

## Modern Approaches in Sirah Writing Against the Writings of Orientalists

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### ABSTRACT

*This article highlights the significance of Orientalism in regard with the Modern Approaches and Methodologies in sirah Writing. The sirah writers of the modern era did consider the global developments of the twentieth century and complied sirah in a method which provided guidance in connection with these rapid changes and conditions. The study primarily focuses on the opinions of the authors of the selected books of sirah written in recent past regarding the all-important issue of orientalism. The research gives an Introduction to the modern approaches and methodologies in sirah writing as well. The study covers the subject matters of the inception of orientalism, its history and significance in modern times. The research highlights the approach of the orientalist towards Qur'ān, Hadith and Sirah. The selected books for this research written in recent past in Arabic, English and Urdu are Fiqh Al Sirah by Muhammad Al Ghazālī, Fiqh Al Sirah by Muhammad Sa'īd Ramaḍān Al Būtī, The Spirit of Islam by Sayīd Amīr 'Alī, Muhammad A Biography of Prophet by Karen Armstrong, Muḥāḍrāte Sirah by Maḥmūd Aḥmad Ghāzī, Sirah Al Nabī by 'Allāmah Shiblī Nu'mānī, Aṣaḥ Al Sī yar by 'Abdul Raūf Dānāpūrī, Dīā Al Nabī by Pīr Muḥammad Karam Shāh, Raḥmatullil'ālamīn by Qāḍī Muḥammad Sulymān Maṣūrpūrī, Sīrat e Sarware 'Alam, Abū A'lā Mūdūdī and Muḥammad Rasūlallāh by Sayed Muḥammad Miyan.*

**Keywords:** Orientalism, Sirah writing, Modern approaches.

### PREFACE:

Islam is a global religion and it is the final message sent by the Allah Almighty for the guidance of all human beings. The status of Prophet Muhammad (PBUH) who was sent to propagate this message for all people is also eternal and universal. Prophet Muhammad (PBUH) not only conveyed this message of Allah to all the people but made it easy to act upon it by practicing it himself. And whenever the world was confronted with new challenges, the Sirah of Prophet Muhammad (PBUH) provided guidance to face these challenges. Modern day world faces many new challenges and these challenges have shrunk the world and brought people with various religions and backgrounds closer to each other. The world has become a global village and everyone is affected by the challenges, no matter which part of the world you live in. One of these challenges is the writings of orientalist who have written on various aspects of Islamic studies. Muslim scholars have very effectively addresses all the objections raised by these orientalist and sirah writers have also played a vital role in this regard. An effort has been made in this research to analyze the thoughts of various sirah writers on the issue of the writings of the orientalist.

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## **AN INTRODUCTION TO THE MODERN APPROACHES AND METHODOLOGIES IN SIRAH WRITING:**

It is now more than fourteen hundred years that sirah of Prophet Muhammad(PBUH) is being written. Various ages and varying political conditions had its effects on various styles and trends of sirah writings. And the life of the Prophet was discussed in the perspective of the upcoming challenges. One of the most important of these trends and approaches in sirah writing is the modern approach or contemporary trend. Various innovative issues were discussed in modern trends of sirah writings such as administrative aspects of sirah, military aspects, works of orientalists, manuscripts and many more. After the inception of sirah writing it went through various phases. The evaluation phase of sirah writings had to go through a very critical age in nineteenth and twentieth century when Muslim world had a political decline and their governments were coming to an end. The Muslims went through a phase where western sciences, arts, cultures and civilizations influenced them to great extent. This is when orientalists also wrote about the life of Prophet Muhammad(PBUH). They came up with such objections and questions which needed to be answered and this created new trends and styles in sirah writings. The literal meaning of trend and style "نهج" is a clear way<sup>1</sup>. As a term it is a collection of those rules and regulations which lead to a core of a certain science and to a specific result.<sup>2</sup>It is a certain style of an intellectual in which he expresses his thoughts. It is a combination of his personal style and the literary practices of that particular subject<sup>3</sup>. There are various approaches and methodologies of sirah writing. It is not easy to affiliate a certain approach or methodology to a certain period of time such as ancient or modern. Hence, as examples the names of various trends and styles of sirah writing are mentioned here, starting from the very ancient to the modern. For instance the style of Muḥaddithīn, historical/traditional style, compiling style, jurist style, style of Mutakallimīn, style of Dirāyah, analytical style, comparative style, argumentative style, literal style, Sufi style, subjective style, the style of approbation, sirahwriting for children, battles of Prophet Muhammad(PBUH), wives of Prophet Muhammad(PBUH), conduct of Prophet Muhammad(PBUH) and sirahstudies and human rights. Some other trends are philosophical style, style of Da'wah, style of application in Sirah, addressing style of sirah ( خطبات، دروس و محاضرات سيرت), sirah conferences, sermons of Prophet Muhammad(PBUH),encountering style etc. In comparison to its past the twentieth century is not a big difference in terms of general writing methodologies of sirah. Sirah writers have discussed all the topics and aspects of the life of Prophet Muhammad(PBUH) as they were discussed in the past. Sirah books of various styles can easily be found in twentieth century i.e. the general books of Sirah which are known as Al Jawāmi' AlSirah andthe books of Maghāzī. Various styles of sirah writing were adopted namely historical, compiling, analytical etc.

Though the twentieth century was a continuation of its past in connection with

sirah writing, it does not mean that there was nothing new or unchanged in this century in terms of sirah writing. Muslim world had to go through many ups and downs in twentieth century and it had to face many new challenges. The rapidly happened changes influenced the methodologies and approaches of writing as well. In literature the methodologies and approaches have got great significance and it has great influence on the readers. The relation of the methodologies and approaches with the contemporary literature is always observed. All kinds of writings are judged in the light of contemporary literature. It is observed that whether these writings have considered the needs of their times or not. The evolution of a writer is judged in the light of his approach towards a certain subject. The sirah writers of twentieth century did realize the requirements of their times and accordingly molded their scripts. Various new methodologies and approaches were introduced in sirah studies. For instance, legalist study of sirah, political study of sirah, socialistic study of sirah, theological study of Sirah, literary study of sirah, spiritual study of sirah, psychological study of Sirah, geographical study of sirah, study of the evidences of sirah and many more.

### **ORIENTALISM AND ITS DEFINITIONS**

Orientalism is the term used for the works of the orientalist who are scholars versed in the cultures, histories, languages and societies of Asia, or the orient since the eighteenth century. This section of this research will briefly highlight orientalism, its inception and history and the sirah writing against the writings of orientalist.

Orientalism is the study of the languages, literature, history, beliefs, traditions, civilizations, societies, pasts and the present of eastern nations. There are three motives of orientalism; religious motives, factors of colonization and literal motives. Orientalism has extended to seven subject matters; Islamic studies, Islam as a faith, Islam as a law, Islamic history, Arabic language, Islamic civilizations, and Islamic heritage.<sup>4</sup>

### **INCEPTION OF ORIENTALISM**

West was the central part of Roman Empire i.e. Byzantine; which in fact composed this empire. The church separated the west from Roman Empire because of the conflict with Muslim world and declared its independent status and rebuilt their society with the names of Christian democratic west and Holy Roman Empire. There was a clear contradiction in the sayings and doings of this society. Practically this society was a successor of roman civilization and its past was built with the help of sword but in term of basic thoughts and ideology; it followed Christianity which had monasticism as its basic doctrine. It was the need of the time to eliminate this contradiction and it was not possible for monasticism to put an end to victories of Islam. This society was left with three options; embrace Islam like Palestine, Egypt and Africa, or accept the supremacy of Islam like Spain did or to get in to confrontation with Islam like Romans. The church changed the thoughts of society to opt the last choice and introduced a

holy war in place of monasticism.<sup>5</sup> The Middle Ages if examined its behavior, in the background of the ideologies of the church, can be divided into three segments;

### **THE PERIOD OF INDIFFERENCE**

In this phase the church was practically indifferent to Islam. It did not participate in politics nor did it use religion to achieve political goals. However, it was concerned about the expansion of Islam. This period started after the battle of Yarmouk in 634 AD and ended with the second attack of Arabs on the throne of the pope of Rome. The writings of the west in this period are free from conventional hatred. Whatever they wrote was based on lack of knowledge, rumors and altered material of Byzantine Christians.<sup>6</sup>

### **THE PHASE OF WARFARE**

After the second attack of Arabs on the throne of the pope of Rome; arms were raised to defend church and Christianity. Islam was considered an enemy for Christianity and Prophet Muhammad(PBUH) was taken as the foe of Christ. The enmity of Islam became a basic doctrine of Catholic Church. Crusade wars lasted for more than two centuries and Mongols also joined them. This phase started in the ninth century AD and ended in fifteenth century and it was full of the bitterness and hatred in their writing against the Islam and its teachings.<sup>7</sup>

### **THE COLD WAR**

After the failure of armed clashes with Muslims; the western think tank deduced that the strength of Islam is not because of its wars but there is a big role of ideological element. The west believed that the propagation of Christianity is mandatory to encounter Islamic dominance. The attempts were made to promote development of oriental studies as the instrument of crusades in which the arms would be entirely spiritual. Schools were established to study oriental studies. International conferences were held, the objectives were set and methods to attain those objectives were determined. A new phase began to study oriental studies with objectivity and the universities produced the experts of oriental studies; and their sole job was to propagate Christianity and to eradicate Islam.<sup>8</sup>

‘Abdullah Muhammad Al Nu‘ym, in his book *Al Istishrāq fī Al sirah Al Nabawīya*, writes about the inception of orientalism by saying that it is not easy to determine the exact time of the inception of orientalism. It is traced by some to the days of Islamic rule in Spain while others link it to the days of crusades. But this is agreed upon that the formal start of orientalism was in Vienna in 1894 AD and after that many chairs of Arabic language were introduced in many European universities.<sup>9</sup>

### **HISTORY OF ORIENTALISM**

It is not exactly known that when and who was the first western man who studies eastern sciences. But this is for sure that few western scholars went to Spain at

the time of its excellence and studies in its schools. They translated the Holy Qur'ān and other Arabic books into their languages and studies various subjects from Muslims scholars especially philosophy, medical sciences and mathematics and upon their return they spread these sciences in their countries.<sup>10</sup> Initially orientalism was confined to Arabic language and Islam, but after the western colonization in east, they studies all eastern religions, their habits and cultures, their civilizations, their geography, and their famous languages. The reasons behind the works of orientalists were religious reasons, colonization factors, commercial motives, political reasons and scientific factors.<sup>11</sup> Orientalists wanted to create doubts about the prophet hood of Prophet Muhammad (PBUH), and to deny the Holy Qur'ān as a Semitic book, and to create doubt about Hadīth of Prophet Muhammad(PBUH) and also in Islamic jurisprudence, and to create doubts in Muslims about their faith. There was another objective as well and that was to gain knowledge only.<sup>12</sup>

### **SIGNIFICANCE OF ORIENTALISM**

Orientalism is a big reality and a major factor of conflict between Islamic and western world. In fact we should say that orientalism is the real cause of this conflict. There is no doubt that orientalism has formulated many western thoughts about Islam.<sup>13</sup> The lack of work on the part of Muslims against orientalism, says that most of the orientalists after defending orientalism ask about the work of Muslims in response to their works. The answer to their question is that there were efforts to understand and respond to orientalism but they were not enough.<sup>14</sup>

The conflict between Islam and its western enemies started since Allah gave victory to Muslims over Romans in Syria and in Morocco and when the victory reached to France and to the borders of china. The people of conquered territories learned a lot from Muslims in terms of knowledge and sociability and justice and equality. There were aggressions between the two enemies and the worst form of that was seen in crusade wars and what they did to Muslims are the black pages of their history.<sup>15</sup>

### **ORIENTALISM ON QUR'ĀN**

As regards the Qur'ān it needs hardly any mentioning that the orientalists do not acknowledge it to be the word of Allah. If they did so, they would probably have ceased to be called orientalists. On the contrary they attempted to attribute its authorship, by some device or other, to the Prophet. From this premise they advance a number of related prepositions and speculations<sup>16</sup>. These are in the main as follows:

1. That the Qur'ān (and for that matter Islam) is based on the ideas and facts derived from the systems of Judaism and Christianity prevailing in Arabia at that time.
2. That it represents the Prophet's ideas of socio-religious reforms arising out of his time, environment and circumstances.

3. The Prophet derived his literally style mainly from that of some ancient Arab poets.
4. That the language of Qur'ān is not pure Arabic, as claimed, but contains a large number of foreign words.

These questions in fact relate to the whole nature and background of the prophet hood of Muhammad(PBUH) as also to the nature of the revelation he received. These have therefore been dealt with, as far as practicable.<sup>17</sup>

### **ORIENTALISM ON HADĪTH**

As in the case of Qur'ān, the orientalists have attempted to dislodge Hadith as the second most important source of information on the sirah and on Islam in general. It has been attempted to show that Hadith literature came into existence at the earliest in the second century of Islam. The Isnād system in it is not reliable and the most of the report, if not all, are fabrications brought into existence by party, political, dogmatic, juristic and ideological exigencies of the second/third century of Islam. The arguments and assumptions of the previous scholars were brought to a climax, so to say, by J. Schacht in his *Origins of Muhammadan Jurisprudence* published in 1950. Beside complementing and supporting his predecessors' views Schacht advanced to novel suggestions, namely, (a) that Islamic law falls outside the scope of the "religion" of Islam so that the Qur'ān might virtually be ignored as source of Islamic jurisprudence and (b) that even the apparently historical Hadith was not free from suspicion because, as he says, this too was formulated on juristic considerations.<sup>18</sup>

### **ORIENTALISM ON SIRAH**

The orientalists of seventeenth, eighteenth and nineteenth centuries raised a lot of objections on the life of Prophet Muhammad(PBUH). Most of these objections were later on done away with by the orientalists themselves. Some of the orientalists used the terms of wicked and misleading, while other did not agree. Some did not accept the excellence of the origin of Prophet Muhammad(PBUH); while to others this thought was baseless. A few of the orientalists thought of assumptive teachers of Prophet Muhammad(PBUH) and others rejected every teacher of Prophet Muhammad (PBUH). Some said that the life of Prophet Muhammad(PBUH) was full of luxuries but some others said that his life was very simple. However there was a common stance of these orientalists at the time of the Second World War, which was based on severe misunderstandings and intentional distortion.<sup>19</sup> For instance it was said; (Heaven forbid)

1. The real life of Prophet Muhammad(PBUH) cannot be found in history.
2. Prophet Muhammad(PBUH) gained the concept of the Oneness of Allah from Judaism and Christianity.
3. He knew the importance of the old and new testaments, hence he wanted to give a book to his people which they take as a heavenly book and he fabricated that book.

4. He studies the doctrines of other religions and made a new religion that is why all the prophets mentioned in the Qur'ān are the prophets of Bible and Torah and Islamic rituals have been taken from other religions.
5. He married a rich woman to get fortune in Makkah and in Madīnah he looted people for the same purpose.
6. Prophet Muhammad(PBUH) opposed only idolatry in Makkah but in Madinah he broke his relationship with Jews and Christians to deprive them of their status.
7. In the beginning he accepted the prophets of Banīlsrā'īl but later on himself become the biggest prophet and claimed to be the seal of prophets.
8. In Makkah he praised Mūsā but in Madinah, in the opposition of Jews, he praised Ibrahim. In Makkah he lived a simple life but in Madinah he lived a life of emperors and avenged people.
9. Islam spread with the help of sword.
10. Polygamy was to meet personal desires.
11. Muslims are murderers as the punishments in Islam are very severe.
12. The Prophet of Islam was opportunist.
13. There were many flaws in his life.
14. The details in the books of Sirah are not sufficient and the information which these books contain does not portray his real life as these were written out of respect for him.
15. Muhammad of the Qur'ān was a human being but Muslims have taken him to heavenly status.
16. All his miracles are meant to take him to the status of prophets.<sup>20</sup>

The element of religious malice, hatred and anger is very obvious in the stance of west about Prophet Muhammad(PBUH). The ignorance has blocked the ways of scientific and historical studies. The people of the church with all their objectives abused in the name of science and later on the same was done by those who had got nothing to do with church and this is still going on.<sup>21</sup>

### **MODERN TRENDS OF SIRAH WRITING AGAINST THE WRITINGS OF ORIENTALISTS**

Orientalism has remained an important subject matter of sirah writing in twentieth century. Most of the leading sirah writers have addressed the issue of orientalism and have come up with very authentic and logical evidences in response to the objects of orientalists.

In order to conduct a study on the works and the responses to the writings of orientalists few of the sirah books of recent past have been selected. The study has primarily focused on significant sirah books of three languages i.e. Arabic, English and Urdu. These books include *Fiqh Al Sirah* by Muhammad Al Ghazālī, *Fiqh Al Sirah* by Muhammad Sa'īd Ramadan Al Būtī, *The Spirit of Islam* by Sayīd Amīr 'Alī, *Muhammad A Biography of Prophet* by Karen Armstrong, *Muḥāḍarāt Sirah* by Mahmūd Aḥmad Ghāzī *Sirah Al Nabī* by

‘Allāmah Shiblī Nu’ mānī, *Asah Al Sī yar* by ‘Abdul Raūf Dānāpūrī, *Dīā Al Nabī* by Pīr Muhammad Karam Shāh, *Rahmatullil’ālamīn* by Qādī Muhammad Sulymān Mansūr pūrī, *Sīrati e Sarware ‘Alam*, *Abū A‘lā Mūdūdī* and Muhammad Rasūlallāh by Sayīd Muhammad Mīyān.

Muslim scholars have very thoroughly countered the objections raised by orientalist and eliminated the misconceptions created by them. Manāzar Aḥsan Gīlānī was the first to counter the objections of orientalist on the sources and compilation of Hadīth and he proved that the compilation of Hadīth began in the time of Prophet Muhammad (PBUH). Dr. Mustafā ‘Azamī wrote a book titled, *Methodology in early Hadīth literature*. Professor Sayīd Nawāb ‘Alī was another scholar who studies the works of orientalist and wrote a very comprehensive book of *sirah*. Qādī Muhammad Sulymān Mansūr pūrī, who was a great scholar of Arabic and Persian and an expert of British law. He has very scholarly responded to the objections of orientalist in his book *Rahmatullil’ālamīn*; without mentioning that these objections were raised by the orientalist<sup>22</sup>. Some of the important scholars of Islam who wrote on this issue in recent past include;

### **MUHAMMAD AL GHAZĀLĪ**

A very common doubt created and spread by the orientalist that the teachings of Islam were conveyed to people with the help of power of Muslims, was addressed by Muhammad Al Ghazālī. He is of the opinion that the objections were raised on the propagation of Islam that it spread with the help of sword. Islam used force only in its defense when it was attacked by its enemies, otherwise there was no need to wage wars as the message of Islam was spreading very peacefully. Would Islam have not defended itself, it was unlikely to protect its basic teaching.<sup>23</sup>

### **MUHAMMAD SA’ĪD RAMADĀN AL BŪTĪ**

Muhammad Sa’īd Ramadān Al Būtī has addressed the objections of orientalist in connection with Jihād and raised a very important point. He advocates that the concept of Jihād in Islam is not defensive only. He infers from the Holy Qur’ān that at times according to the situation Jihād is offensive as well.<sup>24</sup>

### **SAYĪD AMĪR ‘ALĪ**

Orientalist have written a vast range on material on *Sirah* and Sir Sayīd Ahmad Khān and Sayīd Amīr ‘Alī were the first to respond to the works of orientalist and now every writer of *Sirah* tries to answer the questions and objections raised by the orientalist. *Sirah* writers of modern age who studied in the western universities; have used the western style of inferring such as Sir Sayed Aḥmad Khan and Dr. Muhammad Hamīdullāh.<sup>25</sup>

### **KAREN ARMSTRONG**

Karen Armstrong gave a detailed description of the opinions of many orientalist

and he responded to these opinions by saying that a serious research on Islamic teachings reveals that the Holy Qur'ān has been providing true guidance to everyone for the last fourteen hundred years. The west has always considered Prophet Muhammad(PBUH) as a foe to the spirit of religions and to decent civilizations. As a matter of fact Prophet Muhammad (PBUH) was a really determined man who propagated peace to all the nations of the world.<sup>26</sup>

### **DR. MAHMŪD AHMAD GHĀZĪ**

Dr. MahmudAhmadGhazi defines orientalism in a very comprehensive mode by saying that another important aspect of modern daysirah writing is orientalism. The history of orientalism and orientalists is very old. Western writers and orientalists wrote about Islam and sirah in English, French, and German and in other western languages in eighteenth and nineteenth centuries. No doubt there are many positive aspects of their work and that should be acknowledged. But by many aspects, there is a room of disagreement to their work. Some of them were not sincere in their work as they have expressed negativity in some basic intuitive issues and interpreted them against common sense. The Muslim literature has responded to that but the doubt about the intensions of orientalists was created, when they went on with their negative interpretations.<sup>27</sup>

The priests were the first to study Islamic sciences and they tried to find laws in Islamic sciences to promote Christianity. And after the dominance of colonization on Islamic world; oriental sciences were studied as the needs of colonization. They studies Qur'ān, Hadith, sirah, Fiqh, Muslim literature, poetry both ancient and new and history. There were some very good works such as the histories of Persian language and Arabic literature. Their negative approach towards Islam slightly changed after the establishment of research institutes in Europe in eighteenth century. Asiatic societies were founded in various countries and departments and colleges were introduced in this field and they started to publish Islamic books as well and this went on till the end of eighteenth century. In the midst of nineteenth century the orientalists started to study Sirah with full attention and earnestness. Many of the orientalists learned Arabic language and many books were translated from Arabic to English, French and German languages.<sup>28</sup>

### **‘ALLĀMAH SHIBLĪ NU’MĀNĪ**

‘AllāmahShiblīNu’mānī planned to write an encyclopedia of Prophetic Sciences in four volumes which would encompass all the details of sirah and the works of orientalists. In the preface of his book *Sirah Al Nabī* , has discussed the history and motives of orientalism.<sup>29</sup> ‘AllāmahShiblīNu’mānīhas discussed the works of Europeans about Sirah and divided them into three categories; firstly those who are unfamiliar to Arabic language and original sources, secondly those who know Arabic language and literature and Islamic history but they are unaware of religious literature and the art of sirah writing and lastly those orientalists who have studies pure Islamic and religious literature.<sup>30</sup>

### **‘ABDUL RAŪF DĀNĀPŪRĪ**

Another prominent book is *Asah al Sīyar*, which was written in Urdu and the author ‘Abdul RaūfDānāpūrī wanted to write it in two volumes, but he could write only one. He responded to the objections of orientalists on the authenticity of the sources of *sirah*; with the help of the most authentic sources of Islam; the Holy Qur’ān and Hadith. He knew that the orientalists have objected on the Maghāzī<sup>31</sup> the most, hence he focused on Maghāzī and his book is one of the most authentic books written in Urdu on the topic of Maghāzī.<sup>32</sup> In *Sīrat e Sarware ‘Alam*, of AbūA‘lāmūdūdī he has described the lies of orientalists at many places. He in fact, did not want to respond to the orientalists, his objective was to guide his Muslims readers about the work of orientalists.<sup>33</sup>

### **PĪR MUHAMMADKARAM SHĀH**

Pīr MuhammadKaramShāh has written a complete volume of his book *Dīā Al Nabī*, on the subject of orientalism. He has discussed the movement of orientalism, its definitions, inception and historical analysis. He has highlighted the kinds of orientalists, the objectives of orientalists and their methodologies, the basis of the literal awe of orientalists, the aspects of the objections of orientalists on Islam, Qur’ān and orientalists, their objections on the abrogated verses of the Holy Qur’ān and on various readings of Qur’ān. While giving a description of the objectives of orientalists, PīrKaramShah says that there are four objectives of orientalists; religious, scientific, economic and political. In the detail of religious objectives he writes that orientalists wanted to stop the propagation of Islam in other nations of the world especially Jews and Christians, secondly they wanted to convert Muslims to Christianity and lastly they wanted to understand oriental studies because some of Christians stood against those beliefs of Christianity which were against logic.<sup>34</sup>

### **QĀDĪ MUHAMMAD SULYMĀN**

Qādī Muhammad Sulymān has described the difference between the miracles of Prophet Muhammad (PBUH) and those of other prophets. He has made an effort to prove the worth of Islam with the help of the miracles of its Prophet. According to him the miracle of Prophet Muhammad(PBUH) was literal while others were material<sup>35</sup>. This interpretation of Qādī Muhammad Sulymānis considered a solid reply to the objection of the orientalists.

### **ABŪL A‘LĀ MŪDŪDĪ**

The works of orientalists on Islam, Qur’ān and *Sirah* of Prophet Muhammad(PBUH) are baseless and inadequate. Their works were spread in the name of research but in fact it was not a research on their part. The likes of bias scholars William Muir<sup>36</sup> and a moderate orientalist Montgomery Watt<sup>37</sup>, all are same when it comes to write about Islam, Qur’ān and *Sirah* of Prophet Muhammad (PBUH) and these writings raised questions on the works of

orientalists as a whole. These orientalists had already decided that they would never accept Qur'ān as the word of Allah. And in order to prove their argument they emphasized that Prophet Muhammad (PBUH) collected Qur'ān from various places. These arguments of orientalists by no means could be declared a pure research.<sup>38</sup>

### **SAYĪD MUHAMMAD MĪYĀN**

Sayed Muhammad Mīyān made a mention of the objections raised by the west and gave a comparison of Islamic teachings and the basis of socialism and communism. He has highlighted the flaws of both socialism and communism and argued that the both are based on the negation of God and for them death is the end of everything while in Islam it is a start of a new life.<sup>39</sup>

### **CONCLUSION:**

Modern day world is becoming more complex with each and every passing day. Global issues such as poverty, hunger, lack of clean drinking water, the increasing population, global warming, the economic situation, international terrorism, armed conflicts, nuclear weapons etc. are posing serious threats to the peace and harmony of the world. These alarming situations desperately demand to find common grounds and that is purely in line with the teachings of Islam. Allah Almighty says, "Say: O people of the book! Come to common terms as between us and you."<sup>40</sup> Finding common grounds does not mean to compromise on our basic doctrines and on the teachings of Islam. It is, in the modern day perspective, means to address the issues of common interest from one forum which would ultimately become an effort to make this world a place worth living for the generations to come.

The battle of dominance may not come to an end and the west may go on with its baseless propaganda against Islam, Qur'ān, Hadith and Sirah etc. Our reactions are more important than these propagandas. What is the reaction of Muslim Ummah as a whole? How much a common man influenced by the teachings provided to him by Muslim scholars? How well a common Muslim man is equipped to face the internal and external challenges in terms of his intellectual development? The works of orientalists are their favors for us, which make us, realize that there are deficiencies on our part and we need to address them as a main concern for Muslim Ummah.

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