

## **Paradigmatic approaches in Sirah Writing by 20th Century Orientalists (An Analytical Study)**

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### **ABSTRACT**

The objective of this present paper is to highlight paradigmatic perceptions in Sirah writing by 20th century orientalist. Paradigms improve that contained by a public in arrangement and usage of joint morals and dictum that based on specific perception of the domain shaped by group of people. The change in paradigm happened when another novel concept substitutes the old one. In the current threads which explain the paradigmatic approaches of 20th century Western authors in Sirah text. With the sovereignty of Islam at the start of seventh Century that caused a rivalry in non-Muslims to have a diverse paradigm concerning the hampering peril to lest the Cross go broken. From many years, the reasons of hostilities were being discussed and sometimes, it's being answered through their polemics. The study is motivated by two research questions: The critical study of 20th Century orientalist and analytical study of paradigmatic approaches of western biographers on Sirah writing. The procedure and methodology of the study is logical and analytical. As in the past, they fabricated the occasions related to the Muhammad's life (upon whom be peace and greetings) to create doubts and for the accomplishment of their objective, they relied on weak and nullified traditions related to his life. In modern times, western works on Islam depicted alteration. The life events related to the him were contrived fictitiously in the earlier works of the European writers. But now Western authors showed balance approach to his life affairs. Even some Western criticizers gave verdicts about his life affair on the whole.

Paradigms are defined as ‘a pattern’<sup>1</sup> values, ethics and moralities practiced publically or explicit community that accustomed specific image of authenticity so controlled and systematized by the same public.<sup>2</sup> Modification and change of model contains a development of all observations and conducts of balanced thoughts even epitomes and morals including ethics.<sup>3</sup> It is stated in the Quran as:

“He it is who has sent unto the unlettered people an apostle from among themselves, to convey unto them His messages, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom—whereas before that they were indeed, most obviously, lost in error.”<sup>4</sup>

The main purpose was depicted in the Qūr’ān as:

“Verily, We have sent thee with the truth, as a bearer, of glad tidings and a warner: for there never was any community but a warner has [lived and] passed away in its midst.”<sup>5</sup>

In this verse it is identified that compliance and submission to his (upon whom be amity and greetings) instructions are the greatest manner.

“Today have I perfected your religious law for you, and have bestowed upon you the full measure of My blessings, and willed that self-surrender unto Me shall be your religion.”<sup>6</sup>

At the end of the seventh century when Islam had got authority administratively nonetheless it proved itself a leading religion extended to every pole. At the similar time, Europe was controlled by obliviousness. Paul Wittek proclaims,

“The Ottoman Empire was considered the dominant Muslim power of that time. This Empire was engaged in working to occupy the European states. Much of the European literature covered the paradigms of that time regarding Muslims and Europeans interactions.”<sup>7</sup>

So, it indicates while Muslims occupied Spain, the entire Europe was in the despondent state unexpectedly contrary to the Islamic World. They showed interest to acquire the eastern knowledge and culture. Most of them were non-Muslims who embarked themselves into eastern scholarship and erudition. So, the movement of orientalism contributed them with sufficient prospect in general enlightenment and many conspicuous scholars came in front. It was started by John of Damascus at end of seventh century. During twelfth century it got its peak, Peter Alfonsi, a Spanish Jew, and the other is William of Malmesari who got prominence in this same stream. Their perceptions were based on weak sources. The Western standard was incapable to see the genuineness regarding Muhammad’s life in true sense. This was essentially because of their plan and lack of understanding of the

sources of Islamic history. In their discourse, they had dedicated their dynamisms to comprehend the acuity which illustrates the Islamic ethnicities and they stated it in their language with their personal observations and paradigms.

“The 19<sup>th</sup> century produced several orientalists. In the same era, many conventional and standard works continuously on the history of Islam, containing the books on Sīrah and Magāzī which were inscribed and wrote by chief figures such as Ibn Hisham, Wākidī, and Ibn Sa’d were interpreted into the English dialectal. Notwithstanding the convenience of these conventional sources, some of them did not hesitate to pervert, mangle or change the truth and shaped the facts about Islam and the Prophet (upon whom be amity and greetings). In which Thomas Carlyle ‘Heroes and Hero worship’ (1840), William Muir ‘The Life of Mahomet’ (1858), Margoliouth ‘Mohammed and the Rise of Islam\*’ (1905), Montgomery Watt ‘Muhammad at Mecca and Muhammad at Madinah (1956), Sprenger ‘Life of Mohammad’ (1851), Edward Gibbon ‘Life of Mahomet’ (1879), Martin Lings ‘Muhammad’ (1983), W. Irving ‘Life of Mahomet’ (1811), Goldziher ‘Mohammad and Islam’ (tr, 1917). Orientalists penned on the sacred life of Muhammad (upon whom be amity and greetings) and for this, they also established Islamic centers to learn the Arabic language and got proficiency in this. They also approached to the Centers of Undalas.”<sup>8</sup> These Orientalists interpret the life events of Muhammad (upon whom be amity and greetings) according to their own perceptions.

In fact, the orientalists of 18<sup>th</sup> century misleadingly wrote main events of the life of Muhammad (upon whom be amity and greetings). In 20<sup>th</sup> century these ill-disposed approach shift its way for the Prophet of Islam (upon whom be amity and greetings) and the change their approach in truthful terms. The reasons for fabrication are to create suspicions for the power of the Prophet Muhammad (upon whom be amity and greetings). Now, they showed a well-adjusted sensible and compassionate approach concerning his life. The noticeable of them were Annemarie Schimmel, Michael Cook, Patricia Crone, Maxime Rodinson and Clinton Bennet. It is pertinent to declare here that paradigms can be inveterate in terms of ideas, even though these ideas do not physically occur in the real world, but they played a dynamic role in shaping the world's views. So, Paradigm shift in this way can be measured as prevailing ideas thus assuming both a movement in intellectual history and an academic struggle for the dominance of observations about the way the world is and or should be. Given these indications and suggestions about the world 'Paradigm Shift', it is clear that 'Paradigm' and 'Paradigm Shift' are altruistic as it indicates the difference

between earlier and previous to the new ideology formed by the public and practiced in the real world. This change in ideas also understood in the orientalist's work that from many years they have done painstaking work on the blessed life of Prophet (upon whom be amity and greetings), fabricated it and they have done just to produce suspicion in the attentions of the reader for Islam. The shift of observations was perceived in their writings in the early nineteenth century.<sup>9</sup> As H.G.Wells proclaims "Quite unreasonable intolerance between these great systems down to the present time."<sup>10</sup>

The most prominent are D.S. Margoliouth (1858-1940),<sup>11</sup> "Caussin de Perceval<sup>12</sup> and J.J Sedillot a French orientalist, who published his work from 1777 to 1832. They wrote on the account of the Arabs which was well-thought-out momentous in many aspects.<sup>13</sup> Another French orientalist who transferred his thoughts regarding Islamic Culture was A.N. Desvergers 1805-to 1867.<sup>14</sup> Peron A. was his contemporary and he also did his research on Islam and translated the manuscripts of Arabic into his language.<sup>15</sup> Another French author was Tasy Garcia de (1794-1878) who wrote books on Qur'anic Sciences, Islamic traditions, and religious education on the whole.<sup>16</sup> They are all remarkable and prominent French orientalist whose work cemented the way for future orientalist. The way of their writings on Islam was the same as was seen by other local Orientalists. The British orientalist's work on Islam was the same as it was with French orientalist. In which, William Wright and E.H. Palmer are noticeable figures. Wright's period was from (1830-to 1889). He penned on Islamic history. His major contribution was to write on Arabic grammar in English to comprehend the Arabic language in a better way for foreigners.<sup>17</sup> Some orientalist enlarged their work in advanced years and started their research on the life of Muhammad. But they discussed this aspect in the prefaces of their books in a detailed form. During the same period German researchers scribbled pages after pages on Islam in general. The prominent one was Fleischer (1801-to 1888).<sup>18</sup> Firstly, they started their work on a history of Islam. Wustenfield (1808-1899), wrote in the same stream.<sup>19</sup> The wave to research on Islam was also spread to Russia where Beresine (1818-1896) unfold the Islamic Civilization in his book. He started work as an article writer. He wrote articles for the Russian Encyclopedia.<sup>20</sup> Many Russian Authors on Islam work as mentors to teach the Arabic Language to unveil Islamic Ideologies and to learn Arabic Language.<sup>21</sup> Von Kremer (1836 d.) Australian orientalist who got education from Vienna and served in official jobs. He also did many translations of Arabic and wrote books on Islamic civilization and culture.<sup>22</sup> To scrutinize their work, many books in English and Arabic were written."<sup>23</sup> M.Watt requested a 'revolutionary change' in 20<sup>th</sup> century

western authors writing for Muhammad (upon whom be amity and greetings).<sup>24</sup> The Paradigmatic approaches which were observed in the writings of these orientalist are as under.

#### **Uprightness to the Occurrence of Islam:**

The main shift in western perceptions based on the uprightness to the Islamic occurrence.

“This dark and inaccurate view of Muhammad appears to change from the beginning of the crusades’-the end of the eleventh century until the end of the thirteenth century.”<sup>26</sup>

At first they change perceptions for Islamic beliefs that are mainly basis of Islam as well. The Eighteenth-century Legal intellectual Jean Jacques Rousseau was noticeable who remarked that all justice consequential from God Who is the only sole source.<sup>27</sup>

It is being depicted in the Quran as:

فَلَمْ يُولَدْ لَهُ آلَ اللَّهِ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ<sup>28</sup>

The idea of monotheism exposed by Maxime Rodinson who states, as by means of the Jews and primary Christians, a notion of restoration for the decision which did not contain a re-formation of conceivable figures was absurd and unconceivable.<sup>29</sup> Jews and Christians expressed about ‘ the Divine One’, Who was also venerated in Arab before Islam together with other gods. He it was who had formed Paradise and earth. He is the marvel of the human figure, the oblivions of animal imitation, and the mysteries of the herbal realm as well.<sup>30</sup> In the past, orientalist charged the Prophet (upon whom be amity and greetings) to borrow from Scriptures. New western authors asserts about Islam that it was acquainted to the foundation for the original philosophies carried by the Jews and Christians and understood for the inclination in the direction of monotheism but he endured an Arabian with no purpose to be critical himself off from his Arab associates.<sup>31</sup> Clinton Bennet states about Islamic teachings which has the universality and was spread by all prophets and the central message of all the Prophets were same that got its complete arrangement in Muhammad’s era of revelation.<sup>32</sup> Karen Armstrong avers about it that he himself fetching the old belief of the only Allah to the people of Qūr’aysh.<sup>33</sup> One could quibble with several details such as Montgomery Watt declares about Monotheism that was in the thought and the idea of the world of Mecca was ambiguous regarding this.<sup>34</sup> Moreover, Karen look like the teachings of the Qur’an with Bible about the Last Judgement.<sup>35</sup> Basically, all these verdicts indicate that Arab was familiar with monotheism but the idea of other gods and immortals were incorporated with the uncontaminated form of monotheism and Muhammad (upon whom be amity and greetings) focus was centered on the concept of

monotheism. Karen Armstrong capitalized her thoughts that Monotheism plays the essential part in spiritual entity.

"The principle of Tawhid ("unity") became the crux of Muslim spirituality. It was not simply an abstract metaphysical affirmation of singularity of the Divine, but, like all Qūr'ānic teaching, a call to action."<sup>36</sup>

Some Western authors considered Monotheism in the association of God and the man. As Bryan Turner announces that in Islamic teachings that emphasizes on Allah that is exemplified as a detached, absolute God who articulates to humanities through such intermediaries as angels and prophets.<sup>37</sup> Basically, people's notions altered and these were shifting, somewhat with the stimulus of innovative judgments and concepts judiciously under the imprint about original contributions and new effects which they discern.<sup>40</sup> Life events of the Prophet of Islam (upon whom be peace and greetings) effected and achieved in previous writing of orientalist is now shifted to its unique aspects:

"But the belief in his intercession became pivotal in Muslim religious life. This belief reflects the conviction that Divine mercy manifests itself in and through the Prophet; his intercession is in a certain way a result of his position as "Mercy for the Worlds".<sup>41</sup>

The words of the Quran states:

"O you who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of anyone, lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious."<sup>42</sup>

Todd Green emphasizes the Islamic perspective in the West and how much the West attentively focused to their observation while deliberating Islamic principles, Western representatives, religious influential individuals, and reporters can impulsively denounce Islamic "principles and practices and on the other side they give slight or no consideration to Muslim viewpoints and dissatisfactions of Western morals or performances."<sup>44</sup>

After highlighting political and societal 'crisis' in contemporary world that create Islamophobia in Europe, K. Kilpadi examines these fundamental concerns with such a well-adjusted approach in European states. Any well-adjusted investigation is needed whether the ghettoization of Muslim societies, often perceived as an origin for indispensable Islam that is actually central to governmentally attentiveness of radicalization and power.<sup>45</sup>

### **Sunnah is Retrospectively Endowed with Power:**

Allah has conferred power and authority upon the Prophet of Islam (upon whom be peace and greetings). It was indicated in blessed Qūr'ān that was well accomplished by the profane actions of the Muhammad (upon whom be amity and greetings) after journey to Medina. Such as K.Armstrong demonstrated the Prophet (upon whom be peace and greetings) dealings that are considered insignia of God's love. So, she affirms Muslims to follow the way that how the Messenger of Allah (upon whom be amity and greetings) said something, how he done basics of their life regularly as they followed his life in the probability and accomplished his primary perspective of the over-all submission to God.<sup>46</sup> the Western authors acknowledged that he had took advantage of authority, as Bennet affirms that all disparities, deviations, illegitimate, public matters, mystical are to be mediated by Muhammad.<sup>47</sup> And it is stated in the Holy Quran as:

“And upon thee [too] have We bestowed from on high this reminder, so that thou might make clear unto mankind all that has ever been thus bestowed upon them, and that they might take thought.”<sup>48</sup>

<sup>49</sup> فيجمع القبول لما في كتاب الله و سنة رسول الله : القبول لكل واحد منهما عن الله

So, it is pertinent to mention here that the authority of the Sunnah was already established as in is recorded in the holy Qūr'ān as:

وَأَقْدَأَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ<sup>50</sup>

“And, truly, We sent forth apostles before thee, and We appointed for them wives and offspring; and it was not given to any apostle to produce a miracle save at God's behest. Every age has had its revelation.”

It is also stated in the hadith as:

<sup>51</sup> عن ابي هريرة ان رسول الله قال من اطاعتى فقد اطاع الله ومن عصائى فقد عصى الله

Its also stated as

<sup>52</sup> "اياكم والقول فى الدين بالرأى ، و عليكم باتباع السنة فمن خرج عنها ضل

It is narrated by Abdullah bin Umer as:

عن عبد الله بن عمر رضى الله عنهما قال قال رسول الله صلى الله عليه وسلم امرت ان اقاتل<sup>53</sup> الناس حتى يشهدوا ان لا اله الا الله وان محمد رسول الله

On the authority of Abdullah bin Omar, may God be pleased with them both, he said that Messenger of Allah said he has been directed to fight individuals until they affirm, and that there is no god but God and that Muhammad is the Messenger of God.

While shedding light on him as the intermediary as Annemerie Schimmel remarked about him in these words,

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“The best of all creatures.”<sup>54</sup>

Bennet cited the remarks of Stubbe, Stubbe (1632-79) disproved some of the unfashionable charges made in inconsistency of Muhammad regarding that the development of his religion is based on weapon. He did this by distinguishing between Muhammad's regional defeats and how Islam increases its way as a spiritual undertaking.<sup>55</sup> Additionally, it was enlarged that like Reland, Stubbe intentionally established accurate what he theoretical was an ill-informed and specious opinion and interpretation of Muhammad.<sup>56</sup> Smith said under the subtitle 'The pacific case of Islam', "Islam, it could be contended, may well in fact be characterized by a rather unique insistence upon itself as a comprehensible and locked system sociologically and officially."<sup>57</sup>

#### **Realistic Approach to the Family Life:**

Another impact that creates in Orientalists writing is to co-relate the realistic approach to the Prophet Muhammad's (upon whom be amity and greetings) life. As he established such values that constructed on the basis of Qūr'ān in order to keep balance in public life. The prominent philosophies and ethics include the brotherly association, harmony, serving one another and familiar within people and raise voice in contradiction of unfairness. Crosswise, these philosophies and values, for which some other applied parables that the Prophet (upon whom be amity and greetings) epitomized himself and stimulated all Muslims to follow. There is identical treatment on equal level for all Muslims whether they are rich or poor, manifestation of a Muslim as union of brothers between Ansār and Mūhājīr on the migration to Madina measured as an formation of joint assistance and continuous support and encouragement for serving each other. Completely, about these procedures and morals are pitched in the course of the creation of a usually coherent and nonviolent society. It is pertinent to mention here that one's family and relations who brought up his/her direct situation have distinct importance inside this context. So, the tribal and ancestral bias in the pre-Islamic Arab civilization gave intensification to essence of ancestral faithfulness in the form of sturdy relations between people from the equal tribe and division. This was however the motive and cause for thoughtful tribal wars and opposition. So, in such a framework, the typical associations that Prophet Muhammad (upon whom be amity and greetings) had with his communal and family supported to put away the inward hostility excited by tribal prejudice and shaped a comprehensive and honest framework of associations among individual, private life with relatives. Further, she elaborated in the same context that Ā'īshā (may Allah be delighted with her) and Hafsā (may Allah be delighted with her) association with each other in a



constructive way that Ā'īshā (may Allah be pleased with her) was happy to relaxed Hafza (may Allah be pleased with her) into the household work. Ā'īshā (may Allah be delighted with her) would be envious of Muhammad's (upon whom be amity and greetings) other wives and the increasing initiate and pledge between their fathers well-appointed the relative of these two girls as strong friends. They mostly enjoyed ganging up together in contradiction of the unemotional, boring Sūdāh(may Allah be delighted with her).<sup>58</sup> She articulated that Khadija married him because he was amid his kinsman and had high status among them.<sup>59</sup> H.A.R. Gibb announces regarding community values and customs placed in Islamic culture after highlighting requirements in his book 'Mohammedanism' he said that Polygamy to be subtly forbidden by the circumstances involved and devoted to it in the Qur'an and separation and divorce are completely contrasting to the core of his precept and illustration. In current years numerous Muslim states have approved civil regulation and law to constrict up the directives of nuptial and separation as well as other detachments of Islamic directive and laws.<sup>60</sup> Bennet perceps that Muhammad's images under subtitle 'European Images' that Muhammad's (upon whom be amity and greetings) accomplishment had been unsettled to a mixture of captivated and crafty. Sensual authorization and promiscuity were sanctioned by his conviction and religion and in his interpretations even Paradise is a brothel.<sup>61</sup> Patricia Crone called the western scholars obscured questions on his life.<sup>62</sup>

**Balanced Approach Towards Muhammad (upon whom be amity and greetings) Life Affairs:**

In modern age, the awareness for Islam in Western writings shift to a balanced attitude. This approach can be seen in religious, social and as well as in administrative ideologies set by Muhammad (upon whom be amity and greetings). So, Watt demanded to have balanced approach for him. He said that western authors must approach his life in a sensible and balanced way to grow his significant accomplishments. In other words he asserts that to promote erroneous prejudice mutilation the lenience, progressiveness and kindness that is theoretical to describe Western philosophy.<sup>63</sup>

Annemarie Schimel elaborated the personality of the Prophet (upon whom be amity and greetings) as the light of Muhammad in her book on the esteem and respect of Muhammad (upon whom be amity and greetings) that it is probably a logical significance of the 'Gnostic' propensity of later Islamic mysticism for which the demonstrative encounter between man and particular with God Who is Originator, Maintainer and the Judge and the virtuous thoughts turned to the adoration of His Prophet who with all his spiritual magnificence still persisted as an individual to whom his fellow

men could shift their feelings in love, courage and appreciation for which they formerly exasperated in ever new, eternally more imaginative and delighted words.<sup>64</sup>

Daniel Pipes asserts about military oppression and to comprehend the nature of the administration in Islamic states. He appealed that one must grow the superior place of political and martial ideals in the Islamic custom. So, it is furthestmost intensely seen in dissimilarity to the Jewish and Christian civilizations. He asserts that in their influential and progressive periods these religions progressed outside as state structure and if deprived of administration and regim support in distinction to Islam from the first.<sup>65</sup>

Karen Armstrong discussed about the material of polygamy in Islam particularly in framework of Prophet's marriages to be allocated on practical estates and not to smoothed charge against the Prophet of Islam. She said that his private life with family has excited a good contract of immodest and ill-natured expectations in the west while in Arabia in his time, the notion of polygamy was more common than the exclusive marriage called monogamous and he had enjoyed with it *Ḳhadījāh* for many years. She additionally said that his marriages were not idealistic or sensual founded or on love affairs but were under-taken mainly for practical implications.<sup>66</sup> Maxime Rodinson further asserts about relation of *Ḳhadījāh* (may Allah be delighted with her) with Muhammad (upon whom be amity and greetings) as wife that the feelings for her was not on the physical craving which was far along to attain him, in his later age, as the new, young and attractive women of his future harem. While, he always had a great admiration for her and a steady affection and appreciation which never hesitated. A psychotherapist has suggested that the hindrance of an orphan, who was destitute for his mother's heat at an initial age, may have supported this attachment to an grownup woman. So, he used to express that she was the finest of all the women of her period, and that he would be conscious with her in heaven in a house created of canes and stems and to live in peace and peacefulness.<sup>67</sup> Watt said that the act of the hajj would be a march that Islam was not external and extraneous religion but fundamentally an Arabian one who privileged old ceremonies related to the monotheism.<sup>68</sup> Bennet asserts his opinion as an individual message that after spending time while reading Bukhari, the depiction of Muhammad (upon whom be amity and greetings) that continued in courtesy about Muhammad (upon whom be amity and greetings) that he was a man who was so zealous about the wellbeing of the deprived and who disliked pretention, display of wealth and whose regularly quite a humble notion of righteousness that stands at the assessment of time.<sup>69</sup>

Bennet further explained it that the consequence and importance of the Sunnah in Islam can be additionally demonstrated by directing to contributing management in the ordinary areas already stated that considerably of what is critical to Islamic conviction and faith that practices are consequential from this foundation and from the sources and not directly from the Qūr'ān.<sup>70</sup>

B. Smith discusses philosophies in different behaviors that even more significant and imparative, it has gained force and came to fulfill execution only for the end of the nineteenth century under the innovative influence of Europe and in response to huge Western forces. In view of it, under a discrete caption is however somewhat useful for investigation.<sup>71</sup> He further asserts, "Islamic religious symbolism being preeminently verbal, the observer must record that words have had different meanings for various community members. The matter is not primarily a linguistic one, but a question rather of important orientation, raising the deepest issues of Faith and destiny ." <sup>72</sup> Smith talked about the mis-understanding that set for Islam as, "We remarked earlier that certain interpretation of Qūr'ān terms and passage, though historically they may have been held, may yet be regarded by the theologian as misunderstandings."<sup>73</sup>

Bennet views about Muir's assumed awareness that Muhammad's (upon whom be amity and greetings) has erroneous philosophies about Christian beliefs concerning the Holy Spirit and ('Mary as a person of the Trinity') whom they considered not to be derived in a conventional line of Christians but through the intermediate of a Jewish foundation.<sup>74</sup> So, in view of Zafar Ali Qureshi, it's now need of time to delay this attitude of Orientalists, stated in his masterpiece work "The Prophet Muhammad (upon whom be amity and greetings) and His Western Critics":

"However, a halt has to be called to this disreputable game of preconception and bias with bigotry, this panorama of hate and spite, the crusade of intolerance and enmity indulged in by the Western critics against the Prophet of Islam by analyzing their motives and aims, by pin-pointing the weaknesses of the authorities relied upon by them, by unraveling the subtle manner of their reasoning."<sup>75</sup>

#### **Rebuilding of Distort Image of Islam:**

In light of Western attitudes towards Islam and Muslims and conditions in Muslim societies on a global level, what are the serious problems, issues, and challenges that loom in relations amid the Muslim world and the western world. In historic standpoints, Orientalists have engaged in recreation a vital part in misrepresenting about the image of Islam. Although, they have determinedly tried to generate doubts concerning

the divine task and mission of the Prophet Muhammad (upon whom be amity and greetings) with laborious effort on writing Sirah. Their presentation about Sirah is on unauthentic and groundless stories and formerly highpoints of mis-interpretations regarding the lifespan and role of the holy Prophet of Islam. But there are some orientalists who shift their perception for Muhammad's life and for this, now West is rebuilding the distorted image of the Prophet Muhammad (upon whom be peace and greetings).

Bennet asserts that Sir Muhammad Iqbal keenly observed that European Community considered somewhat deliberate to identify the Islamic religious source in their scientific and systematic method. Definitely, after the upsurge of Ottoman empire, Islam remained Europe's major opponent.<sup>76</sup> Maxime Rodinson says that for Muhammad's private and social life the foremost bases continued disorganized references in the works by way of the Risalah. Subsequently, disorganized about the association between the Qūr'ān and the Hadith and at the same time they mentioned to all and miscellaneous as Muhammad's (upon whom be amity and greetings) words. And how they worked on the Qūr'ān vis-a-vis the Bible to verify inexactness, irregularity and irrationality.<sup>77</sup> He elaborated concerning mystical side of Muhammad (upon whom be amity and greetings) whatever his inadequacies and limitations on mystical point of view. So, in the old and classical mystic literature shows that he struggled firmly for willpower, restraint and in way to explore himself.<sup>78</sup> Karen proclaims that in later years of the Islamic territories and Jews relish full spiritual authority.<sup>79</sup> She further elaborated that Muslims had been obsessed ready to go from Mecca due to religious prejudice so they must evade all exclusiveness."<sup>80</sup>

By time the modern orientalists have changed their assessment technique and method. They are not only unbiased and objective in their investigation as a substitute they are completely undertaking search and exploration under the gloom of modernization. In this enactment of Islamic values, Muhammad (upon whom be peace and greetings) cherished plentifully than earlier that he had protection of Allah.<sup>81</sup>

"He had to listen to the undercurrent of events, trying to discover what was going on. He would grow pale with the effort and cover himself with a cloak to shield himself from the divine impact. He would perspire heavily, even on a cold day, as he turned inwards, searching his soul for a solution to a problem, in rather the same way as a poet has to open himself to the words that he must haul from the depth of himself to the conscious level of his mind."<sup>82</sup>

It is being indicated concerning sacred life of him which was vigorous in concerning Islamic ideal as an example for modern period. His

achievement of Prophetic tasks had exposed enigmatically divine's activity for the world. It demonstrated as flawless suggestion for which each individual must make to Allah.<sup>83</sup>

Annemarie Schimmel emphasizes that recurrent Hadith highlighted the Prophet's gentleness in many circumstances, other western authors stretched a firm description of his responses.<sup>84</sup> Watt declares that he was consciously stretching the religious events along with political suggestions which defined the supreme motive at this period as the summoning of all Arabs to Islam."<sup>85</sup> Karen asserts that Qūr'esh had assumptions of Muhammad's monarchy but he had no inclination for radical desire.<sup>86</sup> Watt precisely states that Muhammad (upon whom be amity and greetings) had no self-indulgence or greed for any power. This notion is much contrary to the Western biographer of Muhammad's life. He affirms that the spiritual piece was essentially main regarding opinions and reason that troop him for yearning to accomplish God's commands to expand Islam.<sup>87</sup> His wedding to Hazrat Zaynab, the dissociated wife of his adopted adolescent.<sup>88</sup> These are the interpretations of Montgomery Watt and the words of the Qūr'ān are vivacious that determination of this marital was to get rid of the conventional practice of accepted child monetary and other safeties so on.<sup>89</sup> In last section, Montgomery Watt stresses on these origin ethical and appeal of him was judged about values established in his own period of revelation or by Western views. So, the nuptial with Zaynab (may Allah be delighted with her) had shown the impression about incestuous and this origination of incest was destined with old achieves that fitting for an inferior communalistic level of the marital establishment when child's parenthood was not absolutely known and this lower level was in progression of being eliminated by Islam.<sup>90</sup>

Islam discards Westernization but embraces modernity in additional way. As Huntington proclaims that when the people of Asia became progressively self-confident as an outcome of commercial expansion and the Muslims were in enormous figures at the same time revolving towards Islam as a cause of uniqueness, denotation, firmness, lawfulness, expansion, influence and hope that symbolized in the saying that "Islam is the solution."<sup>91</sup> David Nirenberg claimed in "Anti-Judaism: The Western Tradition",

"The Reformation and the ensuing religious conflict that engulfed Western and Central Europe led to the flowering of Orientalist scholarship: a competition to decipher the original word of God. Early modern

Orientalism was, in short, primarily an exercise in philological exegesis.”<sup>92</sup>

Martin Lings showed a balanced approach towards Islamic Beliefs for heaven and eternity and the concept of Monotheism.<sup>93</sup> Michael Cook enlarged the messages of the Qur’ān which is being well accomplished by the sanctified and profane life of the Muhammad (upon whom be amity and greetings) in Mecca and Medina viz-a-viz. He deliberated Islam as a Monotheistic belief. He claimed that all prophets spread the same message so Islam is not a New religion. He demanded that the text of the Qur’an as ‘an invariant text.’<sup>94</sup> Patricia Crone claimed about the leadership qualities of him so considered as paradigmatic founder.<sup>95</sup>

#### **Conclusion:**

At the end, the emphasis of western biographers in contemporary world is to renovate the philosophies and dogmas which were biased in the late seventeenth century. Likewise, they stressed on the Prophet Muhammad’s sayings (upon whom be peace and greetings) who’s actions devised the differences prevailed in society. Several authors anticipated to write on Islamic existence liable mostly on the Islamic primary sources. They conditional the Prophet Muhammad (upon whom be peace and greetings) as a powerful front-runner who is adeptly construct the mutual uprising in the societal order. Divers reactions incited to have a well-adjusted interpretation as regards to build a healthy relationship between Europe and Islam.

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