A STUDY OF THE "NEW SKEPTICISM" THEORY ABOUT THE PROPHET'S PERSONALITY AND SIRAH

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Abstract: *In recent centuries, Western studies and Western studies of the Prophet's personality and path have taken two distinct paths: 1. Traditional or optimistic approach; Revisionist or Shabak approach. The first approach, that is, the Sunnah gives historical value to the narrative sources related to the life of Prophet Muhammad. Proponents of this approach limit the scope of their research to Muslim writings and examine these sources in accordance with the principles and practices of Muslim scholarship. The second approach, the revisionist, analyzes Muslim writings based on sources of criticism and non-*

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Arab contemporary writings on the rise of Islam and the material remains of this period, such as archeological, inscriptions, and coinage findings. (Usually not studied in school), are considered as evidence and evidence. And the appeals of the great part of all the narrative biographies of Prophet Muhammad are fabricated. In recent decades, by criticizing the works of Khuir Nebel, Harald Motesky, and Gregor Shaw Thaler, there has been serious criticism of Islamic studies and anthropology by integrating and refining the two traditionalist and revisionist approaches.

The younger generation of revisionists, after John Wensborough and his disciples Patricia Ferrone and Michael Cook, called themselves the New Shadows. Some of them are like Judas. Noah, Udit Korn and Carl Heinz have gone so far as to regard the Prophet of Islam as completely fabricated. Important - The most critical critiques of the new Shakitist theory include: The Prophecy of Jesus to Prophet Muhammad in the Old Scriptures; The Miracle of the Qur'an as an Immortal Effect of the Prophet (PBUH); The successive statements and proofs of the Prophet (PBUH) and the prophets of Islam; The affirmative statements of Western scholars about Prophet Muhammad; The publication of numerous apologetic books by some scholars including biographies Reflections and Trends on the Prophet of Islam in Europe in the Early Twentieth Century and Denial of Negative European Illustrations of Prophet Muhammad (P), providing a response to extreme skepticism and Trbrv, KROHNE and Cook.With the accreditation of the killers of the first century AH narratives by the killers of a recursive or critical approach and the re-creation of the contents of Ibn Ishaq's path and after him like Tabari and Ibn Hisham.

Key words: *Muhammad, Orientalists, Modern Skepticism, Sire.*

Introduction:

Research on Orientalist ideas, approaches, and research on the personality and behavior of the Prophet of Islam (PBUH) has long been a concern for Muslim scholars,

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and it is now the study, study, and analysis of the latest views and theories of Eastern scholars, in particular the New Testament Theory. The research priorities of the present era are considered by some contemporary Western scholars to have been undermined, if not explored, and their views may have contributed to the dissemination of devious thoughts among Muslims and to defame the sacred area of the Prophet. (PBUH). It is therefore noteworthy that in recent centuries, Western studies and Western studies of the Prophet's personality and path have taken two distinct paths: 1. Traditional or Sanguine approach. The Revisionist Approach to the Sceptics. In order to examine the correct theory, each of the above approaches will be analyzed first, and the relevant criticisms will be discussed below.

1.**Traditional approach or Sanguine**

Traditionalists or sanguine (optimistic) scientists are scholars who place historical value on the narrative sources of Prophet Muhammad's life, despite the fact that the narrative sources of the Prophet's tradition have undergone changes in the narrative process. In a word, they consider the outline and the most important events of Muhammad's narrative course to be historically correct. Proponents of the traditionalist approach, on the one hand, limit the scope of their research to Muslim literature and, on the other, examine these sources in accordance with the principles and practices of Muslim scholarship.

It is noteworthy that the traditionalists did not focus on the fact that the sources of the first centuries of Islam were compiled in this area two to three centuries after the fall of the Prophet (peace be upon him), since all of these works contained narratives and a series of documents that Their writers acknowledged that the Prophet (PBUH) lived and often led to a witness to the beginning of Islam. Western scholars were well aware that among these sometimes contradictory narratives, there were signs and symptoms of forgery, exaggeration,

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and all sorts of sectarian and religious prejudice, but they believed that a critical mind could eventually find that What really happened in each of the events of the early days of Islam.

And by integrating and refining traditionalist and revisionist approaches to Western scholarship, serious criticisms of Islamic studies and historiography have been made.

2. Revisionist or Skeptic Approach

Most scholars of the Revisionist or Shabakah approach, on the other hand, criticize Muslim writings based on source criticism. Source analyzes, on the other hand, related non-Arab writings of the period of the emergence of Islam related to the subject, as well as the material remains of this period, such as archaeological findings, inscriptions and coinage not usually studied in the school of tradition, they are considered as evidence to support their views. This approach, called its Revisionist, rather than its results, rather than its methods, claims to be revisionist, claiming that most of its sources on the history of early Islam merely reflect the views and concerns of subsequent classes. They appear to have fabricated the major part of all the narrative biographies of Prophet Muhammad they know the works of various revisionist authors are usually contradictory in reporting on the events of the early days of Islam, but they all agree on a set of basic methodological foundations that are not generally accepted by proponents of the traditionalist approach;

Investigations, despite the contradictions in the results, are also unanimous in rejecting the historical validity of reports based solely on the beliefs "derived from Muslim writings."Thus, it is not surprising that the revisionist uprising has met with serious opposition, but opponents of the revisionist approach have generally opposed the methods it has used or have always been part of the usual Western outfit in attacking the issues of early Islamic history or against evidence.

Some of the leaders and killers of the

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revisionist approach are: Ignaz Goldziher, Henri Lammens, Leone Caetani, Joseph Schacht, John Wansbrough, Michael Cook and Patricia Crone, each In their writings, they emphasized the rejection of the Prophet's mission by its fabrication have.

2.1. The methodological foundations of the "revisionists" and its review

To understand the appellants' perspective, it is necessary to first analyze their foundations, which appear to be based on three methodological necessities:

1.An Approach to Criticism of the Qur'an and Muslim Writings on the Rise of Islam and the Prophet's Life

2.The necessity of comparing these reports with those of its contemporaries, outside the tradition of Muslims;

3. Using concurrent material evidence (archeology, coinage, and inscriptions) and accepting that the conclusions drawn from this material evidence are more likely to be true than results based on Muslim history writing, especially where you believe.

It should be noted that the criticism of the sources of criticism of the Qur'an and the early sources of Islam by the revisionists was in response to the traditionalist approach and was based on a critical Western view of scripture that is not methodologically accepted by Muslims, Because Muslims, especially Shiites, consider the Qur'an and the Prophet (PBUH) to be immune from any error, error or slip and believe in the health of the Qur'an as being distorted and altered and emphasize the full blessings of the Prophet (peace be upon him). On the second base, that is, comparing reports information on the health of the Qur'anic text and the infallibility of the Muslims with non-Muslims In the course of the Prophet's (PBUH) tradition, it should be said that if this comparison attains to the principles of fairness and the principles governing it, then the basis will be methodologically acceptable to Muslims. But regarding the third base, we believe that the use of foreign

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material evidence (archeology, inscription and coinage) along with other written sources and documentation of early Muslim Islam as a good witness and proof It is, however, unacceptable for researchers to argue, without sound scientific reasoning, that the probability of anecdotal and material evidence being greater than its written sources is acceptable.

2.2. "Revisionists" views and their analysis

In order to examine the apologists' viewpoints and analyze them, it is necessary to examine their most important personalities as follows:

1. Ignaz Goldziher

Among the revisionists, it is necessary to first consider the views and opinions of Ignaz Goldziher. To begin with, and in the second year of the publication of his second volume of Islamic Studies, he first expressed doubts about the validity and reliability of the sources of the first centuries of Islam and instituted a kind of historical Nihilismus. He thought that the texts of the Prophet's life had no historical validity and were merely the result of the religious, political and social developments of the first two centuries of Islam.

2. Henri Lammens

After Goldsmith, in the late 19th century, Henry Lammens the French Orientalist in an article entitled "How to compile the Prophet Muhammad from within the Qur'an and Sunnah, by the theory of Ignatas Goldziher at that time he was widely accepted, cited, and extended his view of the complete rejection of the Islamic traditions and theological traditions to the historical traditions of the early days of Islam. "In a paper entitled" Is Muhammad honest? it was not used by researchers because it had violated scientific neutrality.

The influence of Lawmans' position continued even into the second half of the twentieth century; "| Elamens, who has done many studies on the Meccan period of the Prophet's life, gives less authenticity to the commentaries on the traditions of the

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period of Prophet Muhammad's life and narrates the Meccan period's traditions. Generally included He knows interpretations of different parts of the Qur'an. Hence, all the news regarding the activities of Mecca of the Prophet (peace be upon him) is considered invalid. Heinrich Becker (1-6), of course, believes that Lawnes was by no means constant in his skepticism, for he was only a part of the Islamic narratives, in which Prophet Muhammad was a positive figure. It is noteworthy that many scholars at the time of William Montgomery Watts found Lawmans' views to be too extreme, but later scholars were impressed with the notion that more facts could be found in the civil life of the Prophet. Found

Alamance claimed that hadith, commentary, and sire (the Prophet's biography) had the same origin in content, and even believed that almost all sire content was the product of hadith and commentary. In his view, the life of the Prophet (peace be upon him) is made up of scribbling reports that are nothing more than exaggerated interpretive material derived from Qur'anic implications. In other words, Lamens is one of the scholars who has misinterpreted the historical value of the whole process. Unlike other scholars who have studied the life of the Prophet (peace be upon him) only on the basis of sire collections - he insisted that the extract of sire material was made up of hadith and therefore, hadith collections from the range of sources used. He didn't go out himself.

3.Joseph Schacht

Dutch scholars Joseph Schacht (4-5 AD) believe that the traditions that reach the Prophet (pbuh) with one of his companions in a series of documents are actually the product of political, jurisprudential and theological developments of the second century AH and are of value. They have no history of the Prophet's era. "

Of course, Abd al-Aziz Duri in an article entitled "Al-Zahari" is a study of the beginnings of Islamic historiography.

Shakht's main concern was the origins

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of Islamic jurisprudence, and in particular Shafi'i's position in the developments of Islamic jurisprudence. Shakht insisted that prophetic traditions - together with the Qur'an - did not form the basis of Sunni jurisprudence, but that these traditions were established after the establishment of some jurisprudential and legal institutions. Islamic monuments were built and promoted, and then they were redeemed. Although Shakht's radical inferences were drawn from the study of jurisprudential narratives, he claimed that his theory was valid in the public traditions of Islam and even in two articles.

4.John Wansborough

In the eighties and eighties, books on the Prophet's Prophet and the History of Islam were published, the authors of which were the views of Ignaz Goldziher and Joseph Schacht. Accepted and presented more coherently. All they had in common was that in reconstructing the course of the Prophet (peace be upon him) and the events of the first century AH, the traditions in the sources of the early centuries of Islam were not accepted as historical sources. Their predecessor was the Orientalist John Wansbrough, who raised the issue of the credibility of the sources of early Islam in the 3rd century AD, and shortly after the publication of the other works of the extremists, in the 8th century. Patricia Crone (b. 8), Michael Cook (b. 6) and Uri Rubin (b. 8) emphasized his view that brought back reactions from Josef van Ess (born 4 AD), and especially William Mentgemery Watt and Robert Bertram Serjeant (4-5 AD). John Wensborough in his book "The Sectional Environment in its own way, the literary analysis of hadith texts, excludes any historical reconstruction of the events of the early days of Islam." He first coined the term salvation in describing the texts and sources of centuries. He used Hijri first and seriously raised the question of the credibility of the sources, in his view, the historical sources related to the seventh century Hijaz are literary and interpretative, and narrative

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accounts of the history of the early Islamic period should be regarded as the date of salvation, (Salvation History), and the review and interpretation of such reports is subject to literary criticism, not historiography.

In the long run, contrary to earlier predictions, the sources of the early centuries of Islam do not seek to state what really happened in the early days of Islam, but merely what their later authors thought. Therefore, we may never be able to find out what really happened in the early days of Islam; what is available to us is to know what has happened to the later generations of the first century AH.

5 and 6. Patricia Crone and Michael Cook

Two of John Wensborough's students, Patricia Crone (born 6th) and Michael Cook (born 6th), have attempted to externally reconstruct Islam's history in their joint book, Extreme Haggery. In this extreme way, he relied heavily on non-Islamic sources such as inscriptions, inscriptions, and coinage evidence from the periphery of the Muslim world.

Although they lacked the credibility of Islamic sources, they appeared to be neutral and neutral evidence. Their extremes reached a point where they no longer questioned the authenticity of the text of the Holy Qur'an, even in the revelation of the teachings and preaching of the Prophet (peace be upon him). With this circle of Orientalists and sages the West, the last and most credible source in the record of the early history of Islam, the Holy Qur'an, was also excluded, and the possibility of compiling a series of prophecies of Prophet Muhammad was virtually eliminated. But the image that Crown and Cook drew from non-Islamic texts from the history of Islam and the Prophet's (pbuh) history was so vicious that no other Islamist liked and defended it. Of course, Crown and Cook's view has been heavily criticized by Muslims, which will be addressed in the criticism section. Doubts about the authenticity of the traditions of Islam

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after the publication of the book of Mecca.

Based on separate examples, Corona believes that Islamic narratives, unrealistic, contradictory, without Inconsistency and Anomaly. He explains this situation on the basis of a series of historical events (major developments in religion, politics and society after the rise of Islam) and methods of transmission (oral distribution of aphorisms and reports). According to Crone, professional narrators (retribution) are highly criticized for manipulating and distorting the narratives through which they are quoted. There are no first and second AHs. Both scholars have repeatedly emphasized that in order to identify historical accuracy, one must exclude sources outside Islam (External Evidence), such as archaeological finds with non-Islamic texts.

In his book, Muhammad, which he published alone in the 6th year, Michael Cook, in contrast to his earlier work with Miss Patricia Croney, the Exodus, merely analyzes the Prophet's tradition based on the Holy Qur'an and common sources. It does not measure and evaluate the credibility of resources. In this book, he only deals with the content of the sources of the early centuries of Islam, but ultimately concludes that the sources and evidence of Sira are not only suspicious and untrustworthy but also misleading at sensitive sites and have virtually no historical validity. Cook's view, like his earlier views, has been heavily criticized by Muslim scholars, which will be addressed in the reviews section.

It should be noted that Theodor Noldeke (2-4) and Carl Heinrich Becker (4-5), in contrast to extremists, took a moderate stance towards the traditions of early Islamic history and the first centuries of the Hijri. Gold, who based on specific examples, proved that Leone Kaitani and Henry Lawnes were often skeptical (Skepticism) have become extremists. He also found that Henry Lumens quoted only narratives in support of his claim (for Lumens, as a Catholic priest, had important narratives in which Prophet Muhammad had

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undesirable effects and any material that contradicted him). (That is, he rejected the traditions in which Prophet Muhammad had a positive face.) Until the 8th century, there were modest views of Tald that prevailed, as we can see in the critical statements of the authors of important sermons on Prophet Muhammad (PBUH), such as:

The second round of doubts about the validity of the historical narratives of the early days of Islam occurred in the 5th and 6th decades. Confirmed by these doubts, there was a dispute between Albrecht Noth (5th-5th) and Ursula Sezgin (born 7th) about reports about the caliphate of Islam. * Julius Wellhausen. He begins his study by analyzing independent narratives about the conquests of early Islam. He found that the narratives were in the long run; They have been subjected to the process of falsification from the first narrator to the compiler of the narrative. These distortions - preferably Modifications - are caused by things like Summarization, Systematization, Amplification, Abridgement, False Chronological, Factual Arrangement, Removal (Omission), Invention, and Manipulation. Although there are some cases of counterfeiting in the history of Islam, especially in the narrations of Sunni narratives, due to the presence of the infallible Imams (AS) for three centuries, the Shiite narratives are much healthier. " Process.

Divinity is in contact (Richard Bell, In Introduction to the History of the Qur'an, p. 4). This means that the Prophet (peace be upon him) had a powerful illusion; either God or Gabriel was giving him a message, but it was not true.

2-3. the theory of " New Skepticism"

According to Wahhawassan, the hadiths can be divided into two main categories: those narrated by the Meccan and Madani (Hijazi) elders, such as Ibn Ishaq and Waqedi, and those narrated by Iraqi scholars, such as Abu Makhnaf and Saif bin Omar. . However, it takes precedence over the weight of the first group of these two groups and categorizes the material

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cited by the second group as "legendary." On the other hand, T has shown that judgments should be based on independent traditions, not schools, because in his view, both legal and popular schools often rely on the same traditions. Shaw Thaler agrees with her on this and most of the other things she has said. But he prefers the notions of "reform" and "the process of change" because he believes that we do not face deliberate fraud. That this material is in line with his own views can be seen in the following quote from the most recent English edition of his book (1: 6). As used in this book, the concept of forgery refers to the results of the narrators' work, not their motives; In other words, it is not to convey the idea or concept that the authors have deliberately and falsely attempted to fabricate false and misleading narratives of past events, but rather to claim that the results of these methods are that they provide their content. They used a picture of historical events that was highly distorted, or even completely.

It should be noted that, unfortunately, Albrecht's views have had a major impact on subsequent research in the field of early Islamic historiography and its impact on English-language (Anglophone) research "has expanded beyond German-language research. We have adopted and expanded on that approach of the net

Nagel insists that we must abandon the Veil of the Unhistorical in order to understand or understand the historical facts of the early days of Islam. This mask includes a tendency to unhistorically depict the character of Prophet Muhammad (PBUH) on the one hand and the specific Legendary Formation Principles put forward by Nagel on the other and all More important is the decline of Mecca to an absolute city. According to Nagel, the Prophet himself initiated the process of historical distortion and thus changed the historiography from the outset, by factoring in the principles governing the formation of resources. Common to Islam, and by removing the distortions it causes, it hopes to be able to retrieve the real events, in addition to portraying a heavily

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negative image of the Prophet. D; throughout his book is full of highly critical comments about Islam. It is worth noting that most of the comments were false Nagle stated that the criticisms are wrong.

The kind of skepticism that Wazebar, Crown, and Cook favored - not a new initiative but revived in the late 1980s, reinforced by new arguments and centered on international scientific debate - expanded in the 5th and 6th decades. . Even more recently, this skepticism has taken on a more extreme form. Josef van Ess (b. 6th) has rightly criticized the self-righteousness of some representatives of this view who sought to discredit his view as the only intelligent interpretation of the sources. The hypothesis behind this label is very complicated and complex, and in this overall form, which Nagel puts forward, is completely false. The cat has proven that he cites Nagel's main witness in defense of his idea (a hadith that a believer is allowed to hunt meat but cannot hunt as long as he is Ihram) that is exactly the opposite. It shows what Nagel claims; in fact, this is an old, common and jurisprudential tradition. The first historical work to quote it is the Book of Wisdom! (Ibid., 39)

Effective publicity and public acceptance, which are the result of controversial articles published in the press, sometimes give the wrong impression that modern scholars are the dominant force in historical research on the history of Islam. E Wensbrough considers the Prophet Muhammad (pbuh) to be a vague figure of an Arab prophet in the Sectional Environment book, which has occasionally been credited with some anonymous arguments (Anonymous Logia). The pilgrims do not go so far as to deny the historical existence of Prophet Muhammad, although they have diminished the historical significance of the Prophet (peace be upon him) and have considered key narrative news stories unrealistic, but some modern skeptics such as Judah D.

(A) Some modern skeptics, such as Wim Raven, have done no more

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than formulate all previous arguments against the historical value of Islamic sources in the life of Prophet Muhammad and, finally, the first two centuries of Hijra;

(B) Some of them, such as Herbert Berg (born 7th) and Norman Calder. They have added a few new arguments to their research, but have completely adhered to the paradigm presented by their professors. Calder tries to relate the narratives of authors and the geographical origins of some of the works. Earlier Arabic, such as al-Mutaw al-Malik and al-Masnaf Abd al-Razzaq, began relatively late with their written quotation (preferably their publication by the exact copy of the last manuscript) and that only such books remained in different editions.

(C) These researchers are interested only in methodological considerations, some of them with statistical analysis. ical Analyses), whose criteria are suspicious and sometimes easily refuted; but the methodological (philological) approach, which is apparently considered a minor scientific activity, is rarely considered.

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Karl - Heinz Ohlig)Born 6th, they go so far as to regard the Prophet (peace be upon him) as completely fabricated. Other scholars and representatives of skepticism include Francis Edwards Peters (born 8) and Norman Calder.

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Studies have argued that the particular absence of Qur'anic ascents in these inscriptions left by Islam confirms the minister's view on the late-dating of the final editing of the Qur'anic text. All the work of Holisch - a revisionist German scholar who lacks scientific value is also in the process. He explicitly confesses that he is unable to read the relevant primary sources (because he does not know Arabic and other source languages), claiming that his inability to read the texts enables him to make certain assumptions. Or certain prejudices, (Engfuhrungen), and open his eyes to critical research. Following Novo and Koren, he denies the historical existence of Prophet Muhammad. In addition, the Grundstock originates from the eighth-century AD and, more surprisingly, the text of the Qur'an, which is known in eastern Iran as Iraq. He claims that the Hijri calendar, which is apparently mistakenly named, contains a piece of material evidence of Islam from the beginning of Islam, based on the victory of Heraclius of the Roman Empire over Iran, though this decisive battle was completed six years later.. According to Halish, the name of Prophet Muhammad in the inscriptions of The Dome of Rock (Prophet Muhammad is His servant of God and His messenger) and other antiquities (such as coins or tombs and resources, in fact) It is a nickname of Prophet

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Jesus (peace be upon him), though the earliest confirmed reference to Prophet Muhammad in a non-Islamic source goes back to the year 1/2 BC. The allegations have led to so-called historical overreach, and complain that this method has not been widely used in Islamic studies._The aforementioned revisionists also mistakenly refer to Albrecht Net as their predecessor and companion, but he ultimately rejects Shakespeare's stubbornness.

The successes of the English-speaking skeptics, especially the achievements of their leaders, have inspired imitators outside the English-speaking world, especially in France and Germany. French scholars put the model of Prophet Mohammed's book Regis Blachere's work (4-5 AD) into their own model, in which the author has independently contributed to the paradigm of skepticism.

Jacqueline Chabbi (7th), clearly reveals their desire to create a Francophone transcript of the English genius's achievements. It is impossible, and goes on to explain that Michael Cook (born 6 May) has already raised some of the fundamental questions he has discussed. On the one hand, he thinks that the historical record of Prophet Muhammad - which may be impossible to obtain - even to understand the origin And the roots of Islam are not necessary; in fact, he avoids compiling such a biography, on the other hand, he does not (or cannot) ignore sources, even though he considers them biased, because he He intends to use them to obtain elements that have guided the rise and fall of Islam Maxime Rodinson Nor can he himself provide the basis for the methodological persistence in his use of the data available in earlier Islamic sources, which he considers rarely reliable and far from reality. This, of course, did not prevent him from writing a detailed biography of Prophet Muhammad, which later became a classic work. However, the writings and ideas of Primar and Shabi did not find any place in global skepticism. "

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Review of the major revisionist views, in particular "the New Skepticism theory":

Given what has been brought to the attention of the appellants and the modern skeptics, their views and views appear to be criticized in the following cases;

Review 1) Evangelization of Prophet Muhammad in the holy books

On the Prophet Muhammad In the Scriptures of the Jews and Christians, there are more than five evangelicals that appear on the Prophet's mission, some.

1.In the Torah, Deuteronomy chapter 2, verses 1 through 2, it is said: "O Lord God, make a prophet from among your brothers, just as I will make for you, hear him. According to all that he did in Horeb on the day of the congregation of the Lord his God, he said, I will not hear the voice of the Lord my God any more, and I will not see this great fire, lest I die; And I will make a prophet unto them of their brethren, like unto thee, and will put my word into his mouth, and will tell him all that I command him.

According to the above verses for the Children of Israel, a Prophet like their Prophet Moses (pbuh) will come from among their brothers. No prophet in history, like Prophet Muhammad, has ever been like Prophet Moses. They were both sent to the Prophet Mumbai in a mountain to invoke idolatry and offer miracles that were read by the tribal chiefs of these magic miracles. After the leaders of the people denied them and found followers of the people's weaknesses and became agents of emigration and emigration, but the infidel leaders followed them to kill the Prophet and God saved them both by miracle and both They came to their destination with their followers and companions, after which they were given religious orders and armed against jihadists and armed warfare, and God relieved them both against their enemies, and finally, among their people. People who were tribal leaders died. We must also not forget that both were prophets of the law. Is there any doubt, however, that there is a

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similarity between Prophet Moses and Prophet Muhammad in these verses of Prophet Muhammad?

2.Before ascending to heaven, Prophet Jesus preached the coming of another person read in the Greek text of the Paraclete and translated into Syriac by the Syriac translation that will come after him. This evangelism is mentioned in the Gospel of John, verse 2, verse 6, which quotes Jesus as saying: "And I will ask the Father, and he will give you an advocate (other Pharisees) to be with you always. As we can see, Jesus (as) warns his companions of the coming of another Pharisee that this word has been translated into Christian Persian translations of the Gospel of John to "comforter", "defender" and the like. This verse and the explanations that Prophet Jesus (PBUH) will give in his follow-up to him indicate that the Prophet Jesus (PBUH) is likely to have preached to Prophet Muhammad here.

3. The Prophet Jesus (as) goes on to explain, in quotation from the Gospel of John, verse 2, verse 4, so that he will not go away, he will not: Yet I tell you the truth, it is for your benefit, For if I do not go, that defender will not come to you, but if I go I will send him to you. This verse also indicates that Farqualith will come after Jesus, and so this verse shows that the true Christians they have to wait for another promise after Jesus.

4. The Gospel of John, verse 2, verse 6 quotes Jesus (as) about Falkulata: “And when he cometh, he will bind the world unto sin, and to righteousness, and to judgment. This verse also shows that the Prophet Mohammad (PBUH) is the Prophet Muhammad, because after the Prophet Jesus (as) no one has ever tried to invite justice and condemnation and to refrain from sin. The Prophet has been universal, just as the kings have invited the countries to the right path and sent letters to them, which is in full compliance with the obligation of the world.

5. In the Gospel of John, verse 2, verse 6, it is quoted by Jesus: "But because the guardian sent by the Father unto you cometh, the true spirit that cometh

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from the Father. He will testify about me himself. This verse is to testify to it The legitimacy of Prophet Jesus (pbuh) is pointed out and we know that Prophet Mohammad (PBUH) repeatedly acknowledged Prophet Jesus (PBUH) and rejected many of the slander of Christians. So this verse also gives us another indication that the Prophet is the Prophet Muhammad.

6. In the Gospel of John, verse 2, verse 9, it is quoted by Jesus (as): But because he is the Spirit of truth, he will guide you into all truth, because he speaketh not himself, but What he hears will speak and tell you about the future. The fact that he does not speak for himself clearly indicates that he was a prophet of the Promised Farqualith, while the Qur'an also says of Prophet Muhammad that he does not speak of whim but of what he says, revelation of God to him (Najm, 1-4). Many of the events of the future have been foretold by the Prophet Muhammad regarding the news of his coming. These prophecies are contained in history books and sire.

Therefore, with regard to the above verses from the Torah and the Bible, the principle of evangelizing the beloved Prophet of Islam is certain, unambiguous and undeniable, and the historical facts and facts after Prophet Jesus (peace be upon him) demonstrate the correctness and correctness of the evangelism. Prophet (PBUH) has.

Review 2) The Prophecy of Jesus Christ to the Prophethood of Muhammad in the Quran

Paying attention to the miracle of the Qur'an and proving its legitimacy and legitimacy for even the fairest of Christianity and Western Qur'anic scholars, here's the good news De Jesus (as) is quoted in the Qur'an by the Prophet Muhammad. Therefore, if the Prophet clearly and unambiguously identifies another as the Prophet of God, that person's Prophet will be proven, such as the introduction of Aaron by Prophet Moses (PBUH) and the Prophecy of Jesus (PBUH) to Prophecy Prophet Muhammad

According to some verses of the

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Quran, the Prophet Jesus (PBUH) preached the prophecy of Prophet Muhammad (PBUH), the most important of which is the verse 2 of the Surah Arafah which God says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

and to those who shall follow the Messenger the Unlettered Prophet (Muhammad) whom they shall find written with them in the Torah and the Gospel. He will order kindness upon them and forbid them to do evil. He will make good things lawful to them and prohibit all that is foul. He will relieve them of their burdens and of the shackles that weigh upon them. Those who believe in him and honor him, those who aid him and follow the light sent forth with him, shall surely prosper.

Other verses are as follows:

a. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

Those to whom We gave the Book know him (Prophet Muhammad) as they know their own sons. But a party of them conceal the truth while they know.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Should I seek a judge other than Allah when it is He who has sent down the well distinguished Book for you? Those to whom We have given the Book know that it is the truth sent down from your Lord, so do not be among the doubters.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

And when (Prophet) Jesus, the son of Mary said: 'Children of Israel, I am sent to you by Allah to confirm the Torah that was before me, and to give news of a Messenger (Prophet Muhammad) who will come after me whose name shall be Ahmad. ' Yet when he came to them with clear proofs, they said: 'This is clear

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sorcery. '

From the above verses, the verses of Baqarah and 5 do not explicitly state that the people of the Book knew the Prophet; To have their holy books. Rather, the source of this possible science - their oral note. It is said that Prophet Jesus (PBUH) preached the coming of Prophet Muhammad (PBUH) and in another verse it is said that the Prophet of Islam (PBUH) has spoken of the Prophet (pbuh) and the Bible. Verse 6 just proves that Prophet Jesus (PBUH) preached the coming of Prophet Muhammad but it is not stated that his name is mentioned in the Gospels. Another verse only proves that the Prophet (peace be upon him) was spoken of in the Torah, but it may have been an expression of attributes and an introduction to attributes, not mentioning his name. Therefore, in reference to all the verses, the principle of evangelizing the Prophet in the Torah and the Bible is undeniable.

Of course, the absence of such evangelism explicitly in the existing Torahs and Gospels is not a reason to invalidate the claim of the Qur'an, as the Torahs and the four Gospels available today do not contain all the original and original Torah and Gospel material, Jewish and Nassarist scholars admit that the original Torah, which was revealed to Prophet Moses (pbuh), was lost and was re-edited after many years of heart-preserved Torahs, and the same problem has arisen for the Bible.

Review 3) the existance of many verses in the Qur'an about Prophet Muhammad and his prophethood

There are many verses in the Qur'an about the Prophet Muhammad (peace be upon him) and his Imamate that amount to 2 verses. With respect to brevity, only the most important part is mentioned:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

We have sent you (Prophet Muhammad) forth with the truth, a giver of glad tidings and a giver of warning. You shall not be questioned about the companions of Hell.

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مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

Whatever good reaches you, it is from Allah, and whatever evil reaches you, it is from yourself. We have sent you (Prophet Muhammad) as a Messenger to humanity. Allah is sufficient for a Witness.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

As such, We have sent you forth to a nation before whom others have passed away in order that you recite to them what We have revealed to you. Yet they disbelieve the Merciful. Say: 'He is my Lord. There is no god except He. In Him I have put my trust, and to Him I turn. '

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

We have sent you with the truth, a bearer of glad tidings and warning, for there is no nation, that has not had a warner pass away in it.

In the above verses addressed to the Prophet (peace be upon him), his mission to all the people is mentioned, which is indicative of his vows, a vow that Prophet (PBUH) was loyal to the Prophet and inspired to the public.

Ayatollah Makarem also says in the following verse: "In this verse God refers to the Prophet (peace be upon him) and specifies his duty to ask for miraculous signs and other excuses for the infidels.

Review 4) Evidence and conclusive evidence to prove the existence and prophecy of the Prophet of Islam (PBUH)

Gathering a series of proofs and evidence is another way of proving the prophecy that the prophet claims to have, and it must be in such a way that one can be convinced of their totality, and most likely to believe that the prophet is the messenger of God. The companion and related messages that can be followed about the prophets and about the Prophet (peace be upon him) are:

1. Examine the spiritual and moral characteristics of the claimant

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and his reluctance to own property, and the living records of his people, which the "Prophet of Islam" also reportedly enjoyed.

2. The environment from which it arose; surely, when a man from an uneducated nation, far from the culture, rises to invite people to purity, goodness, and a proper system of life, claiming prophecy, a witness of truth And she's right. "And its perfect example is the dear Prophet of Islam.

3. His religious doctrines and teachings; whenever his discourse on science conforms to the standards of common sense and pure nature and enter the most correct way in identifying knowledge such as the attributes of God and what is origin and resurrection; The expression of moral and social systems leads the society to the highest order and, in a way far from extremism, cultivates human virtues and moral virtues among its followers and prevents them from leading to impurity and inferiority.

4. Stability and consistency in inviting and matching the speech with its actions.

5.Examination of the methods and tools used to promote his religion can prove his truth or falsehood, and the status of his followers is a way of knowing his prophecy.

Review 5) Mass affirmative statements by Western scholars about Prophet Muhammad

Karen Armstrong (born 7 May) in the book, The Biography of the Prophet of Islam (peace be upon him) Muhammad. A Biography of Propher calls the Prophet of Islam the great genius of history; General Sir Percy Sykes (1-4) introduces the renowned English writer in the Iranian history book Prophet Mohammad; Famous English Islamist John Daven Port / 1-4, reads in the book of blasphemy in front of Muhammad and the Qur'an, London edition, 3rd year Prophet Akram in honor of Thomas Carlyle Carlyle: The English author and thinker in the book "Hero and Heroworship" considers Prophet of

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Islam to be a hero; the well-known Russian author Laton Tolstoi (2 - 4), whose book Interesting in rejecting those who attributed to the Prophet (PBUH) royalism and lust, he wrote Muhammad (peace be upon him) and compiled his wise remarks in a special treatise. Translated into Russian and published as Mohammed's words, Prophet Muhammad is called the angel of salvation; Francois - Marie Arout Voltaire French scholar, philosopher, and great writer, in the book of General Claudia Voltaire, considers the Supreme Prophet to be the ruler of justice.

Review 6) Reviewing the ideas of medieval European thinkers, revisionists and Modern skeptics by a group of contemporary orientalists

In the early decades of the twentieth century, many apologetic books, including revised biographies and manuscripts and new translations of the Qur'an, were published in several European languages in Europe. Most Qur'anic writers and translators who felt the need to reject and deny medieval European negative portrayal of Prophet Muhammad (PBUH) and to highlight his spiritual importance and credibility adopted a new, positive and supportive attitude towards Prophet Muhammad (PBUH).

And it was the reason for the hatred and hatred that the West had for her. Consequently, the innate personality of Prophet Muhammad (SAW) is a human personality, full of pious passion and passionate moral principles that have dedicated their lives to the high goals of life. The 20th century also saw the resurgence and re-launch of academic research on Islam in the West, a period in which the personality of Prophet Muhammad was examined with critical and scientific views that all sought to prove and validate Originality of sources had the earliest Islamic. It is noteworthy that western writers in the 21st century have acknowledged the great efforts of the writers in the last five years to highlight the various effects of Christianity and Judaism on Islam. These fruitless reflections can

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be attributed first and foremost to the works of Charles Cutler Torrey (5 - 5) and the German Karl Ahrens (3 - 5). Kurdish.

For Shouller, almost all of our knowledge of Islamic origin is based on narrative events or narratives. The definitive and final editing of these quotations was not made until the third and fourth century AH / ninth and tenth centuries AD, hence the process of quotation from 2 to 5 years before the material in the works we have at present. Are edited Schweller believes that it is generally accepted that the undercover text can always be retrieved from Ibn Ishaq's Siri text from news that has been quoted with his permission and maintained in the narrative communities after him (including Tabari and Ibn Hisham). Sometimes it is even possible to reproduce the phrases in parts of Ibn Ishaq's own text, in the same way one can at least approximate the content of news that is poisonous (ah / ah), a generation ago, or even Reproduced the approximate content of the news that dates back to the Arbitrary of Ben Zubir (c. A / c or a few years later). That actually goes back to him and deduces or redefines the content

In Schueller's view, if there is anything to blame and criticize Wensbrough, Crone and Cook for, they are to ignore the correct and thorough methodological principle founded by Bernheim; ۳. From the point of view of Harald Motzki (b. 6th), the spelling of the Prophet of Islam in the West today has two ways: on the one hand, without a critical review of sources, he cannot compile a history of the Prophet's life. On the other hand, as he deals with the criticisms of the texts and sources of the early centuries of Islam, he fails to comprehend the life and history of Prophet Muhammad. Fen Stolpena Gol did it for - almost five years ago; to achieve the historical narratives of Arva, this effort was carried out by Morsi and more recently. The discovery and publication of many of the old sources, including material from the Arwa and not available to earlier scholars (eg Abdul Razzaq, Ibn

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Abi Shaybeh), indicated that a new author was needed.

B. Non-interference in methods. The methods of evaluating and validating the narrations of the Sira have not been the least discussed so far. There has been virtually no criterion for comparing the texts of the narrations, and the analysis of the narrative documents has rarely been addressed in the narratives, despite the slight improvement over the past two or two decades.

C. The debate over the credibility of the sources is at a very abstract level, not on the basis of the traditional narratives themselves. Western scholars' skepticism about the credibility of these sources has drawn on most jurisprudential narratives. Some claim that the findings in this area can be generalized to the narratives of Sira and some disagree, but none have elaborated in detail on the issue and based on the sources of the Sira itself.

D. General comments on the relationship between the Quran and the traditions. The discussion of the possible relationship between the Qur'an as a historical source and the traditions of jurisprudence, jurisprudence, and commentary has been contaminated with general statements that are themselves formed on the basis of a study of specific and minor examples; And why it has. .. Limited range of resources in the ancient period. The books that have so far been compiled on the history and history of the Prophet's life have a limited range of sources. These sources (Waddadi, Ibn Sa'ad, Ibn Hisham and Tabari) are the only collection of narrated narrations from the third century AH. Traditions in later sources have not yet been systematically examined, and have not been compared to older ones. Add to that a number of new sources - old or late - that have been published in recent decades and made available to researchers. These sources, perhaps only known to Western scholars, substantially reinforce the basis of research in prophetic narratives and may throw some vague points on the credibility of new radiation sources.

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In view of the above five cases, it is worth noting that if one hundred and fifty years of history of the exploration of Islamists are mentioned, Let's look at the history of the early days of Islam, one of the biggest problems that has always been raised, the question of reliability and capability.

Conclusion:

The opening of the Middle East Department of Language and Culture was presented at the University of Nijmegen in the Netherlands on October 6. The bibliographic specifications of this work are as follows:

Notes:

1.Western Studies: A Selection of Texts and Resources, p. This analysis and criticism of Harald Mutsky is summarized with: Western Studies: A Selection of Texts and Resources, p. For an overview of the methodology of Harald Mutsky's research, see: Forough Parsa, Hadith in the View of Orientalists - A Study and Analysis of Harald Mutsky's Cognitive Hadith Studies, Tehran: Al-Zahra University (S), 2, p. The trust was based on four major works, namely Siraei ibn Hasham, Maghazi Wahdi, Ibn Saad's classes and the history of Tabari. One of the main reasons for this denial is the relatively long distance between the life of Prophet Muhammad and the time of collection and publication of his biographies (3 to 5 years); They have existed (ie during the rule of Bani Abbas).

2.Western scholars, therefore, can make such an argument; These texts provide us with fewer first-hand accounts of the Prophet (peace be upon him), and these works further explain to us the prevailing atmosphere at the time of writing, as in all ages the ruling system has influenced historiography. Have put themselves.

3.Western Islamists have also held this view to be true in the history of early Islam, claiming that all Islamic parties and religions relied on the Prophet (pbuh) to justify their religious ideas. Current Western scholars, therefore, have likened the historiography of the early days of Islam to the battlefield. It has to be said that in the last two

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decades, the West has created a stream of ideas due to the failure of subject-centered ideas and the rupture of this notion with thinkers such as Heidegger and Gadamer and the hermeneutic cleric and, consequently, the decline of the power of Orientalist principles. Some Islamists began to work with these new philosophical horizons and came to a new perspective on Islamic texts, and in this way came to pristine and new results. An earthquake for the humanities in the West like an earthquake

4.By the time of the 21st century, almost all non-Islamic scholars believed that the Prophet (pbuh), as a merchant, derived the information contained in the Qur'an from other scriptures and conversations with their followers and adapted them to the conditions prevailing. The island of Arabia has adapted. Neutral scholars have realized the absurdity of these theories in recent years, because they are not compatible with the profound effect that the Qur'an has had on its listeners and still has. At the same time, with the onset of the new millennium, a group of scholars have moved away from material and social commentary on the history of early Islam as cultural change has come to terms with the fact that a phenomenon such as the first two decades of Islam and the Prophet himself. In the first place, it must be understood and evaluated on the basis of a spiritual and religious idea. * Ludwig Ammann (4-5 AD) In his unique work on Islam, revelation and historical innovation seeks to present a new outline of the role of revelation in history.

5.According to Ludwig Aman, contrary to earlier Islamists, the change that the Prophet (PBUH) made in the primitive Arab society and the religion he offered to mankind was motivated not by economic or material roots. Not political, but purely spiritual. Accordingly, in spite of William Montgomery Watt's theory, there was no crisis in the Arabian Peninsula before the prophetic prophet Muhammad (PBUH) to regard the Prophet's personal mission as a response to this crisis.

6.In contrast, Mohammadi's revelation ignited the idea of a sacrifice in Medina to the extent that a religious revolution

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and later a social revolution took place. it is necessary to mention Listen and think about Ludwig Aman about developments in history

The premise of Islam is put forward simply because of the shift in the field of economics

7.It became operational in the field of culture and religion, which the postmodern theories have provided. It is no exaggeration to say that Western Islamists from the nineteenth century to the present day have treated the Prophet (peace be upon him) gradually to seek reconciliation.

Endnotes:

1.VagelPohl, Edited by James E

2.Gregor Schoeler, The Biography of Mohamond, Nature and Authenticity, Translated by Uwe Montgomery, Routledge, 2011, p. 9.

3.Herbert Berg, The Development of Exegesis in Early Islam Curzon, 2000.

4.29. See A A Duri, "Al-Zuhri A Study on the Beginnings of History Writing in Islam", BSOAS, xix (1957): 1-12.

5.Joseph Schacht, "A Revaluation of Islamic Tradition", Journal of the Royal Asiatic Society 49 (1949), 143-154; idem. "On Musa b. Ugba's Kitab al-Maghazi", Acta Orientalia 21 (1953) 288-300).

6.J. Schicht, The Origins of Muhammadan Jurisprudence, Oxford: Clarendom Press, 1950. ". The Biography of Mohammad, Nature and Authenticity, p. 3-4.

7.Martin Forward, Mohammed, der Prophet des Islam Sein Leben und seine Wirkung, Freiburg 1998, p. 152.

8.Josef van Ess, Zwischen Hadith und Theologie Studien zum Entstehen prädestinatianischer Überlieferung, Berlin & New York De Gruyter, 1975 8. W. M. Watt "The reliability of Ibn-Ishaq's sources", in Fahd (1983: 32). . Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p 5.

9.John Wansbrough, The Sectarian Milieu: Content and Composition of Islamic Salvation History, Oxford: Oxford University Press, IN 14 78.

10.". Gregor Schoeler, The Biography of Mohammad. Nature and Authenticity, p 9.

11.D. Western Studies; Selected Texts and Resources, p. For an incomplete, albeit incomplete, account of John Wenzebro's views, see: Andrew Rippin, "Literary Analysis of the Qur'an, Interpretation, and the Way: A Look at John Wenzebar's Methodology," (Translated by Morteza

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Karimnia), Quarterly Research Quarterly, 1- Crone and Cook have, in fact, expanded on and discussed the artistic views of Lawns and Becker. Honestly

12.W. Montgomery Watt, "The Reliability of Ibn Ishaq's Sources", La Vie du Prophete Mahomet, Colloque de Strasbourg (octobre 1980), Paris, 1983, 31-43.

13.". Patrici Crone & Michael Cook Hogarisme The Making of Islamic World, Cambridge: Cambridge University Press, 1977.

14.Harald Motzki (ed.), The Bibliography of Muhammad: The issue of the Sources, Leiden: E. J. Brill, 2000, pp. xiv-xv.

15.Uni Rubin (ed.), The Life of Muhammd, Hampshire: Ashgate Publishing Limited, 1998.

16.".P. Crone, Meccan Trade and the Rise of Islam, Princeton, NJ, 1987.

17.Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 8. Ibid.. See P. Crone, "Serjeant and Meccan trade", Arabica 39 (1992), 216-40. 5. W. Montgomery Watt, "The reliability of Ibn-Ishag's sources, in Fa hd (1983: 32). S. Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 8.

18.Richard W. Bullier, "Book Review". International Journal of Islamic and Arabic Studies, 4(2) 1987, pp. 69-72.

19.Uni Rubin, "Meccan Trade and Quranic exegesis (Quran 2. 198)", BSOAS, 53 (1990): 421-428.

20.Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 5.

21.. Ibid.. 57 .1bid.. The Biography of Mohammad , Mature a tad

22.Authenticity, p. 5, n. 61

23.. 48. Ibid., p

*24.Ibid.. 9 50. Michael Cook Mulummad, Oxford: Oxford University Press, 1983. *. Patricia Crone & Michael Cook Ha garism The Making of Islamic World, Cambridge: Cambridge University Press, 1977.*

25.Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 3.

*26.45. W. Montgomery Watt, Muhammad at Mecca, Oxford: Clarendon Press, 1953, pp. xiff; idem Muhammad at Medina, Oxford: Clarendon Press 1956, pp. 336f.. * Gregor Schoeler, The Biography of Mohammad. Nature and Authenticity, p 4.*

27.83. Ibici..

28.According to Wahhawassan, the hadiths can be divided into two main categories: those narrated by the Meccan and Madani (Hijazi) elders, such as Ibn Ishaq and Waqedi, and those narrated by

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Iraqi scholars, such as Abu Makhnaf and Saif bin Omar. . However, it takes precedence over the weight of the first group of these two groups and categorizes the material cited by the second group as "legendary." On the other hand, T has shown that judgments should be based on independent traditions, not schools, because in his view, both legal and popular schools often rely on the same traditions (35 Ibid. , p. 4, f). Shaw Thaler agrees with her on this and most of the other things she has said. But he prefers the notions of "reform" and "the process of change" because he believes that we do not face deliberate fraud. That this material is in line with his own views can be seen in the following quote from the most recent English edition of his book (1: 6). As used in this book, the concept of forgery refers to the results of the narrators' work, not their motives; In other words, it is not to convey the idea or concept that the authors have deliberately and falsely attempted to fabricate false and misleading narratives of past events, but rather to claim that the results of these methods are that they provide their content. They used a picture of historical events that was highly distorted, or even completely inaccurate (36. Ibid. . , p4 ft)20. Ibid.,

*29.1971. W. Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p 5. *. T. Nagel, Mohammed: Leben und Legende, Munich, 2008; T. Nagel, Allahs Liebling: Ursprung und Erscheinungsformen des Mohammedgla ubens, Munich, 2008. ". Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 11-12. 8. Ibid., p12.*

30.. Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 10.*

31.Fr. Regis Blachere, Le probleme de Mahomet, Paris: P.U.F., 1952. 102. Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity, p. 10.Ibid. 103

32.. Michael Cook Muhammad, Oxford, 1983. W. Gregor Schoeler, The Biography of Mohammad, Nature and Authenticity a II.

33.Alfred-Louis de Premre, Les Fondations de l'Islam Entre ecriture et histoire, Paris, 2002. (Gregor Schoeler, The Biography of Moha mmd, Nature and Authenticity, p. 11)

34.Ibid.. Ct Harald Motzki (ed.), The Biography of Muhammad: The Issue of the Sources, Leiden, 2000, p. xiii. 19. Gregor Schoeler. The Biography of Mohammad, Niture and Authenticity p. II.

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35.1.30. Oeuvres Completes, vol. 24, p. 555.

36.historian of the English name, in the book of life of Muhammad, calls the Prophet Muhammad (peace be upon him) a great figure in world history; Dr. Goustawe Lebon (2). Constance Virgil Constantin Yirgil - 1) Romanian writer in the book "Muhammad the Prophet who must come again to regard the Prophet Muhammad's revolution as greater than the French Revolution"; - Georg Bernard Shaw (1) An Irish playwright who is one of Shakespeare's most famous figures in contemporary literature and a playwright and master of comedy and humor in a language, he calls Prophet Mohammed a beacon of happiness for the whole universe; Famous commentator calls Prophet of Islam a social messenger; English author and historian Thomas Carlyle, in his research book, The Rightful Cry

37.Karen Armstrong, Biography of the Prophet (peace be upon him), Translated by Kianoush Heshmati, Tehran: Hekmat, 2, p. ۱۲۶. Sir Percy Sykes, History of Iran, Translated by Seyyed Mohammad Taghi Fakhr Daei Gilani, Tehran: Book World, 2, vol. 1, p. John Dion Port, Excuse the Blame on the Prophet Muhammad and the Qur'an, translated by Sayyed Gholamreza Saeedi, Qom and Tehran: Islamic Taliban, [BT], p. 128. Seyed Gholamreza Saeedi, Stories of the Life of Our Prophet, Qom: Islamic Propaganda Bureau, 2, p. 129. Same, p

38.1.30. Oeuvres Completes, vol. 24, p. 555.

39.Jahangbakhsh Consequences, An Attitude to the West's Confrontation with Islam, Qom: Islamic Propaganda Bureau, 2, p. Hassan Ibrahim Hassan, The Political History of Islam, Translated by Abu al-Qasim Payandeh, [Bi Ta]: Immortal, 1, 3, 6, p. 133. The Consequences of the Consequences, A View on the West's Confrontation with Islam, p. ۱۳۴. Constance Virgil Giorgio, Mohammad Prophet Must Recognize, Translated by Zabihullah Mansouri, Blue Ja]: The Readers' Magazine, [1-5], p. ۱۳۵. John Bar Nas, Comprehensive History of Religions, Translated by Ali Asghar Hekmat, Tehran: Scientific and Cultural Publications, [BTA], p. Prophet Mohammed (PBUH) regards it as a direct sound from the heart of nature; from Edward Gibon's point of view - 1) The historian of the English name, in the History of the Decline and Fall of the Roman Empire, Vol. 1, p. 4, London edition, 4-5 AD, Prophet Muhammad was endowed with great attraction, splendor, and genius; Sir Gibb

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40.It should be remembered that the principle of at least 2 narrations came to light through Moses bin Aqaba (M / A / M). Existence can be found - by Muammar bin Rashid reaching Zohra In the book of Al-Maghazi, section "Misnaf Abdul Razzaq So, what we have here is actually narrations that reach Zohra." It is impossible that the main material of the book of al-Maghazi, which includes narrations quoted by Musa with poetic permission, to be credible and credible poetic statements, is completely false. Fass: Also with the example of Mu Teski's research, which shows that the many jurisprudential narratives and sayings - in two works by Malik and Malik Abdul Razzaq - actually have to come from him, because they compose them through Independently recorded quotes (Ibid p13 ,

41.See J. Schacht "On Musa b 'Uaba's Kitab al-Magha zi". Acta Orietalia 21 (1953), 288-300; H. Motzki, "Der Figh des - Zuhri Die

42.Quellen problematic", Der Islam 68 (1991), 1-44; trans and rev. as Chapter / of Motzki (2010: 1-46) . Gregor Schoeler, The Biography of Mohammad, Na ture and Authenticity, p. 15.

43.filConmad, introd. F.M Donner, Princeton, N. 1983: Salwa Mursi at-Tahir, Bidayat al-kitaba a t-tarihiyya 'inda l-Arabe Awwal sim Islam Urwa h az-Zubair b. al-Awwam, Beirut, 1995; CE A Gorke and G. Schoeler, Die altesten Berichte uber das Leben Muhammds:

44.(Das Korpus 'Urwa ibn az-Zubair, Princeton, NJ, 2008

45.Not only for historical narratives, but also for jurisprudential and worship and commentary material. These are two sets of material that we encounter in this series for a superb and superb jurisprudential narration quoted by Zohra and Hisham bin Arwah, with permission from Arwah: 645

46. .Morteza Kariminia, Siraei Studies in the West: Excerpts from Texts and Resources, p. It is noteworthy that, given the acceptance of successive historical narratives and reliable narrations, especially the existence of a spiritual and concise narrative in the Saira narratives, it appears that the received reports and news concerning the Prophet of Islam (pbuh) are acceptable.In the preface of his book, he expresses optimism that the past casts doubt on the credibility and credibility of Islamic sources. Many are harmful. He cites the shortcomings of his predecessors

a. Lack of systematic reviews on the critique of the Prophet's narrative sources. The earliest prophetic compilers

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in the West have selected Islamic narrative sources, whatever they consider to be appropriate, and critique studies of the narration and comparing and dating these various narrations and narratives, the main precondition for their use. As is the historical context.

47."Battlefield of early Islamic historiography" (Michael Lecker, "Waqidis Account on the Satus of the Jews of Medina", in Lecker, Jews and Arabs in pre-and early Islamic Arabia, Aldershor 1998, p. 27).

48.Nader Pournaqshband, "How Western Islamists Treat the Prophet (pbuh)", p. 162, the same, p.

49.Ludwig Ammann. Die Geburt des Islams. Historische Innovation durch Offenbarung, Gottingen 2001.

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