

☀️ The emergence of Islam in the country of Mesopotamia, not in Mecca, which is dissolved in Saudi Arabia, with historical and scientific evidence. Shock for Muslims ☀️

The most important early documents mentioned by our prophet Muhammad, peace be upon him ☒

○ The Muslim is based on Islamic history and his heritage from what is written by the jurists of the Abbasid authority, that is, more than two centuries after the emergence of Islam, and there is nothing written before it. The first recorded and written biography between the hands is the biography of Ibn Hisham, which was written during the era of Abu Jaafar Al-Mansour Al-Abbasi. The writing down the biography required to produce a narration for people in a way that befits "heavenly message" and a better image of the Messenger of Islam by changing facts and fabricating personalities or exaggating personalities and giving them a different role from the role they practiced. It is certain that the jurists knew the truth circulating at that time, so they resorted to the issue of adopting the official narration, and it is obvious for historians to Which does not agree with the whim of the ruling authority.

☞ Since the youth of the Muslim, he has been being dosed with narrations from the books of the Abbasid jurists and their false history about the upbringing of Muhammad in Mecca, which has no actual existence except during the era of Abdul Malik bin Marwan Al-Amwi and before that, there is no final existence for it, and how he grew up in Koraysh and resisted the infidels of the Quraish and came with a supporting heavenly call, and in the end, the Muslims prevailed and led the world!

☞ The Muslim takes the issue of taking the Muslims and does not doubt it, even by 1% because today he sees Mecca, the Kaaba, Arafat and Zamzam, and thinks that the issue is ancient and historical, and it is true in this view, but we say that it is not since the founding of Islam, but this began from the era of Abdul Malik bin Marwan, who exploited this area in the country to establish the new identity and transfer these feelings by creating new places for it.

We will begin by clarifying the truth according to historical data and documents and the facts that support them in the Islamic heritage, which the jurists tried to pass some things for what

may be exposed in the future.

⊖ Note: - "These documents do not express my personal opinion, but they are in the tongues and testimonies of people (Armenians, Syrians, Jews, Byzantine Romans and others) who are hostile to the Arabs"

⊖ Early Islamic conquests from the point of view of Western orientalism, which is useful in the book, is that it mentions traditional Islamic references and compares them to the other party's non-Islamic references, non-Islamic sources from page 442, and we listen in this narrative to the point of view of the victors.

⊖ Islam is mentioned in more than 220 places, and relies mainly on Syriac annals, Maronite annals, Byzantine annals, Armenian annals, Georgian annals and other early manuscripts.

✿ Tsarian Procopius :-

He reviews the references of the historian (Procopius Caesari), who lived in the era of the Byzantine emperor (Justinianus), and witnessed a number of strong conflicts between the Byzantine and Persian empires, and devoted one of his works to those wars, the main stage of which was the north of the Arabian Peninsula (Iraq, Syria, South Turkey, Palestine, Jordan and Lebanon). The historian refers in this book to the Arab groups residing on the borders of each of the two empires and their role in these conflicts, and his references to (Ghassan-Rum and Al-Manadar), and other groups in the southwest of the island are one of our most important ancient sources to study the history of the Arabs and the Arabian Peninsula and their relations with the forces neighboring them in this stage is rich in events and immediately precedes the emergence of Islam. The text of a manuscript (the Doctrine of Jacob) about (the Prophet of the Arabs), Justus said about his brother: "When (Sarakna / the Arabs are the same) the Byzantine officer was killed, I was in Caesarea and headed by boat to Shakmona, and people used to say 'The officer was killed' (Sergius) and we the Jews were flying with joy, and they were saying that the Prophet had appeared, coming with (Sarakna "Arabs") and he was claiming to be the waiting, the next messiah, I arrived in Shakmona and met an old man who is well versed in the

ancient travels Holy and asked him; - What do you say in this prophet who appeared with the Sarakana?' He answered sighingly: - It is fake, so the prophets do not come loaded with the sword, and the truth is that what is happening today is a mess, and I fear that the Christ who came first, and whom Christians worship, was the one sent by the Lord... But go, Mr. Abraham, and discover the truth of the prophet who appeared. So I searched and heard from those who met him, and the only truth I found in this "person" they call a prophet was the shedding of men's blood, while he also says that he has the keys of Paradise, which the mind does not accept.

† Byzantine Arabic document © :-

In the book of Byzantine annals - Arabic

(The Byzantine-Arabic Chronicle) which was translated by (Ayman Jawad Al-Tamimi), and published this day is the first mention of the Prophet Muhammad in foreign historical texts, and this is the text:

« ... In the seventh year of the rule of the said emperor (Heraclius), rebels (Sarakians / means slaves of Sarah, considering the Arabs are descendants of Ishmael, the son of Hagar, and she was a nation of Sarah / or there is another explanation ...) hostile in the provinces of the Romans, turmoil and they did so secretly instead of making public invasions, and (Theodorus, who was brother (Heracles Augustus), fought many battles, but after hearing the news, advised his brother not to fight these people because he was an expert in astrology and did not know anything if something happened by chance (meaning to rely on the prophecies of astrologers with the victory of the "Arab Muslim Sarakians").

The large crowds of (Sarakinians / Adnani Arabs) invaded the governorates of Syria, the Arabs and Mesopotamia. Their leader was a man called (Muhammad), who was a son of the noblest clan of that people and was a very wise man and knew some future things,

The religious capital was Mecca, which is located between Ur Kaldeen and the city of Karai in

Mesopotamia.

Armenian Sebius Document:

○ Perhaps the oldest reference to Islam in Christian canon literature was contained in the writings of (Pastor Isidor / 560-636 AD), the archbishop of the city of (Seville), who is the last researcher in the history of the ancient world, and was a contemporary of the Prophet (pbuh), and his blogs contributed to the crystallization of the initial picture of Islam in the Christian imagination. Islam is an enemy of Christianity and not a pagan heresy against Christ, and his writings and opinions have been a source of inspiration for Christian writers for many centuries, as reported by the Armenian historian (Sebios / Sebeos) who was a contemporary of the Prophet (PBUH) (326-661 AD): - "A man named Muhammad is of Ismaili origin, claimed prophecy and taught the children of his country Return to the religion of Abraham.

Sibus mentions: - (The Jews) asked for the help of (Saraknah / Arabs Ismaili or Adnanids) and they knew them about the connection between them during the books of the (Old Testament) although they (the Arabs) were convinced of the relationship of intimate kinship, but their large numbers were not cooperative, because religion divided each other, a person appeared in that era, a man from (the sons of Ishmael) named (Muhammad), a merchant, emerged publicly, speeches emerged, speeches through the truth, assuming divine orders, between/revelation of them, and preaching them to confess (the god of Abraham), especially because he was informed and identified about History (Al-Fasai'i / May be meant by the history of Moses), because the matter came from Ali, the ordered them to all of them to meet and unite with faith, rejecting the veneration of absurd things about them, so they turned to the living God, who appeared (to their father Abraham), (Muhammad): - "He prescribed the prohibition of eating the carps, not drinking wine, not to speak lying, and not to reproach adultery"

◆ He said: - God promised this country to Abraham and his son (his descendants) after him, forever, and this promise was fulfilled during the period when God loved Israel, but now, you are Abraham's sons, and God will fulfill his promise to Abraham and his sons to you, love only the God of Abraham, and go and take the country that God gave to your father, Abraham, no one

will be able to resist you in the war, because God is with you.

✦Sibius adds: - These (the sons of Ishmael), arrived in the city of Rabba in the area of Moab (Petra region) on the border of the territory of the Robin tribe, the Byzantine army was a camp in the Arab province of Petra, (the Arabs) they surprised them by attack, and they carried the sword in them, so they fought them to the borders of (the Heraclian Empire),

Thabosius) then returned to their inclusion and were milized in the Arab Petra region, all the remnants (the sons of Ishmael) gathered and united, forming a great strength, after this they sent a message to (to the Byzantine emperor), saying: "God gave this land (Korth or Kothy) to Abraham and his sons after him, we are the sons of Abraham, it is unacceptable for you to keep this land, leave in peace and we ask you to return what you seized with the added benefit, "The emperor refused that, and did not provide a decent answer, but said, "The land is mine, your inheritance is the desert, so go to your land," and he organized the brigade, what He reaches seventy thousand, putting at their heads a castrating leader who follows him and concludes their order to go to the Arab region (Petra). Stressing that they do not engage with them in the war, but stay ready until he assembled other forces and sent them to help. The Byzantine brigades arrived in Jordan and crossed him to the Petra region, leaving their camp on the bank of the river (Jordan River), so they advanced to attack the camp, but (the Arabs) had set up ambushes in part of their forces, laying many dwellings around their camp, and they laid herds of camels, so they fixed them and tightened their feet around the camp and tents, so their fortifications were for the camp, the animals were exhausted from the journey, so he cut (the Byzantines) during the fortifications and killed them But the men surprised them from the ambushes and came out of their hiding places and clashed with them, so the Byzantines were terrorized by God, so they turned around to escape from them, but they did not succeed in this because of the quicksands in which their legs were invaded in it, a great alarm prevailed because of the heat of the sun and the swords of the enemies that circulated on them, all the commanders fell and exterminated, more than two two men were slaughtered, a handful of survivors fled to take refuge in a safe place, the Arabssed Jordan and camped in Jericho, after which the inhabitants of the country panicked, so everyone was subjected on that night they took a flee from the Jerusalemites (People of Jerusalem), the cross of the Lord

All the vessels of the churches of God, fled using boats to the Palace of Constantinople, and the rest in Jerusalem sought a covenant (from the Ismailis) and surrendered to them, the Byzantine emperor was no longer able to mobilize the forces against them,

◆ The Ismailis divided their army into three sections: - a section that headed to (Egypt), taking possession of the lands to (Alexandria), the second section headed north towards the Byzantine Empire. At the glance of sight, they captured the areas from the sea to the banks of the great Euphrates River, as well as the city of Urfa and all cities in Mesopotamia, and on the other side of the river, the third section was sent to the east, to face the kingdom of Persia.

◆ Sibus chronicles in his annals about an Arab attack on Constantinople in 654

◆ The Armenian writer (Sibus) records in detail a great Arab attack on the Byzantine capital in 654, which ended in a abject failure, there are no known parallel novels, and seriously consider the report of (Sibus), however (Sibus), which is known as a reliable author, was written shortly after the supposed event and the event seems reasonable in its historical context. The hints to it in many historical sources may be the remains of written records, parallel with (Sibus' novel), and there is a lot of indirect evidence of the Islamic attack on Constantinople and from several other Christian sources, To a lesser extent than Islamic traditions, they also tend to confirm the report (Sibus)

- Byzantine and Modern Greek Studies, Volume 28, 2004, pp. 67-88

◆ Armenian History Attributed To Sibus (University Of Liverpool - Translated Texts For Historians)

Author(s): Robert Thompson

Publisher: Liverpool University Press Year: 2000

◆ Description: - The history attributed to Sibus is one of the most important works of early Armenian history, which is the time when similar records in Greek and Syriac were scattered, Sibus traces Armenia's fortunes in the sixth and seventh centuries within the broader

framework of the Byzantine Sasanist struggle. This book will be of interest to all participants in the study of Armenia, the Caucasus, the Eastern Roman Empire and the Middle East in late antiquity, and will be of particular value to those interested in Islam, because Sebius not only prepares the scene for the emergence of Islam, but also presents the most important essential narrative from outside the Muslim narrative. Especially about the first period of early Islamic expansion

Khuzestan document 665 AD:

2- The historian of Khuzestan (about 665 AD) the manuscript was reported by A.J.Deus in his book The Great Leap of Economic and Social Forgery of Religious Terrorism - Part I.

(Yazdgerd), who was one of the royal lineage, was crowned king in the city of (Istakhar) on June 16, 632 AD, and under his leadership, the Persian empire ended, and (Yazdgerd) left with it when he arrived in the capital Al-Madin after his inauguration (Ain Rustam) as an army commander, but the Lord sent against them (the sons of Ishmael) and they were countless sand on the beach. Their commander was (Muhammad), no walls, no doors, nor shields, nor armors, no armor, Itore in front of them and managed to control the entire Persian land, (Yazdgerd) sent against them countless forces, but (the sons of Ishmael of the Arabs)

The (Arabs, sons of Ismail) controlled the Madain and surrounding lands and also went to Byzantine lands and looted and overran the entire region to Syria. Heraclius sent armies against them, but (the Arabs, sons of Ismail) killed more than 100,000 of them.

cn Chinese document :-

For Volume 198, Biography 148:- Western Regions, Section (Da-Shi)

◆ In the second year of the rule of (Yonghui / 651 AD), Da-Shi sent (Da-Shi) sent his first envoy

with the greetings of our royal court in (Tang). The envoys told us that their king's title was (Da-Shi), (Da-Shi) is located in the west of Persia) during the year of the ruler (Da-Da-Yi / 605-618 AD) from the Sue dynasty), there was a Persian man grazing camels in the mountain (Jo-Fin-Ma-Na) One day, a lion man appeared from nothing and told him that there were three caves on the western side of Mount (Jo-Fin-Mo-Mo-di-Na). A large amount of weapons are stored inside the caves and you can go and recover them

Another saying of the same previous Chinese source: - is that the ruling clan of the Da-Shi / Taayi tribe is called (Gu-Li / Quraysh) during the year (I Huang / 581 AD - 600 AD) of (Sui Dynasty) There are two families within the tribe (

Gu-Lie / Quraysh), one of the families is called (Ben-Ni-Shin / Bani Hashim) and the other is called (Ben-Ni-Mo-Hwan / Bani Marwan), there was a man from (Pen-Ni-Xi-Shen / Bani Hashim) called (Mo-ke-Mo / Muhammad) and he was very brave and wise and was praised by the tribe as a king,

Then the king (Mo-Ke-Mo / Mohammed) expanded the territory of the Kingdom extending over 10,000 lei (Chinese unit of measurement) from east to west with his forces, and also opened the city of (Xia La / Syria), which is called the city of (Shan / Cham / Damascus)

EGSDCoptic Yearbook:-

The Coptic narration: - In the history of (Sawiris Ibn al-Muqafa / 915-987) named (the history of the patriarchs), the author mentions the incident of forced Christianizing of the Jews, then mentions: - "After days, a man from the Arabs of the Qibla from the Qibla and its sides name was (Muhammad) replied to the worshipers of the idols to know God alone, and (it was imposed on them) to say that (Muhammad was his messenger) and his nation was circumcised with the body, not the law, and they reach the tribal side bright to a place they call (the Kaaba) and the king of Damascus and the Levant (Badia Al-Sham) and crossed the Jordan and its sad, and the Lord

In this narration, there is an affirmation of the same other narrations that refer to campaigns led by the Prophet to the Levant other than the Arab novel???

The Syrian Yearbook:-

According to the historian (Robert Hoyland), professor of Middle Eastern history in the Middle Ages, the first explicit mention of (the Prophet Muhammad) historically came in a Syriac manuscript attributed to the Syrian pastor (Yacobi Thomas), in which it was stated: - "In Greek 945, from the seventh Roman time cycle, on Friday, February 4 (634) at nine o'clock, a war broke out between the Romans and the Arabs of Muhammad (Tayi Muhammad) in Palestine twelve miles east of Gaza, and the Romans fled, leaving behind (Patriarch Brydn) who was killed by the Arabs, and killed four thousand poor villagers Of the Christians, Jews and the Samaritans in Palestine, the Arabs have ruined the entire region."



The yearly of Zognin:-

In the remaining parts of the (Syrian Yearbook of Zugunin), which is wrongly attributed to (Dionysus Tal-Mahri), which was transferred to Arabic with an inaccurate translation entitled (History of the Times), and it is likely (Amir Harak), professor of Semitic languages and Assyrian Studies, that the Syrian monk (Yeshua) monk of the monastery Zugunin has been written down, citing older Syriac sources, the writer mentions the campaign of forcibly Christianization of the Jews by order of the Byzantine Emperor, and it is mentioned in the events of 932 Greek (620-621) the following: - "The Arabs conquered the land of Palestine and the lands up to the Great Euphrates River, and the Romans fled and crossed to Eastern of the Euphrates, where the Arabs imposed their control over them, and the first king was them was a man named (Muhammad), and they called him the name of a prophet as well because he turned them away from their pagan worship and taught them that there is only one God, the God of the universe, and he also prescribed some legislation for them because they were immersed in the worship of demons and idols, especially the worship of trees, and they called him a prophet and the Messenger of God because (Muhammad) showed them that God is one, and thanks to his directives, they prevailed the Romans in the war, and he also enacted legislation for them to meet their desire, this nation is very punk and senseless, and they despise and reject all legislation Muhammad or anyone else who fears God for them, if he does not meet their lusty

pleasures, but they accept the legislation that achieves their desires and wishes, even if no one legislates it for them and they say (The Prophet has been legislated by the Messenger of God) and even it is a Sunnah followed by the order of God!!!

Country Document:

◆ This narrative of church history can be understood by two messages:-

1- The message of the Archdiocese of the Riverdasir (Eshwahib III) to the bishop of the Rivardasir, the bishop called (Simon or Chamoun) (located on the direct sea route to India near the head of the Persian Gulf near Basra)

2- A letter of two answers from (Archbishop Shimon) to Patriarch (Ishwaib III)

⊖ Note:- The document is historically and scientifically documented and its sources can be reviewed from the book Seeing Islam As Others Saw it By Robert Hoyland. It was mentioned on page 180

Where the name (Muhammad) comes for the first time in the manuscript as he heads a new heresy Al-Jathliq (Ishwab III) wrote a letter to (Archbishop Shimon / Simon) in the Arabian Gulf and the following is its text:

"The heretics try to deceive you (when they say) that the things that are happening are from the planning of expressions (a plot planned by the expressions), but this is definitely not the truth.... These immigrants do not help those who believe in the meaning of the Lord (Christ) and His delegation, and if by chance they return them for a purpose, you can inform and try to convince the immigrants of this issue (the redemption of Christ) as you should be, if you are interested in this matter, that's why act by his judgment, and remember, my brother, what the Bible said: - Give what Caesar for Caesar, and what is for God belongs.

✦ We find in the above letter the Patriarch of the Levant Church (Mar Ishuiab III / 649 AD), whose chair was in Al-Madain, the capital of the Sassanids: - The difference between the expressions and the immigration of the immigrants.

He pointed to the Arabs as allies and pointed to the migrants as enemies.

✦ The following text comes: - You only without all the peoples of the earth are isolated from everyone, and because of this isolation, the effect of sin was clearly seen among you, this the tawi (the intention of the Arab Saraki prophet / the Messenger of God Muhammad (peace and blessings be upon him) who seduced you and made you and uprooted your churches from their roots. It appeared between us for the first time near (Radan / an area located between Salukiya and Al-Madin near Baghdad currently and the region is the most nominated, Najaf, was characterized by these qualities that it was in it was Al-Ahnaf and the churches of Christians) he says that they appeared in this area (Radan), where it was Mileh B (Manichaichaism The Hanafis) are more numerous than Christians, despite this - the credit for the Christians - for not following the Manis of the Manivi, but he was expelled in a shame, not only because he failed to uproot the churches from their roots, but he was also eradicated, but his region of Persia received him, and he did with (the Manists and Christians) as he wished, and the (Manians) were satisfied, obedient and (Christians) indifferent and silent, as for the (Arabs) whom God gave power over all over the world, you know well how to deal with us, not only because they do not oppose Christianity only, but they glorify Our faith and they respect saints and monks, and they help churches and monasteries, and why do the Omani people reject their faith (Arabs) on the pretext that they adhere to their faith? While the Omani people themselves admit that the Arabs did not force them to give up their faith, they only asked them to give half of their property in exchange for keeping their faith, but they left their faith, which is left to them, and kept half of their ephemeral wealth.”

✦Notions: - Radan is a position that is likely to be between Salukia and Al-Madain

✦ It is clear from the manuscript that the bishop also distinguished between (immigrants and Arabs) and praised the expressions and clear the place of the first appearance of Al-Ghawi (as

described by Shimon) - shows the appearance of Al-Ghawi for his first order in an area of Iraq between Salukiya and Al-Madain in the region (Radan), which was later aggravated. He appeared among the Manichaeans and this seems to be those who were on the religion (Hanifi Al-Ibrahim) and were also influenced by Manichaean beliefs, so we find that the Qur'an focuses a lot on calling the early prophets and his religion with Hanifism and many researchers confirm that there is an explicit Manichaean influence on Islamic beliefs.

⊖ Mani, one of the prophets who appeared in Mesopotamia, was born in 216 AD in Babylon, which was subject to the Persian Empire, and he is the founder of the monotheistic Manichaean religion, which spread in many countries and lasted for nearly a thousand years.

- Most likely, he did something more powerful than proclaiming his prophecy until he was expelled from that spot, attached to shame, and he was taken out of the entire region, and he was received in areas belonging to the Persian authority, and there he woke up and his matter is clear from here the historical agreement on the meaning of the land of Persia during the reign of the Sassanid king of the state (Pervez Khosrow II) bin (Hormuz IV). His strength reached that he occupied the Levant in 614 AD and captured Jerusalem, where he found the cross, which he thinks that Jesus of Nazareth commented on it, and in 616 he seized Alexandria.

- He talks about the place of his migration, which is near the place of the Levant bishop (Maqsoud Badia al-Sham), and apparently he began to call in the vicinity of Petra and northern Arabia, which is under Persian authority at the time after his expulsion from Iraq at the beginning of his order, and this shows how Muslim historians tried to reverse the matter to the issue of (migration from Mecca to the city!!) .

◆ Therefore, there are indications from the signs of Islamic narrations, as it was reported about Muhammad bin Sirin: I heard Obeida, he said, I heard Ali, may God be pleased with him, - Ali bin Abi Talib, he means: "Whoever is a questioner about our relation, we will be slow from Kuthi" and Kuthi as in the map in Iraq:

○ Conclusion :-

Through the historical document, it was founded that the founder of Islam (the Messenger of God) began his first call in Iraq, but he was expelled and disposed of (i.e. he migrated from Iraq). When he entered a territory belonging to the control of the Persian state, which at the time controlled parts of (Badia al-Sham) and (north of the Arabian Peninsula), he returned the call in this region and succeeded until he exacened and controlled and supported this historical interdependence as well as narratives of Muslims themselves and genetic scientific evidence.

Academic research has been coordinated to show that the current Mecca (i.e. a dissolved) is a new place that emerged by Abdul Malik bin Marwan and has nothing to do with the launch of the call to Islam and that changing it is caused by political and geographical and the formation of a new identity for Islam.

☒ Maronite Chronicles

Early non-Islamic testimonies about Islam and its conquests 3

The third certificate:

This date belongs to an anonymous author, written after the year 665 AD in Syriac. This incomplete short date includes (14 papers) in their current state, and covers events from (Alexander the Great) to 665 AD. But the events of the fourth century AD, up to Fitna Ali and Muawiya, are missing in them, so, (Theophilus of Edessa / Theophilus of Edessa / was born in 695 and died in 785 AD) and (Qais Al-Marouni / died in the second half of the tenth century) completed this period of the book, but there is a difference in the narrative of both, but they agree on mentioning the date of this period, the writer of these facts belongs to the Maronite sect as it appears in several segs in the facts themselves, and there are indications that he was an eyewitness to the events described at the end of history, Which indicates that it was written in the second half of the seventh century AD, as 665 is the last year written, describes the facts of the period between 658-665 and mentions the sedition that occurred between Ali and Muawiya, the latter's position on Jerusalem and his interest in discussions between Christians, and Arab raids on Byzantine lands.

The manuscript of this book is found in the St. Petersburg St. Petersburg manuscripts in the Russian National Library within the collection of the New Syriac Series No. 17.216, dating back to the eighth and ninth centuries AD.

❖ Early historical facts as written by the historian Theophilus Al-Rahawi (Thnophyl Al-Rahawi) or the Tuful of Ibn Thoma as Muslims called him

❖ Maronite manuscripts in the British Library