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# Orientalist Vision for the Study of the Prophet's Biography Critical Analytical Study

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## Abstract:

This research paper aims to give the reader a glimpse of Orientalist thought and its development, especially as it is one of the contemporary schools of thought that emerged with the idea of intellectual conquest. The beginning of interest in Orientalism was when most of the Arab Islamic countries fell under Western occupation, and orientalists and colonialists had a great interest in the culture, belief, history and various fields of knowledge of the Arab Islamic nation. On the other hand, we believe that it is necessary to recall the history of the emergence of Orientalism, its motives, its objectives, and how was its method of studying the noble biography of the Prophet? To build a clear position on this thought according to a critical analytical approach in order to reach objective results and refute their claims and fabrications.

**Keywords:** Orientalism, Orientalist, Motives of Orientalism, Biography of the Prophet. Prophet Muhammad peace be upon him.

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## Introduction

Those who follow the history of Orientalism find it difficult to determine a specific year of its inception, as there is no precise definition of its concept, in addition to the fact that there is sometimes confusion between its goals and motives. However, the phenomenon of Orientalism remained the subject of controversy and research by Arab intellectuals, and many studies appeared in which visions differed, sometimes characterized by praise and other times by slander.

In this article, we will try to shed light on the history of Orientalism to get to know it closely, especially since it taught its entity, curricula and schools, which some of its adherents did justice to the Arab-Islamic civilization in many studies, and on the other hand, there are those who attacked it by questioning the honorable biography of the Prophet trying to obliterate the true identity of our Prophet Muhammad, peace be upon him. To God be upon him, and the denial of His prophethood and the heavenly of the Holy Qur'an, and this is what makes it easy for them to prove that Islam is not from God Almighty, but is from the creation of Muhammad, peace

and blessings be upon him, for the jurisprudence of the Jewish and Christian religions. Their desire is to tear up the doctrine of the Arab-Islamic nation and its unity in every way, and to work to affirm that this religion has become the title of backwardness, and it is time to leave it confined to the time in which it appeared, because modernity and progressivism call for the abolition of everything that is heritage and old. Therefore, the researcher should be concerned with defining the concept of Orientalism and identifying its prominent features, purposes, manifestations and phases.

**Problematic:** What is the concept of Orientalism? What are its motives and objectives? What are the reasons for the interest of orientalists in studying and criticizing the noble biography of the Prophet?

### 1. Definition of Orientalism:

**A- Language:** It is the source of the hexagonal verb Orientalism, and its origin: (SRQ), and the alif, sin and taa if the triple verb precedes the request, and on this Istorient: that is, the request of the East <sup>(1)</sup>. East: the sun, or the side from which it rises, and the East: like it, and in the ratio: Mashriqi (by opening the Raa and breaking it). And the bright and bright (triangular back): the position of sitting in the sun in winter. And shine: that is, sit in it. And shone: He entered at the time of sunrise, and the sun shone: it lit up. And I rose: <sup>(2)</sup> Thus, the concept of the word revolves around the direction of sunrise and light (which comes to mind when the sun is mentioned). Orientalism was called so because its people (the West) sought the sciences of Muslims and Arabs, and researched Islam, which was its principle from the East for them.

### B- Idiomatically:

There are those who believe that it is a Western method of knowing the Eastern world through research or specialization in the East, by studying its sciences, literature, religions and the history of its peoples, to control it <sup>(3)</sup>.

That is, it is called a trend of thought concerned with the study of the civilized life of Eastern nations in general, and the study of Islam and the Arabs in particular <sup>(4)</sup>.

There is a definition in the facilitated encyclopedia as: "An expression that indicates the direction towards the East, and is called everything that deals with the affairs of the Easterners, their culture, and their history. It refers to that current of thought that consists in conducting various studies on the Islamic East, which include its civilization, religions, literature, languages and culture. This current contributed to the formulation of Western perceptions of the Islamic East in particular, expressing the intellectual background of the civilizational conflict between them." <sup>(5)</sup>

For greater accuracy and objectivity about Orientalism, we must recognize it through the statements of its own authors who are Western thinkers. As well as by Arab intellectuals.

### 1.1. The opinion of Western scholars:

Arberry believes that the word orientalist appeared before the term orientalism: "The original meaning of the term 'orientalist' was in 1638 (a member of the Eastern Church or the Greek Tal) and in 1691 Anthony Wood described Samuel Clarke as an 'orientalist', meaning that he knew some oriental languages. And Peron in his comments on Childe Harold's Pilgrimage talks about Mr. Thornton

And its many luminaries of deep orientalism." <sup>(6)</sup>In a definition of the English orientalist Arbery, he sees as: "one who delves into the languages and literature of the East." <sup>(7)</sup>

The French orientalist Maxime Rodinson argued that the term Orientalism appeared in French in 1799 and in English in 1838, and that Orientalism appeared because of the need to "find a specialized branch of knowledge for the study of the East." <sup>(8)</sup>

### 1.2. The opinion of Arab thinkers:

Ahmed Abdel Hamid Ghorab defined it as: "Academic studies carried out by infidel Westerners – from the People of the Book in particular – of Islam and Muslims, from various aspects: faith, law, culture, civilization, history, systems, wealth, and potential. With the aim of distorting Islam, trying to question Muslims, misleading them about it, imposing dependence on the West on them, and trying to justify this dependence with studies and theories that claim scientific and objective, and claim the racial and cultural superiority of the Christian West over the Islamic East" <sup>(9)</sup>.

Edward Said defines it as "a Western method of dominating, reshaping, reshaping and exercising power over the East." <sup>(10)</sup>It is worth noting that there are many definitions other than these definitions that differ according to the field of study, the region studied, and the study party <sup>(11)</sup>.

It seems that the definition of "Malik Bennabi" is more accurate than those who preceded him, as he believes that: "We must first define the term: by orientalists we mean Western writers who write about Islamic thought and Islamic civilization, and then we must classify their names in the so-called "classes" into two categories:

- **In terms of time:** the class of the ancients such as Gerbert Durbiak and St. Thomas Aquinas and the class of modernists such as Karadovo and Goldseher.
- **In terms of the general attitude towards Islam and Muslims in their writings:** there is the class of those who praise Islamic civilization and the class of critics who discredit it, and so on in order every comprehensive study of the subject of Orientalism must be carried out" <sup>(12)</sup>.

From the above, we conclude that Orientalism is a study by Western thinkers of the Arab-Islamic civilization in all its cultural and religious aspects across different periods of time, as well as for different goals that we will discuss later.

### 1.3. History of Orientalism:

Orientalism began with a decision by the Vienna Church Synod, which called for the establishment of chairs to study Arabic, Hebrew and Syriac languages in a number of European cities such as Paris, Oxford and others, and the English researcher P.M. Holt believes that official decisions are not implemented in the way that the decision-maker intended, so the papal decision here is not the real beginning of Orientalism<sup>(13)</sup>. There are those who believe that the contact of Christians with Muslims in Andalusia is the real breakthrough of Christian knowledge of Muslims and interest in Islamic sciences and tends to this view some of the pioneers of research in Orientalism of Muslims. <sup>(14)</sup>

Among them is Mustafa al-Sibai, who says: It is not known exactly who the first was Westerner concerned with oriental studies or at what time, but it is certain that some monks went to Andalusia.<sup>(15)</sup> During its greatness and glory, they were educated in its schools, translated the Qur'an and Arabic books into their languages, and they were learned by Muslim scholars in various sciences, especially in philosophy, medicine and mathematics.

Among the first of these monks are the French monk "Gerbert", who was elected "Pope" to the Church of Rome in 999 AD, after his education in the institutes of Andalusia and his return to his country, and "Peter the Respectable 1092 - 1156", and "Gérard de Crémont 1114 - 1187". After these monks returned to their country, they spread the culture of the Arabs and the writings of their most famous scholars, then institutes for Arabic studies were established, such as the Arabic "Badu" school, and Arab monasteries and schools began to study the works of the Arabs translated into Latin - the language of science in all European countries at the time - and Western universities continued to rely on the books of the Arabs, and consider them the original references for studies for nearly six centuries<sup>(16)</sup>.

### 2. The Motives of Orientalism:

It is not easy to identify one or two factors in explaining the motives that motivated orientalists to study the history and civilization of Islam. This is because Orientalism is a complex historical phenomenon whose motives have varied over the centuries according to historical stages, and perhaps one or more factors prevailed at a certain stage over other factors that were involved in determining the features and starting points of Orientalism<sup>(17)</sup> We have also noticed that there is a confusion between motives and goals because there is a strong overlap between them, as they included one another, due to the function of the orientalist himself. Among the most important motives that motivated orientalists were the following:

#### 2.1. Religious motivation:

This motive is considered at the forefront of the motives that stimulated the Orientalist movement, as it appeared among the monks in the Middle Ages and continued with missionaries in order to enable their European countries to control the Arab-Islamic world politically and

economically, so political and military failure was the most effective factor behind the emergence of evangelization as an alternative means where religious and cultural invasion became an alternative to war that did not achieve the desired goal. <sup>(18)</sup>

In this regard, Al-Sibai says: Through the missionary goal, orientalists aimed through their scientific studies to distort the reputation of Islam in the hearts of the pioneers of their culture, among the Muslims, to introduce weakness to the Islamic faith and to question the Islamic heritage, Islamic civilization and all related science and literature <sup>(19)</sup>.

Therefore, the Christians, according to the opinion of "Muhammad Al-Bahi", wished to spread their religion among Muslims, so the interest of the missionaries met with the goals of the colonizers, and the missionaries convinced the leaders of colonialism that Christianity would be the base of Western colonialism in the East, and thus colonialism facilitated the missionaries and extended their protection <sup>(20)</sup>.

The first step in order to achieve this end was the establishment of scientific centers for the study of the history of Islam and the Arabs in Europe, and of course the European Church was the initiative to do so, as it established the first center in Toledo, Andalusia, 1250/712 AH. <sup>(21)</sup>

It is noticeable that most of the products of orientalists focused on the basics of the Islamic faith, as the Qur'an, the Prophet, may God bless him and grant him peace, and Islamic jurisprudence are topics that took a lot of time and attention from orientalist circles, and their treatment of them was old and modern in a way that depends on doubt, wrong assumptions and preconceived results. This fact is proved by one of the leaders of the orientalists, Bernard Lewis: "The effects of Western religious fanaticism are still visible in the writings of a number of modern scholars, and are often hidden behind footnotes in scientific research." <sup>(22)</sup> This fact will become more apparent when we look at some models.

## 2.2. Colonial and political motive:

There is no doubt that Orientalism was strongly associated with colonialism; we can say with certainty that all Western colonial countries had Orientalist institutions. When the Crusades failed to achieve their religious and political goals in the Middle Ages, Europeans returned to the East in colonial guise and turned to studying all the affairs of the Eastern countries in order to identify their strengths and eliminate them, and their weaknesses and seize them. The colonial powers established several institutions in the Islamic countries that submitted to their influence in the service of Orientalism ostensibly, and the service of colonialism and Christianization as a fundamental fact, including in Egypt: the Oriental Institute of the Dominican Monastery, the French Institute, the Book Symposium, the College of Peace, the American University, Victoria College and nuns' schools, and in Lebanon: University Saint Joseph (now Jesuit University) and the American University, and so on in many Islamic countries<sup>(23)</sup>.

The colonial West has always needed to establish its feet in the Islamic East, as well as to justify its colonial policy, and protect its influence and interests in Islamic countries, and used a class of the sons of the colonial countries to serve and support it, so when the West had military seizure and political control, one of its motives was to encourage Orientalism to weaken the spiritual and moral resistance in our souls, and to spread weakness and confusion in our thinking by questioning the usefulness of what we have in our hands of heritage, and our faith and human values, so we lose confidence in ourselves, and we throw In the arms of the West, we beg for moral standards and doctrinal principles, and thus achieve for them what they want from our submission to their civilization and culture in a way that does not exist for us after it<sup>(24)</sup>.

Here again highlights the role of Orientalism, to do priests extensive studies on Islamic countries and provide appropriate advice to the lords of colonialism, which ensure them oppression and humiliation of Muslims, and the continuation of control over them, and therefore colonialism helped orientalists in their studies and humiliated them all the difficulties that stand in their way, and so colonialism was interested in the Orientalist movement "The kings of colonial countries were their sponsors, and their consuls in the countries of the East were their workers"<sup>(25)</sup>.

The movement of orientalists in the countries of the Islamic world has contributed to giving a clear picture to Western decision-makers in choosing the appropriate places to direct their armies and distribute the Islamic world among them, through the writings written by orientalists about their travels. For example, Napoleon was influenced in developing his plan by Count de Volney's Journey in Egypt and Syria, which appeared in 1787<sup>(26)</sup>.

This confirms that Orientalism provided direct services to the colonial movement, such as some orientalists conducting studies under the auspices of the East India Company, and some of them worked as officers in European armies. Some orientalists focused their activity on the study of Islamic sects, encouraging nationalities in our country, spreading the spirit of tendencies, reviving and working to stir up sectarian, partisan and sectarian strife, which was an important factor that helped colonialism to use the policy of divide and rule <sup>(27)</sup>.

### 2.3. Scientific motivation:

When the Arab-Islamic civilization was at the peak of its prosperity and development, Europe was living in the dark ages, and it could not have revived its renaissance without taking into account the reasons for this, which is to study the achievements of Islamic civilization in all scientific fields. European leaders argued that "if Europe wants to advance civilization and science, it must go to the interior of science to study its languages, literature and civilization"<sup>(28)</sup>.

Because Europe realized that it could not rise and get rid of Islamic rule, except with the science on which Muslims based their conquest and rule, they focused on studying the Islamic heritage in history, geography, astronomy, science, etc., and even mythology. They competed in



collecting manuscripts, buying and confiscating them, arranging them, translating them, and cataloguing them <sup>(29)</sup>. On the other hand, Rudi Paret pointed to the possibility of the Islamic Ummah in the present era to study the history of thought in the Western Christian world and analyze it in a scientific way, which can be called the science of occidentalism<sup>(30)</sup>. where he stressed that Muslims in their present renaissance need to know the scientific achievements reached by the West through centuries of research, study, scientific discoveries and political and economic stability.

Referring to the lists of books that have been translated into European languages, we know the importance of this orientalist goal. Westerners left no room for Muslim scholars to write until they studied, translated, and took from them. "What was translated from Arabic in the Middle Ages amounted to more than three hundred books, including ninety in philosophy and nature, seventy in mathematics and stars, ninety in medicine, and forty in astronomy and chemistry."<sup>(31)</sup>.

There are some orientalists who came to study Islam purely scientifically, trying to strip away from passion, and avoid fanaticism, "out of love of knowledge of the civilizations of nations, their religions, cultures and languages, and they were less wrong in understanding Islam and its heritage, because they were not deliberately intriguing and distorting, so their research came closer to the truth and to the sound scientific method than the research of the dominant population of orientalists."<sup>(32)</sup>

On the contrary, their books were debated and accused of nervousness and imagination, and they lacked the financial support that was provided to others who served colonialism and its doctrines <sup>(33)</sup>. With their sincerity in research and study, they are not spared from errors and conclusions far from the truth, either because of their ignorance of the methods of the Arabic language, or because of their ignorance of the historical Islamic atmosphere as it really is, so they like to imagine it as they imagine their societies, forgetting the natural, psychological and temporal differences that differentiate between the historical atmosphere they study, and the present atmosphere that they live<sup>(34)</sup>."

#### 2.4. Economic motivation:

Many sources indicate that orientalists have clear contributions to helping the Western world to draw an economic policy aimed at draining the wealth of Eastern peoples, and the continuity of their dependence on what is produced by Western factories, as Orientalist studies have worked to reveal the Eastern mentality in all its aspects and showed everything that the Eastern needs and prefers<sup>(35)</sup>.

Therefore, some Westerners were keen to encourage Orientalism, which helps them to know the economic conditions of the East in order to buy its natural resources and compete with its local industries, which had thriving factories in various Islamic countries. This motivation is also

reflected in the West's ambition to plunder the intellectual and scientific output of Muslims, as evidenced by the West's museums and universities filled with Arabic and Islamic manuscripts and books<sup>(36)</sup>.

In this regard, Al-Bahi " says: "It seems that a group of people entered the field of Orientalism in search of livelihood, when they narrowed their normal livelihoods, or entered it fleeing when their intellectual capabilities prevented them from reaching the level of scientists in other sciences, or they entered it to get rid of Their direct religious responsibilities in their Christian communities; they turned to Orientalism to clear their religious responsibility in front of their brothers in religion, cover their intellectual deficits, and finally in search of a living, as competition in this field is less than in other livelihoods."<sup>(37)</sup>.

In addition to the profession of some Westerners to Orientalism in order to seek a living, there are also "many owners and administrators of commercial libraries, who encourage the publication of books and books that revolve around Islamism and orientals, and supervise their publication because they see them as a dead market in Europe and Asia, and these works gain acceptance and admiration, which makes them very widespread and popular, and they are undoubtedly a means of profitable trade and earning dangerous money."<sup>(38)</sup>.

Speaking about Orientalist domination of the East, Edward Said says: "However, I believe that all this is small compared to the second factor that contributes to the triumph of Orientalism: the reality of the tyranny of consumerism in the East, as the Arab or Islamic world in general is stuck in the hook of the Western market system, and no one needs to be reminded that oil, the region's greatest resource, has been completely absorbed within the economy of the United States of America<sup>(39)</sup>.

### 3. Orientalists' Approaches to Islamic Studies:

Orientalists used several approaches in their studies of Islam as a creed and law, in thought and history, including the following:

#### 3.1. Historical Method:

It is a description and recording of past historical or social facts, placing them next to each other and arranging them, then informing about them and introducing them as the intellectual phenomenon <sup>(40)</sup> itself, and it is not only a descriptive approach, but also studies the political phenomenon, analyzes and interprets it on the basis of an accurate scientific methodology, and the orientalist proceeds from his belief that every civilization must have necessarily arisen on the pattern of Western civilization, so they classify Islamic thinkers such as Al-Ghazali, Al-Ash'ari and Ibn Taymiyyah as owners of schools just as they do in Their western environment, they refer to Ghazalism and Ash'ari. They also attribute religion to Christ, and they say: Muhammadiyah or the Muhammadan school and when they talk about Muhammad (peace and blessings of Allaah be upon him), they say: He was a great and successful merchant.



When they address his call, they say that it came to pounce on the Qurashi aristocracy, "Abdullah Muhammad Al-Amin" believes: "The orientalist in light of the historical method, when he attributes ideas to those who formulated them, aims to say: that these ideas and these sciences originated mainly from these people, while in Islam: the Muslim thinker is an opponent, analyst and interpreter of intellectual currents that permeate it, there are general sciences that arise from revelation and have turned into civilization.

What is meant is that the author's reality and thought require him to resort to inspired texts lest people replace civilization with revelation, leave the origins and take branches.

In the West, thought is attributed to those who say it, and its goal may be to prove the seriousness of civilization, and the silence of revelation, and that if it were not for the philosopher or scientist, thought would not have appeared, man is the creator of thought and not revelation, and that if it were not for the philosopher or the scientist, thought would not have appeared, man is the creator of thought and not revelation is the source of thought, if these thinkers and scientists are mostly non-Arabs, even if they are Muslims, the orientalist will have achieved his goal of proving his nationalist view of Islamic civilization and returning creativity to The national characteristics of civilization and so that it is not the Arab civilization." <sup>(41)</sup>

But the orientalists overlooked that the intellectual work in our heritage is a collective work, this did not happen by meeting thinkers together in one research seminar, but rather a collective work carried out by the emerging civilization from one center, which is revelation, as if the revelation transformed into a civilization is what gives the authors of their unity, and makes them all means in which it appears through them. A tool to erase Muhammad's prophecy and interpret it among other historical prophecies. <sup>(42)</sup>

### 3.2. The analytical method:

The analytical method is based on breaking up the intellectual phenomenon into a set of elements that are composed between them in a heterogeneous package of facts or factors that created it, meaning that if the historical method replaces a material fact with the intellectual phenomenon, the analytical method then fragments this phenomenon and returns it to its primary elements, such as social, political or religious conditions.

According to this approach and this step, the religious element, although it is the first motive for the formation of the phenomenon, becomes an auxiliary element for the rest of the elements, atrophied, and infiltrated.

This approach is also contrary to the nature of the studied intellectual phenomenon, which consisted mainly of transforming the inspired text into meaning, and meaning into a theoretical construction, because the idea of the factors that determine and control the formation of the phenomenon, and the idea of the elements that make up the material of the phenomenon, cannot help to understand the intellectual phenomenon that arose according to the method of

interpretation in the interpretation of texts, that is, according to logic in understanding revelation.<sup>(43)</sup>

The Swedish orientalist "Tor Andrea", the author of the book "Muhammad his life and belief", opposed this sterile approach taken by some orientalists in the research, indicating that the essence of prophecy, cannot be analyzed on a set of thousands of partial elements, and believes that the task of the researcher: to realize in an objective view how it consists of different elements and influences and a new authentic unit that comes alive.

Thus, the method of breaking up phenomena into molecules cannot be a general approach agreed upon because it stems from the mentality of the Western researcher, his mood, culture, environment and the nature of the religion in which he grew up, hence the orientalist's error when applying this approach – regional or local – to the Islamic religious phenomenon.

As for Christianity, according to it, the phenomenon can be divided into religious and non-religious factors, because the Christian religion regulates only the spiritual aspect, while the material aspects, which include political, economic and social factors, have nothing to do with religion. Among the mistakes of orientalists - as well - in applying this approach to prophecy, revelation, the Qur'an and biography:

- It may be resorted to deliberately to eliminate the totality of all-encompassing character, which is the most important characteristic of Islamic civilization, which was based on a comprehensive holistic revelation.
- He may resort to it subconsciously, out of a deep desire to destroy and eliminate the phenomenon.
- It may be used so that each part can be traced back to similar parts in contemporary civilizations, and then the analysis is a prelude to proving the external impact and emptying the phenomenon – revelation and prophecy – of its original content.

Finally, the orientalists' view of this approach is a product of Western orientalist thought as a general and comprehensive approach, which can be applied to any human study, such as their study of Islam, <sup>(44)</sup> this view led them to serious errors such as issuing general judgments on Islamic civilization with controversy, religion with rigidity, revelation with turmoil and mixing, monotheism with abstraction, beliefs with fate and destiny, and peoples with backwardness.

### 3.3.Projective Approach:

The approach of perceptions and false impressions of the subject of research, which arise from the submission of the orientalist to his passions and his inability to get rid of the impressions left by his environment has a particular cultural environment with the fact that freedom from mental and emotional prejudices together is the first condition for scientific research, and according to these impressions, perceptions and prejudices the orientalist falls into many mistakes, the phenomenon that already exists since it does not exist as a mental image in his mind, it is judged

in the negative, and the phenomenon that does not already exist, but it exists as a mental image when the orientalist it is judged by its actual existence.

This means that the orientalists of this approach set a goal and decide in themselves to achieve that end in every way, and then collect information from every side... Even if these materials are trivial and worthless, they boldly present them after camouflage, and build on them a theory that exists only in themselves and their minds.

According to this approach, the researcher makes valuable judgments in which he exalts the images in his mind and belittles the subjects already perceived. Of course, applying this approach to Islamic studies leads the orientalist to project his conception of Christianity onto Islam, and the perceived Christianity becomes Islam in reality.

The real Islam is exiled, it does not exist, such as that Islam is called Muhammadiyah as Christianity is attributed to Christ, and Buddhism to Buddha, and orientalists often spoke about the Islamic church or religious authority and its relationship with the state, or accusing Islamic monotheism as a pure abstraction, and judging the honor as an abstraction, a projection of anthropomorphism and analogy that is teeming with Judaism and Christianity<sup>(45)</sup> Despite these falsehoods published by some orientalists about Islam in general, there are those who are among them and respond to their curricula, and among these we find the French orientalist "Bucaille" refers to the applications Some of them have these approaches: "The completely erroneous judgments issued in the West about Islam are the result of ignorance at times and deliberate negligence at other times, but the most dangerous falsehoods spread are those that concern actual matters, and if we can forgive mistakes related to."<sup>(46)</sup>

### 3.4. Impact and influences Approach:

The straight concept of this approach is: that the exchange of opinions, old and new, interaction, impact and influence between people, and between scholars is an undeniable social year. <sup>(47)</sup> While this approach for some orientalists is based on the tendency of transcendence and secularization, because they believe that the Greek civilization, and their European civilization as an extension of it, is the origin of civilizations, and therefore it is always influential, and everything comes back to it. <sup>(48)</sup> Therefore, after the historical method performs the task of separating the source of the intellectual phenomenon, which is the religious text, from this phenomenon itself, referring it to a purely historical source. For the concept of impact and influence, but always make this judgment as soon as there is a connection between two cultural environments. <sup>(49)</sup>

## 4. How to apply some orientalist approaches to refute the truth of the prophecy of the Master of the Messengers:

Talking about Muhammad (peace and blessings of Allaah be upon him) is a speech on the example of Muslims, and many orientalists hostile to Islam and his Prophet have intended to

study this great personality, using many of the approaches they invented - and we have mentioned some of them - trying to distort the image of Muhammad (peace and blessings of Allaah be upon him) and accuse him of lying and fabrication, and among these we mention:

#### 4.1. Montgrey Watt:

According to the approach of impact and influence used by "Watt": "It is mentioned that the Prophet peace be upon him has been influenced by the ideas of "Waraqa bin Nofal" Christian, but the ideas of "Warqa" influenced the subsequent Islamic developments, and his migration peace be upon him to Medina, it took to quote from Judaism and Christianity to formulate a new religion is Islam, "and adds "Khadija has fallen under the influence of Waraqa certainly and there is no doubt that Muhammad took from his enthusiasm and opinions", and also "many things are possible, it is possible that he spoke in religious matters with Arab Christians or Al-Ahbash from Yemen and Christian Bedouin tribes coming to Mecca for trade. It is possible that Muhammad tried to shape Islam in the form of the older religion.

Watt tried his best to show the effects in which Islam was influenced by Judaism and Christianity, talking about: the imposition of noon prayers in line with Jewish customs, Friday prayers, heading towards Jerusalem in prayer, fasting Ashura... <sup>(50)</sup> This methodology empties Islam of its subjectivity and creativity, so that it refers it to external sources, and this methodology was founded in the light of misconceptions adopted by orientalist in the study and comparison of religions, and instead of cases of similarities being a unifying factor for religions, and an emphasis on the unity of its source and purpose, the orientalist methodology turned into evidence of intellectual robbery, the orientalist works hard to clarify and highlight them, to convince Jews and Christians to stand firm on their faith on the one hand and on the other hand to convince the Muslim to return to the original that he took Islam has its ideas, so the approach of impact and influence is not without missionary and Judaizing goals.

In the context of his application of the secular approach, "Watt" talks about the facts of the biography in the period between his birth, peace and blessings be upon him, and his marriage to Khadija - may God be pleased with her - such as the incident of splitting his chest and the story of "Lake" monk Ferry: "There are many stories of a religious nature that are almost certain that they are not true from the point of view of the secular historian realism." And the glory of our master Muhammad, may God bless him and grant him peace, to perform his mission, but it is the creation of the mentality of the Prophet, may God bless him and grant him peace<sup>(51)</sup>, and doubts "Watt" in the matter of revelation says: "To say that Muhammad was honest does not mean that the Qur'an is a true revelation and that it is made by God, as we can believe without contradiction that Muhammad was convinced that the revelation comes down to him from God and to believe at the same time that he was wrong", and sees that the source of the Muhammadan revelation is the "collective unconscious": Which is the source of all religious revelation, whether Islam, Christianity or Judaism, and the summary of Watt's opinion in the

prophethood of Muhammad (peace and blessings of Allaah be upon him) is: "He is a man in whom creative imaginativeness was embodied to the depths, so he was able to devise ideas related to the depth of the issue of human existence, and within the framework of projecting this secular vision on the universality of the Islamic call," Watt says: "However, the saying of some Islamic sources, which are not the oldest sources, is that he considered Islam as a comprehensive public religion, and that he invited the Byzantine and Persian emperors and other kings to enter into it is a wrong saying, as it is unreasonable for a wise political man like Muhammad to make such a specific appeal, and we realize that the reports of ambassadors to various rulers are full of contradictions. Muhammad "considered himself at first as a messenger to his Qurashi people, then he took little by little, and with degrees that are not clearly evident in the Qur'an, to see a broader goal for his message. Religious grounds forefront by immigration. (52)

This is what Watt concluded, knowing that in the introduction to his book "Muhammad in Mecca", he explained that his study is mainly aimed at historians, and that he will try to remain neutral in issues where Islam and Christianity are different, but what he applied in interpreting the facts is something else. (53)

#### **A suspicion of illiteracy of the Prophet (peace and blessings of Allaah be upon him):**

Watt mentions: "Traditional Islam says that Muhammad did not read or write, but this claim is suspicious of the modern Western researcher, because it is said to confirm the belief that his output of the Qur'an was miraculous and vice versa, many Meccans were reading and writing, and therefore it is assumed that a successful merchant like Muhammad must have known something of these arts." (54).

Accordingly, "Watt" is likely that the Prophet (peace and blessings of Allaah be upon him) inquired about what he reads, and considered that this is the natural meaning of "what I read": He meant when Jibril (peace be upon him) descended and ordered him to read (55) and in the Holy Qur'an many verses indicating his illiteracy, peace and blessings be upon him, such as the Almighty saying: "And what you used to recite before him from a book and do not step on it with your right hand, if the invalids are suspicious" (Al-Ankabut: Verse 48)

It seems that "Watt", who attributes the prophecy of the Prophet, may God bless him and grant him peace, to creative imagination and collective unconsciousness, wants his theory to be integrated and coherent so as to deny the illiteracy of the Prophet, may God bless him and grant him peace, and because illiterate cannot produce such a huge work that needs an educated and educated personality, and on this basis, "Watt" considered that the Prophet, may God bless him and grant him peace, was one of the intellectuals of the age, and this is what falls under the approach of construction and demolition followed by "Watt", which aims to Destroying doctrinal convictions and postulates. (56)

Many European orientalists have been interested in the illiteracy of Muhammad, may God bless him and grant him peace, where many opinions appeared to them about the meaning of the word illiterate and illiterate, and one of the first to address this issue was "Springer" in his book "The Life and Creed of Muhammad" Berlin in (1861 AD) from three angles:<sup>(57)</sup>

1- In the first part (pp. 1-3): "The people of Arabia before Muhammad were divided into the People of the Book and the pagans... The People of the Book consisted of Jews, Christians, and Sabians, tribes with a home revelation, while the pagans had none of that."

2- Part II (p. 224): illiterate is equal to a pagan.

3- Part III (4.1-4.2): "They claim that illiterate means a person who can read but cannot write, and in this "Abdul Rahman Badawi" believes that this opinion is based on a verse that was misunderstood in the Holy Qur'an in Surat Al-Baqarah , namely: **"Some of them are illiterate people who do not know the book except for my wishes, and if they do not think, Woe to those who write the book with their own hands and then say, "This is from God, to buy a small price for it: woe to them from what their hands have written, and woe to them from what they earn""**(v. 78-79).

As this verse has been diverted from its meaning, as "Abu Ishaq" says: The word illiterate, which I translated to mean reciters, is found in other verses of the Qur'an to this effect, and it also means reading... The meaning of the verse cited by "Springer" and some of them are illiterate and cannot write but read, that is, "wishes" means reading.

Abd al-Rahman Badawi responds to the proofs presented by Springer:

- The first proof is false because Springer did not rely on a document... If we had found <sup>(58)</sup> a pre-Islamic pre-Islamic text that supported this distinction between the People of the Book and the illiterate (pagans), there would be no problem, but Springer plunged himself into a vicious circle.
- The second argument is that the word «illiterate " means pagan, this is an assumption that "Cenc Horvitz, Blachère, Rudy Barrett and others" followed.
- The third view relates to the view that an "illiterate" is one who reads and does not write, a view attributed to the Shiite imam Ja'far Sadiq. <sup>(59)</sup>

"Badawi" shows: It is easy for us to refute the corrupt opinion (illiterate) it does not mean a pagan and the Prophet (peace and blessings of Allaah be upon him) described himself as an illiterate prophet while arguing with the Jews, and it is impossible and contrary to reality for the Prophet (peace and blessings of Allaah be upon him) to describe himself as (illiterate) and he means an infidel or a pagan because in this sense the adjective of illiterate is a kind of insult. <sup>(60)</sup>



Rather, we refer to this issue because many of these orientalists claimed that the Qur'an is from the words of Muhammad (peace and blessings of Allaah be upon him) and not from Allaah (SWT).

For his part, "Abdul Rahman Badawi" explains the word "illiterate" and says: "The word (illiterate) adjective proportions of the word "nations" the plural of "nation" and as morphology explains, in order to attribute to the name of the plural we must "Nardha" to the singular "nation".

Therefore, in our opinion, the word " illiterate ", derived from "nations" in the plural to nation in the singular, means universal, valid, and directed to all "nations" <sup>(61)</sup> and the word illiterate means all nations.

Therefore, the illiterate prophet is the prophet sent and addressed to all "nations" or more correctly the universal prophet. Badawi explains that God Almighty sent to the nations a messenger, including any human being who is not embodied as the Christians say and not a person above humans as the Jews say. <sup>(62)</sup>

#### 4.2. The Orientalist Pohl and his response:

In the book "Ibrahim Awad" entitled: "The Islamic Encyclopedia Orientalist misinformation and falsehoods" a serious attempt to expose the intrigues of orientalists, referring to the part on Muhammad peace be upon him by saying: "The speech is focused on discussing what was stated in the fifth article of the Prophet, peace and blessings be upon him, and this article was written by the orientalist "Pohl", which is the most orientalist encyclopedia to show his hostility to Islam and his hatred of his Prophet and his book, and he declares at the beginning of the article that the sources that are exposed to the life of the Prophet peace be upon him and his biography is not trusted nor "Awad" shows that "Pohl" if he cites the reasons that led him to such a statement, and this is contrary to the methodology of scientific research.

He also adds that this writer who rejected these sources about the biography of the Prophet (peace and blessings of Allaah be upon him) is the same one who repeatedly referred to them and relied on them and referred him to them throughout his article. This is normal, otherwise where will he get historical data about the Prophet (peace and blessings of Allaah be upon him)? This is a serious gap in his methodology, <sup>(63)</sup>Awad says: "His contradiction appeared immediately after this lawsuit, as he refused to rely on those sources in determining the period spent by the Prophet (peace and blessings be upon him). In Mecca, we see him relying on the house of Hassan bin Thabit – may Allah be pleased with him – to limit this period to more than ten years, is not this Hassan's poetry one of the sources of the Prophet's biography? So why would he trust him without her? Isn't what is said in Hassan's house what other sources say? So what new did Pohl bring? And how did his scientific conscience accept this contradiction and that empty claim?

Also, "Pohl" doubts that the age of the Prophet peace be upon him when receiving the revelation forty years and insists that it is only thirty, without any justification<sup>(64)</sup> Then the statement that the revelation has begun to descend on the Prophet at the age of thirty will entail that he has married Khadija – may God be pleased with her – when he is fifteen not twenty-five, says "Awad": "It should have been "Pohl" before the arrogance to foresee the results that will lead to this arrogance, but it is clear that he and his companions do not care about anything in order to question Islam and its prophet and history, and questioning here has no goal but to break confidence in Islamic sources, but as long as we find in the sources that he was resurrected in forty or a little later, there is no need to reject this historical given without decisive evidence", and mentions "Pohl": "It is natural, as Muhammad was a merchant and husband of Khadija the merchant, to show in the Qur'an an interest in trade and commercial expressions, and he is therefore represented by verse 108 of Surat Al-Baqarah, verse 9 onwards of Surat Al-Jumu'ah.

Awad responds to it: that this is not true, the Qur'an has talk about agriculture, for example, expressions and analogies from its field more than they are about trade, and then if the words of "Pohl" were true, this should have been highlighted in the Meccan revelation more than the civil revelation, as Muhammad peace be upon him was then a recent era of trade in the funds of Khadija - may God be pleased with her - and may God be pleased with her was still alive, but the opposite is true for the expressions derived from Moreover, the interest in the Qur'an in general in the affairs of this craft is not as wide<sup>(65)</sup> as the words of Pohl suggest.

Also, Mecca was a commercial city, not an agricultural one, as "Awad" shows, "that the non-martyrdom of "Buhl" here is only by civil revelation represented in the texts of Surat "Al-Baqarah" and "Friday" for evidence of what we say" that "Pohl" when he says this is meant that the Qur'an is a product of Mohammedan, and therefore it is the opposite of his circumstances and psychology as "Pohl" claims that the Prophet, may God bless him and grant him peace, before the mission, was like the rest of his people pagan, and among what is based on it is the saying of God Almighty to him, peace be upon him: **"And he found you lost, Fahda "** (Al-Duha, verse 7) and the Almighty said: **"You did not know what the Book or faith was "** (Al-Shura: Verse 52), and that as Ibn al-Kalbi stated <sup>(66)</sup> He once offered a sheep for comfort as it is alleged that he (peace and blessings of Allaah be upon him) believed in Tira, and that he took from pagan rituals the ritual of slaughter.

"Awad" confirms that if the Prophet, may God bless him and grant him peace, practiced pagan rituals and believed the beliefs of the pagans before the mission, the polytheists flamed in his face from the first moment, saying to him: "Yesterday you were practicing this which you deny today to us, and on the other hand, what historical sources mentioned is that he used to mummify in the cave of Hira before the mission and stay there away from his home and family the nights with the number, and this is what "Pohl" ignored.

As for the saying of the Almighty: "And he found you lost, Fahda", "Awad" explains that the meaning that the writer went to is not correct, but it refers to this period of perversion in which the Prophet (peace and blessings of Allaah be upon him) searched for the truth for a long time and did not reach anything conclusive to reassure himself definitively. Before his mission, he did not really know anything about the Qur'an and Islam because he had not yet been resurrected. As for "Ibn al-Kalbi", on whom "Bohl" relied, his phrase is: "We have been informed that the Messenger of Allah (peace and blessings of Allaah be upon him) mentioned one day and said: "I have given to Uzzi a sheep Afra and I am a national religion", and it is noted that he did not mention who informed him of these words. Nor under any circumstances or for any reason was the offering offered, nor was anyone who was with the Prophet (peace and blessings of Allaah be upon him) from among his people at that time, and this hadith was narrated only by "Ibn al-Kalbi"! This is a strange news that shocks what we know about the Messenger of Allah (peace and blessings of Allaah be upon him) and his rejection at that time of idols and idolatry, and everything related to them is not accepted as easily<sup>(67)</sup>. As for the claim of "Pohl" in the belief of the Prophet (peace and blessings of Allaah be upon him) in Tira, it is a false claim, as Tirah was one of the things that the Prophet carried on him...

As for the ritual of slaughter, it is not true that the Prophet has taken it from paganism, but it is one of the rituals of Hajj as reported by Abraham, peace be upon him, and then in Islam it is not offered to an idol or idol or given to the priest, but it is given to the poor and needy as a kinship to God Almighty, all that the orientalist said then in this regard is words intended to distort Islamic facts only.

Then says "Pohl": The Prophet peace be upon him has taken his ideas about the People of the Book, and that his enemies were right when they accused him that his foreign teachers receive them what he says in the Holy Quran, and with regard to the response directed by "Awad" is: "The Prophet peace be upon him has violated the book in most of what they have, and for this they have disbelieved in it, so how can he have received his religious ideas? Quraish, especially that the Prophet (peace and blessings of Allaah be upon him) did not have in Mecca about or length, and he did not have in his hand at that time what gives rise to desire or awe, but the squint, length, desire and awe were all when the Qurashians? If the Prophet (peace and blessings of Allaah be upon him) was learning from<sup>(68)</sup> some of the People of the Book, why were the polytheists and Jews keen to ask him questions about what was in those books when they knew that he was familiar with them through those teachers?

"Awad" a resident of "Pohl" says: "I am surprised how "Pohl" ignored all the noble values and principles brought by Muhammad, may God bless him and grant him peace, which transferred the Arabs from a backward nation and made them the owners of a vast empire, global leaders, and great scientists in all fields of knowledge, and pushed human civilization forward like no other, and focused on these formal similarities as if they were everything? Awad believes that this

is similar to the objection of the infidels that the Prophet (peace and blessings of Allaah be upon him) was a human being and was not an angel.!

Also, in this way, any recalcitrant can object to the Qur'an because it came in human language and used the same words used by other Arabs, since language is only a means, and the lesson is in content, yet language in the Holy Qur'an has its characteristics that are not found in any other speech, including the hadith itself.

Elsewhere, Pohl refers to the Byzantine authors' accusation of epilepsy, saying: "Modern psychoanalytic scientists agree with this view" and Pohl pretends to be neutral: "We must naturally leave to those analysts the task of determining the exact nature of his condition." This is without telling us the names of these psychoanalysts or on what basis, if so, they said it. Awad wonders if she <sup>(69)</sup> showed them the symptoms of revelation that the Prophet (peace and blessings of Allaah be upon him) felt when the Qur'an was revealed to him faithfully. Awad uses the opinion of the famous English historian Gibbon, who was decisive in describing this accusation of epilepsy to the Prophet (peace and blessings of Allaah be upon him) as "a ridiculous claim from the Greeks"<sup>(70)</sup> as well as the opinion of William Muir, who rejected the explanation of the phenomenon of epilepsy revelation, saying that an epileptic seizure prevents the deceased from remembering what he went through during it, and those who also refuse to say epilepsy "Lammens, von Hammer Borgestal". <sup>(71)</sup>

"Awad" explains: "When the revelation was separated from the Prophet, may God bless him and grant him peace, he used to ask about the author of the question and answer him immediately by solving his problem according to the revelation in a literary language that is the finest that the Arab knew, that is, he was not in a coma like the slain, but his consciousness was open to the world of the unseen receiving the revelation that descends on him from heaven, but after the revelation that was revealed to acquit Aisha - may God be pleased with her - from the jaw that she was amazed by, he woke up He laughs at human beings, and of course this cannot be a sign of epilepsy." <sup>(72)</sup>.

"Awad" believes that those who spread this jaw are the Byzantine writers who have never seen it, then the orientalist came and caught this absurdity with their teeth and tried to dress it in a dress of science waving psychoanalysis, in order to wear it on readers and delude them that they have interpreted the Muhammadan revelation the correct interpretation. <sup>(73)</sup> They also obliterated the character of Muhammad (peace and blessings of Allaah be upon him), trying to create a deficiency in it by any means, but they would achieve their purposes.

## 5. Conclusion:

The biography of the Prophet is one of the most important topics in our Islamic world, so showing the influence of the Prophet, may God bless him and grant him peace, on Islamic society and proving that the Prophet's life had a great impact on spreading true Islam and

educating the Muslim in a balanced education is a must, as the honorable biography of the Prophet received the attention of Western scholars and orientalists from an early date, so they translated the biography of Ibn Hisham and other biography books in order to identify the personality of the Prophet of the Arabs, Muhammad, may God bless him and grant him peace near.

Orientalism's treatment of the Prophet's biography in the study is one of the most important scientific activities in the Western world for our Islamic world. The present orientalist studies in the biography of the Prophet greatly influenced

Especially since most of its scholars agreed that Muhammad is the greatest man known to history, because of the general coup he caused for humans in religion, politics and society, and this is what led to an Arab renaissance that transformed the global end, changed the course of human life and turned it into something higher than it was before, Even its effects in a short time spread throughout the world, and its effects still remain to this day, and it will remain an eternal and unchanging reality.

That great personality represented by the person of Muhammad bin Abdullah in the sons of Adam has met in which the elements of human perfection that history did not know his meeting in one before him, the perfection of creation met with the perfection of a deep mind and purpose, and this is what made orientalists divided in their study of the purified biography between a spiteful who wants to question the sincerity of the message and even the integrity of the mind of the Prophet, peace and blessings be upon him, as we saw with "Pohl" and "Montgomery Watt", and between fair-minded people who acknowledged the greatness of the personality The Prophet of Islam and his miraculous ability to lead his nation and move it from the darkness of ignorance and backwardness to the light of divine guidance and human civilization. Certainly, this research paper is just a drop in the sea through which I tried to remind you of the need to learn about the Prophet's biography again and to know for ourselves the truth of the personality of Muhammad, may God bless him and grant him peace.

#### **Marginalization list:**

- (1) See Muhammad Fathallah Al-Ziyadi, *Orientalism: Its Objectives and Means*, Dar Qutayba, Damascus: 2nd Edition, 2002, p. 17.
- (2) See Muhammad ibn Yaqoub al-Fayrouzabadi Majd al-Din, *al-Muheet al-Muheet*, edited by Muhammad Naim al-Arqousi, al-Resala Foundation, 8th edition, 1426, 2005, p. 1158.
- (3) See Muhammad Fathallah Al-Ziyadi, *Orientalism: Its Objectives and Means*, previous reference, pp. 16, 17.
- (4) Wazzan Adnan Muhammad, *Orientalism and Orientalists*, Makkah, Muslim World League, 1984, p. 15

(5) The Facilitated Encyclopedia of Contemporary Religions, Sects and Parties, 706

(6) A. J. Arbery. British Orientalists - Tr - Muhammad Al-Desouki Al-Nuwaihi. London: William Collins, 1946. P8.

(7) Ibid.

(8) See Maxim Rodinson. Western Image and Western Islamic Studies. In the Heritage of Islam (Section I) Schacht and Bosworth classification. Translated by Muhammad Zuhair Al-Samhouri, Kuwait: The World of Knowledge Series 1978. p. 101.

(9) Ahmed Ghorab, An Islamic Vision of Orientalism, London: Islamic Forum, 2nd Edition: 1411 AH, p. 9.

(10) Previous reference, p. 7

(11) Muhammad Amin Hassan Muhammad Bani Amer, Orientalists and the Holy Qur'an, (Irbid: Dar Al-Amal), 1st Edition, 2004 AD, p. 11

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(16) Ibid., pg. 18

(17) Farouk Omar Fawzi, Orientalism and Islamic History "The First Islamic Centuries", A Comparative Study between the Islamic Point of View and the European View, Al-Ahlia Publications, 1998, 1st Edition, Lebanon, p. 31

(18) See previous reference, pp. 33, 31.

(19) See Mustafa Al-Sibai, Orientalism and Orientalists, what they have and what they owe, previous reference, p. 21

(20) Abdul Rahman Amira, Islam and Muslims between the hatred of evangelization and the delusions of Orientalism, Dar Al-Jeel, Beirut, p 95



- (21) Farouk Omar Fawzi, Orientalism and Islamic History "The First Islamic Centuries", previous reference, p. 33
- (22) See Muhammad Fathallah Al-Ziyadi, Orientalism: Its Objectives and Means, An Applied Study on the Approach of Westerners in the Study of Ibn Khaldun, Dar Qutayba, 1st Edition, 1998, p. 36
- (23) See: International Arabic Encyclopedia, Orientalism, 712-713
- (24) See Mustafa Al-Sibai, Orientalism and Orientalists, What They Have and What They Have to Pay, previous reference, p. 22
- (25) Zakaria Hashem, Orientalists and Islam, Committee for the Definition of Islam, Book 20, 1965, p. 20.
- (26) See Muhammad Fathallah Al-Ziyadi, Orientalism: Its Objectives and Means, An Applied Study on the Approach of Westerners in the Study of Ibn Khaldun, Dar Qutayba, 1st Edition, 1998, p. 39.
- (27) See *ibid.*, p. 41.
- (28) Richard Southern. The image of Islam in Europe in the Middle Ages. Translated and presented by Radwan Elsayed. Beirut: Arab Development Institute, 1984, p. 36
- (29) See Abdel Mutaal Muhammad Al-Jabri, Orientalism is a Face of Intellectual Colonialism, Cairo: Wahba Library, 1st Edition 1416 AH-1995 AD, pp. 16, 17.
- (30) Rudi Barthes, Arab-Islamic Studies in German Universities German Orientalists since Theodor Nodelke, translated by Mustafa Maher, National Center for Translation, Translation Legacy Series, Issue 1784, 2011, p. 19
- (31) Abdul Mutaal Al-Jabri, Orientalism is a Face of Intellectual Colonialism, previous reference, p. 54.
- (32) Mustafa Al-Sibai, Orientalism and Orientalists, previous reference, p. 19
- (33) Muhammad Ibrahim Al-Fayoumi, Orientalism in the Balance of Islamic Thought, Islamic Issues Series, Cairo, 1994, p. 103
- (34) Mustafa Al-Sibai, Orientalism and Orientalists, previous reference, p. 24
- (35) See Muhammad Fathallah Al-Ziyadi, Orientalism: Its Objectives and Means, previous reference, p. 45
- (36) See International Arabic Encyclopedia, Orientalism, 712-713

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(38) Abu Al-Hassan Ali Al-Hasani Al-Nadawi, The Conflict between the Islamic Idea and the Western Idea in the Islamic Countries, Dar Al-Qalam - Kuwait, Fourth Edition 1403 AH 1983 AD. p. 188

(39) See Muhammad Fathallah Al-Ziyadi, Orientalism: Its Objectives and Means, previous reference, p. 45

(40) Mahmoud Madi, Quranic Revelation in the Orientalist Perspective and its Criticism, Dar Al-Dawah, Alexandria, 1st Edition, 1996, p. 32

(41) Ibid., pg. 33

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(44) Ibid., pg. 36

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(48) Ibid., pg. 39

(49) Ibid., pg. 40

(50) Abdullah Muhammad Al-Amin Al-Naim, Orientalism in the Biography of the Prophet, A Historical Study of the Opinions, "Watt, Brockelmann, Fellhausen" compared to the Islamic vision, International Institute of Islamic Thought 1417, 1997, p. 38

(51) Ibid., p. 39

(52) Ibid., p. 40

(53) Ibid., p. 36

(54) Ibid., p. 63

(55) Ibid., p. 63

(56) Ibid., p. 64

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(57) Abdul Rahman Badawi, Defending the Qur'an against its Critics, tr. Kamal Jadallah, International House for Books and Publishing, p. 14

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(59) Ibid., p. 15

(60) Ibid., p. 16

(61) Ibid., p. 18

(62) Ibid., p. 19

(63) Ibrahim Awad, The Islamic Orientalist Encyclopedia: Delusions and Falsehoods, Al-Darb Al-Amin Library, p. 21

(64) Ibid., p. 22

(65) Ibid., p. 23

(66) Ibid., p. 24

(67) Ibid., p. 25

(68) Ibid., p. 26

(69) Ibid., p. 27

(70) Ibid., p. 28

(71) Ibid., p. 29

(72) Ibid., p. 31

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