

The Orientalists and Prophetic Biography: The Example of Spanish Orientalism

Dr. Mellakh Abdeldjalil¹

¹University of Ghardaia (Algeria).

The Email Author: mellakh.abdeldjalil@univ-ghardaia.dz

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Abstract:

Some define "Prophetic Biography" as the specialised field of study that examines the life of the Prophet Muhammad, peace be upon him, from his birth to his death. It includes everything that happened in his life and everything that revolved around him. The Prophetic Biography also explains the prophetic miracles and the revelation. Another scholar further specified it by saying, "The Prophetic Biography is a field of study that deals with the life of the Prophet from his birth in the month of Rabi' al-Awwal in the year of the elephant until his death in the month of Rabi' al-Awwal in the eleventh year of the Hijrah. It includes the Prophet's upbringing, his life before and after marriage, before and after prophethood and the Message, his actions before and after prophethood, as well as his miracles and his character as a prophet, leader, husband, father and grandfather. It includes all aspects of his life, day and night, awake and asleep, living and travelling, in sickness and in health, whether in Makkah, the blessed city, or in the city to which he emigrated by Allah's guidance and where he was buried after his death.

At a time when the pens of the narrators and writers of the Prophetic biography were focused on compiling and transmitting its details through an unbroken chain of narrators, including the Companions and those who came after them, we find that during a period of weakness of the Islamic Ummah and the onslaught of Western powers on its territories, heritage and civilisation, Western historians, writers, religious figures and intellectuals dedicated themselves - and continue to do so - to studying the Prophetic biography and delving into its details. They are commonly referred to as Orientalists who specialise in writing about Eastern civilisation, especially Islamic civilisation. The term "Orientalism" has different interpretations. Who are the Orientalists? Can it be generalised to include anyone who writes about the East, even before Islam and up to the present day? Can non-Muslims from the East, such as Christians and Jews, be considered part of the Orientalist category? Orientalism has evolved and developed different schools and methodologies. The "Spanish Orientalist School" is considered one of the most important and early schools in the emergence of Orientalism, especially considering that the geography of the Iberian Peninsula, known as Al-Andalus, embraced Islam and its civilisation for eight centuries, and its heritage remains in the hands of Spanish Orientalists to this day, stored in libraries, manuscript centres, Spanish universities and institutes. The Spanish school of Orientalism showed interest in the biography of the Prophet, although not to the same extent as other schools of Orientalism. Its initial approach was hostile to all things Arab and Muslim, and the censorship courts helped to shape this image. More recently, however, there has been a relative change in perspective.

The Spanish Orientalists were no different in their scepticism about the prophethood. They began by questioning whether Muhammad was illiterate and tried to prove that he was not.

Then they resorted to fabricating lies, claiming that since he could read and write, he must have had access to and borrowed from the religions and cultures that preceded him and incorporated them into the Qur'an. Furthermore, as many Orientalists argue, they concluded that Muhammad claimed prophethood because of mental disorders and epileptic seizures that affected his ability to distinguish between his normal consciousness and altered states of consciousness.

Keywords: Prophetic biography, Orientalism, Spanish school of Orientalism, Orientalists, Spanish Orientalism.

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Introduction:

The field of Oriental Studies, especially the study of Islamic heritage, has been a subject of interest among scholars of Islamic background. While some supported their writings, others opposed them, and a third group chose to evaluate these efforts based on scientific methodology. In modern times, many researchers have delved into different schools of Orientalism in order to study and understand their different aims. Prophetic biography has been a central focus for many Orientalists, especially those from the German, French, English and other schools. However, the same level of interest is not found in Spanish Orientalist studies, despite the fact that the origins of Orientalism can be traced back to Spain.

Problem Statement:

The purpose of this article is to introduce the biography of the Prophet Muhammad and to define the concept of Orientalism, and then to clarify the position of the Spanish school of Orientalism in relation to the biography of the Prophet Muhammad. To what extent was their approach biased or fair in presenting the biography of the Prophet Muhammad to the Spanish-speaking world? Did the Spanish Orientalist school really have specific characteristics that distinguished it from other schools?

First, the definition of the Prophetic Biography:

If "sīrah" in Arabic refers to the Sunnah (the Way), the method, the form, the guidance, and similar concepts, then the Prophetic Biography, in its technical usage, refers to the knowledge specialised in researching the life of the Prophet Muhammad from his birth in the month of Rabi' al-Awwal in the Year of the Elephant to his death in the month of Rabi' al-Awwal in the eleventh year of the Hijra. His biography includes his upbringing, his life before and after marriage, his actions before and after prophethood and the Message, as well as his miracles and moral qualities as a prophet, messenger, leader, husband, father, and in all aspects of his life - day and night, awake and asleep, resident or travelling, in sickness and in health, whether in Mecca or in the city to which he migrated by divine command, Medina. It includes everything related to his words, deeds, descriptions, movements and residences¹.

Dr. Saeed Hawwa considered the biography of the Prophet Muhammad as part of the series of prophethoods and messages, each of which has its own characteristics and peculiarities. The biography of the Prophet shares these characteristics and has its own unique features². He also

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considered the primary sources of the Prophetic biography to be the Qur'an and the Sunnah. One cannot truly understand the Messenger of Allah without knowing the Qur'an that was revealed to him and being familiar with his statements, actions, qualities, and circumstances - collectively known as the Sunnah³.

Thus, the Qur'an itself is a documentation of his biography. Sheikh Muhammad Sa'id Ramadan al-Buti considered the study of the biography of the Prophet as a practical work aimed at embodying the complete Islamic reality in its highest form, Muhammad 'alaihis-salâm⁴. Ahmad al-'Alimi saw the Prophetic Biography as a study of history, reality and the future, as it represents the true existence of Muslims wherever they may be⁵. The Prophetic Biography is the biography of the seal of the Prophets and Messengers, a biography of the truthful and trustworthy man, Muhammad ibn Abdullah. Thus, he is the only one to be emulated today for the betterment and success of humanity, as he is considered the ideal example by Muslims.

Second, an introduction to Orientalism and Orientalists:

1- The Concept of Orientalism:

The term "Orientalism" is derived from the Arabic word "Sharq", which means the direction of the sunrise. It can be said: "The sun rises in the east" and "Sharraqa" means to turn towards the east. The letter "seen" in the word "Istishraq" means to ask or to seek, that is, to study what is in the East. The exact linguistic meaning of "Istishraq" is not found in various Arabic dictionaries, and it seems that the term has become associated with the people of the East⁶. In a general sense, Orientalism is defined as the science that studies the languages, heritage⁷, civilisation, past and present of Eastern peoples. Another definition describes it as the science of the East or the science of the Eastern world⁸. Some have made a distinction within the concept of Orientalism, stating that it has both a general and a specific meaning.

The general meaning includes the study of everything related to the East, including its ancient languages, modern dialects, history, myths, characters, customs, religions, minerals, and all aspects related to its people, animals, plants, climate, soil, individual components, and factors of division⁹. The specific meaning refers to studies related to the Islamic East, including its language, literature, history, beliefs, legislation and civilisation in general.

Those who engage in these studies are called "Orientalists". In our Arab-Islamic world¹⁰, the term "Orientalist" has gained prominence and is generally used to refer to Western scholars who specialise in the study of the East¹¹. They are a group of historians and foreign writers who have dedicated part of their lives to the study and research of the heritage, history, religion and social aspects of the East. The first international conference of Orientalists was held in Paris in 1873, marking an important milestone¹². Since then, numerous conferences have taken place, with over thirty having been held to date¹³. The fourteenth conference of Orientalists was held in Algeria in 1905 (during the French occupation of Algeria), the first conference to be held geographically outside Europe.

Third, an overview of Orientalism and its positions on the biography of the Prophet¹⁴:

As mentioned above, Orientalism has dealt with various aspects of life related to Islam and Muslims in different historical periods. According to scholar Yahya Murad, Orientalism has

become a distinct field of study with its own identity, methodology, schools, philosophy, research, publications, objectives, adherents, institutions and conferences. It is therefore essential for researchers to understand its concept, salient features, manifestations, developments, characteristics and aims before delving into its impact and areas of activity¹⁵.

The emergence of Orientalism can be attributed to a combination of religious, political and scientific motivations, although scholars disagree on its exact origins and causes. Some trace its roots back to the era of the monks who sought knowledge in Al-Andalus during its intellectual heyday. Among them was the French monk Jerbert de Orlaiac (938-1003 AD)¹⁶. Others trace its beginnings to the Crusades, when political and religious interactions between Islam and Christianity intensified. Some link it to the Spanish Reconquista, when Alfonso VI conquered Toledo, the former Muslim capital, in 1085. Others trace it back to 1143 AD, when the Koran was first translated into Latin, or to the fall of Constantinople, the second capital of the Eastern Roman Empire, in the 15th century.

Another view is that Orientalism was a prelude to colonisation, as it was necessary for Europeans to familiarise themselves with the lands they sought to dominate. They studied the Arabic language, literature, customs, traditions and religions of the people who inhabited these lands. From a Western perspective, Orientalism officially began at the Council of Vienna in 1312 with the establishment of several professorships of Arabic, Hebrew and Syriac in major European universities¹⁷. Yahya Murad has traced the names of early Orientalists in various European countries, including France, Britain and Italy¹⁸. In this respect, there is relative disagreement about the exact origins of Orientalist thought and its emergence. There is, however, general agreement on its conceptual and geographical focus.

The field of Orientalism includes an interest in the biography of the Prophet (Sunnah) as part of its broader focus on the history of Islamic civilisation. As Anwar al-Jundi notes, Orientalists have revived and continued the campaign launched by Islam's historical enemies, such as the Magi, populists, doubters and interpreters, even before the emergence of Orientalism itself¹⁹. This opposition to the Sunnah and the biography of the Prophet continues to this day, even among some Muslims or those who claim to be Muslims. Al-Jundi mentions that many of those who deny the Sunnah rely on the works of the orientalist Goldziher, especially his translated book "The Doctrine and the Law in Islam", published and translated under the guidance of Taha Hussein²⁰. Opposition to the Sunnah and the biography of the Prophet remains an ongoing movement.

If we examine the motives behind the emergence of Orientalism, we find that the main factor is religious, with the aim of fighting Islam and distorting its image. Political factors also played a role. Although the motivations have varied since then, as Husayn Mu'nis suggests, Orientalism, colonialism and proselytism are intertwined²¹. Muhammad Khalifa Hassan Ahmed notes that the majority of Orientalist thought represents a Western intellectual movement that is opposed to Islam and Muslims. This thought has had many negative effects on Islamic thought. Orientalism is directly responsible for the ongoing process of intellectual invasion of Islamic culture. Virtually no area of Islamic life is free from the influence of Orientalist thought. Through Orientalism, the West seeks to preserve the cultural gains it made during the colonial era, to expand its cultural

influence, and to direct both general Eastern and specific Islamic orientations towards a Western perspective²².

The Western bias is confirmed by the Orientalist Bernard Lewis, who states: "Traces of Western religious bias can still be found in the works of some contemporary scholars, often hidden behind footnotes in scholarly research"²³. Orientalism, in fact, emerged as an intellectual awakening that Europe experienced when it felt threatened by the Islamic presence in the East, through Andalusia, and in the West, through Turkey (the Ottoman Empire). Orientalism originated in the churches and monasteries and was initially practised by monks and priests²⁴. The West in general was interested in Orientalism for two reasons: to limit the spread of Islam in the West and to protect Western individuals from it, and to get to know the lands of Islam, their culture, beliefs, customs and myths, with the aim of influencing these lands and their inhabitants²⁵. Therefore, it is necessary to pay attention to the many issues that have arisen today to cast doubt on the essence of the understanding of Islam, such as the questioning of the abrogating and abrogated verses of the Qur'an, the doubting of the authenticity of the Hadith collections, especially the Sahih al-Bukhari, and certain aspects of the life of the Prophet Muhammad, as well as the waves of atheism and similar phenomena. The truth is that Orientalism has its justifications for its existence, its aims and projects²⁶.

It is beyond the scope of this paper to give a detailed account of them. However, Orientalists' perspectives on the East remain influenced by their religious backgrounds, from which they cannot escape, especially when it comes to the biography of the Prophet Muhammad and his life. The French Muslim, Etienne Dinet, says that it is difficult for Orientalists to detach themselves from their emotions and prejudices when documenting the life of the Prophet Muhammad or studying his traditions. He further asserts that it is impossible for them to do so²⁷. It is therefore incumbent upon Orientalists, in order to liberate their heritage and the efforts they have made to study and write about Islamic civilisation, to first reconcile with themselves and rid themselves of any inclination to belittle the other. They should also subject their works to critical review so that their efforts can be a source of pride for themselves and for the peoples they have written about.

Those who follow the axes of Orientalism in the Islamic world will find them to be diverse. Dr Fawzi Omar Farouk has listed the seven axes on which Orientalists have focused, which are Islamic studies, Islam as creed, Islam as law, Arab-Islamic history, the Arabic language and literature, the sciences of civilisation and Arab-Islamic systems, and the authentication of the Arab-Islamic heritage²⁸. It is undeniable that Orientalism has researched and specialised in all areas of Islam and its history, be it the Islamic sciences, such as creed, jurisprudence and purification, or the Arabic language and its literature, including grammar, poetry and prose, or Islamic history in its various epochs, especially the biography of the Prophet Muhammad, the rightly guided caliphs, and the various conquests. They have also studied the sciences, their levels and their schools. What deserves our attention, however, is the astonishment of those who have been influenced by Orientalism and have accepted its statements, researches and interpretations, because they follow its approach and treat what Orientalism has concluded as undeniable facts. The Orientalist schools and the Orientalists themselves have different attitudes towards the biography of the Prophet Muhammad²⁹.

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After the special attention they paid to the Prophet's biography and life, Orientalists, as mentioned by Yahya Murad, have also shown interest in everything related to his personality, life, prophethood, politics, humanity, legislation, public and private relations, ethics, battles, sayings, speeches, letters, call to Islam, jihad, conquests, companions and wives, among other things that revolve around him.

Orientalists have written books on the biography of the Prophet, too many to mention here. In the Middle Ages, there was an exaggerated portrayal compared to the dark history of the time, and there have also been later softenings. In the end, however, they do not recognise his prophethood and consider him a genius who managed to establish a religion called "Islam" and to attract his people and other peoples of the world to it.

The American Orientalist Martin Nguyen believes that Islam is not an intellectual system or trend worthy of the name, but an invention that combines religious fabrication with social and political opportunism. Therefore, the foundations of its appeal and the reasons for its success can be summed up in the following three points: lying by using the subjects of other religions and their myths, freedom of conscience in the most heinous crimes, which means surrendering to human instincts, and armed confrontation against its ideological and political opponents.

And it is mentioned that he (referring to the Prophet Muhammad) placed four barriers in front of his followers to prevent them, in his opinion, from apostatising and embracing Christianity. These barriers are:

1. Execution of apostates.
2. Prohibition of debates with followers of other religions.
3. Disbelief in what non-Muslims say.
4. Adopting a policy of 'your religion for you and my religion for me', whereby Muslims do not concern themselves with the practices of followers of other religions³⁰.

For this reason, we find that the approach of many Orientalists is based on following and building on weak and feeble arguments, or even distorting them³¹. Some of them do not know the Arabic language or the principles of interpretation based on other texts, nor do they specify the circumstances, the reasons for revelation and the reality. Nevertheless, many of them acknowledge in their hearts that this genius cannot be attributed to study and knowledge alone. Rather, there is a divine element behind what he has brought, and the truth is that this divine element is a 'revelation' from God, completing the message begun by previous prophets and messengers.

One can, for example, refer to the doubts raised by Karl Brockelmann and his position on the biography of the Prophet, especially on issues such as the Prophet's birth, doubts about the concept of divinity and its discussion, the concept of revelation, the incident of the Night Journey and the Ascension, and the consideration of the Black Stone as a symbol of polytheism³².

Brockelmann attempts to convey the views of Father Henry Lammens, a Jesuit, regarding the birth of the Prophet Muhammad, which he suggests is about ten years later than 570 CE. Dr

Omar Farouk commented on this and said that he wanted to challenge the narrative that Muhammad was sent as a prophet at the age of forty. One can also refer to the cultural sources of the doubts raised by Goldziher about the Hadiths in order to trace the extent³³ of their hostility towards Islam and the Prophet Muhammad, and thus their criticism of his divine message.

Idris al-Kharsaf mentions that the Orientalists claim that the Prophet Muhammad, peace be upon him, was a great genius and an excellent writer, and that among his works is the Noble Qur'an³⁴. They even trace the reason for the rejection and opposition of the Quraish tribe to the Prophet Muhammad because they saw in him a political ambition to achieve absolute rule and destroy the republican system, as some of them claim.

Fourthly, an introduction to the Spanish school of Orientalism:

Many scholars believe that Al-Andalus was the origin and first station of Orientalism, where the East was first discovered. Al-Jabri mentions that after the Muslims conquered Al-Andalus and settled there, they built mosques and opened different circles of knowledge (legal, cosmological, social, etc.) to anyone who wanted to learn and acquire knowledge, even non-Muslims such as Jews and Christians. Many young people from all over Europe came to benefit from the knowledge of the Muslims. They were attracted to the ethics, sciences and religion of the Muslims, which made the Western Church fear for its future. Consequently, the Church worked to create a separation between the youth and the land of Al-Andalus and its universities. They prepared a group of monks and priests to study Eastern sciences - that is, Islamic sciences and what the people of the East were studying. This allowed them to attract European youth and control the teaching of Islam in a distorted way³⁵. Al-Kabisi, in his article devoted to the biography of the Prophet in the writings of Spanish Orientalists, went almost to the same extent: "Thus began a religious dialogue that lasted for centuries. Many churchmen armed themselves with the attempt to understand the beliefs of Islam objectively, sometimes moderately, sometimes with prejudiced aggression. In both cases, however, they needed a broad knowledge of Arabic so that their knowledge would not be limited to churchmen. Many Christian students from all over Europe, including England and Scotland, flocked to Al-Andalus.

Cordoba opened its doors wide to scholars from different parts of Europe, who benefited from its knowledge and learnt the Arabic language. They also taught Arabic books in their universities, such as the works of Ibn Sina and Ibn Rushd. These books were taught in these universities until the end of the fifteenth century. These students engaged in deep Islamic discussions with Muslims"³⁶.

Jose Antonio Conde, the author of History of Arab Rule in Spain, is considered the first Spanish writer to attempt a comprehensive account of the history of Muslims in Al-Andalus. It was the first work by a European author to provide a comprehensive account of the Islamic history of Al-Andalus, based on the manuscripts in the Escorial Library. He praised this civilisation in comparison with its contemporary reality. He was followed by Pascal de Gayangos (d. 1897), and one of his most important students was Francisco Codera (d. 1917), considered the founder of modern Spanish Orientalism. He continued his journey, and among his students were Julian Ribera Tarago (d. 1934) and Miguel Asin Palacios (d. 1944), with whom Emilio Garcia Gomez³⁷, the sheikh of Orientalism in Spain, studied.

Spain has a number of important chairs and centres dedicated to the study of Islam and the Arabic language. These include the University of Seville (652 AH/1254 CE), the University of Barcelona (854/1450 CE), the University of Madrid (914 AH/1508 CE) and the University of Granada (947 AH/1540 CE). There are also eastern libraries such as the Escorial Library (965 AH/1557 CE) and the National Library of Madrid (1129 AH/1716 CE)³⁸, among others.

It is important to note that the geographical area of the Iberian Peninsula as a whole (Spain, Portugal, eastern Algeria) was home to the Islamic civilisation of Al-Andalus for eight centuries, and its heritage is still in the hands of Spanish Orientalists, stored in libraries, manuscript centres, universities and Spanish institutes. The beginnings of the Spanish school of Orientalism were initially hostile to all things Arab and Muslim, and the courts of the Inquisition contributed to a negative image of the Muslim Moors in the generations that followed the 15th century. However, this perception gradually changed in the modern period, after they were liberated from the religious control of thought and research in Spain and Europe in general.

Fifth, the portrayal of the Prophet's biography by Spanish orientalists:

The Spanish interest in the Arabic language is distinct and different from that of other Western countries and peoples. This is due to the fact that the civilisation of Al-Andalus had a significant impact on the general appearance of what is now Spain and Portugal during its eight centuries of existence. This influence can be seen in various aspects, such as architecture, Islamic inscriptions, the vocabulary of the Spanish language itself, as well as in the manuscripts, coins and other artefacts that they possess. It is therefore necessary for them to be interested in Arabic in order to understand their past during the Islamic era³⁹, even if they deny it outwardly, they acknowledge it inwardly.

Despite the existence of books devoted to the biography of the Prophet and Oriental studies, they did not mention the Spanish contributions because they were so few⁴⁰. Some researchers⁴¹ have attributed the Spanish interest in the Sunnah and the Prophetic Biography to the second and third centuries of the Hijri calendar, which correspond to the eighth and ninth centuries of the Christian calendar.

This interest can be attributed to the scholar Sa'sa'a ibn Salam Al-Shami, who was introduced to Spain during the period of Al-Andalus. It's worth noting that Sa'sa'a ibn Salam (d. 807 AH/192 H) is considered by many to be the first person to introduce Hadith and one of the most prominent scholars of the Maliki school of thought in Al-Andalus⁴². Perhaps these scholars believed that the introduction of the biography of the Prophet by Sa'sa'a ibn Salam led some scholars in Al-Andalus to become acquainted with it, thus establishing a link between Sa'sa'a ibn Salam and the study of the biography of the Prophet.

The truth that I have observed is that despite the legacy of Al-Andalus⁴³, the Orientalists did not show much interest in the biography of the Prophet. The Spanish, compared to other Orientalist schools, did not have a significant interest in the Qur'an and the Prophetic Biography. For example, even the translation of the Qur'an into Spanish was done from the French version by Claude-Etienne Savary, as mentioned above. Some comprehensive summaries of the biography of the beloved Prophet have been written, or translations by Kazimirski⁴⁴. However, this is

relatively limited compared to what has been written by Germans, English, French, Russians and others.

And "Abdulaziz Al-Kubaisi" mentions that Spain was one of the first countries to interact with Muslims and benefit from their civilisation and culture. The phenomenon of Orientalism emerged in Spain before other European countries, making it one of the founders of European Orientalism. However, it emerged within a movement hostile to all things Arab and Muslim, with the aim of belittling, retaliating and distorting. Despite their early involvement, they rarely wrote about the biography of the Prophet, and "Burda" mentioned that it is rare⁴⁵ to find a comprehensive book on the biography of the Prophet, except for translations from French or English⁴⁶, which many researchers and lecturers have followed in visual seminars on YouTube.

Spanish orientalists were no different from others in their scepticism about the Prophethood. Their starting point was that Muhammad was not illiterate, and they tried to prove it. Then they resorted to fabrications and lies, claiming that as long as he knew how to read and write, he was able to learn from previous religions and cultures and incorporate them into his Qur'an. They also concluded, as many Orientalists do, that Muhammad claimed prophethood because he was afflicted with psychological and epileptic disorders and could no longer distinguish between his normal consciousness and his subconscious. This is a common discourse in most Orientalist books dealing with the Prophet Muhammad, the illiterate who taught humanity.

Most Spanish priests and Catholic monks, when discussing the origins of Islam and its sources, agree that its origin is Christian and that it later underwent various distortions and innovations. Thus, the Spanish scholar Miguel Asín Palacios said: "Islam in itself is nothing more than a deviation from Christianity and a distortion of it"⁴⁷. He also says: "It was inevitable that Muhammad, born in this nation, would be influenced by the religious environment around him. Therefore, his religious system lacks any uniqueness. It confronted the methods of most tribes, based on the worship of gods and stars, with monotheistic principles rooted in Judaism and Nestorianism, rejecting the Trinity and Christian solutions. It borrowed many rituals from Judaism and Christianity, such as prayer, fasting, ablution, almsgiving and similar practices. The intellectual and philosophical content of this system is very poor, both in terms of creed and ethics. Therefore, if this primitive belief was sufficient for the early Muslims, who had simple ideas and no significant philosophical heritage, it is not suitable for other peoples, such as the Persians, Syrians, Copts and Romans, who have more advanced thinking, emotions and a rich theological heritage. When victorious Islam gained control over these peoples in the first century of the Hijra, new Muslim converts of non-Arab origin began to introduce Christian, Zoroastrian or Jewish elements into Islamic principles..."⁴⁸. This is the image they convey to non-Arab Muslims, and it is used to promote discriminatory policies.

Spanish writings have varied, albeit to a limited extent, between general studies of the Prophet's biography or focusing on specific aspects, such as the incident of Isra and Mi'raj, the issue of military expeditions and spoils of war, polygamy, and others. Even their dictionaries have shown interest in this regard, using negative connotations when referring to the Prophet, peace be upon him. The researcher "Mohammed Barrada" has pointed out the important role played by Spanish dictionaries in shaping society's perceptions by conveying a distorted image of Islam and Muslims. An example of this is their definition of the Koran as "the book that contains the

revelation that Muhammad believes was sent to him, which is a fundamental book in the religion of the Mohammedans"⁴⁹. They also defined the Prophet Muhammad, peace be upon him, in Spanish⁵⁰ as "a lazy and careless person".

Among the Spanish Orientalists who wrote about the biography of the Prophet, we find:

1. Santo Thomas de Aquino: His book is entitled "Verdadero carácter de Mahoma y de su religión justa idea de este falso profeta sin alavarle con exceso ni deprimirle con odio" (The True Character of Muhammad and His Religion: A fair idea of this false prophet without praising him excessively or hating him). On the first page of the book he writes: "This man (referring to the Prophet), who is famous for his weapon and the speed of his conquests... and who never lets his sword fall from his hand, there were writers who defended him, although they were not biased in his favour"⁵¹. He adds: "Writing on this subject (biography of the Prophet) is a waste of time"⁵².

2. José Antonio Julián Montero y Vidal: His book is entitled "Mahoma su vida y el Corán" (Muhammad, His Life and the Koran). Montero's book is considered a comprehensive work on the biography of the Prophet, first published in Madrid in 1926. Among the topics covered in the book are the Isra and Mi'raj (the Night Journey and the Ascension), which, according to Montero, could have ended Muhammad's mission if it hadn't been for the intervention of Abu Bakr as-Siddiq, who saved the Prophet from the clamour and temptation of the Quraysh⁵³.

Regarding the Prophet's wives, Montero portrays that the Prophet married Zaynab bint Jahsh, one of the Mothers of the Faithful, because he was in love with her⁵⁴, and she was previously married to Zaid ibn Harithah, whom the Prophet adopted before the revelation of the ban on adoption. After Zaid divorced her (he was then called Zaid ibn Muhammad, and it was the Prophet who married him to her), the Prophet married her for a specific reason, which was to clarify that Zaid was not his biological son. This contradicts what Badal and others claim.

"Mohammed Bradah" quoted from Montero's book on the Prophet's multiple marriages, stating that the Prophet married Zaynab out of infatuation. It should be noted that not all of the Prophet's wives are referred to as Mothers of the Faithful; Bradah only mentioned Aisha and Khadijah, may Allah be pleased with them.

The Prophet had a total of eleven slave girls, including Rayhana bint Amr, a Jewish woman from the Quraysh tribe, who was exceptionally beautiful and lived with him all his life. He only freed her after his death, as he did with the rest of the slave girls. Some of them were married to him after embracing Islam⁵⁵.

Montero mentions that the reason why the Quraish did not kill Muhammad 'alaihis-salâm' was because the news had spread among the people of Mecca. He adds sarcastically and mockingly, "And there are those who say He received the news from heaven, so we were saved by divine intervention"⁵⁶. The truth is that the meeting was secret, held in the House of Assembly and attended only by the leaders and wise men of the Quraysh.

Montero is considered relatively objective compared to others. He described the life of the Prophet, peace be upon him, saying: "Muhammad used to sit on the floor, mend and patch his clothes with his own hands, light the fire, sweep his house and take care of his own needs... His favourite colours were white and green, and he wore red and yellow only in times of war. He

dressed in his finest clothes on Fridays and always gave away his old clothes⁵⁷ to charity". Bradah made similar observations in his book, which he felt contained useful information from original sources. However, he did not forget his purpose in writing the biography, which was to criticise Islam and Muslims⁵⁸.

3) As for Álvaro Machordom Comins' book "Muhammad", published in 1979, it covers the events of the biography as found in the primary sources. It discusses the location of the Arabs and their tribes, the religions that existed there, and then delves into the birth of the beloved Muhammad, peace be upon him, his secret and public preaching, and the trials he faced. It also highlights a remarkable miracle⁵⁹: the Noble Quran. It challenges the people of Mecca and the world to produce one such chapter and then ten verses, but they failed and turned away. Allah made it an everlasting miracle for him⁵⁹. The truth is that there are many miracles of the Prophet Muhammad, such as the splitting of the moon and others, but this is not the place to discuss them.

4) A corrective article in book form:

Title: "Darek Nyumba, Grafesa, Mahoma y el Islam en los manuales de bachillerato español".

The author set out to correct some misconceptions about Islam and Muslims in Spanish textbooks. After reviewing 168 books, the author attempted to correct and respond, hoping to prevent Islamic history from becoming an obstacle to genuine dialogue with the West in general and Spain in particular. The author concluded that the Arabian Peninsula was full of raids, its inhabitants plundering, killing and acting for their own interests. Muhammad began his mission in the city, establishing the state rather than dividing political power among the tribes. Islam spread by the sword through the imposition of jihad. The Arabs entered history through the political and religious genius of Muhammad⁶⁰. Despite the correctives offered to current generations in Spain⁶¹, the general mood remains hostile to anything to do with Islam.

5) Miguel Asín Palacios (1871-1944):

Known for his study of the cultural interaction between Christianity and Islam, Asín Palacios specialised in philosophy and Sufism. Notable works include "Revelation in Islam" (1935) and "The Story of the Mi'raj and the Divine Comedy" (1945)⁶².

6) Pascual de Gayangos (d. 1897):

He composed a eulogy for Muhammad in the 14th century Spanish poem, later translated by Teknor⁶³.

7) Garcia de Linares R:

Wrote a book on the Prophet's biography entitled "Founder of Islam", printed in Madrid in 1928⁶⁴.

8-Castrillo Marguez R (born in 1931):

Her contributions to the history of the Prophet's biography include "Biography - Notes on its History in the Medieval Period", published in the Journal of the University of Madrid, Volume 28, Number 96⁶⁵.

9) Lafuente Y Alcñtr.M (Miguel Lafuente⁶⁶, 1818-1850):

Published "Life of Muhammad" in 1963.

10) Martos Quesada, F (born 1953):

Wrote on the biography of the Prophet, including the review "Notebooks of Islamic History, 7 Granada, ed: Department of Islamic History, 1976"⁶⁷.

11) "The Orientalist Juan Andrés wrote 'The Confusión or Confutation of the Mahommedan Sect and the Quran' (1515), mentioning that he was a Muslim from Shaṭība and had inherited the position of its jurist from his father, Abdullah. He recalls attending a sermon by the monk 'Marquis Adisura' in the church of Shaṭība, which illuminated his path to the truth of religious salvation. Baptised in 1487, he converted from Islam to Christianity, leaving behind his original religious and cultural identity⁶⁸. When it came to the question of prophethood, Andrés saw it merely as a calling, claiming that their prophet had received solid inspiration from an eloquent Christian monk. He argued, like others before and after him, by citing two pieces of evidence: his meeting with the monk Hera before his mission, and the differences in beliefs and laws between the Qur'an and their sacred texts from the Old and New Testaments. Andrés saw similarities as signs of duplication and differences as indicators of reliance on a corrupted version⁶⁹. He also discussed the subject of the Prophet Muhammad's marital life, including his marriage to Zayd ibn Haritha's former wife, Zaynab bint Jahsh, and his other wives. Andrés interpreted these marriages as an attempt by the Prophet to satisfy his sexual desires⁷⁰, a view contrary to the veneration of the Prophet Muhammad, peace and blessings be upon him, and neglected the wisdom behind these marriages.

The Spaniards relied on a number of translated books, while at the same time maintaining an anti-Islam and anti-Prophet Muhammad (peace be upon him) approach, as well as his noble biography. Among the translated books, which are not the focus of our discussion, we find:

- Samuel, Albert, Para comprender las religiones en nuestro tiempo (Understanding Religions in Our Time).
- DJDT, Compendio histórico de la vida del falso profeta Mahoma (Historical Compendium of the Life of the False Prophet Muhammad).
- Rodinson, Maxime, Mahoma (Muhammad).

It can be seen that the translators called the Prophet Muhammad a liar, a false prophet and a priest, and attributed the teachings of the Koran to the Gospel but distorted them. They also ridiculed the Arabic language and similar aspects. The difference between the translators lies in the intensity of their hatred and hostility⁷¹.

Sixth: Characteristics and features of Spanish Orientalism in the study of the biography of the Prophet:

Spanish Orientalist studies in general constitute a fertile field for the study of the Islamic West, especially Al-Andalus, as opposed to what we have to deal with in our paper on the Islamic East

and the early Islamic period. Al-Kubaysi summarised the characteristics of Spanish Orientalism as follows

- Concentration on the remaining intellectual production left by the Muslims in Spain after their departure from Al-Andalus.- Scientific study based on documents and artefacts.
- Depth of analysis and fluency of presentation.
- Specialisation in the field of Arab-Islamic civilisation, without neglecting other areas of Orientalism.
- Inclusiveness in the study rather than specialisation.
- Oscillation, depending on the political and religious circumstances in which Spain found itself⁷².

Hakima Shamieh also mentioned the common characteristic shared by most Orientalists, including the Spanish, which is: "The position of the Prophet (peace be upon him) was the centre of Muslim life in Al-Andalus. Because of his status and the reverence for his noble character, tongues and pens spewed hatred against this religion and its people, represented in the personality of the Prophet (PBUH)⁷³.

As the Spanish Orientalist Al-Kubaysi discovered in his studies, there are several methodological and objective errors, including the following

- Selectivity in the choice of sources and the narratives they convey, relying only on those that suit their purposes.
- Blatant bias, reflecting a deep-rooted hostility and animosity towards Islam in most of the writings.
- Exaggeration and over-emphasis of certain incidents while downplaying the significance of others.
- Making dangerous judgements against the Prophet Muhammad (peace be upon him), his companions, Islam, its law, history and civilisation.
- Excessive use of a materialistic approach and its criteria in researching the life of the Prophet Muhammad (peace be upon him) and related events, while neglecting many of his physical miracles.
- Interpretation and analysis of events and facts in a non-objective manner⁷⁴.

Thus, we find that Orientalism in general continues to attack the person of the Prophet Muhammad (peace be upon him) and his noble biography. This is the essence of the criticism directed against the message he brought, although they try to diminish his status in their eyes as the genius who formed a religion and presented it to his people, drawing from other heavenly religions such as Judaism and Christianity, which they claim he borrowed from figures such as Waraqah ibn Nawfal and Bahira the monk, as well as from his journeys to the Levant and similar places.

Seventh, the position of Muslim researchers on the writings of Spanish Orientalists on the biography of the Prophet:

The researcher "Al-Namla" compiled the attitude of Muslim scholars and Arab thinkers towards Orientalism and came to three opinions: the first group fully accepted it, the second group fully rejected it, and the third group chose the approach of confrontation after studying their works, methodology and languages⁷⁵.

Sheikh Abul Hasan Al-Nadwi, as reported by Abdul Majid Al-Ghouri, highlighted the danger of the Orientalist legacy during the World Conference on "Islam and Orientalists"⁷⁶ in India. He considered it one of the greatest forms of jihad in our time, and its necessary responsibility is to resist the intellectual and cultural apostasy spread by the writings of Western Orientalists about the Islamic world⁷⁷. Al-Nadwi also considered the history of Orientalism dating back to the 13th century, and the factors that shaped this history were religious, political and economic. Some had scientific reasons, taste and scientific passion, and indeed they left an important legacy that deserves recognition⁷⁸.

Al-Nadwi believed that Orientalists focus their efforts and endeavours on identifying weaknesses and misrepresenting them in an inappropriate manner using their magnifying glasses. They offer their readers the opportunity to see them from the angle they desire. In doing so, they have achieved an unprecedented level of precision, accuracy, perseverance and dedication in distorting Islam. Al-Nadwi also pointed out that the efforts of the missionary Orientalists are dedicated more to the renewal and development of Islam than to the development and transformation of the mindset of Muslims. Those who observe and consider the campaign⁷⁹ for reform, progress, renewal and Westernisation in the Islamic world in recent years will find that the ideas, opinions, lifestyles and working methods of these reformers reflect the spirit of these Orientalists, their calls and their education⁸⁰.

Some Orientalists were influenced by Islamic civilisation while studying it, leading them to embrace the religion that helped shape it. For example, the French Orientalist Étienne Dinet (1861-1929), the Austrian Orientalist Leopold Weiss, who converted to Islam in 1927 and became known as Muhammad Asad, and the English Orientalist William Basset, who converted in 1922 and lived between 1875-1936 and translated the Koran into English, among many others⁸¹.

At present, despite the infiltration of Orientalist endeavours into the writings of Arabs and Muslims, whether deliberately or out of ignorance, books, intellectuals, historians and scholars have emerged to oppose Orientalism and its interpretations. They have asserted themselves to the extent that some Orientalists refer to their writings. Notable figures in this regard mentioned by Hisham Ja'ait include Abdul Aziz al-Douri, Saleh Ahmed al-Ali and Farouk Omar Fawzi⁸². Allah has provided this Ummah (Muslim community) in every generation with a righteous group that works to expose the enemies of religion and Muslims, both internally and externally. Some current studies by specialists are devoted to the study of Orientalism and Orientalist thought. They have produced books, studies and research centres that expose their errors and the deception in their works, whether intentional or due to ignorance. In the field of the biography of the Prophet, an important book is a response to the French Orientalist Claude-Étienne Savary's "Mukhtasar Hayat Muhammad" (A Brief Life of Muhammad), in which he fabricated

events from the biography of the Prophet and portrayed Muhammad as a remarkable and ingenious figure. According to the Orientalist, through the power of his personality, his talents and the miraculous coincidences that helped him⁸³, he was able to deceive the Arabs and make them believe that he was a sent prophet. The book is extensive and Savary refers to historical sources.

Edward Said's book "Orientalism", translated by Kamal Abu Deeb, continues to have an impact in the West, although it was written over forty years ago.

Another book is "Al-Zahirah Al-Qur'aniyyah" (The Qur'anic Phenomenon) by Malik bin Nabi, in which he responds to Orientalists who regard the Prophet Muhammad, peace be upon him, as a genius rather than a prophet. The debate⁸⁴ in this field is indeed intense and may provide opportunities to expand the range of books on the subject.

Abul Hasan al-Nadwi mentioned that during his visit to Lahore, Pakistan, he became acquainted with Professor Zafar Ali Qureshi's project, which is an extensive individual effort to provide a scholarly response to everything written by Orientalists on the biography of the Prophet and about him in the English language⁸⁵. It is a massive project that critiques the works of the Orientalists and comprises thousands of pages.

Conclusion:

Orientalism continues to be an important topic that deserves further international and national conferences, symposia, article publications, and book writing. This is especially true now that centres, institutes and departments have been established in universities to focus on and study Orientalism and its impact in various fields in both Islamic and Western countries. It is not fair or just to dismiss the efforts of all Orientalists out of hand; rather, there are aspects that we need in various fields. However, caution should be exercised and a specific methodology should be adopted by specialists in Orientalism and its methodologies to establish the scientific standard by which we evaluate their efforts. What some have seen, as mentioned by Yahya Murad, could be a fertile ground for extensive bilateral cooperation between sincere Orientalist scholars and eager scholars from the East, with each team complementing and supporting what the other lacks⁸⁶. This should be done in accordance with a sound approach so that everyone can reach the goal, especially now that some Orientalists have freed themselves from the shackles of the colonial legacy, religious dominance in Europe, and many other factors that previously held them back.

For those who study civilisations, knowledge remains without nationality or exclusive ownership by one civilisation over another. Since humanity and its intellectual thinkers have a thirst for learning that transcends geographical, tribal or racial boundaries, it is obvious that cooperation, opening channels for discussion, sharing research and keeping abreast of new developments will allow each party to discover new knowledge and insights. In April 1971, for example, the Second Conference on Islamic Philosophy was held at Columbia University, organised by the contemporary Arab thinker Abdul Rahman Badawi. He announced the discovery of Arabic translations of thirteen lost Greek philosophical texts that have no surviving originals in any other language. Dr Badawi informed over a hundred scholars of Islamic philosophy that these Arabic translations included lost texts by famous Greek philosophers such as Themistius Galen and others⁸⁷. This discovery alone is enough to establish a solid scientific basis that respects the

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Islamic Oriental schools, their heritage and their symbols. The Eastern peoples welcome the efforts of others and draw from them without seeking to erase or undermine them. In general, caution should still be exercised about Orientalists who understand, write and lecture about Islam and its heritage without embracing the Islamic faith. Even if they are treated fairly by scholars, reservations about their work should remain. The subject of Spanish Orientalism remains fertile ground for researchers and scholars, especially in relation to the Prophet's Sunnah and the emergence of Islam.

Footnotes:

- 1- Include Al-Yousi in his bibliography under the title "The Science of Seerah" and include in it the genealogy of the ancestors of the Prophet, peace be upon him, the place of his birth, the branching of the tribes, and the early kings who respected him in the biographies and battles. The science of Seerah is a branch of the science of history that expands on the specific definitions of the Prophetic Seerah and his biography. For more information, refer to the following sources
- Ibn Hisham, Abu Muhammad Abd al-Malik ibn Hisham. "Al-Sirah al-Nabawiyah" (The Biography of the Prophet) by Ibn Hisham. Published by Dar al-Kitab al-Hadith, Lebanon, 1433 AH / 2012 AD. Pages 5 and above.
- Ibn Hazm al-Andalusi. "Jawami al-Sirah al-Nabawiyah" (The comprehensive biography of the Prophet). Edited by Muhammad Bayoumi. Published by Dar al-Ghad al-Jadeed, 1st edition, Egypt, 1426 AH / 2005 AD.
- Al-Tirmidhi, Abu Isa Muhammad. "Al-Shama'il al-Muhammadiyah" (The Characteristics of the Prophet Muhammad). Followed by "Shama'il al-Rasul" (The Biography of the Messenger) by Abu al-Fida' Isma'il ibn 'Umar ibn Kathir. Published by Dar Ibn al-Jawzi, 1st edition, Cairo, Egypt, 2010 AH. Pages 5 and onwards.
- Abu Ali al-Hasan ibn Mas'ood al-Yousi (d. 1102 AH). "Fahrasat al-Yousi" (The Index of Al-Yousi). Edited by Zakaria al-Khathiri. The original work was submitted for a diploma in advanced studies under the supervision of Ja'far Belhaj Al-Salami at the Mohammed V University, Rabat, 2004 AD. Page 22.
- Rashid Kahous. "Al-Sirah al-Nabawiyah: Al-Khasa'is wa al-Ahmiyyah" (The Prophetic Biography: Characteristics and Significance). Journal of Islamic Studies, Vol. 16, No. 2, 2021 AD. Page 36 and onwards.
- 2- Sa'id Hawwa: "Al-Asas fi al-Sunnah wa Fiqhaha, Al-Sirah al-Nabawiyah" (The Foundation in the Sunnah and its Jurisprudence, The Prophetic Biography). Edited by Abd al-Hamid Al-Ahdab. Published by Dar al-Salam for Printing, Publishing and Distribution, 3rd edition, Egypt, 1416 AH / 1995 AD. Volume 1, page 99.
- 3- Muhammad Sa'id Ramadan al-Bouti: Jurisprudence of the Biography, Methodological Scientific Studies of the Life of the Prophet, his Sermons, Principles and Rulings, published by Dar al-Shihab for Printing and Publishing, Batna, 1985, page 17.
- 4- Ahmad Muhammad al-Aleemi: Lessons in the Prophet's Biography and its Implications (Biographical Jurisprudence), published by the University of the United Arab Emirates, undated, page 5.
- 5- Farouk Omar Fawzi: Orientalism and Islamic History (The Early Islamic Centuries), A Comparative Analysis between the Islamic and European Perspectives, published by Al-Ahliyya for Publishing and Distribution, Amman, Jordan, 1998, pages 29-30.
- 6- Yahi Murad: Dictionary of Orientalists' Names, Copyright and Electronic Distribution on the Arab Books PDF website, undated, page 6.
- 7- Farouk Omar Fawzi, the above reference, page 30.
- 8- Mahmoud Hamdi Zaqqouq: Orientalism and the Intellectual Background of the Civilizational Conflict, published by Dar al-Ma'arif, Cairo, 1997.
- 9- Abdul Aal Muhammad al-Jabri: The Prophet's Biography and the Fallacies of the Orientalists, published by Wahba Library, Cairo, undated, page 9.
- 10- "Farouk Omar Fawzi, the aforementioned reference, page 30. Zaqqouq, the above reference, page 18".
- 11- For more on the term and its stages of formation as a concept, cf: Yahya Murad, the previous reference, page 7 and beyond.
- 12- Farouk Omar Fawzi, the previous reference, page 30.
- 13- The same, page 31. Zaqqouq, previous reference, page 44.
- 14- There is a serious study (Ph.D.), but it neglects Spanish Orientalism, by Riyadh bin Hamad bin Abdullah Al-Omari: "Approaches of Orientalists and Their Positions Towards the Prophet: Presentation and Critique in Light of Islamic Creed", Center for Studies and Research, 1st edition, Jeddah, Saudi Arabia, 1436 H / 2015 CE (2 volumes).
- 15- Yahya Murad: "Dictionary of Orientalists", page 6.
- 16- On the monks who visited Al-Andalus, pioneers of early Orientalism, see: Najib Al-Aqqi: "The Orientalists", 3rd edition, Dar Al-Maaref, Egypt, 1964, volume 1, page 120 and beyond.
- 17- On the reasons and motivations for the emergence and expansion of Orientalism, see: Fadha bint Salim Al-Anzi: "The Orientalist Influence on Western Attitudes Towards the Prophetic Sunnah and its Sciences: Presentation and Critique" (originally a Ph.D. thesis), Dar Dalail for Publishing, Riyadh, Saudi Arabia, 1440 H / 2019 CE, page 34 and beyond. Zaqqouq,

- the previous reference, page 19 and beyond. Farouk Omar Fawzi, the previous reference, page 30 and beyond. Munther Maaliki: "Orientalism in the Balance", Islamic Office, 1418 H / 1997 CE, page 15 and beyond.
- 18- For details, see Yahya Murad, the previous reference, pages 46-57.
- 19- Anwar Al-Jundi: "Prophetic Sunnah Confronting Orientalist Doubts", Dar Al-Ansar, Dar Al-Bayan Printing Press, Cairo, Egypt, 1979, page 4.
- 20- Anwar Al-Jundi, the previous reference, page 7.
- 21- Mouns quoted in: Nazeer Hamdan, the previous reference, page 15.
- 22- Mohamed Khalifa Hassan Ahmed: "Effects of Orientalist Thought on Islamic Societies", One for Human and Social Studies, 1st edition, Egypt, 1997, page 19. The detailed effects of Orientalism can be found in the same book.
- 23- Bernard Lewis, as quoted by Farouk Omar Fawzi in the above reference, can be found on page 29.
- 24- Zaqzuq devoted a chapter in his book to "Orientalism and Christianisation" and another chapter to "Orientalism and Colonialism". You can refer to these in Zaqzuq's previous reference, from page 28 onwards.
- 25- Ali bin Ibrahim Al-Namlah's book, "Sources of Information about Orientalism and Orientalists: An Overview of Positions," is available in the publications of the Fahd National Library in Riyadh, published in 1414 H / 1993 CE. See pages 7-8
- 26- To delve into the various motives and objectives of Orientalism, see the detailed studies by Mahmoud Hamdi Zaqzuq in his work "Orientalism and the Intellectual Background of Cultural Conflict", published by Dar Al-Maaref in Cairo in 1997. Relevant information can be found from page 73 onwards. In addition, insights into this topic can be found in Yahya Murad's earlier work, starting on page 25.
- 27- Anwar Al-Jundi, the previous reference, page 9.
- 28- For further research see: Farouk Omar Fawzi: the previous reference, page 39 and beyond.
- 29- You can identify books by Orientalists who wrote about the biography of the Prophet from different Orientalist schools, this is the general census done by Mohammed Khroubat: "Orientalism and Islamic Sciences between Traditionalism and Rationalism", National Printing Press, Marrakech, 2017, pages 406-434.
- 30- Martin Nguyen quoted in: Symposium on the Biography of the Prophet in Spanish Writings, pp. 162-163.
- 31- Ismail Ahmed 'Amaireh: "Research in Orientalism and Language". Published by Al-Risalah Printing and Publishing Institution, 1st edition, Beirut, Lebanon, 1417 AH / 1996 AD. Page 399.
- 32- The same, pages 393-413.
- 33- for detailed discussions and answers, see Amaireh, the above reference, pages 413-421.
- 34- One can refer to the article in which the author attempted to present a series of proofs using scientific, mathematical, and computational methods (according to the results of computer science), using certain forms and data, and analysing them to intellectually prove the prophethood of the Messenger of Allah, peace be upon him. The article gives examples of revelation, the Qur'an, invisible things in the creed, and the form of supplication. For more details, see Idris Al-Kharshaf: "Rational and Applied Evidence Refuting the Claims of the Deniers of the Prophethood of the Messenger, Peace Be Upon Him, in Some Spanish Writings". Symposium on the Prophetic Biography in Spanish Writings, pp. 93 ff.
- 35- Abdul'Aal Mohammed Al-Jabri: "The Prophetic Biography and the Delusions of the Orientalists". Page 9.
- 36- Al-Kubaysi, the above article, page 47 and onwards.
- 37- The same, pages 50-51.
- 38- Adnan Muhammad Wazan: "Orientalism and Orientalists: A Perspective". Published by the Printing Press of the Islamic World League in Mecca, no date of publication given, pages 110-112.
- 39- For the Spanish interest in the Arabic language and the translation movement among Orientalists, see Johann Fück: "History of Orientalism: Arab and Islamic Studies in Europe up to the Beginning of the Twentieth Century". Translated by Omar Latif Al-Alam. Published by Dar Al-Madar Al-Islami, 2nd edition, Benghazi, Lebanon, 2001 A.D., page 277 and onwards.
- 40- An important book on this subject is Nazir Hamdan: "The Prophet, Peace Be Upon Him, in the Writings of Orientalists". Da'wat Al-Haqq, published by the Islamic World League, no date of publication given, page 16 and onwards.
- 41- These include Burada, the previous reference, p. 08. And Al-Kabisi, the previous reference, p. 54.
- 42- For the translation of the jurist and his role in Andalusia, see Abdul Jalil Malakh: Al-Harakat Al-Madhabiyah bil Andalus wa Atharaha Al-Siyasiyyah wa Al-Fikriyyah (138-479 AH / 756-1086 CE), a doctoral thesis supervised by Dr Ibrahim Bahaz, Department of History, University of Algiers 2, 11 November 2018 CE, pp. 143-144.
- 43- An example of this is what Ibn Hazm wrote, and they consider it among them, and the book is currently being edited and can be consulted: Ibn Hazm Al-Andalusi: Jawami' Al-Sirah Al-Nabawiyyah, edited by Muhammad Bayoumi, Dar Al-Ghad Al-Jadid, 1st edition, Mansoura, Egypt, 1426 AH / 2005 CE.
- 44- The original book is available on the Gallica website and was printed in 1841: [link to book on Gallica](<https://gallica.bnf.fr/ark:/12148/bpt6k9805308n/f9.item>)
- 45- Abdul Aziz Shaker Al-Kabisi: "Al-Sirah Al-Nabawiyyah fi Kutub Al-Mustashriqin Al-Isbaniyyah" (The Prophetic Biography in the Writings of Spanish Orientalists), within the conference "Al-Sirah Al-Nabawiyyah fi Al-Kutub Al-Isbaniyyah" (The Prophetic Biography in Spanish Writings), pp. 46, 48.
- 46- Burada, the previous reference, p. 10.

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- 47- Ignacio Gutiérrez de Terán Gómez-Pinilla: "Utilitarian Readings of the Biography of the Prophet Muhammad, Peace Be Upon Him: The integrated and pragmatic use of the historical and social dimensions of Muhammad's personality and message - Asin Palacios as a model", Conference on the Prophetic Biography in Spanish Writings, p. 208. And Asin Palacios' statement from the same intervention and page, and for the sake of generalisation, his book in Spanish is entitled TRES ESTUDIOS SOBRE PENSAMIENTO Y MISTICA HISPANO-MUSULMANES.
- 48- Asin Palacios, quoted in Ignacio's previous post, pp. 210-211.
- 49- Mohammed bin Abdul Qadir Barada: Spanish Studies on the Prophetic Biography, Conference on the Year and the Prophetic Biography, King Fahd Complex for the Printing of the Holy Quran in Al-Madinah Al-Munawwarah, Ministry of Islamic Affairs, Endowments, Da'wah and Guidance, Kingdom of Saudi Arabia, n.d., p. 03. The researcher refers to the Dictionary of the Spanish Language, published by the Royal Academy, Espasa Calpe, Madrid, 1992.
- 50- Barada, the previous reference, p. 03.
- 51- Cited in Barada, the previous reference, p. 14.
- 52- Same, p. 15.
- 53- Cited in Barada, the previous reference, p. 28.
- 54- Montero, cited in Abd al-Aziz al-Kubaysi, previous reference, p. 60 and following.
- 55- Cited in Barada, the previous reference, pp. 30-31.
- 56- Montero, quoted in Abd al-Aziz al-Kubaysi, the previous article, p. 59. And the answer and these doubts can be found in the same element.
- 57- Montero also stated that the Prophet Muhammad, peace be upon him, used to refrain from eating until he invoked the name of Allah. He ate with his right hand and encouraged his companions to do the same. He had a fondness for the poor and needy and would play with small children, including Abdullah bin Ja'far, Hasan, Hussein, and others.
- Montero, quoted in Abd al-Aziz al-Kubaysi, the previous article, p. 62.
- 58- Barada, the previous reference, p. 31.
- 59- Albaro, cited in Barada, the previous reference, p. 32.
- 60- Grafisa, cited in Barada, the previous reference, pp. 33-34.
- 61- For an answer to the doubts raised by the Orientalists, cf: Safir Ahmad Jarad, "Al-Istishraq wal-Mustashriqun: The Art of Scientific and Ethical Falsification", Dar al-'Asima, 1st edition, Damascus, Syria, 1435 AH/2015 AD, pp. 311 et seq. There is also a printed dissertation by Fadha bint Salim Al-Anzi, "The Orientalist Influence on the Western Perception of Hadith and Its Sciences: Presentation and Critique," Dar Waqf Dala'il for Publishing, 1st edition, Riyadh, Saudi Arabia, 1440 AH/2019 AD, pp. 33 et seq.
- 62- Yahya Murad, the previous reference, pp. 137-138.
- 63- Same, pp. 256-257.
- 64- The same, page 380.
- 65- The same, page 850.
- 66- However, Yahya Murad did not mention this book, but instead attributed the same information to the German Orientalist Nöldeke (d. 1930), indicating that it was published after his death in 1963.
- 67- See Yahya Murad's previous reference, pages 938-939, 1053-1054, 996-997.
- 68- Juan Andrés, as quoted in the Symposium on the Biography of the Prophet in Spanish Writings, page 220.
- 69- Andrés, quoted in the same symposium, page 229.
- 70- Andrés, cited in the same symposium, pages 230-231.
- 71- Regarding the translator's element, as cited in Prada's previous reference, from page 37 onwards.
- 72- Al-Kubaysi, the previous reference, pages 51-52.
- 73- Hakima Shami: "The Central Role of the Prophet Muhammad in Spanish Orientalism during the Moorish Era", Symposium on the Biography of the Prophet in Spanish Writings, page 199.
- 74- Abdul Aziz Al-Kubaysi, the previous reference, page 63.
- 75- To study the three perspectives, see Ali Al-Namlah, the previous reference, page 18 and beyond.
- 76- This conference was organised by the Grand Islamic Centre of India (Dar Al-Musannifeen) in the city of Aazamgarh under the supervision of its President Sheikh Abu Al-Hasan Ali Al-Hasani Al-Nadwi. It may have been one of the first global conferences on the subject and was held between 26-28 Rabi' Al-Thani 1402 H, corresponding to 21-23 February 1982 CE. See Abu Al-Hasan Ali Al-Hasani Al-Nadwi's compilation, "Articles and Research on Orientalism and Orientalists", edited by Sayyid Abdul Majid Al-Ghouri, published by Dar Ibn Kathir for Printing, Publishing and Distribution in Damascus and Beirut, 1st edition, 1423 H / 2002 CE, page 5. For an introduction to the conference, you can also refer to the separate book that I acquired after completing the intervention: Abu Al-Hasan Ali Al-Hasani Al-Nadwi, "Islam and the Orientalists", Dar Ibn Kathir for Printing, Publishing and Distribution, 1st edition, Beirut, Lebanon, 1436 H / 2015 CE, pages 5-10. The full symposium is on pages 11-77.
- 77- Nadwi, the previous reference, page 6.
- 78- The religious factor involves spreading Christianity and propagating its message, while portraying Islam in a way that establishes the superiority of Christianity. Thus Orientalism and Christianisation often go hand in hand, with many

Orientalists being bishops, including Jews. The political factor is that Orientalists act as pioneers of Western countries in the East, serving as reliable sources to convey every detail of life, allowing the West to exert its influence. They were warmly welcomed and supported, and had magazines and newsletters all over the world in which they published analytical articles and investigative material, exploring the problems, tendencies and economic value of what was published and printed, which many sought out, thereby making economic profit. For more details, see Nadwi, the previous reference, pages 15-17.

79- Nadwi, the previous reference, page 18.

80- The same, page 22.

81- Mohamed Khalifa Hassan Ahmed, previous reference, pages 135-136.

82- Ja'it, as quoted by Farouk Omar Fawzi, previous reference, page 18.

83- Regarding the French Orientalist Safari and his translated book and his study as an expert in the biography of the Prophet, see: "The Prophet's Biography and How Orientalists Distorted It," translated by Mohammed Abdul Azim Ali, edited by Abdul Muta'al Mohammed Al-Jabri, Dar Al-Da'wah for Printing, Publishing, and Distribution, 1st edition, Alexandria, Egypt, 1414 H / 1994 C.E., page 5 and beyond.

84- The concluding remarks, including the legend of the death of Orientalism, can be found in: Ibrahim bin Omar Al-Sakran, "Modern Interpretation of Technical Heritage and References", Dar Al-Maaref (Special Edition), Cairo, Egypt, 1435 H / 2014 CE, pages 403-412.

85- Nadwi, the previous reference, page 34.

86- Yahya Murad, the previous reference, pages 109-110.

87- Buday, as quoted by Yahya Murad, the previous reference, page 110.