioned by my grandfather Abu Ja`far al-Tusi and also narrated on the authority of al-Husayn ibn Ali Ibn Shaiban al-Qazwini from His book is the book of the ('lal al- Sharia. I say: Perhaps one says: Every day, every Monday and Thursday in which the actions of the servants are raised, then what is the reason of these hadiths in their allocation on the last Thursday of the month and they are all have correct isnads ? And the answer is that the works are presented in the last Thursday of the month after their presentation in Every Monday and Thursday, thus the premiere will be a special show without revealing the angels and the souls of the Prophets, peace be upon them, in the highest rank, but in the face that is hidden from them, then he presents the works of each month in the last Thursday in which a general presentation detailing the works of the month from their entirety or an open face to the spiritualists and showing the king of the works in their capacity because the display of the works is not one gender on the investigation”⁽⁴⁹⁾.

All these hadiths and traditions stemmed on the authority of the Messenger of God, may God’s prayers and peace be upon him and his family, and from the Imams , peace be upon them, and all the hadiths and traditions In the Sunni literature such as Sahih al-Bukhari and Sahih Muslim did not refer at all to the biblical vision of the Orientalist , and fasting in Islam is an inherent Islamic principle.

And in the Sunni sources as example in Sahih al-Bukhari , and Sahih Muslim , and in the Masan-ind , and in al-Tabari, Ibn Asaker, Ibn Katheer and others, a number of traditions agree that the Messenger of God, peace and blessings of God be upon him and his family, was accustomed to fasting on Mondays every week. Muslim mentions a hadith in his Sahih, no1162 as It was reported on the authority of Abi Qatada al-Ansari who died in the year 54 AH that the Messenger of God, may God’s prayers and peace be upon him, was asked about the fasting on Monday , so he said (in which I have been born, and in which it is revealed to me) , and according to Sahih Muslim also in a similar hadith (in which I was born and in which the Prophecy has come down to me). And on the authority of Abu Qatada also said that a man asked the Prophet ,may God’s prayers and peace be upon him, about fasting on Monday, and he said (in which I was born and in which it was revealed to me), and on the authority of Abu Qatada al-Ansari also (Bilal asked the Messenger of God, may God’s prayers and peace be upon him and his family, about fasting on Monday , and the Prophet said (That was the day that I was born in it, and the day of my resurrection or the day that reveal to me⁽⁵⁰⁾ .

Thirdly:

In the meantime, the Orientalist insists on the biblical influence on the day and the month in which the Messenger of God, may God’s prayers and peace be upon him and his family, was born

and that they are, that is, Muslims, when they knew the day of the birth of the Prophet Moses, peace be upon him, on Monday and in the month of Rabi's al-'Awwal, which is Adr in the Jewish calendar, they quoted these two dates and they replaced a month that turned to its equivalent in the Islamic calendar, which is the month of Rabi` al-Awwal, a month of renewal and prosperity. I, in fact, argue the Orientalist that the Muslim narrators and historians of the Prophet's Sira have indeed agreed to the date of the birth of our Prophet, may God's prayers and peace be upon him and his family, on Monday and made this day a day for his birth, may God's prayers and peace be upon him and his family, and the day of his mission and the revelation of the Holy Qur'an, and the day of his immigration to Medina and also the day of his death, but this does not prevent the emergence of opinions of different dates for the day and the month as well⁽⁵¹⁾.

There is the Shiite traditions that went back to the Imam Al-Sadiq, peace be upon him, and this means according to the golden chain of Isnad which went back to Imam Ali bin Abi Talib, peace be upon him, as it is likely to be the most reliable tradition. The scholar al-Majlisi summarizes these Shi'ite accounts on the birth of the Prophet in his book "Bihar al-Anwar" volume 15 as beginning on page 248 as saying, "You ought to know that the Imamiyyah agreed, except for those who did odd, that his birth, may God bless him and his family, was in the seventeenth of the month of Rabi` al-Awwal, and most of the other different views went to say that it was in the twelfth of it, and al-Kulayni, may God have mercy on him, chose on what will come as either a choice or a taqiyya another date". The scholar continues to say: "As for the day of birth, the most familiar among our scholars that it was on Friday, meanwhile to others was on Monday, then the most famous among us is that he, may God bless him and his family, was born after dawn, and it was said:" When it disappears" .

Some mentioned it was at the hour of his birth that the sun forgave the lamb in honor, the flower in the whale in honor, and Mercury also "in the whale, the moon at the beginning of the balance, the head in Gemini, and the guilt in the bow." And here, al-Y'aqubi adds in his history the astronomical characteristics of the birth of the Messenger of God, may God bless him Peace be upon him and his family, not mentioned in biblical sources of the birth of the Prophet, peace be upon him, on the contrary with the vision of the Orientalist Rubin. Y'aqubi said, "And he was born according to what the authors of account (Ashab al-Hisab) said in the Scorpios' Qiran. He said: "God willing, the astrologer: It was the beginning of the year in which the Qur'an was referring to the birth of the Messenger of God, may God bless him and his family, the balance twenty-two degrees." The threshold of the flower and its home, and the buyer in Scorpio three degrees and twenty-three minutes, and Saturn in Scorpio six degrees and twenty-three minutes are back, and

they are in the second of the horoscopes, and the sun in the counterpart of the horoscope in the first minute pregnancy, and the flower in the pregnancy at the degree of fifty-six minutes, and Mercury in the pregnancy At eighteen degrees and sixteen minutes, the moon is in the middle Sky in cancer is twenty degrees, and Al-Khwarizmi said: Eighteen degrees, sixteen and sixteen minutes, and the moon in the sky is in cancer twenty degrees minutes, and al-Khwarizmi said: The sun was the day when he was born in the ox the degree and the moon in the lion at eighteen degrees and ten minutes, and Saturn in Scorpio is nine degrees and forty minutes returning, and the buyer in Scorpio is two degrees and ten minutes returning, and Mars in cancer two and fifty minutes, and Venus in the bull is twelve degrees and ten minutes” .

Beside that Muhammad bin Ishaq in his *Sira* mentions a tradition in which he had been told by the Imam Abu Jaafar Muhammad bin Ali, peace be upon him, that “The day of the Furqan in which the Messenger of God met the infidels in the battle of Badr was on Friday morning on the seventeenth of Ramadan, and not on Monday “. Although the Imam, peace be upon him, did not indicate that it was the day of the revelation , because the Imam here only corrects what was reported regarding the Battle of Badr as it took place on the morning of Monday and according to his tradition , peace be upon him, the revelation came on Monday with the message for the seventeen months of Ramadan and was said on the twenty-fourth It was narrated on the authority of the Prophet, peace be upon him, according to his tradition , peace be upon him, on the authority of ‘Ubaid bin Umayr the Revelation came down on Monday although it is said by others on Rabi’ al-‘Awwal⁽⁵²⁾.

Our Sheikh al-Mufid mentions in the book of the(*Hada’iq al- Riyadh*) that it was in the seventeenth of it the birth of our Prophet, may God’s prayers and peace be upon him and his family, at the dawn of Friday, the year of the Elephant. And in his book *al-Kafi*, he said ‘ The Prophet , peace be upon him, was born for the past twelve nights of Rabi` al-Awwal in the year of the Elephant on Friday, with the meridian”⁽⁵³⁾. And Al-Tabarsi mentions in his book⁽⁵⁴⁾ that his birth and his lineage to Adam, peace be upon him, and the time of his death, was born, may God’s prayers and peace be upon him and his family, on Friday when the seventeenth sunrise from the month of Rabi al-‘Awwal of the year of the elephant. See the first chapter of the first Pillar, p. 13 .

As for the Sunni traditions they assert that the Messenger of God, may God’s prayers and peace be upon him and his family, was born on Monday, but they differed on which Monday is it that on the month Rabi’ ‘Awwal? . So there are some who say it was Monday which was two nights of the month of Rabi Al-Awwal, and another who says for ten nights past of Rabi’ al-‘Awwal (See al-Tabarsi “ ‘Ilam al-Wara, the first chapter of the first pillar, p. 13; and according to him that was in the thirty-four years and eight months ago over the kingdom of Kisra Anu Shirwan bin

Qibad, who was the killer of Mazdik and the heretics and overthrew their ruler . And for this happening thus meant by the hadith of the Messenger of God, peace and blessings of God be upon him and his family, as saying (I was born in the time of the just and righteous king). The scholar al-Majlisi mentions the same subject and comments “According to this different views of the Sunnis traditions “ He was born in the month of Ramadan, because they agreed that the beginning of his pregnancy with, may God bless him and his family, was on the eve of ‘Arafa, or in the middle of the days of Tashreeq, and it was well known amongst them that the period of His pregnancy was nine Months, so the birth must be in the month of Ramadan, meanwhile a fragmentation of them went to say that the birth took place on the eighth of Rabi` al-Awwal “.

Al-al-Maqrizi, who died in the year 845 AH in his book, (*‘Imta’ al-Asma’ bima llnabi mina al-Ahawal wa ‘l Ammwal wa-‘Ahafadi wa-‘l Mita’A*) edited by Muhammad Abd Hamid al-Nimaysi, volume 1 pp.6-7 summarized the sayings of the Sunnis’ traditions regarding the birth of the Messenger of God, may God bless him and his family, and said “Muhammad, may God bless him and his family and peace be upon him, was born in Mecca in the house known as the House of Ibn Yusuf from the shi’b of Bani Hashim on Monday for the twelve nights past of the month of Rabi ‘al-‘Awwal, and it was said: for three nights past of it , and it was said: the tenth nights that past of it ,and it was said: in the eighth nights that past of it ; and it was said he was born on Monday in the twelfth nights that past of the month of Ramadan, which started on Monday, when dawn was broken. But Al-Zubayr ibn Bakkar disagreed with all these opinions and to say “he was born on the month of Safar, and was said in the day of ‘Ashura’ , and was said in the month of Rabi’ al-Akher⁽⁵⁵⁾. Therefore, how could Professor Uri Rubin make the right conclusion when he chose the date of the birth of the Messenger of God to only one date in order to fit his vision of being influenced by the biblical and Jewish tradition. ?!.

Endnotes

- 1- * I have relied in translating the noble Qur'anic verses on "The Noble Qur'an and translating its meanings into English by Dr. Muhammad Taqi Al-Din Al-Hilali and Dr. Muhammad Mohsen Khan (Al-Madinah Al-Munawwarah).
- 2) See William Montgomery Watt; Muhammad at Medina (Oxford University Press , 1956 ,p.324;See also Muhammad and the Conquests of Islam. Paperback – January, 1968 by Gabrieli, Francesco ; Francesco Gabrieli, Muhammad and the Islamic Conquests (1) Academic Center for Research, translation and investigation by Dr. Abdul-Jabbar Naji.
See The Independent. Retrieved 1 June 2016. Watt's comprehensive biography of the Prophet, may God bless him and his family and grant them peace, is considered in his books Muhammad in Mecca (1953) and Muhammad in Medina (1956).
- 3)-Muslim-Christian Encounters: Perceptions and Misperceptions ; Hillenbrand, Carole (8 November 2006). "Professor W. Montgomery Watt". The Independent. Retrieved 1 June 2016. (1991) و A Christian Faith For Today (2002
- 4) Islamic Surveys: The Influence of Islam on Medieval Europe (1972)
- 5) Wikipedia, the free encyclopedia Prof. Uri Rubin's Web Site;
- 6) Prof. Uri Rubin's Web Site
- 7)of the Beholder: The Life of Muhammad as Viewed by the Early Muslimsby Uri Rubin Uri Rubin ; The Eye ; the Darwin Press,1995 ,P.21-22 ; 22
Rudolf Zehle (15 January 1928 in Halle (Saale), 9 March 2003 in Frankfurt) was Professor of Oriental Studies (1958-1993) and Director (1958-1993) of the Oriental Symposium at the Johann Wolfgang Goethe University in Frankfurt. Since 1994, he has been an identical member of the Bavarian Academy of Sciences. He was a full member of the German Archaeological Institute and from 1968 to 2003 President of the International Society for Oriental Research, Istanbul.
- 8) See Theodor Noldeke ;Geschite des Qura'n (Gottingen Verlag der Dietrichschen ,Buchhandlung,1860); Morteza Karimi-Nia ;" The Historiography of the Qura'n in theMuslim World : The influence of Theodor Noldeke" in Journal of Qura'nic Studies(15,1.(2013) ,Edinburgh University Press.Pp.46-68.; Abraham Geiger ; Judaism and Islam (Trans. By F.M.Young ,New York 1970 ,introduction P. V111;
- 9) Was hat Mohammad aus dem Gudenthume aufgemommen?
- 10) Preface P.V11). Judasim and Islam F.M.Young ;A. Geiger, Judaism and Islam, trans. by F.M. Young , Madras, 1898,(Preface p.V11); Abraham Geiger and the Jewish Jesus by Susannah Heschel (1998), which - 171 -chronicles Geiger's radical contention that the New Testament illustrates Jesus was a Pharisee teaching Judaism; Wikipedia, the freeencyclopedia(Preface , p.V1- V11

- 11) Borrow from Judaism? in I. Warraq ed. A. Geiger, *What did Muhammad The Origins of the Koran*, Amherst: Prometheus Books, 1998. p172; (84); *Was hat aufgemommen?* 60-89 Jud. and Islam Pp.45-70
- 12) Preface P.V11). *Judasim and Islam* F.M.Young ; . Geiger, *Judaism and Islam*, trans. by F.M. Young , Madras, 1898,(Preface p.V11); *Abraham Geiger and the Jewish Jesus* by Susannah Heschel (1998)
- 13) *Was hat aufgemommen?* 60-89 Jud. and Islam Pp.45-70
- 14) Seen introduction to English translation.
- (15) Max Wiener *Geiger and Liberal Judaism, The Challenge of the Nineteenth Century* (Eng. translation by Ernst J. Schlochauer) Philadelphia: The Jewish Publication Society of America, 1962; N. A. Stillman, "The Story Of Cain & Abel In The Qur'an And The Muslim Commentators: Some Observations", *Journal Of Semitic Studies*, 1974, op. cit., p. 231; M S M Saifullah, Mansur Ahmed & Elias Karim ,*Islamic Awareness*. First Composed:15th August 1998 Last Updated: 5th March 2006. F. F. de Blois, "Review of Ibn Warraq's *The Origins Of The Koran: Classic Essays On Islam's Holy Book*", *Journal Of The Royal Asiatic Society*, 2000, Volume 10, Part 11, p.88.
- 16) Uri Rubin ; *the Eye of beholder* . P. 4
- 17) *Musnad Imam Ahmad bin Hanbal*, investigated by Al-Arnaout and others. Publisher: Al-Risala Foundation; *Ahmed bin Ali bin Thabit al-Khatib al-Baghdadi Abu Bakr; The Collector of the Ethics of the Narrator and the Etiquette of the Listener*, Third Edition, *The Message* 1416 - 1996, Part 2 p. 228; Al-Hafiz Al-Haythami, who died in 807 AH. *The compound of the benefits and the source of the benefits*
- 18) See *Sahih Al-Bukhari*, Muhammad bin Ismail Al-Bukhari Al-Jaafi, Dar Ibn Katheer, Publication year: 1414 AH / 1993 AD, part 2 p. 954.
- 19) *Biography of Ibn Hisham* pp. 404-407.
- 20) See Ibn Abi Shaybah, *al-Musannaf* 6/228.
- 21) *Hamish al-Bukhari* (Chapter of the Seal of the Prophets 3342 and *Muslim: The Book of Virtues*, Chapter of His Being the Seal of the Prophets (Hadith 2286).
- 22)] *Al-Bukhari on the authority of Abu Hurairah: The Book of Merits*, Chapter of the Seal of the Prophets (3342), and *Muslim: The Book of Virtues*, the Chapter of His Being the Seal of the Prophets (2286).
- 23) *Al-Bukhari on the authority of Abu Saeed Al-Khudri: The Book of Blood Money*, chapter If he slaps a Jew in anger (6519). And *Muslim: The Book of Virtues*, Chapter of the Virtues of Musa 2373)
- 24) *Al-Bukhari on the authority of Ubai bin Ka'b: The Book of Knowledge*, chapter on what is desirable for the scholar. If he is asked which people are most knowledgeable, then all knowledge is to God (122), and *Muslim: The Book of Virtues*, Chapter of the Virtues of Al-Khidr 2380).. *Al-Bukhari on the authority of Abdullah bin Abbas: The Book of Fasting*, chapter Fasting on Ashura (1900), and *Muslim: The Book of Fasting*,

chapter on Fasting on Ashura (1130).

(25) Al-Bukhari on the authority of Abu Hurairah: The Book of the Prophets, chapter of his saying: "And inform them of Abraham's guest" (Al-Hijr: 51) (3192) and Muslim: The Book of Virtues, chapter on the virtues of Ibrahim Al-Khalil (151).

(26) See Ibn al-Nadim; Fihrist Ibn al-Nadim, Tehran Edition, p. 354 al-Qifti, News of the Scholars in the News of the Wise Men (printed in Al-Saada Press in Egypt in the year 1326 AH, on the authority of Muhammad Amin Al-Khanji, p. 155).

27) Spier, Arthur (1986), The Comprehensive Hebrew Calendar, Feldheim Publishers.

28) 28 Al-Jami' al-Sahih by al-Tirmidhi, vol. 5, p. 67, 68 n. al-Tirmidhi (The Great Mosque) Author: al-Tirmidhi Abu Issa Investigator: Bashar Awad Maarouf, Dar al-Gharb al-Islami, Dar al-Kutub al-Ilmiyya 1417 AH, part one, pp. 205-211; 1996; Al-Sunan Al-Kubra (Sunan Al-Bayhaqi Al-Kubra) (i. Scientific) Author: Ahmad Bin Al-Hussein Bin Ali Bin Musa Al-Bayhaqi Abu Bakr Investigator: Muhammad Abdul Qadir Atta Indexing Status: Full Cataloging Index Publisher: Dar Al-Kutub Al-Ilmia Publication Year: 1424 - 2003 Volume 6, p. 211, The Biography of the Prophet The Biography of the Prophet Author: Ismail bin Omar bin Kathir Al-Qurashi Al-Dimashqi Abu Al-Fida Imad Al-Din Investigator: Mustafa Abdel-Wahed Publisher: Dar Al-Marefa for Printing and Publishing - Beirut Year of publication: 1395 - 1976 by Ibn Kathir C 3 p. 176 .

29) Al-Tirmidhi in his book al-Djami al- Kabir.

30) See Marzouki; Times and Places (investigated by Khalil Mansour).

31) ; THE Antiquities of the Jews; CHAPTER 9. Concerning The Afflictions That Befell The Hebrews In Egypt, During Four Hundred Years. Flavius Josephus).

32) Antiquities of the Jews: Flavius Josephus; Translator: William Whiston; Release Date: January 4, 2009 Flavius Josephus; Translator: William Whiston; Release Date: January 4, 200 .

33) Marzouki seen fringe; Times and Places (Achievement by Khalil Mansour, Dar al-Kutub al-Ilmiyya 1417 AH, Part One, pp. 205-211). Abu al-Rayhan al-Biruni; The remaining traces of past centuries pp. 60-61;

34) See Al-Masudi; Meadows of Gold and Minerals of the Essence, taken care of by Kamal Hassan Maree, Beirut 2005 Vol. 2 p. 158; Abu Muhammad Abdullah bin Jaafar bin Muhammad the famous Ibn Derstawayh; The Kitab al-Kitab, published by Father Louis Sheikho, Beirut 1921, pp. 90-91.

35) (Marzouki looks at the margins: Times and Places, Dar al-Kutub al-Ilmiyya, Beirut, first edition, 1417 AH, pp. 126, 206, 210; Al-Masoudi: Meadows of Gold and Minerals of the Essence, cared for by Kamal Hassan Marei, Beirut 2005 part 2, p. 158; Abu Muhammad Abdullah Ibn Jaafar, known as Ibn Derstawayh, Kitab al-Kitab, published by Louis Sheikho, Beirut 1921, p. 90-91; Abu al-Rayhan Muhammad ibn Ahmad al-Biruni al-Khwarizmi pg.

- 36) Al-Masudi, "Morouj Al-Zahab" by Al-Masudi, vol.1 p. 249; Al-Biruni pp. 38-39; Dr. Jawad Ali; Al-Mofass in the History of the Arabs before Islam" vol.1 p. 5104).
- 37) The Remaining Effects, pg. 60)
- 38) Ibn Derstawayh sees; Kitab al-Kitab pp. 149-150 al-Biruni; The remaining effects p. 60.
- 39) The Remaining Effects, p. 62.
- 40) (Sahih Al-Bukhari, previous source
- 41) The Book of Leviticus, which consists of 27 chapters, chapter 23:26 and 32).
- 42) Esther's Saqr Margin ix. 31; comp. iv. 3, 16 .
- 43) Soferim xvii travel margin. 4, xxi. 2
- 44)). Hamish Ibn Asaker; A Brief History of Damascus (The Biography of the Prophet) (Achieving Spirituality of Nahas, Dar Al-Fikr Edition 1984) part 2 p. 34.
- 45) (A margin near the chain of narrators; Abu Al-Abbas Abdullah bin Jaafar Al-Hamiri from the flags of the third century AH, achieved by the Aal al-Bayt Foundation, peace be upon them, for the revival of heritage, p. 50)..
- 46) M.N. 59.
- 47) Marsh al-Saduq Abi Jaafar Muhammad ibn Ali al-Husayn ibn Babawayh al-Qummi Publisher: Qom Publication date: 1424, part 1 pg. 77..
- 48) Amali Al-Saduq, p. 94.
- 49) Hamish Sheikh Al-Saduq; Oyoun Akhbar al-Ridha, peace be upon him, book, vol. 2, p. 118. Al-Majlisi; Bihar Al-Anwar, Part 94, from page 92 to page 109.
- 50) Al-Kafi by Sheikh Al-Kulayni, who died in the year 329 AH, part: 1, correction and commentary: Ali Akbar Al-Ghafari Edition: Fifth edition, year of publication: 1363 AH (part 4, p. 144); Majlis; Bihar Talal Anwar (The Shiite Library), vol. 94, p. 107.
- 51) Sahih Al-Bukhari (d. Ibn Kathir) Author: Muhammad bin Ismail Al-Bukhari Abu Abdullah Indexing Status: Full Indexed Indexing Publisher: Ibn Katheer House - Damascus Beirut Publication year: 1423 - 2002.
- 52) Ibn Kathir, The Prophet's Biography, Volume 1, p. 329, The Beginning and the End, Volume 3, p. 10. From. Part 2 pg. 39 Ibn Sayyid al-Nas: You love the trail, Part 1 pg. 119.
- 53) Majlis; The sailor of lights, part 15, p. 250.
- 54) Flags of Al-Wari with Flags of Guidance / authenticated and commented on by Ali Akbar Al-Ghafari, Beirut / Dar Al-Maarifa 1977 with the margin, part 1 p. 42.
- 55) Author: Ahmed bin Ali bin Abdul Qadir bin Muhammad Al-Maqrizi Taqi Al-Din Investigator: Muhammad Abdul Hamid Al-Namisi / Dar Al-Kutub Al-Ilmia Year of publication: 1420 - 1999 pp. 6-7.

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