



The Spanish Oriental School, its origin and importance

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Abstract: This study aims to know the importance of Spanish Orientalism and its impact on the study of the Arab-Islamic heritage, especially since the Muslim Arabs ruled Spain for nearly eight centuries, and most of the people of the Iberian Peninsula converted to Islam, which contributed to the establishment of a state whose religion is Islam and whose language is Arabic in Spain, with the presence of a minority that retained its religion Christianity is the thing that misleads a resistance that arose to preserve Christianity. It has always evolved from a political-military struggle to an intellectual struggle like it on the part of Christianity. A number of churchmen who lived in an Islamic milieu and mastered the Arabic language. It must be noted that there are those who see the name Arabization as the same For those who accept it or those who do not accept it, it does not depart from the orbit of conceptual, intellectual and cultural Orientalism, which does not depart from what Orientalism represents in terms of a cultural commonality that deals with the stance of the Western scholar of Islamic and Arab heritage that stems from the self or identity whose doctrinal, linguistic and cultural components may differ from one people to another. There were those who favored differentiating between the Arabists and the Spanish Orientalists. The Arabists are those who are interested in Arab-Islamic studies, especially Andalusian ones, and the Orientalists are those who are concerned with the issues of the East in general, especially the issues of the Middle East. This research reached results, including:

-1Orientalism began with the activity of monks in the field of translation, as Christian scientific missions were directed to Andalusia, and Arabic studies developed in Spain in a manner different from what it is in European countries, motivated by interest in the country's past, and motivated participation, often with enthusiasm, in the conflict revolving around the nature of the eight centuries.

-2The Spanish school in the field of Orientalism did not enjoy follow-up and careful scientific investigation, similar to the rest of the European schools, such as the French, German, and others, despite the fact that it is full of great names of orientalist who left huge works that need to be re-read and studied.

-3There is confusion between Orientalism and Arabism, given that the Spanish Orientalists loved to call them Arabists and hated calling them Orientalists. The most important sign that can be recorded is that the Spanish School is the first European Orientalism born on the Iberian Peninsula.

-4The Spanish Arabists played an important role in transferring the Arab-Islamic civilization to the Christian kingdoms in northern Spain and southern France, and they were a link between the two parts of Spain.

Introduction

The Spanish school in the field of Orientalism did not enjoy follow-up and careful scientific investigation, similar to the rest of the schools, such as the French, the German, and others, despite the great names of the orientalists who left huge works that need to be re-read and studied. From it, through caring for it, translating it, and working to take care of it, as a group of orientalists contributed to this, who became necessary to see what they produced and deal with it as forms of knowledge in order to benefit from it and be able to understand its verses and the abundance of its topics.

This research was divided into an introduction, four demands, and a conclusion. The first requirement shed light on the historical roots of the Spanish school, how this school arose, and the stages that this school went through during its emergence and development. Which this school has taken from the Holy Qur'an and the Sunnah of the Prophet. The third requirement deals with the characteristics and advantages that distinguished Spanish Orientalism and the developments that occurred in it. The fourth requirement discusses the characteristics of contemporary Spanish Orientalism and its importance and influences that it left on the Arab-Islamic heritage.

The research relied on a valuable set of references and sources that enriched the subject of the study with adequate information, including the book Spanish Arabization, the Andalusian Islamic heritage, the book Encyclopedia of Orientalists, the book Islam in Andalusia, and the book Islam in the Perceptions of Spanish Orientalism, as well as important sources represented by the book Biographies of the Flags of the Nobles, the Genealogy of Arabs, the Dictionary of Countries and Linguistic Dictionaries It is represented in the book Lisan al-Arab by Ibn Manzoor.

First: an overview of the Spanish Oriental School

We will not stop much when defining Orientalism, as quite a few researchers have delved into the search, and we will suffice with saying that it is an idiomatic term that was given to those who cared about the East and its sciences, and in this respect it includes a broad sector of Western researchers who specialized in this field (1)

It is also known as a science that studies the languages of the peoples of the East, their heritage, their civilization, their societies, their past and their present (2) and is defined as the study of Westerners of the history of the East and its nations, languages, literature, sciences, customs, beliefs and myths (3)

The Spaniards were among the first European peoples to come into direct contact with Islamic civilization, given that the Muslims continued their rule of Andalusia for more than eight centuries. Therefore, it is possible to consider Spanish Orientalism as the pioneer in Islamic studies in Europe (4)

Especially since some of these Spaniards have embraced the Islamic religion and others have taken care of the Arab-Islamic culture and learned from its specifics. Those who are fond of their religion and get acquainted closely with those religions and the intellectual beliefs they carry, try to influence the followers of both or undermine the other side. The Spaniards harnessed from an early age their scientific capabilities in order to get to know the other side, so they began to approach the study and reading of the neighboring civilization to them, and they sent their students to draw from a source of knowledge Islam, which they admired greatly, as Orientalism emerged here to stop the Islamic influence in the Western world, and then developed to serve the project of Christianizing Muslims. Since its inception, the goal of Orientalism was to serve the Church (5). Politically, the other half is fanatical missionary (6)

Therefore, Orientalism began with the activity of monks in the field of translation, as Christian scientific missions headed to Andalusia (7) and Arabic studies developed in Spain in a manner different from what it is in other European countries, motivated by interest in the country's past and participation motivated by enthusiasm, often in the ongoing conflict over the nature of the eight centuries of sovereignty. Islamic architecture and its value, as architecture, inscriptions, coins and preserved documents are considered a speaking witness to the power of Arab influence in Spanish expressions and geographical names of the Iberian Peninsula (8)

Some thinkers may have tried to highlight the great impact of the Arab-Islamic civilization on Europe, including, for example, Prince Charles, Crown Prince of Britain, when he stated, "There is a degree of ignorance of the credit that our culture and civilization owe to the world of Islam. The Islamic world in the Middle Ages was a world in which specialized researchers and men flourished." Science, but we tended to ignore it and underestimated its importance for eight hundred years, during which Europe was dependent on Islamic Spain, which preserved the sciences and knowledge, so the Islamic culture in Andalusia laid the foundation for the first building blocks of the European renaissance. Those and expanded it and made an important contribution on its part in many areas of human research, in science, astronomy, mathematics, algebra, law, history, medicine, pharmacology, optics, agriculture, architecture, religion and music. Ibn Rushd (9) in the East contributed to the study and practice of medicine in ways that benefited Europe for centuries (10)

The Spanish school in the field of Orientalism did not enjoy follow-up and careful scientific investigation, similar to the rest of the schools, such as the French, the German, and others, despite the great names of the orientalists who left huge works that need to be re-read and studied. Europe took off and benefited from it through caring for it, translating it, and working to take care of it, as a group of orientalists contributed to this, who became necessary to see what they produced and deal with it as forms of knowledge in order to benefit from it and be able to master its mechanisms and the abundance of its topics (12)

And if there was a confusion between Orientalism and Arabism, given that the Spanish Orientalists liked to call them Arabists and hated calling them Orientalists, then the most important sign that can be recorded is that the Spanish school is considered the first European Orientalism, born on the Iberian Peninsula, before the concept of Orientalism took on the significance it has today. And that was after the Arab conquest of the Iberian Peninsula at the beginning of the eighth century AD, which contributed to a major transformation in the society of this country and in its cultural and religious conditions (13)

And most of the people of the Iberian Peninsula converted to Islam, which contributed to the establishment of a state whose religion was Islam and whose language was Arabic in Spain, with the presence of a minority that kept its Christian religion, which misled a resistance that arose to preserve Christianity. Churchmen who lived in an Islamic environment and mastered the Arabic language (14)

It must be pointed out that there are those who see the name Arabization, whether for those who agree with it or for those who do not agree with it, that it does not depart from the orbit of conceptual, intellectual and cultural Orientalism, which does not depart from what Orientalism represents in terms of a cultural commonality that deals with the stance of the Western scholar of Islamic and Arab heritage that stems from self or identity. whose doctrinal, linguistic, and cultural components may differ from one people to another, and if there are those who favor a distinction between the Arabists and the Spanish Orientalists, then the Arabists are those who care about Arab-Islamic studies, especially Andalusian ones, and

the Orientalists are those who care about East issues in general, especially Middle East issues (15)

Therefore, astonishment is a language that is one of the generators of Orientalism, and it is derived from the verb "Arabize" on the verb form "Istaffal", and its linguistic meaning has become an intruder among the Arabs and made himself one of them (16). Likewise, the Arabs cart it and Arabize it also. 17) But the concept of Arabism remains a science that specializes in studying the life of the Arabs and what is related to them in terms of civilization, literature, language, history, philosophies and religions, and it has its origins, branches, schools, characteristics, companions, followers, methodology, philosophy, history and goals. Rather, an Arabist is a non-Arab who has mastered the Arabic language and its literature and is educated in its culture and me with its manners (18)

What distinguishes Spain from other European countries is that it was the first to come into contact with the Arabs and benefit from their civilization and culture. The interest of the Spaniards was directed primarily to the study of Arab-Islamic culture and thought that was produced by the Andalusian genius. Al-Andalusi, discovering its sources, and brushing off the dust of neglect from many of the important literature that had it not been for them, it would not have seen the light, as they have developed indexes from which researchers and those interested in Andalusian heritage benefit (19)

The Spanish Arabists also played an important role in transferring the Arab-Islamic civilization to the Christian kingdoms in northern Spain and southern France, and they were a link between the two parts of Spain. 20) This embodies the image of the early Arabization movement in Spain, whose effects and literary and intellectual remnants did not reach us much, especially with what the movement of Christian fanaticism did after the fall of Granada in terms of persecuting the Arabs, burning Arabic books, prohibiting reading the Arabic language, and other factors that prevented the arrival of books and works. The first is for the Spanish Arabists, although we cannot fail to mention that image that printed the works of some Spanish orientalist, which were characterized by intolerance and looking at the culture they study with arrogance and contempt. Spain is strange race, culture and life) (21)

The field of Spanish Orientalism was not devoid of names that studied the Arab-Islamic heritage, objective study and discreet transmission, which would change the view of the Spanish and European reader of Arab culture, especially since it was saturated with prejudices. Francis Codera (d. 1917), as his school included a number of moderate orientalist who were associated with the historical fairness of the Islamic era in Spain and were known as the Codera family. historical(22)

And the most important thing known about this school remains the famous saying that Pedro Martin Montapeth said, "Spain would not have entered civilizational history had it not been for the eight centuries that it lived under the shadow of Islam and its civilization, and by that it sent light and culture to the neighboring European countries, which were floundering at the time in the darkness of ignorance, illiteracy, and backwardness." (23)

Therefore, many Spaniards who are interested in Arab-Islamic studies prefer to call them Arabists rather than Orientalists, in return for what they have done to serve the study of the Arabic language and its literature and the civilization of Muslims and their sciences in the Iberian Peninsula in particular, without caring about other oriental languages such as Persian, Turkish and others, but Hassan Al-Warkali believes that the name is justified The Spanish orientalist are called Arabists (Arabization is more important than any other designation for its true content and history) (24)

The word Mozarabs in Andalusia was applied to the Christian elements whose language and customs were Arabised, but they remained on their religion, preserving some of their linguistic and cultural heritage, especially since the Islamic state guaranteed them freedom of belief, so it kept their churches, monasteries and religious rituals that were held in Latin (25)

Therefore, Spanish Orientalism has been active since the beginning of the nineteenth century AD, and the Andalusian heritage appeared to the first Spanish Orientalists as a valuable treasure. They turned to it generation after generation to study it, appreciating the creativity, knowledge and science it entailed. Indeed, there are those who considered Andalusian manuscripts as their heritage, so they began translating them and benefiting from their abundant literary and scientific material. Such as the authorship of Ibn al-Fardi (26) and Ibn al-Abar (27). It was known about the Spanish school in its inception that, unlike the Orientalist movement, which is concerned with the heritage of the East, be it Arab or non-Arab, it reaped interest in the heritage within the scope of what is written in the Arabic language, and in many cases it confines it to what is rare and scarce about The legacy of the Andalusians, and in many cases this interest was considered a passion for what the Andalusians produced (28)

As the Spaniards took care of the manuscripts in collecting, publishing and translating, as we find Fernandez's translation of the book *Al-Bayan Al-Maghrib* by Ibn Adhari into Spanish and the correction made by Eduardo Sabedra of the book *Nuzhat Al-Mushtaq fi Intrafaq Al-Afaq* (29)

Therefore, the Spanish school passed through three stages in its inception and development:

First: The period of appearance and translation (1058-1492 AD)

Spanish Orientalism was the race to appear on all the colors of European Orientalism, and the Spanish school was distinguished from other European schools by focusing on the intellectual production that the Muslims left in Spain, and then the Spaniards had the opportunity to establish historical, intellectual, and critical studies based on documents and testimonies, not on hypothesis and speculation, and this was the beginning of that Attempting to possess the Islamic heritage through translation, emulating the saying of one of their orientalist (how can we know our history in depth or write it down as it is, if we do not have real knowledge of the beliefs and religion of Muslims) (30)

The Spanish Arabists had a prominent role in the establishment of Spanish Orientalism. These Arabists were active in translating the Arab heritage and transferring it into the Latin language. It was founded by the Archbishop of Toledo, Raymond (526-547 AH / 1131-1152 AD) (32). Thanks to his efforts, many Arabic monuments were transferred to Latin. He took care of a group of translators and writers known in history as the school of Toledo translators, and he often motivates them to work and encourages them to translate. And he gives them abundant gifts, so through these translators a huge amount of the Islamic scientific heritage was translated (33)

In the twelfth century A.D., the movement of translation from Arabic became active. A large number of well-known medical books were translated, most of which were done by the most famous European translators, the most active of whom was the Italian Gerard of Cremona. The state of translation in Toledo remained like this until the seventh century AH, the thirteenth century AD, when King Alfonso appeared. Al-Hakim (650-683 AH / 1252-1284 AD), who made tremendous efforts in translating and quoting Arabic sciences and knowledge into Latin and Castilian (34)

And Alfonso Al-Hakim established an institute for Latin-Arabic studies in the year (525 AH / 1254) in Seville (35). (36)

No sooner had the seventh century AH/thirteenth century AD signaled its demise than the golden age of translation from Arabic into Latin came to an end, and if translation remained until the eleventh century Hijri/seventeenth century AD, however, what was translated until the end of the seventh century Hijri/thirteenth century AD is rightly considered the key to renaissance. Civilization and scientific and intellectual prosperity of Europe (37)

Second: The stage of estrangement from the Islamic heritage (1492-1750 AD)

The confinement of Islamic influence in Andalusia was an important factor in feeding the hatred of the Crusaders, a desire to erase any presence of them on this land, and the fall of Granada in 1492 AD was the turning point in the history of Islamic and Spanish civilizational communication, with the insistence of victorious Christianity politically and militarily on destroying all forms of Islamic culture in Andalusia (38)

Thus Spain lived ages of underdevelopment that lasted nearly two and a half centuries because of its enmity and fight against Islam and Muslims and everything related to science, and the burning of books in Granada is only evidence of that, despite the systematic Christianization of Islamic heritage and Arab culture at this stage, but nevertheless we cannot deny some The efforts that took care of them and their studies, and this was represented by making some calls to establish institutes to teach Arabic in Spain, as was also embodied in some Spaniards learning this language and teaching it (39)

Third: The stage of re-consideration of the Islamic heritage (1750 - to the present time)

King Carlos III and his ministers, such as Campomanes, worked to bring in some Syrians and Lebanese with the intention of acquainting themselves with the tasks of translation and teaching oriental languages, including Michael Al-Ghaziri, who indexed the Arabic section of the Monastery of El Escorial and published it between the years 1760-1770 AD (40)

There is no doubt that this political trend that is tolerant of the Islamic heritage is what inspired the spirit of re-consideration of the Islamic heritage. One of those whose name shined during this period was José Antonio Conde, especially after the publication of his book *The History of Arab Domination of Spain*, which was distinguished by its novelty in terms of the information it transmitted in it as a result of its use of Arabic manuscripts. located in the Royal Library, in which he worked as a governor for twenty years (41), but because of his political views he was banished by King Fernando VII, so he lived in France. (42) Among those whose star shone in the nineteenth century AD was the orientalist Pasquale de Gaia Negos (1809-1897 AD). His dissatisfaction with the scientific reality in Spain, and one of his most important works was his translation into English of the book *Nafah al-Tayyib* by al-Maqri, which will form the foundations of the most important book published after that, which is the book *History of Islamic Countries in Spain*. Among his students was the orientalist Francisco Codera Al-Saraqusti (1836-1917 AD), who for the sake of his works was published by the so-called Andalusian Library in ten volumes, including the history of the scholars of Andalusia by Ibn al-Fardi, the connection by Ibn Bashkwal, and the book of completion by Ibn al-Abar (44)

Among Kodera's students was the orientalist Essen Plathios (1871-1994 AD), and his scientific beginnings were after he dealt with the figures of the Sufis Ibn Baja Al-Sarqusti (45) and Al-Ghazali (46). in the Arabic language at the University of Madrid, after his

professorship, Codera, played a decisive role in diversifying his orientalist activities and developing (47). The major scientific bomb was what he presented with an introductory research on the occasion of his appointment as a member of the Royal Academy, which he delivered on January 26, 1919 AD, entitled *Islamic Others in the Divine Comedy*, and it caused a great stir in Various scientific circles in the whole world due to the seriousness of the problem that he raised, which is Dante's influence on the Islamic perceptions of the afterlife in his setting of the *Divine Comedy* (48) and in the year 1923 AD he joined the Royal Academy of History, in which he presented a detailed definition of the personal and scientific biography of Ibn Hazm (49), not to mention a detailed translation of a book *Boredom and bees* (50).

Second: The position of the Spanish school on the sources of Islamic legislation (the Qur'an and the Sunnah of the Prophet).

Among what the European schools of Orientalism are famous for is their strong hostility to Islam, and then their endeavor to refute the origins of reasoning in it, especially the Noble Qur'an and the Prophet's Sunnah. It is necessary to clarify the position of the Spanish school on the Qur'an and the Sunnah, and its closeness or distance from the original hostile line taken by the European Orientalist schools.

First: its position on the Holy Quran

Christian clerics have realized the importance of the Holy Qur'an and the necessity of knowing what is in it since the beginning of the Western world's contact with Islam, but the vast majority of them' lack of mastery in Arabic hindered this purpose (51).

And the matter continued as it was until Peter the Frenchman came. On his second trip to Spain near the end of 1141 A.D., he was concerned with the conditions of the Arabized Catholics. For this reason, he resorted to the school of translators in Toledo (52) and was assigned to translate the Qur'an, Peter of Toledo, and two other people with general knowledge, namely Herman the Dalmatian and the English priest Robert Kent, and he partnered with them. An Arab Muslim, his name is Muhammad, and his task is to revise the translation according to the original text, or to translate it from Arabic into popular Spanish, then others will undertake the translation.

(53) And that this translation was printed by Theodore Bibliander in Basel in the year 1543 A.D. and then transferred to Italian, German and Dutch. Other editions of Bibliander's translation appeared later in the years 1550 A.D. and the year 1768 A.D. It was made by Justas Fred Ricus Foriab, and the meanings of the Holy Qur'an were translated again into Latin on Handed by Father Paul Louis Marrakech in the year 1698 A.D. Johann Focke commented on this translation by saying: "It is full of serious errors, whether in meaning or construction, and he was not honest, as he omitted the translation of many vocabulary, as he did not adhere to the original context and did not give weight to the peculiarities of literature" (54)

As for the hostile attitude of this school towards the Holy Qur'an, it emerged through the flaccid translations of the Holy Qur'an. They worked to distort it and distort its meanings and purposes. However, the matter did not remain at this point. With the difference in its teachings and rulings, and what is in agreement with the Old and New Testaments, it goes back to what the liar monk Mikolaou taught, and if he does not agree with that, then it necessarily refers to what Satan inspired of the teachings of obscenity, immorality, and depreciation over sensual pleasures (55)

There is no doubt that the personality of the liar monk Mikulau is an imaginary figment of the imagination of this orientalist, and it has not been proven historically in any reliable source that the Prophet Muhammad (peace and blessings be upon him) met a monk

named Mikulau. 1230-1284 A.D.) and in order to reach his goal he took this endeavor to oppose the Holy Qur'an and try to come up with what the Arabs and non-Arabs had been unable to do throughout the ages and the den of the ages. Among those who referred to this opposition was the orientalist Johann Fock in his book History of the Orientalist movement when he said praising the owner of this opposition (and to attack Ramundus on the Qur'an through his imitation of one of its chapters, revealing a superior ability in the Arabic language (56)

There is no doubt that this prejudice against the miracles of the Noble Qur'an has become the pride of the Spanish orientalists, and this praise from the orientalist Johann Fok is the most prominent evidence for that, despite what he described as fairness and objectivity, but he exceeded this phrase. It is even more astonishing that the European orientalists flocked to this opposition and sought to translate it into its languages in celebration of this bold act. Schiabali is working on translating it into Italian. This orientalist did not stop at this point, but wrote a special book in response to the Holy Qur'an, which he called Al-Khalasah against the Qur'an (57).

Second: its position on the Sunnah of the Prophet

No Spanish orientalist writings appeared about the Prophet's Sunnah, whether they were independent in authorship or in special topics within their various writings. The reason for this is due to their preoccupation with the Arab-Islamic heritage because it represents one of the historical eras that should be manifested and the correct attitude towards it, especially after the continuous prejudice over the long centuries of Fadl Muslims in Andalusia, and it is most likely that the position of this school does not deviate from the hostile attitude that characterized the European Orientalist schools. This position is supported by the lack of responses from them towards the fierce campaign led by the pioneers of European Orientalism, most of whom were professors of the Spanish Orientalists or were their teachers and did not We see from them, until this time, written writing devoid of passion that does justice to the Qur'anic revelation as well as the Sunnah of the Prophet. 1230-1284 A.D.) And in order to prove the prophetic attribute of Mrs. Maryam, he narrates from Sahih Al-Bukhari and Muslim the hadiths indicating that every new birth except for Mary and her son is touched by Satan (58)

Undoubtedly, this inference of the prophetic hadiths is not intended to demonstrate their validity as a protest, as he made this speech in the context of his response to Muslims, and what we knew about his impugning the Holy Qur'an is the most prominent evidence for this, and this is confirmed to us when we find it referring to texts in Sahih al-Bukhari and Muslim regarding the biography of the Prophet Muhammad (may God bless him and grant him peace), then he tries to compare it with the biography of Christ, peace be upon him, and then he challenges the Prophet (may God bless him and grant him peace) by raising suspicions about issues of divorce, polygamy, and the obligation of jihad in Islam, then he concludes that the Prophet (may God bless him and grant him peace) did not He brings a sacred law such as the Mosaic and Evangelical law (59)

Third: the most prominent Spanish orientalists

The Spanish orientalists must be divided based on two important factors in classifying the figures of Spanish orientalism into classes:

The first criterion is their classification in terms of their way of dealing with the Andalusian Islamic heritage and the extent of their closeness and distance from Islamic articles in terms of redressing them or looking at them with an eye of prejudice and ingratitude.

The second officer is to classify them according to the temporal stages that Spanish Orientalism went through

1- Their classification in terms of their way of dealing with the Islamic heritage in Andalusia

A) The category of fairness for Islamic studies and Islamic heritage in Andalusia

Among the most prominent of these is Juan Andres (1740-1817 AD). One of his books, in which he sang the Islamic origin of Western sciences in general and Spanish in particular, is his book *The Origins of Literature in General, Its Developments and its Current Condition*. He had written it in Italian between the years 1782-1798 AD, then it was transferred to Spanish between the years 1784-1806 AD Titled *origen progressosy estado actualde to daia lettera*, in which he said, emphasizing that the credit for the establishment of medical studies in Europe is due to what the Arabs wrote (60)

Andres held that the establishment of scientific authorship in Europe in medicine, mathematics and natural sciences had its reference to the Arabs, and he mentioned in support of his opinion the names of Gerbertus, Companodi Novara, Adlard Al-Bati, and Molly Alfonso, the scholar, and said that they were the pioneers of the movement of the transfer of Arab sciences to Europe. The president who says I think, therefore I exist, and reached the conclusion that all the credit for the entry of science into Europe as a whole was from the Islamic world, so he says (if the Arabs had no merit except to keep the treasures of science that the European peoples neglected and transfer them and deposit them willingly in the hands of people) 61)

b) The category of fanatics against Islamic heritage, Islamic studies, and Islam in general

Among these orientalist is Julian Ribera, who believes that the Spanish character is a character distinct from the Arab Muslim character in every way. This is evidenced by the fact that the people of Islamic Andalusia used to use the Arabic language as an official rhetoric that people learn in schools and write documents and what is in it. As for their daily affairs and conversations, they used a dialect of Latin. *Al-Diraja* or *Al-Ajamiyyah*, then this duality in language is the origin of the emergence of a mixed poetic style in which western and eastern influences are mixed.

Hence, the origin of all his creativity in Islamic Andalusia is due to the distinguished personality of the Spanish race. Among the fanatical personalities against the Islamic orientalist heritage is Simont Francisco Juffair (1891-1892 AD), who published an article in 1870 AD entitled *The Impact of the Local National Element in the Arab-Spanish Civilization*, in which he claimed that the superiority of civilization Arabic in Spain is due to the Spanish local element (63)

2- Classifying them, taking into account the time stages that Spanish Orientalism went through, into three categories

A) Orientalists coinciding with the period of the spread of the translation movement

Among the most prominent orientalist of this period, we mention John of Seville, Pasquale, and others. Among the most prominent characteristics of Spanish Orientalism in this period are:

1- The trend towards the Arab-Islamic heritage and its study with an unparalleled greed, especially with regard to legislative sources and the writings of Muslims in the natural sciences.

2- The desire to get acquainted with the civilizational qualifications that raised Muslims to the top of global leadership, and they had the ability to translate the Holy Qur'an

3- Among their scientific products were writings responding to Islam and defending Christianity, and most of them were filled with slander and defamation of Islam, its Prophet, and the Holy Qur'an.

Dr. Youhanna writes the book *Stabbing Muslims with the Sword of the Spirit*, and its title is sufficient to indicate its content

Diligent translation of Islamic writings from Arabic into Latin (64) 4-

b) Orientalists coinciding with the period of the Spanish estrangement of the Arab-Islamic heritage

Among the most prominent poles of this stage is the orientalist Pedro Al-Qalawi, and the most prominent characteristics of this stage are:

1- Orientalism was affected by the political situation that prevailed in the Iberian Peninsula, with blatant hostility to Islam and Muslims

2- Not caring about the Islamic heritage, but rather enmity with it and plotting against it. After the fall of Granada, the most heinous massacres were committed, burning more than a million and a half Islamic manuscripts. In fact, flagrante delicto in Islamic heritage became almost punishable by the most horrible means of spite and torture.

3- The emergence of the so-called scientific production of the Moriscos, who are Muslims who preferred to stay in Spain while preserving their Islamic religion. They pretended to be Christianized, and most of them wrote in Spanish, but with Arabic letters.

4- The translation process during this period was limited to what serves the colonial purposes of the Spanish state or what is commensurate with the Christianization movement that was taken as one of the hidden aspects of colonialism at this stage. Teaching Muslim Arabs the Spanish language, and he attached to the book a group of texts in the Granadian dialect that he says are necessary for Muslim missionaries, and that he includes formulas in them for the convert to read (65). (C) Orientalists coinciding with the period of reconsideration of the Arab-Islamic heritage (1492-1750 AD)

Among the most prominent figures of this period, the orientalist Angel Gonzalez, Miguel Asen Platius, Koderá, and others, among the most prominent characteristics of this period are:

1- Their scientific production is influenced by the Arab-Islamic civilization and is often fair to the efforts of Muslims and their role in the scientific prosperity of Western civilization in particular and the world in general.

2- Caring for the realization of the Andalusian Islamic heritage, so they produced for us a revolution of manuscripts that have no effect except in Spain. An example of this is that Simoneth investigated the book *Criterion of Choice for Sanad al-Din Ibn al-Khatib* (66)

3- Paying attention to the history of the Moriscos, who were the Muslims who remained in Andalusia, keeping their customs and traditions secretly, so there was a lot of literary and historical writing that dealt with them. Among the most prominent of these writings, we find the story of the orientalist Stephen Calderon (1799-1876 AD), an encyclopedia titled *The Christians and the Moors in 1883 AD*, and it tells the story of a love between a Morx girl and A Christian during the reign of Carlos V, when the contradiction arose between the Spaniards and the Christianized Muslims who remained under the rule of the Spaniards.

4- Paying attention to the efforts of the Arabists, who are the Spaniards who were Arabized even though they preserved their customs and religions.

5- Paying attention to explaining the impact of the eastern languages on the Spanish people, and among the most famous of these efforts is the sermon delivered by Jonathan before the

Royal Academy entitled *The Influence of Eastern Languages on the Cultures and Peoples of Spain* (67)

6- Their interest in Islamic urban antiquities, which still represent a lofty landmark of the civilizational flourishing of Muslims in Andalusia. Therefore, we find Bilba, a thousand books through Al-Hamra, the book Al-Hamra from a century ago, and the book *Antiquities of Granada*. Al-Umraniyya or others. This Codera has authored an investigation into the money used during the Islamic era under the title of *Arabic-Spanish money*, and another called it the *role of beating Islamic Arab money*

7 - Paying attention to the customs of the Islamic Maghreb, given the relationship between it and Andalusia, and given the importance of such research in serving the Spanish colonial interests. In this aspect, the Orientalist Alf Rachundi (d. 1836 AD) has a dictionary of the colloquial Arabic dialect in Marrakech with a large number of terms used in the Arab East and in Algeria. It contains *On the description of the customs of the people of Marrakech*, and an overview of the Islamic religion and the clothes, foods, and arts of the Moroccans (68)

8- Their production is characterized by diversity and the scattering of their interests between heritage investigation and various literary and historical studies. These studies combine general presentation and partial comments disseminated in partial research (69)

Fourth: Characteristics of Contemporary Spanish Orientalism

Juan Vernet belongs to an Arabist school distinguished by its name, its production, its scholars, and the importance of the role it bestows on everything that is Arab-Islamic. The Spanish Arabism against the Arab-Islamic culture in Andalusia. Vernet's work was characterized by objectivity and novelty, relying on argument, logic, and documented facts. Many researchers and those interested in the Arab-Islamic heritage in Andalusia in Spain attested to him for his competence and fairness to the Arab-Islamic civilization (70)

And since the Arabist Juan Vernet belongs to the contemporary Spanish Orientalism, it is necessary to know the characteristics of this Orientalism in this period, especially since the Spanish Arabization is distinguished from European Orientalism, and this specificity is concentrated in the following (71)

1- Its first and main topic was the history of Andalusia and its civilization, because Spain lost during a long period of its history, which is estimated at eight centuries, starting from the eighth century and continuing until the fifteenth century AD, at least, part of the Islamic world, a phenomenon that was unique to it and only Italy participated in it in a partial way. Since parts of it Sicily and the southern Italian peninsula were also affiliated with Arab Islamic rule for nearly three centuries, and it followed that European Orientalism was studying the civilization of Arab Muslims out of curiosity and curiosity for a civilization alien to it. From his country's national history and Andalusian heritage, it is a common heritage between the Arab world and Spanish civilization itself

2- European Orientalism was, in most cases, a precursor to or subordinate to the colonial expansion of European countries, especially England and Europe, then the Netherlands, Belgium and Portugal in Asia and Africa, including the Arab and Islamic world. It did not have a role in directing the studies of the Spanish orientalists in a slight passing way, because they would include restoring their interest in the East within any colonial or expansionist obsession in the East. They weave any organic relationship with the colonial adventure that was able to reach it in the far north of the country of Morocco. This does not mean that they took a negative position on Spain's colonization of Morocco, as this is something that cannot even be thought about. Or to manage the department of its affairs

3- Contemporary Spanish Orientalism was concerned with Andalusian thought as an integral part of the history of Spanish thought and a moment of its general glow. Therefore, we found most of the pioneers of this Orientalism in its contemporary stage presenting themselves and an audience They are different scholars of this thought, such as Ibn Rushd, Al-Ghazali, and Ibn Hazm, describing them as Spanish thinkers, but they are Muslims.

4- The intellectual production of these scholars was represented as a Spanish and Islamic product at the same time, and thus those Orientalists turned these media and their intellectual heritage into a fruit of the Spanish identity and identity, and into a component of this identity and that self at the same time, as they made them, on the other hand, a component of the opposite. This subjectivity, that is, from its latent Islamic zeal, which is spread in their difference from the Christian belief, which in turn is considered by the same orientalists as an essential component of the Spanish identity.

5- The Andalusian Islamic thought or its flags did not constitute for the Spanish orientalists a complete otherness, as each of that thought and its flags for these orientalists resulted in an episode of the history of Western thought in Spain, contributing in their role to its formation and production. The Orientalists are a complete Spanish entity, and in that lies, in fact, one of the peculiarities of Spanish Orientalism, which it fertilized by addressing its subject, in addition to other Orientalist mechanisms of course. The other Western Orientalism has sought during the past two centuries to catch up with the Europeans in this regard.

Conclusion

The Spaniards were the first European peoples to come into direct contact with the Islamic civilization, and this is what made the first signs of Orientalism appear in Spain, as they were the first to pay attention to the study of the Arab-Islamic civilization in Andalusia, especially since Muslims dominated Spain for eight centuries, so we have reached in this research to the following results :

1- Orientalism began with the activity of monks in the field of translation, as Christian scientific missions were directed to Andalusia, and Arabic studies developed in Spain in a way that differs from what it is in European countries, motivated by interest in the country's past, and participation motivated by enthusiasm, often in the conflict revolving around the nature of the eight centuries. Spanish in the field of Orientalism through follow-up and careful scientific investigation, similar to the rest of the European schools, such as the French, the German, and others, despite the great names of the Orientalists who left behind huge works that need to be re-read and studied.

3- There is confusion between Orientalism and Arabism, given that the Spanish Orientalists loved to be called Arabists and hated calling them Orientalists. The most important sign that can be recorded is that the Spanish School is the first European Orientalism born on the Iberian Peninsula.

4- The Spanish Arabists played an important role in transferring the Arab-Islamic civilization to the Christian kingdoms in northern Spain and southern France, and they were a link between the two parts of Spain.

5- The hostile position of the Spanish school towards the Holy Qur'an emerged through flaccid translations of the Holy Qur'an. They worked to distort it and distort its meanings and purposes. However, the matter did not stop at this point. According to the different teachings and provisions

6- No Spanish orientalist writings appeared on the Prophet's Sunnah, whether they were independent in authorship or in special investigations within their various writings.

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