

Dirassat & Abhath
The Arabic Journal of Human
and Social Sciences



مجلة دراسات وأبحاث
المجلة العربية في العلوم الإنسانية
والاجتماعية

EISSN: 2253-0363
ISSN : 1112-9751

The Enmity Toward the Final Prophet (PBUH) From the Person to the Creed

العداء لخاتم الأنبياء محمد (ص) : من الشخص إلى العقيدة

Djazouli Amina ¹, Bendouba Charif dine ²

¹ MCA , University of saida . amina.djazouli@univ-saida.dz

² professor , University of saida charif.bendouba@univ-saida.dz

جازولي أمينة¹، بن دوبة شريف الدين²

¹ أستاذ محاضر-أ-، جامعة سعيدة، كلية العلوم الاجتماعية والانسانية، amina.djazouli@univ-saida.dz

² أستاذ، جامعة سعيدة، قسم علم الاجتماع والفلسفة، charif.bendouba@univ-saida.dz

Corresponding author: Djazouli Amina .

amina.djazouli@univ-saida.dz

تاريخ القبول : 2025/08/31

تاريخ الاستلام: 2025/06/30

Abstract:

The events that we are witnessing today, including a bad description of the final Prophet Muhammad, are not the result of coincidence, but rather go back to the phenomenon of Islamophobia, which extends back to ancient times before the birth of the Prophet Muhammad. The Jewish and Christian heritage referred to the prophecy of a person from the descendants of Ishmael, son of Abraham, and for this reason many worked hard to distort his image, as many have been mentioned. The hadiths in Muslim books describe the Prophet with the worst moral qualities, and in this paper we will discuss the circumstances of the appearance of this pure and divine person. Hostility to the Prophet Muhammad, the Seal of the Prophets.

Keywords:

the Final Prophet, islamophobia, hostility, holy.

الملخص:

أخذت الحرب على الإسلام والمسلمين في الحقبه الراهنة عدة أوجه بدأت ف باستعمار بلدان الأمة الإسلامية والعمل على تفتيتها، وتفكيك لحمه الأمة، وعندما اكتشف الغرب صعوبة تدمير هذه الأمة على قاعدة ثوابتها الروحية التي ترتبط بالله وبالنبي محمد صلى الله عليه وعلى اله وسلم بدأ يشتغل على تشويه صورة النبي الخاتم من خلال نصوص أدبية وصور وملصقات تظهر بهيمته وشخصيته الشهوانية، وفي هذه الدراسة نروم البحث في الأسس التاريخية والثقافية التي عملت على إيجاد هذه الطاهرة التي تكمن وراء ظاهرة العنف الذي يصر عن الأوروبيين والعنف المضاد الذي هو حالة واقعة عند المسلم.

الكلمات المفتاحية : خاتم الأنبياء، اسلاموفوبيا، العدا، خطاب الكراهية

1. INTRODUCTION

The exclusion of singular, non-repeatable incidents from the field of science is justifiable, as scientific inquiry primarily aims to control phenomena and reproduce them an endeavor that inherently requires repeatability. Nonetheless, disregarding such incidents within the realm of human studies is unjustified. For, human events by their very nature, are deeply complex and carry serious implications, especially when they concern sacred symbols or matters tied to accumulated religious belief. Moreover, the repeated occurrences of offenses against the noble Prophet Muhammad (PBUH) have become a matter that demands investigation both religiously and ethically. From a religious perspective, prophets and messengers chosen by Allah Almighty to carry His message and trust are not merely individuals; they occupy sacred positions that transcend personal identity. Ethically, the persistence in hostility toward the Prophet of

Islam reflects an enmity toward the entire message he brought, a message rooted in the perfection of moral character. Thus, hostility toward the Prophet (PBUH) is, at its core, hostility toward moral values.

From this standpoint, we found it imperative to examine the phenomenon of enmity toward the noble Prophet, exploring its meanings as well as its cultural and referential roots. The hostility toward the Prophet began with the Jews even before his birth, and later, certain malicious individuals or more precisely, hypocrites as a social class within the Islamic community, worked to distort the moral and human values upon which Islam was built, and their behavior became one of the very criticisms the West directed against us, thereby laying the foundation for its animosity toward our noble Prophet. Besides that, our evidence for this lies in the contradictions found in the intellectual elite's stances in the West regarding the character of the Prophet

(PBUH).

As a concept and term, hostility does not necessitate a return to linguistic dictionaries, for its connotation in practical discourse is one of transgression and perceiving the other through a lens of blame and denigration and is widely familiar and recognized, regardless of its expressive forms.

The root verb 'ada ('adā-ya'dū-'adwan) carries the basic meaning of moving, running, or charging. For example, 'ada 'alayhi 'adwan wa 'udwanan means "he wronged him." Similarly, 'ada al-lis' 'ala al-mata' ("the thief attacked the belongings") implies theft. In *Lisan al-'Arab*, the lexicographer cites the statement of Imam 'Ali to Talha on the Day of the Camel: "You recognized me in the Hijaz and denied me in Iraq, what has changed?" ("fa-mā 'adā mimma badā"), meaning: what emerged from me that caused you to change toward me? (Al-Bustani, 1930, p. 1535)

It is noticeable that the verb 'ada in isolation suggests movement and progression. However, when placed within the context of a relationship between two entities, it denotes injustice and aggression. Hostile behavior, whether expressed through speech, action, or art is inherently illegitimate and contradictory. The aggressor deals with the natural and legal rights of the victim through a self-centered lens, thereby negating those rights and placing legitimacy in the hands of the aggressor. Hostility, or 'udwān, is a form of violence that has accompanied humanity throughout history. The psychoanalyst Sigmund Freud describes the driving motives of human hostility in the following passage: "At first, physical strength alone determined who possessed things and whose will prevailed. Soon, this was replaced by the use of tools—the victor being the one with the better or more skillfully used weapons. From the moment weapons came into play, intellectual superiority began to replace brute strength. Yet the ultimate aim of combat remained unchanged: to compel one party to relinquish its demand or opposition. This aim was fully achieved when the violence of one party annihilated its opponent altogether."

(Freud, 1977, p. 45)

3. Second Subtitle

The Cultural Origins of Hostility:

The doctrine of finality (i.e., the finality of prophet-hood) is a foundational tenet in Islam and a key element in the historical development of revealed faiths. In earlier divine religions, followers believed in the perfection of their laws and values. Unfortunately, these belief systems underwent theological and legal distortions. The transformation of religion from a force that liberates humanity into one that enslaves it is itself evidence of doctrinal deviation. Subsequently, Religion in these cases was reduced to an authoritarian institution driven by self-interest, a pattern that can be seen in pre-Islamic divine messages .

Moreover, Judaism presents a vivid example of such deviation and self-centered distortion. Furthermore, the arrival of a new prophet was perceived as a threat to the authority held by religious institutions, and the sectarian divisions within Judaism, such as the Sadducees (The Sadducees were a sect of Jews active in Judea during the Second Temple period, from the second century BCE to the destruction of the Second Temple in 70 CE.) and Pharisees (The Pharisees were a Jewish social movement and school of thought in the Levant during the time of Second Temple Judaism. Following the destruction of the Second Temple in 70 AD, Pharisaic beliefs became the foundational, liturgical, and ritualistic basis for Rabbinic Judaism.), reveal underlying political factions embedded in Jewish society .

Moreover, the doctrine of "God's Chosen People" embedded within Jewish tradition fostered a deeply ingrained culture of ethnocentrism. For, all others were seen as servants to the House of Israel the prophet Jacob (peace be upon him) and his descendants. A bourgeois class emerged within the Jewish community, manipulating religious law to serve its own desires and material interests .

In light of this, hostility toward the Prophet of Islam was a natural outcome. For, the shift of prophet-hood from the Jewish people to an

Arab tribe was seen as an affront to their prophetic legacy and a breach of Jewish law, even though Jewish communities were well aware of the prophet-hood of Muhammad, the Arab descendant of Ishmael (peace be upon him). Hence, Islamic biographies record numerous signs foretelling the birth of the Prophet Muhammad (PBUH), and some Jewish groups went so far as to delude themselves into believing he might be of Jewish origin. In addition, we find support for this view in the words of Tunisian historian Hichem Djaït, who wrote: "It is clear that the root of Jewish hostility to Muhammad's mission in Medina was a feeling of disdain, fueled by a sense of religious superiority toward what seemed to be a fabricated imitation of the Torah tradition. Nevertheless, this sense of superiority was also grounded in an ancient scriptural heritage, as well as in a nationalistic and cultural pride which the Jews had rejected in the message of Jesus, a figure who emerged from within Judaism they also rejected in Muhammad, whom they perceived as a foreign and external element." (Djaït, 1990, p. 10)

Christian Culture:

The essence of divine messages lies in their cumulative role in articulating legal rulings and moral dimensions, and the Mosaic message in this sense, is a culmination of the Abrahamic path and a return to the righteous course that God Almighty charted for humanity. However, as divine values within Judaism deviated, the distinction between God's law and Jews-made rulings became blurred. For, the Talmud regarded by followers as the oral Torah explaining the written Torah, effectively replaced the original scripture. Also, a similar distortion can be observed in the Christian message, where foundational doctrines were altered most notably in the doctrine of the Trinity, and those who affirmed the unity of God and the human nature of Christ (peace be upon him), such as Arius, were labeled heretics and targeted for persecution. The announcement of a new religion arising from the Arabian Peninsula was a blow to the Christian religious establishment and a challenge that

threatened the very existential foundation of Christianity, one example of this tension is the story of al-Mubahala, a proposed mutual invocation of God's curse, between the Prophet Muhammad (PBUH) and the Christians of Najran. The event concluded with the Christian delegation choosing to pay the *jizya* (a protection tax) rather than proceed with the *mubahala*, fearing it could lead to the extinction of Christianity across the world. This incident is well-documented in Islamic exegetical literature. The Crusades, in all their dimensions, also served to document this long-standing conflict between Christianity and Islam, that some have interpreted the Crusades as a struggle between the Papacy and the Islamic East. The conflict began around the year 1076 CE, nearly two decades before the First Crusade, and some historians believe it was a means to channel the immense energy that had accumulated in Western society since the 11th century. This energy demanded an outlet, and the Crusades offered a vast arena through which the West could release its repressed enthusiasm and ambitions. Other historians view the Crusades as merely another chapter in the enduring East–West struggle akin to the conflicts between the Persians and Greeks, or between the Persians and Romans. Some even interpret them as waves of migration that accompanied the fall of the Western Roman Empire.

During the medieval period, the Papacy was the central force in European life, and its main concern was the eradication of Islam, which it regarded as an existential threat. For, the Papacy regularly sent messages to European kings urging them to lead military campaigns against Muslims in the East. Moreover, Islamic conquests, in turn, instilled a deep-seated psychological complex in the European West a lingering sense of inferiority toward the Muslim conqueror. Besides, major European artworks often depicted the Muslim conqueror as a lust-driven brute with no regard for human dignity. In one such painting, a Muslim commander is shown preparing to rape a Christian woman after

having killed her infant and husband, tossing her crucifix to the ground. Such an image is meant to shake the conscience of any viewer, regardless of their faith. For Christians, such portrayals likely served to justify their widespread animosity toward all Muslims, even though the actions depicted are those of criminals who dishonored Islam before they dishonored anyone else .

The Tunisian historian Hichem Djait offers a powerful reflection on this matter: “Christian Western civilization, both physically and spiritually, was wounded between the 8th and 10th centuries by the final waves of Arab conquest... From this foundational experience of Arab aggression, the medieval Western consciousness would derive its emotional framework for imagining Islam an imagination primarily built on hostility. Yet during the early Middle Ages, the West was not able to produce a coherent or developed vision of Islam. Only 9th-century Spain imagined that it had discovered in Muhammad the figure of the Antichrist, a notion it later abandoned, only to revive it again at the end of the Islamic presence in Spain.” (Djait, 1990, p. 12)

Islamic Culture :

It appears that the first to place Islam in the defendant's seat—forced to justify its universal and ethical message were Muslims themselves, motivated by a perception of external hostility toward their faith, they took it upon themselves to defend the credibility of Islam through various rhetorical and stylistic methods. Yet, this defensive posture often fell into the trap of emotional reactivity, which as it elevates, also diminishes. Certain narrated reports became, for some a pretext to question the character of the Prophet Muhammad (PBUH), a personality that in truth does not seldom represent a human being, but the embodiment of divine law. While his personal worthiness for the prophetic mission corresponded to the magnitude of the responsibility, the broader campaign to discredit Islam and particularly the person of Muhammad was orchestrated largely by the West it was fueled by layers of negative representations and fundamentally

flawed perceptions of the Islamic creed .

In the Islamic community, takfir (excommunication) has tragically supplanted tafkir (thinking), it also has become a psychological state that many believers inhabit and a goal they strive to realize. In addition, martyrdom once the culmination of ethical and epistemic closeness to the Divine has increasingly come to be pursued through bloodshed and dishonor, transforming the spiritual ascent once central to Islamic creed into a mission to eliminate the Other. As a result, Islamic rituals and practices have lost their moral and educational essence, becoming instead tools for rejecting and condemning difference. Besides, the monopolization of the “straight path” (ṣirāt) mentality has bred a dangerous dualism of “us vs. them,” where disagreement becomes conflict, and the most perilous outcome of this is Takfir .

The phenomenon of takfir is the inevitable result of multiple factors such as cultural residues that have long accompanied Arab society and continue to obstruct free inquiry within Arab and Islamic contexts. These residues have shaped a number of mental idols and trained generations to fear cultural diversity and resist openness to others, they have also deepened the post-colonial inferiority complex among the youth, paralyzed individual intellect, and reduced people to conditioned actors who merely implement directives without contemplation. Howbeit, reflection on the substance of a command is seen as unnecessary and their responsibility ends at obedience, while thinking is relegated to scholars. Moreover, the rejection of free thought in Arab society has drawn legitimacy from fatwas and doctrinal interpretations that in truth lack any genuine grounding in Islamic belief .

Consequently, the term “the West” has in the Muslim unconscious become synonymous with “enemy,” due to cumulative mental distortions, and this dichotomy between East and West, “the East is East, and the West is West”, and never the twain shall meet, it is nothing but a verbal fallacy and semantic manipulation. For, the historical origin of

these terms is geographical, not cultural. However, a semantic shift occurred transforming spatial meanings into cultural ones .

In his book *The Islamic Arab Personality and the Arab Fate*, historian Hichem Djait presents a series of insights that reveal the unconscious dynamics behind the fragility of Arab and Islamic identity, and one of these is the concept of Arabness (*‘urūba*) as a linguistic or ethnic identity, which carries inherently contradictory meanings. For, this contradiction contributes to a troubled and anxious personality, and here Djait says: “The collective unconscious came to associate Arabness with nomadism, especially in Tunisia, under the dual influence of Bedouin chaos and Ottoman domination, this created a fundamental opposition between the world of the city and the desert, Arabness thus became both a subject of contempt and a source of pride. Although nomadism carries values and virtues, since Ibn Khaldūn it has been inseparably linked to violence and savagery.” (Djait, 1990, p. 18).

The association between Arabness and violence lies deep within the Arab psyche and is also apparent in verbal and behavioral expressions, this has furnished the West with justifications for its caution toward Arabs and Muslims. Moreover, the Prophet who reflects the culture of this personality has consequently been portrayed as a symbol of aggression and bloodlust. Besides, western media’s negative portrayal of Arabs and Muslims finds its rationale in both ancient and contemporary behaviors of Muslims .

Among the behavioral disorders observed by Djait is the instability of emotional states. Although the Arab may live in a civil society, he yearns for a different geography that fully captivates him. This affects individual choices and decisions and is reflected in the deviations seen within the Islamic world. A citizen can become an enemy to his own state and community as seen in the emergence of “Daeshism,” a pathological phenomenon that continues to erode the Muslim world. Djait illustrates this with the example of the

Tunisian man, writing: “The self of the old conservative graduate from the Zaytuna University is the Islamic self in its highest form. Though nourished and raised in Tunisia, and loyal to its lifestyle since childhood, his sensory homeland is Tunisia, but his spiritual homeland is the entire Dār al-Islām, he may even diminish the value of the Maghreb for its distance from Islamic historical origins, his highest aspiration may be to die in Madinah and be buried in Baqī’. Islam precedes the sensory homeland and is preferred to the Arab nation, and the older the generation, the stronger this Islamic sentiment and the weaker the modern Arab identity. This lingering psychological structure is undoubtedly a vestige of an old emotional pattern, but one that is still deeply rooted and unique in its intensity.” (Djait, 1990, p. 17)

The inferiority complex and sense of smallness before the West is another indicator of the hostility projected onto Islam and its Prophet (PBUH). Ironically, some Muslim religious scholars have contributed to this by highlighting Western moral superiority, even going so far as to suggest that Europeans have embodied Islamic virtues more than Muslims themselves, and here Djait notes: “The conscience of the Muslim scholar remains torn between loyalty to Islamic ideals and his perception of a toxic, disordered reality around him. Thus, Islamic virtues become embodied in the European who appears to have implemented the teachings of Islam in his life, mind, and humanity, while we betrayed them he becomes the true Muslim, the ‘objective Muslim.’” (Djait, 1990, p. 150). Such ideas fuel the perception of Western superiority and further marginalize the prophetic presence of Muhammad (PBUH). As a result, many young people today look up to Western or foreign figures for guidance, while the Prophet becomes merely a symbolic figure of past generations, stripped of practical relevance. Hence, the European becomes the exemplar of ethics, science, and virtue while the Arab and Muslim become synonymous with betrayal and deficiency.

Even the phenomenon of self-criticism in the Arab world has taken on a tone that undermines the Arab and Muslim identity. Often, this criticism lays the groundwork for attacking the Prophet himself, the formal embodiment of Islamic values. The phrase "this is how we Arabs are," as Djaït puts it, expresses deep internal pain and resentment within the Arab collective identity, central flaws persist: lack of unity, absence of empathy, deceit, vanity, and hypocrisy. Thus, the Arab and Islamic personality has become emblematic of psychological dysfunction and a product of the failure to offer a worthy role model. The Prophet Muhammad (PBUH) has become the victim of reckless Muslim conduct, and the wave of animosity against him begins with our own actions, before it reaches the level of speech or discourse.

Islamophobia:

Islamophobia is a phenomenon before it is a term; it expresses a state of fear or apprehension toward Islam. Beside, a British organization concerned with human rights, minorities, and ethnic communities in British society, called The Runnymede Trust, issued a report titled "Islamophobia: A Challenge for Us All", in which it laid out a set of elements or indicators that define the contours of this fear. These include viewing Islam as a rigid culture incapable of adapting to a changing reality, regarding it as an independent value system that does not intersect, even remotely, with human values, and seeing it as resistant to influence from other cultures. Additionally, Islam is perceived as a religion and belief system as inferior from a Western perspective, barbaric, irrational, primitive, and overly sexualized. It is also seen as an aggressive doctrine, a source of danger, inherently linked to terrorism and the clash of civilizations, and as a political ideology aimed at achieving political and military objectives. (Allen) Consequently, hostility towards Muslims is seen as normal, natural, and justified, the fear of Islam and Muslims is the result of accumulated cultural and historical legacies. Moreover, contemporary philosophical

propositions reflect this reality, The Clash of Civilizations thesis by American thinker Samuel Huntington exemplifies the level of legitimization for hostility toward Islamic belief and toward the Prophet Muhammad (peace be upon him), among his statements about Islam is the following: "I was severely criticized for stating in my article on the Clash of Civilizations that Islam has bloody borders. Yet, the phrase reflects a real existing reality. In Bosnia, Chechnya, the Caucasus, Palestine, Sudan, the violence that sweeps through these regions is consistently between Muslims and peoples of other religions." (Huntington, 1999, p. 414)

It is unfortunate that such discourse comes from an elite intellectual who is fully aware that value-based judgments often miss the mark, and that inductive reasoning in the study of human phenomena is inherently limited and relative, and the aim behind this exposition is to reveal the logical fallacies underlying such views. The following quote shows the extent to which Western studies, especially future oriented ones are politicized. These philosophers often serve merely as mouthpieces and tools for Western rulers, legitimizing exploitation of the resources of other nations and peoples. Richard Nixon states: "Many Americans view Muslims as uncivilized, bloody, and irrational people. They believe that the sword of Muhammad and his followers was the reason Islam spread across Asia, Africa, and even Europe. As a result, many Americans now perceive Muslims as enemies... There is no worse image in the mind and conscience of the American citizen than that of the Islamic world." (authors, 1999, p. 5)

Therefore, we find that the hostility toward the Prophet Muhammad (peace be upon him) stems from deep-rooted cultural and doctrinal residues that began even before his birth. His exemplary character marked the end of all forms of human subjugation. The war waged against him by Western culture is, in essence, a strategic war, where the competition over energy resources is the primary motive. If Islam were a religion that legitimized the degradation of human dignity, such a war

would not exist in the first place. Finally, we affirm that human existence is, above all, a moral and value-based imperative not merely a deterministic reality. The divine wisdom behind the creation, as expressed in the verse "Indeed, I will place upon the earth a vicegerent" (Qur'an 2:30), reveals the ethical and moral dimensions for which humanity was created. The human being, at the level of potential, is a "potential human", a set of capacities and moral and cognitive abilities, which require an active cause, headed by the individual's own will. Beside, this will be a subject of debate among philosophers concerning how it is cultivated. The formal cause that contributes to the construction of the ideal human is the exemplary image a model that is not a source of despair, but one that transcends by virtue of its inherent perfection. The biography of the noble Prophet, peace and blessings be upon him and his pure family and companions, presents this model. He is a living embodiment of knowledge, forbearance, and all moral virtues. We will attempt to approach the moral stature that his biography encapsulates a portrayal of the complete human model: a model of beauty and majesty that every human being aspires to. The proof of the desirability of these attributes lies in the repeated emphasis in Islamic traditions describing the people of Paradise as characterized by beauty and majesty traits that the final Prophet exemplified to the fullest extent possible for any human being.

4. Bibliography List :

1. Al-Bustani, A. (1930). Al-Bustan, Volume 2. (Vol. 2). Beirut: American Press.
2. Allen, C. The first decade of islamophobia.
3. authors, A. g. (1999). The Image of Islam in Western Heritage. (T. Eid, Trad.) Egypt: Nahdha.
4. Djait, H. (1990). The Arab-Islamic Personality and the Arab Destiny (éd. 2). Dar Al-Tali'ah: Beirut.
5. Freud, S. (1977). Thoughts for Times of War and Death. (S. Karam, Trad.) Beirut: Dar Al-Tali'ah.
6. Huntington, S. (1999). The Clash of Civilizations (éd. 2). (T. Al-Shaib, Trad.) Egypt: New Lines.
7. Narrated by Al-Tirmidhi, a. a.-A. (s.d.).