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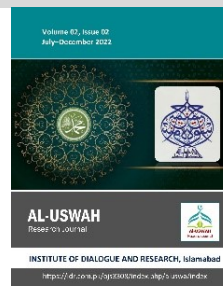
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Paradigm Shift in Sīrah Writing by Orientalists, From Confrontation to Reconciliation

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Abstract

The aim with this paper is to illuminate the significance of Sīrah writing among Western scholars and investigate the effects of paradigm shift in their writings from confrontation to reconciliation. The prior work on Sīrah writing by hostile Orientalists is manifested to certify the confrontation of orientalists for Islam in general and the Prophet Muhammad (peace and greetings be upon him) in particular. The study is motivated by two research questions: The work and motives of Orientalists' hostility while writing on Sīrah and is any change of paradigm regarding Sīrah writing among 20th century Orientalists from confrontation to reconciliation. The methodology of study is comparative and analytical in which five orientalists from 20th century and their work will be comparatively analysed with previous orientalist's work. The Reconciliation in Sīrah writing from hostilities will be observed. This study will advance understanding about the role of Orientalists work on Sīrah and its impacts on East and West.

Keywords: Paradigm Shift, orientalists, reconciliation, Sīrah writing, the Prophet of Islam and the Holy Qur'ān

Introduction:

As the study assesses the significance of the Messenger of Islam (upon whom be peace and greetings) for development of Muslim life which is very much important in all aspects. This significance will be investigated in the Western literature of present era. It is pertinent to mention here that the Prophet of Islam (upon whom be peace and greetings) is chosen as Messenger of Allah and the recipient of the Qur'ān and it is mandatory for every Muslim to strive and follow his life. As His life and actions have been declared as the 'Model of Excellence'¹ in all religious and worldly affairs.

The only source of guidance is to obey ² the holy Prophet (upon whom be peace and greetings). Even so, manifestations of his mercies are also defined as Lawgiver ³. Likewise, the Holy Qur'ān gives authority ⁴ to him. He ordered us to obey him in every walk of life. There are numerous examples of the authority bestowed on the messenger of Allah. Following the many verses of the Qur'ān, the sacred life of the him is declared the Best Model for all humanity. During his life, the companions of

the Prophet Muhammad (upon whom be peace and greetings) follow every step of his and after his demise, his sacred life was recorded by his blessed companions in the truest form. They devoted themselves in narrating his life events. In all due fairness, the trend to write on Sirah extended, and the intellectuals and researchers of the east and the West took a keen interest in the sacred life of Muhammad (upon whom be peace and greetings). Western scholars shed light on Islam in wide-ranging and for the Prophet of Islam in certain. Although these Western scholars were influenced by Islamic values to acquire negative connotations and tried to shaped these values according to their motives. J. J Clark asserts about these scholars' work on Islam for many years ⁵ and it was exposed in the nineteenth century by E. Said in term of 'Orientalism'.⁶ All the same, these Western scholars executed strategy in different modes of discourse (literary, scientific, and political). Ezlain asserts that at present Islamic forcefulness has become the attention for the researchers who seeks Islamic revival in the intellectual and academic circles, which dominate cultural and political spectacle in modern Islam.⁷

Certainly, Jews and Christians confronted Islam from ancient times. All the same, in the early years of Islam, both considered Islam and Muslims their worst enemy. That rivalry impacts the civilizations of these religions. As it is stated in the Holy Qur'ān⁸. The present threads are motivated by two research questions: The work and motives of Orientalists' hostility while writing on Sirah and any change of paradigm regarding Sirah writing among twentieth century Orientalists from confrontation to reconciliation. With the Islamic empire's extension; it became a threat to the world, especially to Europeans. In the sixteenth century, the Islamic threat prevails everywhere, as Ivan Davidson Kalmer in "Early Orientalism" asserts,

"With the Ottoman Empire advance into Europe, and as Turkey became equated with Islam in the sixteenth century, Islamic countries were seen as a military and political as well as a religious threat, despite the lure of profit from Eastern trade and diplomatic relations. Islam continued to be viewed as at least partly responsible for Oriental despotism, the degradation of women, slavery, and a passive, obedient population subject to cruelty and violence."⁹

The importation of the study develops from historical perspectives that the emergence of Orientalism in Europe after the renaissance led Christian theologians to start academic research on Islam in detail. ¹⁰ The interest increased in the seventeenth Century.¹¹ Likewise, it organized itself in the eighteenth century.¹² In the nineteenth century the expansion of European empires, they took greater attention to study colonized people's languages, values, and beliefs.¹³ The nineteenth century produced several Orientalists. In this era, many classical works on the history of Islam, including the books on Sirah and Magāzī which were written by leading figures such as Ibn Hisham, Wākidī, and Ibn Sa'd were translated into the English language. Despite the availability of these classical sources, some Orientalists did not hesitate to distort the truth and fabricate the facts about Islamic teachings and the Messenger (upon whom peace and greetings). Among these are included, Thomas Carlyle's 'Heroes and Hero worship' (1840), Edward W. Muir's 'The Life of Muhammad' (1858), D.S. Margoliouth's Mohammed and the Rise of

Islam (1905), M. Watt's *Muhammad at Mecca and Muhammad at Madinah* (1956), Springer's *'Life of Mohammad'* (1851), Edward Gibbon's *'Life of Mahomet'* (1879), W. Irving's *'Life of Mahomet'* (1811), Goldziher's *'Mohammad and Islam'* (tr, 1917).¹⁴ So, when these Orientalists started writing on the biography of the Prophet of Islam (upon whom be peace and greetings), they were hostile in their writings. The most prominent of them are:

1. Godfrey Higgins (1772-1833)
2. Thomas Carlyle (1795-1881)
3. Dr. Aloys Sprenger (1813-1892)
4. Washington Irving (1783-1893)
5. E.W. Muir (1819-1905)
6. Margoliouth (1858-1940)
7. Alfred Guillaume (1888-1965)
8. H.A.R. Gibb (1895-1971)

As the previous study on Muhammad's life (upon whom be peace and greetings) indicates hostilities. Now in the modern age, Europe constructively moves to Islam and they observed Islam and the life of the Prophet of Islam (upon whom be peace and greetings) positively.¹⁵

This shift proceeds to reconciliation which is considered a process of reunion to keep relationships intact with each other. As there were reasons for hostility toward the holy Prophet (upon whom be peace and greetings). Same as there are acute reasons and motives behind the shift. Although glimpses of this shift were seen in the writings of Montgomery Watt who praised Muhammad (upon whom be peace and greetings) regarding his inner qualities and manners as he inferred,

"He gained men's respect and confidence by the religious basis of his activity and by qualities such as courage, resoluteness, impartiality, and firmness including to severity but tempered by generosity. In addition to those he had a charm of manner which won their affection and secured their devotion."¹⁶

The delimitations of the study for having a clear understanding and right appraisal of Western attitude towards Islam and the holy Prophet (upon whom be peace and greetings), it's necessary to highlight those factors which cause a paradigm shift in Sirah writing by Western authors. Although, the Western writers regret for such a hostile attitude towards Islam. Orientalists themselves realized this prejudice as Wilfred Cantwell Smith writes in the same stream in his renowned book *'Islam in Modern History'*:

"Europe has known Islam for thirteen centuries mostly as an enemy and a threat."¹⁷

Then there was a paradigm shift while writing about his sacred life and their attitude was changed. They adopted a reconciliatory viewpoint instead of confrontation. With the transient of time the wider framing of the policymaking procedures, they in the milieu of a paradigm shift which admits the religious world as a compound and lively system. A paradigm shift occurs when society adopts a paradigm informed by, and therefore suitable for dealing with. The Geopolitical scenario plays a significant role in shifting the paradigm of Orientalists in Sirah's writings. These Orientalists try every idea on the test stone of their intellect. It is necessary to manifest Orientalists' reconciliation which will give us apercu of their academic

efforts. This is an inductive study in which comparative case analysis will explore the paradigm shift in the writings of 20th-century orientalists. The representatives of that shift were as under.

i. Annemarie Schimmel: (1922-2003)

Annemarie Schimmel wrote many books on Islam as “Mystical Dimensions of Islam”, and “Islam in the Indian Subcontinent”. The most famous of all is “And Muhammad is His Messenger” which gained much popularity in literary circles. The book comprises in 12 chapters on the veneration of the Messenger (upon whom be peace and greetings) in the truest form as well as the hostile attitude of Western authors towards him. She attributed Muhammad (upon whom be peace and greetings) as the light of God.

“And it is probably a logical corollary of the “Gnostic ” tendency of later Islamic mysticism, in which the loving encounter between man and a personal God who is at once Creator, Sustainer, and the judge was no longer deemed possible, that the pious imagination turned to the veneration of the Prophet, who with all his mystical grandeur remained a person to whom his fellow creatures could turn in love, hope, and admiration, which they then tried to express in ever new, ever more colourful and ecstatic words.”¹⁸

The above statement relates to the fact that the Prophet of Islam remained humble even being the most beloved of all God’s creatures. Further, she invested as, “However, one must keep in mind one important fact; even though Muhammad was elevated to luminous heights and reached a position comparable, in certain ways, to that of the Logos in Christian theology, yet even as the perfect Man he remained ‘abduhu ‘ God’s servant and his creature –the most beloved of his creatures, to be sure.”¹⁹

Comparatively, Orientalists of the nineteenth century made several erroneous statements; one of them is regarding greed for power and superiority in Muhammad’s personality. As William Muir asserts that the Prophet of Islam showed superiority at the ‘Conquest of Mecca’. Besides Mahomet himself, no one had even claimed the dignity, or dreamed of aspiring to it.”²⁰ She indited in her book about other orientalists work as she appreciated the work of Watt for keeping justice while executing the personality of the Prophet of Islam (upon whom be peace and greetings). As well as, she wrote in the introduction about the non-Muslim biographers, who wrote biographies of the Prophet Muhammad during the recent years by European researchers which are considered unbiased than the works of earlier peers and they try to be righteous to his disposition.²¹

Flamboyantly, Schimmel recounted many miracles of Muhammad (upon whom be peace and greetings), especially the Qur’ān which is the exposition of the teachings of Islam. “To show that Muhammad too was able to infuse life into the dead matter as Jesus did according to the Koranic report, it is told in a popular Pashto ballad that when the Prophet was asked to produce a bird from a stone, indeed a bird with feet of agate, eyes of lapis lazuli, a neck of crystal, and a golden beak appeared to attest Muhammad’s veracity.”²²

For the miraculous powers of the Prophet Muhammad (upon whom be peace and greetings), Schimmel quoted the remarks of Shah Waliullah that he wrote in the mid-eighteenth century regarding Muhammad's life events in which the Splitting of the Moon may have been a kind of illusion, or was possibly instigated.²³ Schimmel manifested that although European intellectuals are concerned regarding Muhammad is literate.²⁴

Uriya Shavit articulated in while comparing Muhammad (upon whom be peace and greetings with Jesus in 'Islamism and the West:

"Islam did not deny the existence of Jesus; rather, it presented a correct depiction of him as a prophet, a depiction that corresponded with original Christianity. Thus, in recognizing Muhammad as Prophet and in accepting the divine revelation he brought, Christians would return to the truth of their religion."²⁵

Schimmel posited about Muhammad's (upon whom be peace and greetings) family life, and for this, she mentioned literary critics of the modern age who wrote on his sacred life.²⁶

It is marked that the central purpose of these orientalist with their unearthing strategies and ridiculousness of their arguments wanted to create doubts about his life. For this purpose, they formulated details of Muhammad's life (upon whom be peace and greetings). As in Sprenger's work on Sirah also made self-assumptions against the chastity of the Prophet.²⁷ As we see the hostile attitude in H.A.R. Gibb's writings for Islam who asserts social norms laid in Islamic Society after discussing obligations in his book 'Mohammedanism',

"Polygamy to be implicitly forbidden by the conditions attached to it in the Koran; divorce to be wholly opposed to the spirit of Mohammed's precept and example. In recent years many Muslim countries have passed civil legislation to tighten up the laws of marriage and divorce, as well as other branches of Sharia law."²⁸

Defining reason for her paradigm shift Schimmel asserts the hatred and bigotry of the Western authors for Islam that they cannot afford to coddle bias. She considered it a gift to extremists for whom the western world is indeed engaged in a new crusade against the Islamic world. She further asserts about Muhammad (upon whom be peace and greetings) that he was not a man of violence.²⁹

Underlying this significant work on the veneration of the Muhammad (upon whom be peace and greetings) which is based on a detailed and fascinating study of the Schimmel. in this present scholarship delineates the principal features of Muhammad (upon whom be peace and greetings) that emerges from the devotional literature. The author articulated Muhammad's (upon whom be peace and greetings) life as it was outlined in classical Arabic biographies. She explores the Prophet of Islam as 'the Beautiful Model', 'Worker of Miracles', 'Intercessor', and 'Symbolism of Light'. She was also devoted to the images of the Prophet of Islam in religious poetry. She touched upon the radical challenges of the modern period as well. The value of the book is based on 'the use of the Quranic verses' as the basic source, Prophetic traditions, the use of suitable names, technical Islamic terms, and indices. This work goes beyond the previous writings of orientalist in the use of sources it utilizes and execution of themes that explored Muhammad's (upon whom be peace and greetings) life. So, in this book, Schimmel

has presented the personality of the Prophet (upon whom be peace and greetings) in a positive way. The whole book is free from any bigotry. She has no negative agenda while writing this book. The book contains some weak traditions but does not manifest any bad intentions of the authors. She devoted about three decades to the collection of matter and compilation of this book.

ii. **Maxime Rodinson (1915-2004)**

Another worth noting orientalist is Maxime Rodinson who has adopted socialist methodology in the study of Sīrah. His work on Islam and the Prophet's life (upon whom be peace and greetings) was considered a shift from hostility to reconciliation. He was a French social scientist and was inspired by Marxism theories. He has written a book on Sīrah with the title "Mohammad" translated from the French edition first published in 1961. Further, Maxime Rodinson asserts the social authority of the Prophet of Islam (upon whom be peace and greetings), "Muhammad's belief as we have seen him endeavouring to win over an eminent man to his ideas. It contained nothing that could appear at all revolutionary. And yet this preaching also had the power to attract several people who from their age or social position were receptive to a message which answered to their deepest needs."³⁰

As Maxime Rodinson asserts about Muhammad (upon whom be peace and greetings), It was to take all the wits and adroitness of Muhammad and his counsellors, further aided by situations and pressure of social forces of which they were oblivious, to turn this moral authority into an effective and practical power.³¹ Maxime Rodinson uttered about Muhammad's (upon whom be peace and greetings) life with his first wife Hazrat Khadija (God be pleased with her) as follows:

"The death of Khadija (God be pleased with her) undoubtedly affected Muhammad a great deal. He was bound to the mother of his children by their mutual fidelity and by the memory of what she had been to him in the early days of his mission."³²

Maxime Rodinson further enunciated her relationship with Muhammad (upon whom be peace and greetings) as a wife,

"It is unlikely that he felt for Khadija (God be pleased with her) the physical passion which was later to procure him, in his old age, the young and lovely women of his future harem. But he always had a great respect for her and a firm affection and gratitude which never wavered. A psychoanalyst has suggested that the frustration of an orphan, deprived of his mother's warmth at an early age, may have strengthened this attachment to an older woman. Muhammad used to say that she was the best of all the women of her time and that he would live with her in paradise in a house built of reeds, in peace and tranquillity."³³

Muir delineates that Khadija (God be pleased with her) was captivated about at all she heard but at the same time she was charmed in the dark and pensive eye, in the upright features, and the graceful form of her assiduous agent as he stood before her, this delighted her even more than her good prosperity.³⁴

Although to change this paradigm, Rodinson has made general use of foremost source material such as Ibn Ishāq's Sīrat al-Nabī, Tabarī's Ta'rikh al-Ūmam wa'l-Mūlūk, al-Wāqidi's al-Maghāzī, and Ibn Sād's al-Ta'baqāt but he has also tried to

give some novel elucidations of his own. He acknowledges the Paradigm shift in twentieth-century Western writings. So, in the nineteenth century, Europe constructively moves to Islam and they observed Islam and the life of Muhammad (upon whom be peace and greeting) positively.³⁵

Rodinson's reconstruction of the early period of the founder of Islam and his religion is summed up discussed in the following words,

“At Mecca, the man Muhammad had been born and grown up in poverty to become an honorable citizen. Then his ideas had developed until the day when they acquired an outward form and came back to him in the authoritative likeness of a voice from heaven...It conformed to the laws, customs, and decrees of the city only conditionally, in a provisional way, since the supreme authority remained the Word of Allah as expressed by his Messenger, Muhammad.”³⁶

About the preaching of Allah's messages he asserts that through these messages Muhammad's (upon whom be peace and greetings) attained a worldwide worth and the new ideology had its chief authority in Muhammad who is gentle Prophet and judged about right and wrong, conveying the overwhelming message of Allah in its truest form.³⁷ He further stated about epileptic attacks that however that Muhammad (upon whom be peace and greetings) surely ached from such attacks in grown-up life to whom antagonistic Christians considered it to epilepsy.³⁸

As Washington Irving's alleged Epileptic,

"Some of his adversaries have attributed them to epilepsy. He claimed that some devoted Muslims considered these attacks as a 'working of prophecy'. The author quoted the remarks of other orientalists in this regard."³⁹

Exceedingly, Tor Andrae asserts that the concept of epilepsy among Christian writers that the holy Prophet (upon whom be peace and greetings) was subject to epilepsy shows curious validation in the signs recorded of his practises during the process of revealing the importance that symptoms were often exaggeratedly reproduced. That process was appeared by a fit of unconsciousness; accompanied (or preceded) at times by the sound of bells in the ears or the belief that someone was present; by a sense of shock, such as to make the patient burst out into dampness; by the turning of the head to one side; by bubbling at the mouth; by the reddening or whitening of the face; by a sense of headache⁴⁰

It indicates that the Orientalism as a movement got peak in eighteenth century. Maxime Rodinson in his account 'the Western Image' vividly depicts that,

“In the eighteenth century then the intensity of putting allegations on Islam was going down on the whole and many factors played role in it. Different Schools of thought came into existence. And that was a time of orientalists who showed moderate behavior.”⁴¹

The author scrutinized and taken the Prophet's life history and shared essential information regarding Muhammad's life. As unfriendly orientalists based their evaluation of Messenger of Islam (upon whom be peace and greetings) on uncertain accounts. He portrayed the prophet as a sincere Messenger who spread God's Message enthusiastically.

iii. Patricia Crone (1945-2015)

Patricia Crone was a contemporary of Michael Cook. In her book 'Medieval Islamic Political Thought'⁴², she demonstrated the Prophethood, started from Adam and claimed regarding Muhammad (upon whom be peace and greetings) was the Last Prophet. She defined the limitations of the Prophethood. In the context of future prediction, rather she considered them as a transmitter of God to spread God's Message to the human being, she described the Prophets as the best correspondents of God's Messages and acknowledged Muhammad's (upon whom be peace and greetings) career which influenced Muslims to think regarding prophets as the typical organizers of states.⁴³

Sublimely, she posited the obligations assigned to the Prophets and to warn people regarding evil ways were primary. She discussed that Muhammad (upon whom be peace and greetings) faced stern opposition when he started God's messages. That he was vigorous among combatant societies and had to take political and armed accomplishment if he was to finish his undertaking.⁴⁴ She elaborated on how he had started the Mission of God. And how long he and his companions faced the severe hostility and unbearable attitude of the Meccan people. So, due to this opposition, he and his followers moved to Medina which was starting point for Islamic State. She mentioned the efforts in spreading God's Message. She highlighted the leadership qualities of the Prophet of Islam (upon whom be peace and greetings) and his power of decision that which bestowed on him directly from God. She entitled him as the 'paradigmatic founder' of the state. She compared the Prophetic tasks of the Prophet Mohammad (upon whom be peace and greetings) with Moses. And accredited how he united the dispersed societies.⁴⁵

Formidably, as the book progressed, she highlights the Caliphate and other reigns to compare the paradigmatic approaches set by the holy prophet and how he practiced them in later years. She also discussed the extraordinary impacts of his career on the Middle east.⁴⁶ Military expeditions were also the line of discussion for the Orientalists, so it is being part of the present book. She is of the view that the Prophet of Islam led the expeditions to spread the Message of God, 'there is no God but God.'⁴⁷ Contrary to other Orientalists, she mentioned that while staying in Medina; Muhammad's chief concern was to generate the laws of a polity. She manifested that Muhammad (upon whom be peace and greetings) would not definitely have used sword whether people had not followed him of their own consensus.⁴⁸

The present book is considered a brilliant contribution by Patricia Crone. The author generally highlighted the socio-political, religious, and moral entities of Arabia through the Prophet's life. Although, the author discerns the life of Muhammad (peace and greetings upon him) in a narrow framework it has forceful clarity and defined orderliness of Islamic teachings from the seventh to the thirteenth century. It can be said that Patricia Crone is conventionally historical and literary in her paradigms.

iv. **Michael Cook: (b.1940)**

Michael Cook is a famous historian of Islam. His famous works were 'Hagarism' (1977), 'Early Muslim Dogma: A Source-Critical Study' (1981), 'Commanding Right and Forbidding Wrong in Islamic Thought' (2001), 'Muhammad (1983)', 'The Koran: A very short Introduction' (2000), 'Forbidding wrong in Islam: An Introduction' (2003). His work 'Muhammad' covers seven chapters. He penned on the beliefs of Islam and how Muhammad (peace be upon him) practiced these beliefs in his life. He gave remarks regarding Monotheism and quoted the verses of the Holy Qur'ān in this regard. While writing on monotheism, a considerable amount from the life of the Prophet Muhammad's teaching and faith which were folded by Semitic monotheism. He sets a wider background of history in religious terms to understand the concept of movements from Polytheism to monotheism. According to him, Muhammad's genius is deeply rooted in his competency to articulate a monotheistic message, compared to his polytheistic surroundings. He limned that Messenger of Allah was a monotheist, Prophet. He further enunciated this belief that there is one God, and only one and he considered it a simple idea and like many other simple concepts, it is not entirely understandable.⁴⁹

The book positively delineates the noble lineage of the Prophet of Islam as this fact was attacked by other Orientalists especially the predecessors of Michael Cook. Regarding their social life of them, he is of the view that they have balanced, friendly and well-integrated relations with their neighbouring pastoralists.⁵⁰ He genuinely demonstrated about the lineage of Muhammad and considered it a noble one.⁵¹ Then he elaborated in detail about the merchandise of his tribe Quraysh, "Quraysh as merchants of International Standings."⁵² Then he paramounted his views on his date of birth which was also debatable among different orientalists. He accesses his date of birth from the demise of Muhammad (upon whom be peace and greetings). The author described his early life, childhood, marriage with Khadijah (God be pleased with her), and his trade about his first official financial tasks. At the age of 40, the Prophetic mission of the Prophet of Islam was started which is considered a hallmark of Islamic history. He described that he was following the traditions of Pagans to spend time on Mounts and meditate over there. He profoundly depicts that a local Christian supposed about Muhammad's experience of receiving revelation was akin to that of Moses, and inferred him to be 'The prophet of this people'.⁵³

Likewise, in many details of the Prophet's life, the author deviated his points from other Orientalists' remarks. He discussed the hostilities that were initiated in Mecca which forced Muhammad (upon whom be peace and greetings) and his followers to migrated to Madina. He gave detail about tasks after migration to Madina where the new era of Islamic society was being established. He asserted the steadfastness of the Prophet of Islam and his followers to face all hostilities with courage.⁵⁴

Warfare led in Median is considered the most prominent feature after migration to Medina. For him, 'Constitution of Madina' presupposes future wars with the people of Mecca as there was already conflict between Muhammad (upon whom be peace and greetings) and the leaders of Mecca and these confrontations came into the shade on battlegrounds. The author considered this period more closely to military successes and the aftermath of these triumphs, the Arabs tribes

at large more or less willingly submitted to Muhammad's (upon whom be peace and greetings) authority.⁵⁵

The major concerns in the present book revolve around the messages and beliefs of Islam, the Universe, and its cosmic orders. He inferred about Jihad which waged disbelievers for the cause of God. The concept of Jihad is being taken on a self-protective level. Michael Cook resembles the Prophetic tasks of Muhammad (upon whom be peace and greetings) with Moses. The sources used for the compilation of the book are based on the Qur'ān, ibn Hisham and ibn Ishaq. He also quoted Wakidi at some points in his book. Although the author raised some questions regarding the authenticity of the hadith. About the preaching he asserts, "Outside Arabia, Muhammad addressed himself to the rulers of the day with varying results."⁵⁶

In contrasting the Prophet of Islam as a political activist to Jesus and a role model for all he asserts that if Christians want to work as political campaigners, they cannot be good in faith and take their ethics from the life of their Christ while Muhammad (upon whom be peace and greetings) has a good deal which is common with Moses.⁵⁷ Regarding the 'New Religion,' he asserts that for the maximum part, we are abridged to the unpolished process of associating Islam with the conventional civilizations of Judaism and Christianity.⁵⁸ While Aloys Sprenger in his biography of Muhammad stated about the origin of Islam that it is a 'New Faith' and Muhammad (upon whom be peace and greetings) is the Prophet of Arabia and the originator of this religion. As it was a practice of Orientalists to create doubts about Islam in wide-ranging and for Muhammad (upon whom be greeting) specifically.⁵⁹

Amidst the bulk of literature of the Western authors that focused on the sacred life of the Prophet of Islam. This short account of Michael Cook delineates an critical angle of perception regarding the life and teachings of the Prophet Muhammad (upon whom be peace and greetings). So, among the endless flow of literature on Islam and its founder, this book is considered a sincere effort to interpret the ideas of the Prophet of Islam. The book is very sterile in many aspects as it lacks stimulation of any socio-political background of Muhammad's life. The author didn't discuss the family or domestic affairs of Muhammad (upon whom be peace and greetings) in detail. In his concluding section Michael Cook depicts that value of Islam that the austerity which we saw in conception of Islam in relationship between God and man is the authentic.⁶⁰

V. Karen Armstrong: (b. 1944)

'Muhammad: A Prophet for Our Time'⁶¹, the present book comprises five chapters that started from the Meccan period. The journey of the Prophetic tasks started from the revelation and the author described the experience of the revelations on Muhammad (upon whom be peace and greetings). Likewise, unlike many other authors, Karen described the trading and religious conditions of Muhammad's time in Mecca. His genealogy of his also highlighted in this chapter. She gave tribute to

his (upon whom be peace and greetings) clan and considered it the most distinguished family group in Mecca.

She asserts the probe into the scam is underway the relevant records are being awaited to be investigated while discussing the religious factor of the Arabian people; she gave the mystical element of that time concerning Allah. In the second chapter, under the caption, 'Jahiliyyah' where she gives the idea of religions that existed in Arabia. The author also focuses on 'Monotheism' in the same chapter. The same chapter reveals the events of the boycott imposed by Abu Jahl. The conversion of the companions of the Prophet of Islam is also discussed in this chapter. In this chapter ⁶², the influence of jinni is discussed. In this sense, we observe the dichotomic statements of the author. The concept of Jihad is discussed in chapter ⁶³. She gave remarks about the 'self-defense' theory. As the status of the Jews in Madina and how he dealt with their hostility. Although, suggestively the author stressed other 'ways to end the conflict' rather to carry on the previous practices of Jahiliyyah. In the closing chapter, the author attributes many traits of Muhammad (upon whom be peace and greetings) and his victorious achievements. The perception however had been categorically rebutted by Orientalists and to study Islamic ideologies, they thoroughly studied the Qur'ān and translated it into many languages. For this, they learn Arabic lexicography and grammar for better understanding. For the biography of the Prophet of Islam, they picked those traditions which are weak in their chain of transmitters or abrogated. At the end of this period, World Wars and International affairs among states although gone underwent a change that also support their work on Islam in general. The major contributions of these Western scholars from different parts of the world showed their academic interest in Islamic history and its ideologies. Some have a balanced view regarding his domestic life and they penned positively on him and they endorse the missionary strategies of Muhammad (upon whom be peace and greetings) in preaching the Message of Allah. In this phase of his life, the forbearance and greatness of the Prophet's (upon whom be peace and greetings) personality was fully executed in their writings. So, they turn their style of writing from maliciousness to fair judgments and a distorted image of the Prophet (upon whom be peace and greetings) was now pictured in a well-balanced way.⁶⁴

As Karen Armstrong manifested the role of the Prophet of Islam Muhammad in domestic affairs are a sign of inclination to God's love. She explained that sunnah is to follow the way Muhammad (upon whom be peace and greetings) walked, talk and ate so that in the minor details of their daily routine, in this way they get God's love.⁶⁵ Then she opined about this matter to be dealt with on practical grounds and not for levelled charged against the Prophet of Islam. She said about Muhammad's (upon whom be peace and greetings) harem for which western authors had an ill-natured assumption, and in Arabia where polygamy was very common than the monogamous marriage that Muhammad had enjoyed with Khadijah (God be pleased with her). And these marriages were not romantic or sexual love affairs but were under-taken for real-world ends.⁶⁶

As Watt's views about polygamy where he describes that European authors as well and it was criticized by his contemporaries, and has been the object of poisonous

outbreaks by European researchers.⁶⁷ Karen sheds light on Aisha and Hafsa's relationship with each other in a positive stream that A'īshā (God be please with her) was happy to welcome Hafzā (God be pleas with her) into the household.⁶⁸ Western author Karen Armstrong opined regarding the balanced view of males and females in Islam and both enjoys equal rights and have responsibilities.⁶⁹ Karen Armstrong asserts about the political changes that come across in 21st century and shifted religious ideas as well. She delineates that "We entered to another era of history on September 11 and must strive with equal intensity to develop a different outlook. And for Muhammad (upon whom be peace and greetings), she describes that he was not trying to execute religious tenet and he was not interested in metaphysics but to change people's hearts and paradigms."⁷⁰ Tremendously, Karen Armstrong revealed the hidden thoughts of Western authors in her. Where she acknowledges the Christians' glorious period under Islamic Sovereignty, how the Christians come across Islamic teachings, and during the era of the 11th Century when Europe was at its apex and they waged wars against Islam.⁷⁴ Karen Armstrong asserts her opinion regarding the true meaning of Jihad that he was not an appeasing. He believed that combat was sometimes unavoidable and even necessary. She explains the main meaning of that word, that is taken not as a "holy war" but the "effort" or "struggle" necessary to put the will of God into practice.⁷¹

Findings:

The study outlined how the writing on the sacred life of the Prophet of Islam (upon whom be peace and greetings) was started and how the interest in writing the biography of the Prophet of Islam (upon whom be peace and greetings) was extended to the Western world. Starting with hostile ideas and then shifting to positive change in writing for Islam in general and the Prophet of Islam in specific striving to illuminate the significance of the Prophet Muhammad (upon whom be peace and greetings). In twentieth century writings which stive the justice to phenomenon of Islam, a balanced approach towards Muhammad (upon whom be peace and greetings) and the unbiased approaches and aptitude of scepticism shift to balanced approaches. Now the Sunnah is posthumously invested with authority in the West.

Conclusion:

Briefly speaking, present research illustrates that the hostile attitude of the Orientalists has benn changed. But how this change occurred and for how long it will be long last? As Thomas Kuhn asserts, "When anomalies are resolved and a new theory emerges which shows the difference from its predecessors."⁷² Although Islamic history related to Sīrah writing is very influential and it was fabricated and Orientalists created baseless suspicions. Now in the modern age, Scientific approaches, realistic research, use of primary sources, and access to knowledge left false notions about the Prophet of Islam left behind. "Moving from one paradigm to another represents progress from a false view to a true one" is illustrated as a 'Conflict Paradigm',⁷³

The Orientalists indited their efforts in Sirah's writing also indicated as 'Observational anomalies' based on different environments. "Paradigms are characterized by observational anomalies."⁷⁴ Moreover, Orientalists must have linguistics competency to comprehend the primary sources of Islam while interpreting the Islamic Paradigms. That is stated as 'Incommensurability'⁷⁵ Following all these types of the Paradigm Shift, we can say that it is the subtle specification of the twentieth century in which Western thoughts move to reconciliation for Islam and the prophet of Islam. So, it can be posited after giving a brief view of their work on Sirah which indicates their balanced and unbiased approach to the phenomenon of Islam, and now in their writings; the Sunnah is posthumously invested with authority. They penned on the holy Prophet (upon whom be peace and greetings) life with a realistic approach with help of primary sources. The winning factors of this paradigm shift will enhance intellectual awareness, Geopolitical awareness, and economic stability between Muslims and European countries. The article paramount to explain why Orientalists make the paradigm shift for the sacred life of Muhammad (upon whom be peace and greetings), to get to a correct understanding of Islam.

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