

The Maccas Era570-622 in the Annals of Islam Book for Kaitani

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Abstract

The study revolves around the most important events of the Meccas era in the fifth, sixth and seventh centuries AD from the book Annals of Islam by Leonna Kaitani, the study concluded with the objective historical value contained in the texts of the book, as well as its authentic sources and deep insights.

Key words: *European Orientalism , Italian Orientalism, Biography of the Prophet, Islamic history, the Mecca era and the civil era*

Introduction

The paper is about a book entitled “The maccas era 570-622 in the Annals of Islam book for Kaitani” It is a very important topic in the field of Italian Oriental studies, prophetic biography and the history of Islam in particular, and in the field of European Oriental studies in general. The research tackles the biography and works of the Italian orientalist Lione Kaitani starting from his luxurious family , his scientific life and his trips to the Islamic world in the north of Africa, Palestine Syria, Iraq and Iran, his return to his country, his assumption of political and representative positions in Italy, his participation in the First World War, and his opposition to the fascist regime and his flight to Canada. The research sheds light on the book "Annals of Islam" and its importance in studying the history of the biography and era of the Prophet Muhammad, may God bless him and grant him peace, starting with the most important events that took place in the Arabian Peninsula before and after Islam, passing through the history of Islam in its first cradle, Mecca and Medina, and ending with the death of the Prophet Muhammad, may God bless him and grant him peace.

The importance of study

This study acquires great importance in shedding light on the book of the Annals of Islam, which the Arab and Islamic worlds did not know except Yanme Mebnoure texts. This importance is manifested from his scientific proposals to criticize the classic Western Orientalist studies that are critical and hateful of the history of Islam as a religion and a state. He came with scientific visions far from religious, intellectual and racial fanaticism.

The problem of study

This problem is centered on the fact that this figure is a scientific and intellectual critical controversy for classic historical studies in Europe and the Islamic world alike. The nature of epistemological problems is evident from the lack of historical epistemological knowledge by the Orientalists of Europe and Italy at the time, and in a parallel way by the classical and modern historians of the Islamic world.

First: - Mecca before the Islamic mission (480-570)

A- The principles of worshipping the Kaaba:

Kaitani speaks to the origins of the worship of the Kaaba before Islam, saying:-(The worship of the Kaaba is certainly one of the oldest worship in the world and it can stand out in this regard with the Christian and Jewish religions, although its origin was clearly pagan and the Prophet Muhammad, according to his view, wanted to integrate this worship and rituals in the new Islamic religion. The worship of the Kaaba continues in the Arabian Peninsula despite the changes that the Haram has undergone throughout its long history spanning more than twenty centuries .Regarding the age of the Kaaba, Kaitani did not specify the age of the Kaaba. I think that the sanctification of the Arabs dates back to a very long time, as it was lost in the darkness of prehistoric times. The Arabs at the time of the Prophet had unanimously agreed to make Mecca one of their main sanctities, the origin of the Kaaba and a place for practicing religious rituals that It is erected around the Kaaba) .(Ibn Adhari,1950).

Kaitani may disagree with orientalist regarding the origin of the Kaaba, that the truth (that the Prophet Muhammad (peace be upon him) was able to create without fear of contradictions that the founder of the Kaaba was the Prophet Ibrahim was

assisted by his son Ismail, and that his bold (Al-Azrafi, 1988), and joyful invention that crossed the abyss was able to prefer Pagan worship of the Kaaba from the monotheistic belief.

Regarding the vision of other orientalist, they disagreed with him, including the German orientalist Dozy who pointed out that the history of Mecca dates back to the days of David, peace be upon him. The Islamic sources did not differ from the vision of Liotah Kaitani regarding the emergence of the Kaaba, which goes back to the Prophet Abraham and his son Ismail (they peace).

Kaitani gives the origin of the worship of the Kaaba, in which he said: (The true sanctity of the Kaaba is the place of the sanctity of the god Hubal. It is a common mistake that the famous Black Stone was the main object of the prevailing worship). Kaitani talks about the burial of Omar bin Rabi'ah. The cornerstone, and he came right on that by saying (in ancient times, sovereignty over the Kaaba for a long time remained in the hands of And when the wrath of God attracted them and afflicted them with some major calamities, they had to abandon Mecca and leave it to the opponents, Banu Khuza'ah and Banu Bakr bin Abd Manat bin Kinanah. The sanctuary forever, and he who buried part of the treasure of the Kaaba in the well of Zamzam, two famous golden deer, and the corner stone of the shrine, and during the long rule of Bani Khuza'ah in Mecca, all traces of the well and the treasure were lost because it was discovered by Hajar, the mother of Ismail).

The description of Kaitani matches according to what the Islamic sources reported regarding the burial of the corner reservation and who took over the affairs of the Kaaba. One tenth of them while the king of the Amalekites was called Al-Samida Ibn Huyr, and a dispute arose between the two kings, and fighting broke out, then they turned to peace. After that, the Jarhamids succeeded in regaining their influence, and they continued to supervise the Kaaba for three hundred years and increased the construction and elevation of the House on what it was of the building of Abraham (peace be upon him).

B- Religious functions in Mecca

Kaitani refers to a number of religious functions in Mecca before the Prophet's mission, including:

Al-Hajjaya or Al-Sudana (which is the priestly office par excellence, which includes, in addition to divine worship, guarding the keys of the Kaaba). Kaitani continues his speech about the complementary function of Hajj, which is watering and it is one of the very important jobs because Makkah is a water scarce country, as the pilgrim bears great trouble if water is not available to him, especially during the Hajj season. Kaitani agrees by saying:- ((The watering is monitoring the wells and distributing drinking water to the pilgrims at the time of Hajj. At that time, water was brought from a far place, i.e. from the well of Zamzam located in the valley of Mount Hira, and the means of transport were the leather bagpipes carried on the back. The camel and then the water is stored in tanks in the Kaaba, and sometimes for sweetening, Qusay dissolves a little honey. (Al-Nuwairi, 1423)

As for the function of patronage that Kaitani touched upon, it comes through donations from Quraish or through fees paid by the pilgrims. This office was founded by Qusay and he delivered a letter to the people of Quraysh (Oh men of Quraysh, you are God's neighbors and residents of his house, and the pilgrims are God's guests and visitors to his house, and therefore they deserve all the attention for that Prepare food and drink for them during the days of Haj).

C- Political administration of the city of Mecca:

Kaitani mentioned that the political administration of the city was represented by three functions: the seminary house, the war brigade, and the leadership. The orientalist (Kaitani) wrote an article about Dar Al-Nadwa in the Islamic Encyclopedia, describing it (meaning the presidency in the council hall, and it is the one who takes the decision on any matter related to the whole community). Kaitani continues his talk about the war brigade and leadership, saying (The war brigade is the assembly that attends or carries the war banner, as well as the office that keeps the banner raised in the council hall in peacetime; in front of the leadership, that is, the army command in times of war). (Al-Masoudi, 1404),

1- Qusay, the grandfather of Muhammad and the administrator of Mecca:

Kaitani goes on to talk about Qusay and describe him, saying Qusay was a man of knowledge. Kaitani talked about how trees grow thickly around the Haram al-Sharif and the duty of arranging these new neighborhoods because they are not very profitable on the one hand, and on the other hand, the Quraish were afraid of committing a sacred act with the aim of bringing them down, but Qusay did not. He cares about these myths.

In fact, those procedures that Qusay bin Kilab took were aimed at demarcating the urban planning of the city of Mecca as well as the population distribution based on the main tribes in the city of Mecca. This is to prevent the outbreak of tribal conflicts in Mecca. Therefore, Kaitani succeeded in transmitting it to Islamic sources. Qusay gathered all of the Quraish together and became the real founder of Mecca, and Qusay cut down the trees of the sanctuary with his own hands, and his house became (a compound) where the people of Quraysh gather to consult regarding the war brigade, as well as private matters such as marriage contracts and the celebration of the puberty of boys, males and females, and Qusay decided that only those who entered this meeting should enter into this meeting. (Al-Himyari, 1955), He reached forty years of age, except for the sons of Qusay bin Kilab.

Kaitani describes the social customs and traditions in the Meccan society associated with Dar Al-Nadwa, saying: (The ancient Arab customs, where it talks about the girl who reaches the age of marriage, for whom a traditional ceremony was

held, so that her shirt (the mudra) worn by single girls was torn, and this ceremony was held in Qusai's house and is known (House of the symposium) (Al-Halabi, 1993). Kaitani elaborates on his quotation from Islamic sources about the social customs and traditions that the Islamic traditions mentioned that the meetings are held in Beit Qusay (Dar Al-Nadwa) and discuss the issue of the slave-girl if she reaches the point of shielding from the Quraysh except in his house. Then, she slashes her shield on her and then goes with her to her family, so they veil her. We notice this function is a launch for a new stage in which the old tribal systems became clear.

Kaitani continues describing the powers of Qusay bin Kilab in Medina, saying: (Qusay expanded his authority to the extent that he collected all the main civil and religious positions under his hands and had three other tasks of secondary importance, and left to the Adwan tribe descended from (Qais bin Aylan) and the authority of the rulings of Muzdalifah i.e. the right to guide pilgrims when they leave Muzdalifah. Qusay dug the calves well, which is the first well that was dug in Mecca (Muzdalifah), and this is a clear indication of Qusai's interest in Hajj, because Mecca is the meeting place. Likewise, the Arabs' interest in the lunar calendar instead of the solar calendar due to the different months in which they are concerned, the fact that the lunar year is shorter than the solar one because it violates the sacred months and their occurrence in seasons that differ from one year to another. A month every three years until the lunar year coincides with the solar year. (Al-Tabari, 2000),

2- Qusay's caliphs 480-570 AD:

Kaitani narrates about the failure of the administration before the death of Qusay, saying (Qusay had left the top three positions the usherette, the Dar Al Nadwa, and the War Brigade to the eldest son Abd al-Dar and left three other junior positions, which are watering, stewardship and leadership to his second son, Abd Manaf, and that these positions be divided among the Quraish bellies. It is said that it continued until Mecca became in the hands of Muhammad. Luone adopted the annals of the orientalist (Cossen de Perval), i.e. in the year 480 of the Christian era, saying, after the death of Qusay, the positions became in the hands of his eldest son Abd al-Dar after they were in the hands of the great patriarch due to his weak nature. (Al-Qasi, 2000), Unlike his brother Abd Manaf, who was able to control the All positions and Kaitani presented a study on the ruling of Mecca in terms of the of Qusay's sons division the city of Mecca into new neighborhoods .

In the year 480 AD, Qusay died and was succeeded by his sons, Abd al-Dar came to preserve the practice of these functions in order to preserve the unity of the Qurayshi tribe, for fear of competition, because the tribe was newly established in the rule of Mecca, and for fear of the emergence of enemies from Bani Khuza'ah and Bani Bakr, because they were living outside Mecca as exiles. The tribes of the Quraish unanimously agreed that Abd Manaf were distinguished by their cleverness, and they had the merit of maintaining these jobs, and were more deserving than the Banu Abd al-Dar.

3- The political competition for the administration of Mecca between Bani Hashim and Bani Umayya:

Kaitani discussed the problem of political competition in Mecca that occurred between Banu Hashim and Banu Umayyah, saying, "When the sons of Abd Manaf (i.e. Abd Shams, Hashem, al-Muttalib and Nawfal) conspired to change the caliphate in the offices and obtain the privileges that were enjoyed by the sons and grandsons of Abd al-Dar and transferred them to their hands and turned these rivalries turned into a conflict so that all the inhabitants of Mecca participated, because part of the Quraish tribe aspired to obtain power, but the rest of the Quraish family remained loyal to the rights of the people of Abd al-Dar. Kaitani elaborates on some details regarding the succession of positions enjoyed by Qusay, saying (as it was of historical value in some modern sources and may be fake in order to fill the gaps in the history of the ancestors of the Prophet Muhammad, i.e. between Qusay and Abdul Muttalib, (Ibn Katheer, 1986), but these sources were saying that the Prophet Muhammad was belonging to the noblest family in Mecca, and that his ancestors enjoyed the supreme power in Mecca among the tribes of Quraysh, and here is a softness who does not care for the critical analysis of these Sunnahs because they reveal the fabricated nature, the best thing is to do the scroll in silence as Al-Tabari did .

Kaitani refers to Ibn Hisham's version of the division of positions, as Abd Shams used to travel a lot and lived little in Mecca, where he left jobs to his brother Hashem. Kaitani points out that Hashem's real name is (Amru) and he got the nickname Hashem because he was the first to give his citizens bread and soup (porridge). He describes the suffering of Mecca, saying (that Mecca entered into a great famine as a result of the long drought, as Hashem walked a convoy and bought a quantity of flour and returned to Mecca and rose by preparing the broth with the meat, he distributed the soup with the dipped bread to all those in need. (Ibn al-Jawzi, 1992).

In this regard, Kaitani mentions the different Arab and Islamic sources, some of which confirmed the death of Hashem during the trip without seeing his wife and son. Some of them narrated that Hashem was present during the birth of his wife, and some of them believed that he left her with the child in Yathrib. During the period of Hashim's trips, some serious events occurred in Mecca because of Hashem's enjoyment of respect and the envy of his grandson Umayyah bin Abd Shams bin Manaf, who had much less wealth than his uncle and had less influence. The rivalry came between the families of Umayyah and Hashem. This dissonance between Hashem and his nephew Umayyah bin Abd Shams was caused by the fact that Hashem had the job of watering and serving, and Abd Shams used to travel a lot and reside in Mecca, so the Quraish suggested that these jobs be given to Hashem because he was a well-off man, and Hashem used to make a lot of money every year.

Umayyah bin Abd Shams tried to do as Hashem did, but Umayyah was unable to do so. People from the Quraysh sniffed at him and then insulted him, so he became angry and decided the matter between the two parties on the slaughter of fifty camels in Mecca in exchange for the other party on the evacuation for ten years. He moved to Syria and lived there for ten years, and this is the first enmity that occurred between Banu Hashim and Banu Umayyah. Kaitani refers to the emergence of traditional conflicts within Mecca, which arose during the great political conflict, which talks about a conflict between Abdul Muttalib and the Umayyad war.

4- The religious administration of Abd al-Muttalib:

Kaitani describes the religious administration of Abd al-Muttalib, saying: ((The assumption of the task of management came after the death of his uncle al-Muttalib and he took his place in watering and drinking, despite the position he occupied. He needed the help of his uncles in Yathrib in order to obtain his legitimate rights, as this custom cancels all value And the influence of Abdul Muttalib in Mecca and the respect that he enjoys from the people of Mecca)). (Al-Suhaili,2000), The description of Kaitani came according to the Arab Islamic sources, which confirmed that Abd al-Muttalib is one of the masters of the Quraish and one of the sons of the greatest Arab tribes, as he combined religious sanctity within Mecca and worldly among the Arab tribes. And he took the pilgrims by his hand to feed and water the pilgrims.

Kaitani find out the most important advantages of Abdul Muttalib, as he was able to trace the exact location of the spring because it was not usable, and it was opened again for the pilgrims to dreams and the inspiration of Abdul Muttalib by saying (that Abdul Muttalib found the location of the springs from behind the inspiration, that is, when he was sleeping near the Kaaba (the Haram)). (Ibn al-Atheer, 1997) Kaitani continues his speech, saying: (Abdul-Muttalib continued excavating and finally reached the waters of Zamzam, and this sparked the great discovery, the envy of the Quraish, and this made it difficult for him to obtain the right to water the pilgrims with the water of the holy springs, and this opposition was overcome by Abd al-Muttalib, who remained alone in enjoying with these privileges).

Secondly

Muhammad before the Islamic mission (570-610 AD)

A- Birth of Muhammad (may God bless him and grant him peace) 570 CE

Kaitani talks about the birth of the Messenger (may God bless him and grant him peace), the most accepted, saying: (about the birth of the Prophet Muhammad in Mecca on Monday of Rabi' al-Awwal on the night between 11 and 12 of that month, i.e., about fifty days after the destruction of the Abyssinian army on the Elephant's Journey) .Kaitani confirms that there is no accurate chronology for this era, meaning that it is not possible to confirm this legendary date of the birth of the Prophet Muhammad (Moawad, 1994) and the sources mention that he was born an orphan by the father and his father died while he was in his mother's womb. The sources unanimously indicate that he was born after the death of his father and this is what came in the Holy Qur'an "Did he not find you an orphan, so he sheltered" .

Kaitani talks about his breastfeeding from Halima, who is from the tribe of Bani Saad Bani Bakr, who came to Mecca with her family out of need and started looking for a baby to give him milk and earn some money (Al-Qurashi,1972).Kaitani continues his talk about Muhammad's breastfeeding environment, saying, "Muhammad's breastfeeding from Halima brought him many happy coincidences, in addition to her luck. As soon as she put the child on her breast, she was amazed to find that her milk had grown tremendously and she had enough to breastfeed Muhammad and her son."The softness of his suckling period refers to when Muhammad stayed with his nurse in the desert for two whole years, and those blessings did not stop. When Halima saw the boy appearing stronger and enjoying good health, she cut off the milk from him at the age of two years and then returned it to his parents in Mecca.

Kaitani relies on the opinions of some orientalist, including Springer, who spoke of another tradition and may have been deleted at a later time compared to the previous customs, which emerged from the reason for showing off more clearly and which was transmitted from the mouth of the Prophet Muhammad. Bani Saad.Thus, Kaitani noticed that the saying of the orientalist (Springer), who relied on inaccurate information and relied on a prevailing custom compared to the norms mentioned by Ibn Hisham At this young age, he learned the dialect of Bani Saad so well that he continued to speak and memorized the dialect throughout his life.(Al-Maqrizi, 1420).

Kitani continues his talk by reference to (Springer), where he analyzed carefully about the custom that spoke of Muhammad's dwelling in the desert during the period of his breastfeeding and talks about the authenticity of the customs that prevailed in the early days of the Umayyad rule among the Arabs who immigrated to Syria, and then confirms that the educated man in the desert is equal to Much more than the one born and educated in the rich cities of Syria and Babylon, as he would speak a pure Arabic language.

C- The death of his mother, Amna bint Wahn:

Kaitani began his talk (about the return of the Prophet to his family after he grew up under the protection of his mother and grandfather, that is, when he was six years old, she left the security of Mecca and went with her son to Medina).It seems that Kaitani was accurate and verified from his information that referred to the travel of Amna Bint Wahn to Yathrib with her son. We find that Islamic sources confirm the reason for her departure from Mecca to Medina in order to visit the tomb of her

husband Abdullah bin Abdul Muttalib and the goal of introducing Muhammad (peace be upon him) to his father's uncles. They are from the tribe of Bani al-Najjar () and the Prophet Muhammad (peace and blessings of God be upon him) used to go out on trips with his mother outside Mecca, including trips to Yathrib, accompanied by Umm Ayman, who is a maidservant with Mrs. Amina. . In the context of Kaitani's talk about the return trip, his mother fell ill and stayed in Al-Abwa (Al-Baghdadi,1985). And if Kaitani put forward positions in the biography and history books, that is, when Aminah returns with the Prophet (peace be upon him) and her maidservant Umm Ayman to Mecca, the Prophet (peace and blessings of God be upon him) was exposed to a sad and painful situation, and his mother's illness was safe, and her illness was severe, and then she died as a result of that disease. She was buried in a place between Medina and Mecca called (Al Abwaa).

Kaitani goes on to read about the death of the Prophet's mother (may God bless him and grant him peace), saying: "After Amina's death in Al-Abwa, the maid, Umm Ayman, the orphan, and the two she-camels were returned to Makkah Al-Mukarramah and handed over to Muhammad to his grandfather Abd al-Muttalib." with the Prophet (may God bless him and grant him peace).His care was transferred directly to his grandfather Abdul Muttalib after he became an orphan of both parents and Umm Ayman was helping Abdul Muttalib in taking care of the Prophet (may God bless him and grant him peace). He enjoys great prestige with his grandfather Abd al-Muttalib and remembers Islamic narratives according to Ibn Hisham.It is mentioned (that he was placed in a bed for Abdul Muttalib in the shade of the Kaaba, and his sons would sit on his bed and not sit on it out of respect for their father. By God, he has a business, then he brings him to the bed and wipes his back with his hand.

D- The death of his grandfather Abdul Muttalib:

Kaitani touches on the death of Abdul-Muttalib that some narrations refer to eight years after and other narrations after ten years of Yathrib's journey .His death greatly affected the psyche of Muhammad (peace be upon him) by losing his grandfather and his mother after he was attached to his grandfather Abd al-Muttalib. His grandfather's choice to sponsor his uncle Abu Talib because Abd al-Muttalib noticed the amount of affection that Abu Talib gives to his nephew Muhammad (peace be upon him) and remember the mother of Ayman Upon the death of Abdul-Muttalib (Al-Zuhri,M. 1990).I saw Muhammad (may God bless him and grant him peace) crying behind Abdul-Muttalib's bed. Then the Messenger (may God's prayers and peace be upon him) was asked and he said, "Yes, I was eight years old at that time." And upon the death of Abdul-Muttalib, he was eighty-two years old.

E- Abu Talib and Muhammad in Syria.

1- The legend of Buhaira:

Kaitani puts a unique title with "The Legend of Buhaira" in reference to his lack of recognition of the Islamic narratives contained in the Prophet's biography about the personality of Buhaira (Sergius) in the context of his talk about the biography of Muhammad (peace be upon him) and Abu Talib's sponsorship of him after the death of Abdul Muttalib Abu Talib began to participate in a march The usual convoys that go annually to Syria for commercial affairs.When the Quraish were about to leave and Muhammad reached his uncle to accompany him despite his young age . It must be said that what Kaitani referred to came according to Islamic narratives and showed the relationship between Abi Talib and the Prophet Muhammad (peace be upon him).

He loved him very much and took care of him, and he did not sleep without his nephew next to him . He does not go out except with him, and that relationship between them developed to the point where he would take him on his commercial trips.Abu Talib was working in trade and he used to spend a long time in buying and selling operations.Those trips were full of dangers and fatigue. Despite of all these, Abu Talib was taking the Prophet Muhammad (may God bless him and grant him peace) when he was young, i.e. between nine and twelve, and this was the first trip to the Levant.

Kaitani moves in his talk about the journey of Muhammad (may God bless him and grant him peace) to the Levant, saying, "The Muslim bloggers of the Prophet's biography continue to narrate Muhammad's first journey to Syria because it is closely related to the legend of the monk Bahira."Kaitani continues, confirming Bahira's note that the intended person for whom he prepared the banquet was not present and asked them to summon him, (Al-Baladhuri, 1996) and that the hermit, as soon as he saw him, embraced him with great tenderness .Buhaira asked his uncle Abu Talib to return him to his country and warned him of the Jews, because if they saw him they would betray and kill him. Abu Talib heard Buhaira's words and had to return with the Prophet (peace be upon him) to Mecca.

Orientalists disagreed with Kaitani in the story of Buhaira, including the Orientalist (William Muir), saying that the legend of Buhaira has no value and he is happy to discuss it in the margins without including it in the biography of the Prophet .As for the orientalist (Springer), he pointed out that the journeys in childhood are modern myths, as they arose through the journeys that the Prophet Muhammad made on behalf of Khadija in the most powerful era. Through hermits and monks in Syria, and Christians' recognition of the truth of Muhammad's message.

The opinion of the orientalist (Herstfeld), he was armed with the biblical doctrine and the great lesson, unlike (Springer), he was unqualified for this news.Sergius or (Nestor, as the second name indicates the existence of relations between the Prophet

Muhammad and a Nestorian Christian, these journeys, if they actually exist, belong to the most powerful age of the Prophet, not to his childhood.

B. The First Revelation 610

1. Meditation and celibacy

Kaitani reviews the period of meditation for the Prophet (peace be upon him and his household), especially when the Prophet used to resort to seclusion near Mecca, where he used to practice religious rituals. He called it transcendentalism

2. Dreams

Kaitani begins his talk about the beginning of the prophetic message of the Prophet Muhammad (peace be upon him and his household) by repeating dreams that appeared to him as clear as the morning, such as the love of solitude in a cave on Mount of Hira .

He details the matter of Khadija Bint Khuwailid, who kept asking her cousin Waraqa Bin Nawfal Bin Asad and told him everything about the Prophet .

He was Christian during the pre-Islamic era. He used to write Arabic books. He was an old man who had gone blind. She said to him: Hear from your nephew. Warqa bin Nofal said: My nephew, what do you see? So, the Prophet (peace be upon him and his household) told him what he had seen. (Al-Maqdisi,1997) Waraqah said to him: This is the law that was revealed to Moses.

3. Muhammad (peace be upon him and his household) and Gabriel

Kaitani discusses the most important Islamic narratives concerning the first two encounters between Muhammad and Gabriel. He states that the Prophet was wandering around Mount of Hira with deep thinking. At the end of the period of meditation, he missed his way and passed through the valley. He suddenly heard a voice calling him. He started looking right, left forward , and back, but he saw no one .

4. Muhammad (peace be upon him and his household) and Khadija

Kaitani continues his talk about the revelation by talking about their relationship. He states that Khadija was amazed for what happened to her husband. One day, she said to him; Can you tell me when your companion appears to you? The Prophet Muhammad (peace be upon him and his household) agreed .

5. The date of revelation according to the Islamic perspective

Biographies and interpretation books as well as Muslim historians differed about the date of revelation. He indicates that Muslims believe that the Glorious Quran was revealed in the month of Ramadan . (Al-Andalusi, 1990),

Reviewing proofs and evidence reveals that the revelation was revealed on Monday, the twenty-first of Ramadan at night when the age of the Messenger (peace be upon him and his household) was exactly forty years (148) .

As a result, Khadija blindly believed in the Prophet Muhammad (peace be upon him and his household) and believed in the revelation and gave him all the support. She was the first to believe in Almighty Allah, the Prophet (peace be upon him and his household), and the revelation. In her, the Prophet Muhammad (peace be upon him and his household) found the greatest comfort. When he was afflicted by the attacks of enemies and when he was struck by contradictions and lies, Khadija supported him, softened the intensity of the audible sermons, believed in him, and mocked the hostile sermons of people showing their faults and mistakes .

6 .The period of no revelation

Kaitani continues talking about studying the period of no revelation quoting his information from Islamic sources about the biography of the Prophet. He states that for some time, the Prophet Muhammad (peace be upon him and his household) did not receive the revelation anymore. Thus, he was suffering greatly. At the end, the angel Gabriel reappeared again and revealed to him a surah called Al-Duha) (Al-Bayhaqi,1405),.

In another narration that was transferred from Al-Zuhri, Kaitani indicates that when the Prophet Muhammad (peace be upon him and his household) realized that he was no longer having other ayahs, he felt so sad that he began to wander among the mountains. After this interval, Gabriel reappeared sitting on a throne between the heavens And the earth and brought him the ayahs of Al-Muddathir

C. The public Call (613-622 AD)

1. Early Muslims

Kaitani indicates that the Muslim prophetic narration is based on the doctrine of the first revelation by basing the process of spreading new doctrines in the society of Mecca without noticing that the content of the first surahs contradicted the belief of those people, so it was difficult for them to understand the embrace of the Prophet Muhammad's followers of Islam(Ibn Ishaq, 1978),. In all Eastern sources, there is a long enumeration of the names of the first converts to Islam, even with regard to the discussions about the first convert to Islam, not only in the attached narration. Even the concept from which historians set out in order to invent the Sunnah was largely incorrect. At the beginning of the Prophet Muhammad's (peace be upon him and his household) religious activity, Ideas were very unclear. In the early days, there was a positive welcome and a feeling of sympathy with what the Prophet Muhammad (peace be upon him and his household) said .

Kaitani talks about the first Muslims who converted to Islam. He states that the first person to embrace Islam is said to be his cousin Ali bin Abi Talib, who was actually under the protection of the Prophet Muhammad (peace be upon him and his household) for several years. (Ibn al-Qayyim 1994),

Kaitani is distinguished by the accuracy of his historical information. When referring to the Islamic narratives in this regard, there are different perceptions and opinions regarding the priority in converting to Islam. Lady Khadija (peace be upon her) was the first woman to embrace Islam. This is a matter that is agreed upon by all Muslims.

Kaitani points out that many years before the events, the nephew of Khadija Al-Hakim bin Hizam bin Khuwaylid was returning from Syria with a caravan. He had brought many slaves, including Zaid bin Haritha bin Sharaheel, who was adopted by the Prophet Muhammad (peace be upon him and his household). Zaid found wellbeing in Mecca with his adoptive father and stayed with him until the day of the divine mission began.

Kaitani talked about another person who converted to Islam. That was Abu Bakr bin Abi Quhafa (13 BBH).

2. Al-Israa and Al-Miraj

Kaitani states that at this stage of the biography of the Prophet Muhammad (peace be upon him and his household), there was what is called the Mi'raj or the assumption of the Prophet Muhammad's (peace be upon him and his household) ascension to heaven. These opinions regarding this wonderful event are different. Some postpone the Mi'raj until three years and the others until a year before the Hijrah. This legend was born in Medina many years after the birth of the legend of the Isra or the overnight journey to Palestine. (Al-Dinuri . 1960),

Kaitani mentions that the origin of the ascension to heaven comes after the Night Journey. It describes the Prophet Muhammad's (peace be upon him and his household) meeting with the angel, describing Paradise, grass, and tree on the border, which is called Sidra al-Muntaha.

3. Migration to Abyssinia

Kaitani narrates the migration to Abyssinia and considers it one of the most complex and difficult problems in the biography of the Prophet Muhammad (peace be upon him and his household). It is necessary to consider it. No prophetic bloggers have yet analyzed this issue in details, especially, Moyer and Shibranger, who committed very serious mistakes trying to understand and agree on the endless and contradictory versions of the eastern bloggers of the biography. Then, their research caused the issue to be complicated and reduced its importance. In order not to confuse the many difficulties and errors, it is better to neglect all the versions written by later historians who tried to assimilate them, but only increased the distraction. Springer traced the basic reason for this confusion. (Al-Dhahabi, 1993)

The Prophet Muhammad (peace be upon him and his household) migrated to Medina for several reasons, including giving special importance to his followers who lived with him that painful life in exile. They abandoned their homeland and their friends. Some of them even abandoned their children and wives. The existence of this distinct degree illustrates the formulation of treaties concluded between the Prophet Muhammad (peace be upon him and his household) and some tribes.

Kaitani states that believers were divided into multiple groups according to the services rendered to the cause of Islam. Omar Bin Al-Khattab divided believers into distinct groups. Omar put relatives and widows at the fore. In order not to provoke harmful conflicts that would affect the internal stability of the state, he abolished the privileges of immigrants and proved that the first class should be for the retired, who are those who fought in the Battle of Badr.

Following Kaitani, there was a list consisting of (70) companions who accompanied the Prophet Muhammad (peace be upon him and his household) in the migration to Medina. Beyond that, Muslim bloggers studied the Sunnahs pertaining to the period of Makkah al-Mukarramah in order to be able to compile other lists that are similar to the previous ones with the names of persons of greater merit. Because of the classical obsession, two new lists appeared. One of them was for the Emigrants to Abyssinia and the other was Especially for people who converted to Islam.

Kaitani talks about the migration of Muslims to Abyssinia and indicates that when the Prophet Muhammad (peace be upon him and his household) saw how his followers, although he was safe thanks to his uncle Abi Talib, he said to them: How would it be if you migrated to Abyssinia? There is a king who does not allow injustice.

The Orientalist (Woe's) (From the First Migration to Abyssinia) was incorrectly translated. The title was to fulfill the scribes who misunderstood the true meaning of Ibn Ishaq's words, who simply says that the first Muslims who immigrated determined the chronological order in which Muslims left Mecca. One group is those who, in chronological order, were not able to emigrate, but they emigrated on the same occasion as the others. There is no mention of the second emigration and there is no other chapter on this subject.

Kaitani states that Ibn al-Atheer specifies that this happened in the sixth year of the prophetic mission, and two years after the Prophet Muhammad (peace be upon him and his household) openly called for Islam. He adds that the Abyssinian residence continued for the month of Sha'ban and Ramadan only after an indication that there was an agreement signed between the Prophet Muhammad (peace be upon him and his household) and the Quraishites. This news prompted the immigrants to return. It seems that the migration to Abyssinia took place in the fifth year of the mission as it is one of the few dates on which all sources agree

4. The Ayahs about Satanic topics

Kaitani states that one day, the men of Mecca gathered in the Kaaba to discuss their affairs. The Prophet Muhammad (peace be upon him and his household) appeared. He began to recite Surah (53) where he described two dreams and revealed some heavenly mysteries. When he reached the end of the Surah, they all unconsciously did sujud with him. (Holy Qur'an)

5. Return of immigrants from Abyssinia

Kaitani describes the situation of the immigrants upon their return to Abyssinia. In the meantime, the news of the alleged agreement between the Prophet Muhammad (peace be upon him and his household) and the Qurayshites provoked that Muslims and pagans prayed together in the square surrounding the Kaaba.

It seems that Kaitani adopted this version that was agreed upon by the historians of the biography, which confirms that the return of immigrants after the exodus from the people, that is, after at least three years and after three years of residence in Abyssinia, and that this issue is very controversial; Because many Islamic sources mention the second migration to Abyssinia, that is, as it happened after the start of the call of the Hashemites from the boycott.

6. Hamza and Omar embraced Islam

Kaitani states that after Muslims emigrated to Abyssinia and the fate of those who remained in Mecca became more severe and the arrogance of the Meccan polytheists increased from the Quraysh, no Muslim could any longer pray in the Kaaba. However, Hamza's embrace of Islam inspired a lot of courage among Muslims, who knew him and this made them feel more powerful. The security felt by the followers of their religion in Abyssinia was an excuse for them to think and contemplate with confidence in the future. After that, Omar Ibn Al-Khattab embraced Islam.

A. The first and second Aqaba agreements

In his attempts to spread the Islamic call among the other Arab tribes, the Prophet secretly and publically began asking the delegations of the tribes coming to Mecca to embrace Islam. Among those are tribes coming from Yathrib. The Hajj season of 620 AD witnessed the arrival of a delegation from the Khazraj tribe From Yathrib to Mecca. The Prophet Muhammad (peace be upon him and his household) met them and started urging them to convert to Islam, and the hoped-for supplications were fulfilled. What accelerated the response of the people of Medina to the calls of the Prophet, according to Kaitani's point of view, is that they lived in great familiarity with the Jews in Medina, and they were often talking about The coming of a faithful prophet, so they admired the words of the Prophet Muhammad (peace be upon him and his household) and embraced Islam

The delegation consisted of twelve men. They met with the Prophet at Aqaba in the outskirts of Makkah . They pledged to acknowledge "The Prophet Muhammad (peace be upon him and his household) as a messenger from Almighty Allah. They swore to faithfully keep the covenants. Due to their concern for Islam, they asked the Prophet to send someone to teach them their religion. He sent Musab bin Omair. He was sent with them to teach them the issues of Islam and the most important Islamic duties, for the purpose of establishing Islam .

Musab bin Omair went to live with the converts from the people of Medina in Medina. He settled in the house of As'ad bin Zarara. Mus'ab received the title of reciter in Medina. He worked hard to spread the new religion. As soon as the next Hajj season came in the year 622 AD, the results of Musab bin Omair's work became evident. He accompanied a group of Muslims from Yathrib during the Hajj season to Mecca.

In his desire to keep this secret, Musab bin Omair joined a caravan of large numbers of pilgrims from the people of Medina. Muslims mingled with the polytheists so as not to arouse suspicion. The numbers of Muslims were either seventy or seventy-three men and two women.

Indeed, Muslims of the people of Yathrib pledged this and showed full readiness to defend and protect the Prophet (peace be upon him and his household). This incident was known as the second pledge of Aqaba. The first pledge did not include any allegiance to any act that includes fighting or defense, it was sometimes known as the pledge of allegiance of women.

As for the second pledge of allegiance, the necessity of commitment to protect the Prophet and to fight on his behalf was declared. All those present were content with the words of the Prophet Muhammad (peace be upon him and his household) They swore allegiance to him until death with the sacrifice of property and families.

The results

1. The Italian orientalist, Leon Kaitani remained forgotten by his Italian colleagues for political reasons. He was linked to a capitalist, political, and religious family.
2. The book "Annals of Islam" by the orientalist Leon Kaitani sparked controversy among Italian researchers at the beginning of the twentieth century because of the nature of the intellectual hostility between the existing political system in Italy and the author of the book, with many specialists questioning the book's subordination to its author.
3. The Annals of Islam book contains original information about the history of the three monotheistic religions and an objective, critical, and analytical view of Islamic sources, as well as its harsh criticism of the modern narrators of Islam and historians of the Prophet's biography."

4. The book includes an introduction to each Hijri year and the exact dates corresponding to the Gregorian date; the day, the month, and the year, which represents a pioneering scientific, intellectual, and documentary production in the field of historical studies.

Conclusion

After researching and investigating the biography of the Italian orientalist Leon Kaitani, the pioneer of contemporary Italian orientalism, it is possible to state that Kaitani is one of the most prominent contemporary Italian orientalists. He studied Islamic history in depth, relying on Arab Islamic sources in his annals and coordinating this through his embassies to the world of North Africa, Sarawi, Iraq, and Iran. He got experience and knowledge of the Islamic world through obtaining many Islamic sources and documents and interviewing many men of Islamic thought at the time, such as Muhammad Kurd Ali, who cooperated with him and blended with his visions. Finally, the first of his intellectual output was crowned with the Annals of Islam, which chronicles and analyzes the history of the early days of Islam with a neutral vision that is far from fanaticism or religious interpretation of history.

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