

The Hagarism at Patricia Crone and Michael Cook, A comparative commentary study between Western Christian thought and facts of Islam

Muhammad Abed Ali Dhahi Al-Dulaimi
College of Imam Al-A'dham the University
E.mail: maa152018@gmail.com

Abstract

The research included a comparative commentary study between Western Christian thought and facts of Islam by the book of historians Patricia Crone and Michael Cook: (Hagarism: The Making of the Islamic World) it is on the early history of the religion of Islam, in which the authors gave a different conception of Islam based primarily on Judaism and Christianity and excluding Islamic sources and relying instead on non-Islamic sources in a failed attempt to obliterate Islamic history and invent a new history that agrees with their ideology. The study indicates the lack of objectivity of the researchers in their selection of these sources, because they are highly questionable due to the inaccuracy of the transfer of information and the intertwined and the many questions that revolve around some of the names that came in their book, contrary to the traditional Islamic historical perception contained in our Islamic books, as researchers are trying in their work (Hagarism) and in other works questioning the Muslim thoughts, including the name of Islam. They said that there is no evidence of the designation of Islam in the time of the Prophet Muhammad (Peace be upon him), This name appeared for the first time in 691 AD, but the emergence of the original manuscripts of the messages of the Prophet Muhammad (Peace be upon him) to some Kings especially to the king Amuqawqas, which was recently found in a monastery in Egypt, carried the name of Islam and it refuted authors allegations and showed the weakness of the sources that they have adopted in their claims.

Keywords: Hagarism, Islam, Mecca, Early Islam.

El hagarismo en Patricia Crone y Michael Cook, un estudio comparativo de comentarios entre el pensamiento cristiano occidental y los hechos del Islam

La investigación incluyó un estudio comparativo de comentarios entre el pensamiento cristiano occidental y los hechos del Islam por el libro de los historiadores Patricia Crone y Michael Cook: (*Hagarism: The Making of the Islamic World*) está en la historia temprana de la religión del Islam, en la cual Los autores dieron una concepción diferente del Islam basada principalmente en el judaísmo y el cristianismo y excluyendo las fuentes islámicas y confiando en cambio en fuentes no islámicas en un intento fallido de borrar la historia islámica e inventar una nueva historia que esté de acuerdo con su ideología.

El estudio indica la falta de objetividad de los investigadores en su selección de estas fuentes, porque son muy cuestionables debido a la inexactitud de la transferencia de información y el entrelazado y las muchas preguntas que giran en torno a algunos de los nombres que aparecen en su libro. , contrario a la percepción histórica islámica tradicional contenida en nuestros libros islámicos, ya que los investigadores intentan en su trabajo (*Agarismo*) y en otros trabajos cuestionar los pensamientos musulmanes, incluido el nombre del Islam.

Dijeron que no hay evidencia de la designación del Islam en la época del Profeta Muhammad (la paz sea con él). Este nombre apareció por primera vez en 691 dC, pero surgió los manuscritos originales de los mensajes del Profeta. Muhammad (la paz sea con él) con algunos reyes, especialmente con el rey Amuqawqas, que se encontró recientemente en un monasterio en Egipto, llevaba el nombre de Islam y refutó las acusaciones de los autores y mostró la debilidad de las fuentes que han adoptado en sus afirmaciones. .

Palabras clave: Agarismo, Islam, La Meca, Islam temprano.

INTRODUCTION

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the imam of the messengers, the master of the first and the others, our Prophet Muhammad (Peace be upon him) and his family and companions.

In the Muslims scholars view, The Orientalists have clearly discriminated against Islam. When they give their views on the non-celestial religions such as Buddhism, Hinduism and others, their views are often objective and non-derogatory, but when they talking about Islam, their views tarnish the truth and touch the Islamic sanctities

and do not respect them, Although Islam believes in God Almighty, respects Judaism and Christianity and believes in all the prophets (Zaazuq, 1987).

The orientalists used many methods in their study of Islamic history, which is confirmed by Muslim writers, including:

1- Interpretation and exaggeration of historical events in a way that is attributed to Muslim historians in a manner that the reader believes in the validity of these events.

2- Some orientalists choose certain topics of Islamic history and make a great effort to show their role to the Muslims in order to destabilize the status of Islam in them, Such as these issues, the issue of Islamic divisions that emerged in the Islamic world old and recent, the image provided by orientalists through the Islamic teams show a state of disintegration and The non-unity of the Muslims, and emphasizes their doctrinal differences (Hasan, 1997), in addition to raise the issue of injustice suffered by minorities under the Islamic state with the aim of proportion of this injustice to the Islamic religion, some of them considered that the Qur'anic verse: □Fight those who do not believe in Allah, nor in the last day, nor forbid that which has been forbidden by Allah and his messenger, and those who acknowledge not the religion of truth among the people of the scripture, until they pay the "Jizyah", with willing submission and feel themselves subdued□ (The Quran, Surat Attawbah, V.29) Has a state of attenuation and humiliation of religious minorities which entered under the rule of Muslims (Cohin, 2007).

3- Focus some of orientalists on lines of thought and critical subjects on Islam, which has been arouse after a period of the age of Islam, such as Sufism, and they made great efforts to study it, but they did not do the same thing with the Quran and Sunnah (Hasan, 1997).

4- The orientalists focus on certain subjects in a selective and tendentious way. In the view of some Arab Islamic writers, they present a vision that is subject to assumptions that are not based on evidence, and they make it at the level of facts that have appeared in Islamic history. These visions and analyzes were transmitted among the orientalists, and it had acceptance among them.

5- The orientalists' approaches seem to be clear attempts to empty the Islamic history from its own identity, and attributed of all its sources to other resources, namely, Jewish, Babylonian, and Persian Christianity. They interpreted the historical facts according to their own experiences and feelings, and what they know from the reality of their lives and their communities (Al-Na'em, 1997).

6- As a result of the specialization of some orientalists in a number of ancient languages has emerged the method of philology, focusing on the linguistic aspect in the study of historical facts, and this approach may correspond to the historical facts, but does not surround the reality of the biography which its some parts refuse to submit to the principles of reason and logic (Al-Na'em, 1997).

Among these orientalists are Patricia Crone and Michael Cook, who in their book (*Hagarism: The Making of the Islamic World*) (Crone and Cook, 1977), raised a great controversy in the scientific circles. The authors pointed to the close relationship between Judaism and Islam in an attempt to open a new exploratory path to Islamic history by adopting Non-Islamic sources to draw the history of Islam, and neglected at the same time all the Islamic sources adopted by Muslims on the pretext that it lacks the credibility, because most of the authors belong to the groups linked to the authorities and also try in their writings to show Islam best.

Crone and Cook's book has been divided into three main sections:

- Section I: Islam to where ?, and has included five chapters.
- Section II: Antiquity Where ?, and included two chapters.
- Section III: Collision, has included seven chapters.

To clarify that, this research came to answer to this book through a commentary study to illustrate to the world the reality of the authors and the amount of their exaggeration in the interpretation of Islam and its extended history.

The Methodology that used in this study:

The main features of the methodology adopted can be summarized as follows:

1. The original English version of the book: (*Hagarism: Making the Islamic World*) was adopted after being purchased from Am-

azone.com.

2. A statement of the Hagar concept which the authors dealt with, in terms of perception of their truth and evidence.
3. The analysis of the text and carry out the commentary study on it, in view of the balance between the Western Christian thought and the aspects of Islam and its renewed idea.
4. Quotation some texts of the Holy Quran and the Bible and return to many researches and studies in this regard.
5. Benefiting from foreign and Arabic sources and accredited websites.
6. Documenting texts and quotations in their positions.
7. A statement of the research summary and highlight the findings of the research findings and recommendations in the conclusion.

THE STUDY PROCEDURES

I. Analysis of the content of the book and the thought of the authors:

When reading and analyzing the scientific and intellectual content of the book we find:

1. Michael Cook and Patricia Crone provide an alternative explanation for the rise of Islam and the circumstances that led to it. As a result of their work, they have attracted some controversy because of their methodology and the conclusions that have emerged. Their basic premise is the idea of questioning: traditional Islamic sources cannot be trusted, and early Islamic history must be rewritten from other sources.
2. To this end, the authors have made extensive research on this subject, as evidenced by the fact that of the 268 pages included in the book, 75 pages are devoted to endings and 22 pages are devoted to the bibliography. The main text of the book consists of fourteen chapters divided neatly into three main parts: (Where is Islam?), (Where to Antiquity?) and (The Collision), each exploring a different aspect of the history of the Middle East, both before and after the rise of Islam.
3. The first part, (Where is Islam?), Consists of five chapters,

on the topic of where Islam originated and how it came into its present form. Here the authors present their thesis that there are no strong reasons to accept the history of Islamic tradition. And start with non-Islamic sources, such as writings of Jews and Christians living at the time of conquests (p. 3). In the first chapter, (Hagar Judaism), these external sources are used to construct a picture of how the Jews viewed the “Hagarids” who flowed from the Arabian Peninsula to the Mediterranean region. What is worth noting here is that Jews and Arabs give them a relationship and are not yet considered distinct religions. Chapter Two, (The Hagarism without Judaism), the authors continue to narrate how the Hungarians separate with the Jews and begin to lean toward Christianity, accepting that Jesus is the Messiah (but not the Son of God or the Savior), (pages: 11-12), However, given the danger of integration into Christianity, they try to establish a separate religion for Abraham with his book and his prophet.

The third chapter, (The Prophet Like Moses): The authors explains how the description of bible for the coming prophet are reinterpreted to fit the image of the Arab prophet. At this point, the Qur’an also begins to crystallize, using sources such as various Christian writings in the seventh century to show that Othman bin Affan (May Allah be pleased with him) had collected them from many previous writings (page: 17). Then, Then, in Chapter: IV, (Samaritan Copies), through the influence of Samaritan, the concept of the special shelter develops, and after some time Mecca is settled as that shelter. Finally, the chapter: V, Babylon, explains how all these concepts were combined to form Islamic theology as it exists today.

4. The second part is (Where ancient times?), it is shorter than part one, consisting of two chapters only. These two chapters are a survey of the Near East world before the advent of Islam, including the various cultural and philosophical sides of the region that will become part of the Islamic world. Chapter VI: contains a discussion on the Sasanian and Byzantine empires, and explains the ideological culture for these nations. Chapter VII, includes surveys similar to the various territories under the control of these two nations before the advent of Islam, including Egypt, Syria and Iraq. These chap-

ters provide brief background information on these regions and their religious cultures prior to the Islamic conquest. The second part is relatively unpretentious, although it is not always clear how some ideas relate to the making of the Islamic world.

5. The Final part, which titled (Collision), combines the thoughts grown in the first and second parts, it discussing the combination of the various thoughts that developed with the emergence of Islam with the ideas that already existed and the consequences of this collision. This part of the book depicts the struggles that have taken place (and continue to occur) within the Islamic world about what must be done with the pre-existing ideas that existed in the lands they opened. Chapter VIII (the preconditions for the formation of Islamic civilization) discusses the circumstances in which Islam is prevalent, and conflicts the prevalence of other ideas especially the Christian religion with the prevalence of Islam. The authors concludes that Islam is result of a barbaric invasion of an ancient cultural tradition, see (page 73).

The following three chapters, entitled (The Fate of Antiquity), discuss the results of Islamic communication with the other religious, philosophical and political thoughts. A wide range of results, ranging from total rejection of pre-Islamic thought to the assimilation of others in Islamic idea. The Chapter: XII, describes the fate of Hagarism and the influence of this synthesis as well as the development of conflicting intellectual ideologies. This topic continues in the next Chapter (XIII), (Sadducee Islam), where particular emphasis is placed on the various branches of "Shiites", and how they were formed through the Samaritan notions of the priesthood, as well as their understanding of Hellenistic philosophical notions. In the last chapter (XIV), (Austerity of Islamic History), In this chapter the comparisons has been made between Islam and more contemporaneous religious ideas which explain various attitudes towards the impact of foreign notions, as well as focus on the various reactions to these notions within Islam and also the adaptation to the Islamic ideas.

II. Theoretical Scope of Previous Studies:

There is one Arabic study by the researcher Amna Al Jiblawi about The Anglo-Saxon Orientalism and has dealt with the authors and their books in her work. Other studies included reviews of the book (Hagarism), such as (Leon, 1978), (Holmberg, 2004) and (Ali, 2006).

III. Study and commentary of the content of Crone and Cook's book:

The main points of this study can be summarized as follows:

1. A number of Arab and Muslim authors have pointed out the importance of oriental studies in the study of Islamic history, because it touches upon the nature and essence of Islamic history and thus influenced the way in which Muslims formed a picture of themselves in the context of their history. From the problem of terminology to the change of methodology due to changing intellectual environments, and the emergence of new trends that have emerged in the social sciences (Ibn Abbod, 1985), which has made the methodology of Western studies and their applications on Islamic history have encountered types of failure from the beginning, Due to reasons to the extent of the vast geographical and the problem of many languages used by various orientalists, and has alerted many writers Muslim and Arab to the gap in the curricula of orientalists, which is an obstacle to the opinion of fair Islamic history (Ibn Abbod, 1985).
2. Radwan Al-Sayyid believes that Orientalism has died after he contributed to the making of "problematic" Islam in the West. However, for several decades Islam has become a global "problem" of 1.5 billion people. Can we become part of the world? We are already so, but the awareness and consciousness of many in today's world is different. The methods of these commentary and reviewers of deconstruction and anthropology seek to destroy the prevailing image in Orientalist scientific studies of the past and present of Muslims (Radwan, 2007).
3. It seems that the Jewish of Crone and Cook have played a role in their interpretations, in their writings, whether they develop the cohesion between Islam and Judaism and influence their presence in Islam, while the Holy Quran says: □ You will find that the people most hostile towards the believers are the Jews and the polytheists.

And you will find that the nearest in affection towards the believers are those who say, "We are Christians." That is because among them are priests and monks, and they are not arrogant (Holy Quran: Al-Ma'ida Versus: 82), this is a clear and explicit holy text on their hatred of Islam and Muslims, how can they re-formulate the history of the Islamic religion and they are filled with racism and the view of prejudging this issue?.

4. Of the three parts of the book, the first part is the most interesting and controversial book reviewer. The description of the Islamic assets presented differs completely from any other narration of the same assets because of the authors' hypothesis that Islamic sources are often unreliable. The authors exclude Arabic sources entirely to reconstruct early Islamic history through information in Arabic papyri and inscriptions, Arabic, Arabic, Greek, Hebrew, Latin and Syriac languages (David, 1999).

In response to this, we can read the following lines from the book: *The History of the Jews of the Arab Region* by Gordon Neubay: (The reconstructed past as a reference in the Haggari relies on sources outside of Islam only and builds the view of the past contrary to traditional view, This vision has been rejected globally, Because their method of using and understanding religious sources in particular, without others, leads to a kind of bias towards one idea without another) (Gordon, 1988).

5. The works of Crone and Cook had been studied by (Al-Jablawi, 2008), she showed the characteristics of the methodological researchers in dealing with the emergence of Islam. The most important results were that the researchers preferred non-Islamic sources because they doubted in their truth. But these claims contradict each other, If the non-Islamic sources, such as a Jewish or Christian anti-Islam, confuse with the Prophet Muhammad (Peace be upon him) and Omar (Omar bin Al-Khattab or Amr bin Al-Aas) (May Allah be pleased with them), then how can we trust with it to understanding the emergence of Islam and exclude Islamic sources? If Islamic sources are unreliable on the grounds that their authors are complicit with the ruling authority at the time, and that scientists need to present an ideal and coherent image of the religion that raised them, is

the same true for non-Arabic texts (like Judaism and Christianity) at that time? And their authors to religious groups that may be complicit with the ruling power, whether Jewish or Christian, are hostile to the new religion?, Can we accuse them of unreliability and falsification of facts for the purpose of distorting Islam?.

6. According to the description of the authors, Islam is in fact a Christian Jewish movement known in Syriac sources, was also reflected in At the Armenian sources and Hebrew- as Hagarism moved to the Fertile Crescent, have been affected dramatically Samaritans and Jews the Babylonians, and at a certain point (presumably during the reign of Caliph Abdul Malik bin Marwan, c. 690 AD), this movement dropped its Jewish identity to become Arabic Islam. This stage required the reworking of everything that existed in a process that occupied most of the next century (Oleg, 1986).

7. Much can be said about choosing a Crone and Cook for the source material from which to build their stories, The “logical” basis for the rejection of Islamic sources is that they come during the eighth century, at a time when religious ideas are emerging in the Islamic world, which require historical sources to support them, and thus they are biased Towards the ideas that have developed after the events described, however, this interpretation does not take into account two facts:

The first: There are many basic historical concepts that are common to all Muslim sects regardless of their ideology. Second: There are also many narratives in Islamic sources that do not easily fit with Islamic beliefs and require a certain amount of reinterpretation in order to conform with these beliefs.

8. The book of Hagarism asks about all that Muslims think about historical facts. It defies the common belief that the Qur’an was revealed to the Prophet Muhammad (Peace be upon him) during the 22-year period (610-632 CE) in Mecca and Medina. Instead, Perhaps in Syria or Iraq more than fifty years after the death of the Prophet (Peace be upon him) and returned in time and attributed to him (Peace be upon him). To respond to this claim quote what the writer George Coates said in his book (Moses: The hero man, the man of the Lord): (Despite the great fame associated with Moses,

there is no source to mention him in texts related to the Babylonian exile)(George, 1988), and the oldest Torah Written - The Samaritan Bible - dating back to the period between (150 BC - 70 AD), that is, after more than a thousand years at least from the period of the presence of the Prophet Moses (peace be upon him), Are we Muslims adopt in the existence of the Prophet Moses (peace be upon him)?, or questioning about the existence of the Torah just because of the great time difference between the appearance of the Prophet Moses (peace be upon him) and the emergence of the first written evidence of the existence of the Torah?, instead of that, for us (as Muslims), Belief in all this are one of the pillars of faith according to the Almighty: □ The Messenger has believed in what was revealed to him from his Lord, as did the believers. They all have believed in God, and His angels, and His scriptures, and His messengers: “We make no distinction between any of His messengers.” And they say, “We hear and we obey. Your forgiveness, our Lord. To you is the destiny□ (Holy Quran, Al-Baqarah, Versus: 285). The weakness of insight between the two authors has obscured the obvious fact that the Holy Quran is the only tangible witness to the existence of the prophets of Allah and their path among their people.

9. A group of scholars took a more radical approach, rejecting the early Islamic version of Islamic history, and supporting what Crone and Cook had to invent Islamic history, at least until the time of Caliph Abdul Malik bin Marwan (685-705), and the formation of the caliphate inspired by the Jewish movement in an attempt to restore the promised land, and in this interpretation have shown Islam as a religion and an independent culture only within the process of a long struggle for the identification of identity among different peoples (Ibn Warraq, 1998). To respond to that, I quote a text from the book: (Islamic history) for Stephen Humphrey: (The interpretation of Crone and Cook in gaining public acceptance among Western Orientalists, not to mention Muslim scholars The authors’ speech may be an impediment to many readers, because their arguments are conveyed through a confusing set of ideas, hints, metaphors and measurements, and most importantly, their misuse of Greek and Syriac sources, This has brought them into sharp criti-

cism) (Stephen, 1991).

10. It is necessary to balance between what Jews, Christians and Pagans say about early Islam and what the early Muslims say about themselves. Although most of these accounts are not crystallized until at least the eighth century, the Islamic tradition has ways to preserve what has been transmitted from previous generations, however flawed these systems may be, is fairly effective in ensuring the transmission of true traditions (Holmberg, 2004).

11. Dr. Ali Khan said: (What distinguishes this book (Hagarism:...), is the fact that its authors, Michael Cook and Patricia Crone, are no longer involved in the important results!), and he said on April 3, 2006: (I had a telephone conversation with Michael Cook and talked about Hagarism, Cook respond: “I think the central premise of this book was wrong, and over the years I gradually began to believe that the evidence we had to support what we put forward was not sufficiently internal enough”, On April 6, 2006, Patricia Crone also met to see what she was thinking about her time around the book, and was more outspoken in her renunciation and she said: “The book was published in 1977 when the authors lived in England .. We were young and we did not know anything, the book was a hypothesis, not a conclusive one, I do not think what we put forward in the book was true”)(Ali, 2006).

12. Finally, it seems that the authors do not want to question a book that launched their careers and brought to them supporters and wealth. Patricia Crone studying at the Institute for Advanced Studies -The academic home of Albert Einstein- an institute that proclaims itself (one of the world’s leading centers in the field of theoretical research and intellectual inquiry), while Michael Cook is a university professor at the University of Princeton’s Near East Studies School, which in 2002 (just months after the September 11 terrorist attacks) received the 1.5 million Outstanding Achievement Award from the Mellon Foundation for its contribution Large in research Human sciences.

IV: Conclusion (Main findings and discussion)

A- Conclusions:

1. The two writers goes to interpret some historical events and

interpret them in randomly way, and the proportion that to the historical sources of non-Islamic and they certain about its trust, so that the reader believes in its validity.

2. The authors choose certain topics of Islamic history in order to undermine the status of Islam in the hearts of people. Among these issues is the issue of the Islamic teams that emerged in the Islamic world in ancient and modern times, showing the state of disintegration experienced by Muslims and emphasizing their ideological differences.

3. It seems that the Jewish writers have played a role not a little in their views, as picturing of Islam as a distorted reproduction of the Jewish Samaritan doctrine, and there is a cohesion between Islam and Judaism and there is no difference between them. This is contrary to the explicit texts of the Quran and the consensus among Muslims. Therefore, they cannot be relied upon to rewrite the history of the Islamic religion, while being burdened with racism and the view of prejudging this religion.

4. The authors prefer non-Islamic sources to question their truthfulness, but these claims contradict each other for the following reasons:

- That these sources of Judaism or Christianity (anti-Islam) fall in the historical errors of the phenomenon of obscene, for example some confuse the Prophet Muhammad (Peace be upon him) and between Omar bin Al-Khattab !. So How can we be based on it to understanding the emergence of Islam and exclude Islamic sources ?.

- That the claim that Islamic sources are unreliable because their owners are complicit with the ruling authority at the time, and their need to provide an ideal and coherent image of the religion that raised them !!, could also apply to non-Islamic sources (Judaism and Christianity) contemporary to the emergence of Islam, They belong to religious groups that may be complicit with the ruling authority (Jewish or Christian) and are also hostile to the new religion. Then we can accuse them of being unreliable and falsifying facts to distort Islam.

5. That the Quran is the only tangible witness to the existence of

the prophecies of God and their biography among their people, The authors claim that the Holy Quran was written, sometimes in Syria or Iraq, more than 50 years after the death of the Prophet (Peace be upon him), it is a false claim, especially since they returned - in their book itself - and the contradictory to this claim and the Koran.

6. It is necessary to balance between what Jews, Christians and Pagans say about early Islam and what the early Muslims say about themselves, as the Islamic religion has its ways to preserve what has been transferred from previous generations, it is effective - very much - to ensure the transition traditions True and religious teachings honestly and with high accuracy.

B- Recommendations:

The Researcher recommends the following:

1. The need to follow the scientific and objective methodology in the studies of humanity in general, and in particular religious; to avoid slipping, confusion, misguidance and slander on others.

2. Deepening comparative studies and criticisms between Western Christian thought and Islam, in order to highlight the serious Western studies, as well as uncovering weak studies with ill purposes based on prejudices. Especially in light of the spread of the phenomenon of "Islamophobia", such studies eliminate this phenomenon or at least alleviate it.

3. The proliferation of scientific dialogues aimed at religious scholars, thinkers and cultural elites; it is the broad mental and cognitive field in which cultures converge and converge ideas, reaching agreement or harmony. Which leads to coexistence and social and global peace, and renounce violence and rivalries and hate speech.

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