

**PROPHECIES OF PRIESTS ABOUT THE BIRTH OF THE PROPHET MUHAMMAD,
MAY GOD BLESS HIM AND HIS FAMILY IN THE LITERARY WORKS OF THE
ABBASID ERA - AN ANALYTICAL STUDY.**

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Abstract

Praise be to Allah, Lord of the Worlds, and may Allah's prayers be upon our master Abu al-Qasim Muhammad, his good and pure family, and his productive companions.

The Arabs have known fortune-telling since ancient times and were the mediator between God and people, because the principle of divine transcendence among them created the need to resort to intermediaries, to be a reason between the man on earth and the god of heaven, so knowing God and approaching him was one of the things that man was keen on in the past, and this indicates the lack of knowledge of the Arabs of the Creator of the universe, because they were looking for a religious refuge to believe in, and the knowledge of the Creator is not complete without the presence of an intermediary, so people resorted to soothsayers, to find out what befalls them and what the future holds for them when the Prophet sent. He announced his call, it was difficult for society at that time to understand the prophecy, so they found their way through the soothsayers, so part of the Prophet's biography is related to the soothsayers.

Keywords: *Prophet Muhammad, Priests, flatness and incision, King Rabia, Torah, gospel. God "Allah".*

1. Introduction:

The Prophet Muhammad, May God Bless Him and His Family () the owner of the great creation, his right God Almighty said: And you are a great creation (margins of research), it was famous among his people to fulfill the covenant, generosity, good neighborliness, patience, chastity, humility, honesty, courage and honesty, until they called him faithful, and the Prophet Muhammad, May God Bless Him and His Family () hated idolatry, did not attend the seasons of Hajj, did not drink wine, did not eat what was slaughtered on the monument, and did not attend the councils of fun and entertainment (Surat Al-Qalam, verse: 4).

May Allah protect him before and after the prophecy, and his prophecy was announced in the Torah and the Gospel, as the monks and priests predicted the proximity of his message, and the news of this abounded, until the Arabs called their children the name of Muhammad, hoping that he would be the awaited Prophet Muhammad, May God Bless Him and His Family (Hassan, History of Islam, 1/67), the Almighty said: Mimicking what was said by the Prophet Muhammad, May God Bless Him and His Family of God Jesus) when Jesus, son of Mary, said, O children of Israel, I am the Messenger of God to you, believing what is in my hands from the Torah, and announcing a messenger whose name will come after me. Ahmad, when he brought them the evidence, they said this is clear magic (Al-Maqdisi, (The Beginning and the Date, 5/2; Hassan, History of Islam, 1/67), and there is a reference to the description of the Prophet Muhammad, May God Bless Him and His Family), in the Torah and the Gospel as described in Al-Furqan

(Surat Al-Saff, verse: 6), from Ata bin Yasar (Ibn Saad, Al-Tabaqat Al-Kubra, 1/362), he said: I met Abdullah bin Amr bin Al-Aas (Ata bin Yasar:

Mawla Maymuna bint al-Harith al-Hilaliyah, the husband of the Prophet Muhammad, May God Bless Him and His Family, lived in Medina for a period and the Levant for a while, and he is a civilian who follows Thiqa. See: Ibn Sa'd, al-Tabaqat, 5/173-174; al-'Ajli, Maarifa al-Thaqaat, 2/138) I said: Tell me about the character of the Messenger of Allah in the Torah and the Bible, and he said: Yes: By God, it is described in the Torah and the Gospel and described in the Furqan: "O Prophet Muhammad, May God Bless Him and His Family , we sent you as a witness, a missionary and a harbinger, and a guard for the illiterate, you are my servant and my messenger, I called you Al-Mutawakkil is not rude or thick or loud in the markets and does not pay the bad with the bad, but pardons and forgives and God will not arrest him until he resides in the religion of the Awja by saying there is no god but Allah opens blind eyes and deaf ears and hearts enveloped", said Ataa: Then I met Ka'b al-Ahbar, so I asked him, what did they differ in the letter (Abdullah bin Amr bin Al-Aas: he is bin Wael bin Hashim bin Saeed bin Saham bin Amr bin Husais, and he had a son Muhammad and by him he used to be, he died in Sham in the year (65 AH / 685 AD) See: Ibn Sa'd, al-Tabaqat al-Kubra, 4/261, 265-268, Ibn Habban, Famous Scholars of Al-Amsar, p. 93, and al-Thaqaat, 3/210-211. Al-Abi (Ibn Ishaq, Sira of the Prophet Muhammad, May God Bless Him and His Family, 3/123; Ibn Sa'd, Tabaqat al-Kubra, 1/360) referred to Ka'b's words by saying: "**Ka'b said in the Torah: Muhammad 'Abdi is neither rude, nor thick, nor loud (prose al-Dur, 7/8) in the markets.**"

We can cite the soothsayers' narrations concerning the biography and birth of the Prophet Muhammad, May God Bless Him and His Family as follows:

2. The narrations of the two priests (The hustle: the intensity of the sound and its mixing. See: Taj al-Arous, 3/119-120):

Satih and Shaq used to tell about the Prophet resurrection, and this is what Marzouki explained (Shaq and Satih: One of the marvels of the world, but Satih: He is the priest of Bani Wolf, whose name is Rabi' bin Abi Rabi'ah bin Uday bin Masoud bin Mazen bin Wolf, a pre-Islamic priest Ghassani of the centenarians known as Bastih, and the priest of the soothsayers told the unseen and wonders, for more details, see, Ibn Khalkan, Deaths of Notables, 2/231; Al-Samaani, Al-Ansab, 3/19) saying: "**King Rabi'ah ibn Nasr** (Times and Places, 1/405) saw a vision of his aura, so he sent to the **best of the people of his land, soothsayers, magicians, fortune-tellers and astrologers, and then gathered them and said to them: I have seen a vision that terrified me and my aura, and they told me about it, and they said: Tell it to us to tell you it's interpretation, and he said: If I tell you about it, I am not assured of telling you about it that it does not affect its interpretation except the one who tells me about it before I tell him,**" they advised him to send to a roof, and a slit, and he sent to them, and he presented to him a flat before a slit, and before that The king narrates his vision said Satih: "I saw a lava came out of darkness - and a charge occurred - and in a novel I fell between **Rawda and Akmah and the king said: What I have sinned from my vision and his name, so what do you have in the interpretation of it, O Surface? He said: "I swear by what is between the two free men from Hanash - so that your land may come down to Habash"** (Rabi'ah bin Nasr: He is Rabi'ah bin Nasr bin Al-Harith bin Namara bin Lakhm, and it was said Nasr bin Rabi'ah bin Amr bin Al-Harith bin Shu'ath bin Malik, one of the kings of Himyar al-Taba'a, for more details, see: Ibn Makula, al-Ikmal, 7/149; Ibn Kathir, The Beginning and the

End, 2/162).

Ibn Hisham (al-Marzouqi, al-Azānān wal-Maqa'ān, 1/406) explained this narration in more detail: "I saw lava that came out of darkness and fell into the ground of accusation, and I ate every skull from it."

The purpose of the narration is that the country of Yemen is invaded by the Al-Ahbash and inflicted ruin on it (Ibn Hisham, Biography of the Prophet, 1/14; Ibn al-Atheer, al-Kamil fi al-Tareekh, 1/382), and asked King Rabia Sitih about the time of the invasion during or after wisdom? He answers him after more than sixty or seventy years of wisdom (al-Tabari, History of the Messengers and Kings, 1/451), and their departure from Yemen at the hands of King Saif bin Dhi Yazan (Ibn Hisham, Biography of the Prophet, 1/14).

After Rabia heard the interpretation of his vision, he asked about the interruption of the rule of Saif bin Dhi Yazan and who will cut it, and this is striking and it is of no importance to him, the sword of his time is very far from Rabia and therefore there is nothing that matters to Rabia to ask about, and the transfer of the answer of Satih Al-Marzouki (Saif bin Dhi Yazan: King Saif bin Dhi Yazan bin Dhi became bin Malik bin Zaid bin Sahl bin Amr Al-Humairi, born and raised in Sana'a from the Yemeni Arab kings, for details, See: Ibn Khalkan, Deaths of Notables, 6/36; al-Zarkali, al-'Ulam, 3/149; Jawad 'Ali, al-Mufasssal, 6/217) saying: " **Rather, it will be interrupted, he said, and who will cut it off? He said: The Prophet of Mecca comes to him by revelation from the Highest. He said: Who is this Prophet, O Satih? He said: "A man from the house of Ghalib bin Fahr bin Malik bin Al-Nadr will be the king in his people until the end of the age."**

Then Rabia asks Setih about the end of time, is there another time? (Times and Places, p. 406; Al-Asbahani, Evidence of Prophethood, p. 44), and Satih replies: "**Yes, a day when the first and the others are gathered together - in which the abusers suffer - and the benefactors are happy. He said to him, "Is it true what you say, O Satih?" He said to him: "Yes, twilight, dusk, and the moon if it is consistent if what you prophesy is true"** (Ibn Hisham, Biography of the Prophet Muhammad, May God Bless Him and His Family, 1/15; al-Karajkli, Kanz al-Mufa'id, p. 85), the Qur'anic terms I use Satih, twilight, dusk, and falaq if consistent, indicating that the Prophet Muhammad, May God Bless Him and His Family took the Qur'an from the soothsayers.

It is clear from the narration of Setih that he was a true believer in the interpretation of the vision, and he was a believer in the existence of reward and punishment in the hereafter, as why did he seduce when the signs of the birth of the Prophet Muhammad, May God Bless Him and His Family appeared and tried to kill him, even when a crack came, and Satih agreed in his interpretation of the vision, and Shaq talked about the hereafter and quoted that Marzouki (Al-Marzouqli, Times and Places, p. 406; Al-Damiri, The Great Life of Animals, 2/74) saying: **And gather people in it for the time, so that it will be for those who fear victory and good deeds The king said to him: [Rabia] is the most worthy of what you say, O Shaq? He said: "O Lord of heaven and earth - and the raising and lowering between them - that what we have prophesied to you is the right of what is in it"**, the previous narrative contains things, which invited us to stand at them, discuss and clarify them, including those related to the priests, and with regard to the people mentioned, especially the main figure in the hadith, being the first interpreter King Rabia, Satih was one of the most famous Arab soothsayers in the pre-Islamic era, born in the year in which the torrent of blood occurred (Times and places, 1/406; al-Nuwayri,

The End of the Lord, 16/156), did not mention the Sunnah specifically, differed in his lineage, and it was said from Al-Azd, was called the wolf relative to the wolf bin Adi (torrent of arm: a dam, built by Luqman bin Aad Ibn Aad, and was replied from them torrent in the previous age if it came to cheat their money, God tore them all torn, for details, see: Masoudi, Meadows of Gold, 2/161), and it was said that from Ghassan has inhabited the outskirts of the Levant (Ibn Hisham, Biography of the Prophet Muhammad, May God Bless Him and His Family , 1/14), there is no exact opinion on its attribution, and this is the result of tribal overlap from Yemen to the torrent of Al-Aram to different regions of the Arabian Peninsula. The story of Setih is closely linked to the history of the Prophet Muhammad, May God Bless Him and His Family , and his last prophecy was with a pre-Islamic Christian poet named Abd al-Masih ibn Amr (Ibn Kathir, The Beginning and the End, 2/28), who came to Setih to ask him about his vision of the Persians who saw the night of the Prophet's son, and this was mentioned by Ibn Abd Rabbo (Abd al-Masih ibn Amr ibn Hayyan ibn Buqilah, whose name was al-Harith, ibn Sabin ibn Zaid ibn Saad ibn 'Adi ibn Nimr ibn Amr ibn Mazen, Ibn Hazm, the Arab genealogy population, p. 374) saying: **"I saw a camel difficulties, leading a godfather horse, has stormed the Tigris, and spread in our country," referring to the** conquest of Persia, they sent to Abd al-Masih asking him about the interpretation of his narration, he went to the surface on his deathbed asked him about the vision of the Mubdhan, he mentioned Sitih that it was the night of the birth of the Prophet Muhammad, May God Bless Him and His Family, who will open his followers Persia, and ended the prophecies of Satih, after he finished his words with Abd al-Masih died (contract unique, 1/294; Ibn Hamdoun, ticket Hamdouniya, 8/10).

3. **Qays ibn Nashbah** (Safwat, Jamhrat khatabat al-'Arab, 1/95):

He was one of the priests who were informed of the Prophet's message, and this is what al-Qaisi referred to (Qais bin Nashbah bin Abi Amer bin Haritha bin Abd bin Isa bin Rifa'a bin Al-Harith bin Bahsha bin Salim Al-Sulami, the ink of Bani Salim, and he used to read and write in the pre-Islamic era and knew many of the news of the Romans, Persia and the poetry of the Arabs and priests, see: Ibn Shabbat al-Numayri, Tareekh al-Madinah, 1/628, 629; Ibn al-Atheer, Lion of the Forest, 4/228; Ibn Kathir, Biography of the Prophet Muhammad, May God Bless Him and His Family, 4/176) saying: **Qays ibn Nashbah was deified in the pre-Islamic era, and he was a philosophical astrologer, telling of the Prophet Muhammad, May God Bless Him and His Family about the resurrection of the Prophet (peace and blessings of Allaah be upon him). He said, "Heaven," and he said, "What is the locality?" He said: "Earth, I testify that you are the Messenger of Allah, for we have found in some books that only a Prophet Muhammad, May God Bless Him and His Family knows this, and it may be said to heaven: "Kohl."**

4. **Fatima bint Murr Al-Khathamiyyah:**

A Jewish priestess, a woman from the people of Tabala (Clarification of Evidence of Clarification, 2/710), and it was said from the people of Mecca (Tabala: a place in Yemen, and between Tabala and Mecca fifty-two leagues, for more see: Yaqut al-Hamawi, Dictionary of countries, 2/9), they claimed that she read books, and met with the father of the Prophet Muhammad, May God Bless Him and His Family and knew that the light of prophecy in the face of Abdullah bin Abdul Muttalib, and Fatima is a beautiful woman and all the young people of Quraish look at her (Abdul-Jabbar, The Story of Literature, 1/290), she saw Abdullah, the father of the Prophet Muhammad, May God Bless Him and His Family, and offered him for a hundred

camels (al-Nuwayri, Nihayat al-Arb, 16/60; 'Abd al-Jabbar, Qisat al-Adab, 1/290), to which 'Abd al-Muttalib replied:

And the solution is not a solution so	As for what is forbidden, there
I will find it	is no pain without it
The Holy is protected by his honor	So how about the matter that
and religion (Al-Saghani, Naqa'at	you intend
Al-Sadyan, 1/42; Al-Nuwayri, End	
of Al-Arb, 16/60).	

After three days, he himself invited him to the camels, which Fatima had given him, and he went to her and did not see any of them keen, so he said to her: **"Do you have what you told me? She said, "It was once, and today no," so I sent her, for example. He is beaten in remorse and deputation after the accusation Then she said to him: Anything you did after me, he said: My father married me Amna bint Wahb, and I was there, and she said: I saw in your face the light of prophecy and I wanted it to be in me, so Allah, may He be exalted, refused to put it where he loved"** (Al-Midani, Majma' al-Proverbs, 2/105; al-Saghani, Naqa'at al-Sadyan, 1/42).

This narration is intended to prove that the Jews were the first to know the Prophet Muhammad, May God Bless Him and His Family, even when he was in the crucifixion of a father and distort the biography of his fathers.

5. Results:

The research came out with different results, the most important of which are the following:

- 1- The birth of the Holy Prophet Muhammad, May God Bless Him and His Family (PBUH) in the peninsula was blessed; his immaculate birth saved his people, and indeed the whole of humanity, from the first night of ignorance.
- 2- The birth of the Prophet Muhammad, May God Bless Him and His Family was accompanied by great and major events worth mentioning.
- 3- There were echoes on the island about the imminent birth of the Prophet Muhammad, May God Bless Him and His Family, heralded, and people listened to those hadiths that the People of the Book saw in their blogs, and the soothsayers in the calculations of their horoscopes.
- 4- Those Jews spoke of an upcoming Prophet Muhammad, May God Bless Him and His Family in Arabia.
- 5- Biography of the Prophet Muhammad, May God Bless Him and His Family), from childhood to young people we find the news of priests, priestesses, pontiffs, and priests, who predict the future of his message and announce the wonders and miracles that are performed for him.
- 6- The news speculating about the life and future of the Prophet Muhammad, May God Bless Him and His Family is all due to one source, perhaps a priest, monk or pontiff told about him with news such as divination, so he frequented, spread, mutated, distorted, increased it and improved it, and each author sweetens it with a sentence or rhyme from his own and is tempted by enthusiasm for his faith.

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