

Repudiation Of The Western Critics Regarding The Prophet's Life- A Research Review By Zafar Ali Qureshi

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Article Info	Abstract
Article History Received: September 27,2023 Accepted: December 30 ,2023	<i>This study presents Zafar Ali Qureshi's exclusive review of the Prophet's life and explores the portrayal and analysis of the Prophet's wives by Orientalist scholars, who have approached the subject from different angles. Orientalists, particularly Western scholars studying the Orient, have played a major role in shaping the narrative surrounding Islamic history, including the lives of the Prophet's wives. It examines how Orientalist scholars have interpreted and presented the lives, roles and contributions of these women in the development of Islam. The abstract considers both positive and critical perspectives while acknowledging the diversity of views within the Orientalist discourse. Additionally, the abstract investigates the methods used by Orientalists in their research, emphasizing the importance of understanding the cultural and religious contexts that influenced their interpretations. It addresses potential biases, cultural gaps, and the evolving nature of Orientalist scholarship over time. The analysis also discusses the responses and reactions of Muslim scholars and communities to the Orientalist view of the wives of the Prophet. It explores the intersection of historical narratives, religious beliefs, and scholarly discourse, highlighting the complexities of interpreting and understanding the lives of these historical figures. Wives of the Prophet sheds light on the impact of his approach on broader debates about Islam, gender roles, and cultural exchange. This study encourages critical examination of historical traditions and emphasizes the importance of intercultural dialogue for a comprehensive understanding of the lives and services of the Holy Prophet's life.</i>
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Introduction

The life of the Prophet of Islam, Muhammad, holds a significant place in Islamic history and culture. His life and actions are deeply intertwined with the early development of the Islamic community, and they are revered as exemplary figures by Muslims around the world. However, the study of the Prophet's wives has not been limited to Islamic scholarship alone; it has also attracted the attention of Orientalists. Orientalism refers to the study of the Eastern world, including its cultures, languages, histories, and religions, by scholars from the West. The exploration of the lives of the Prophet's wives by Orientalists has led to a diverse range of perspectives, interpretations, and analyses. While some scholars approach the topic with a genuine interest in understanding the historical context and the roles played by these women, others may bring their own biases, preconceptions, or criticisms into their work.

The Orientalist perspective on the wives of the Prophet can vary widely, and it is essential to approach their writings with a critical eye, recognizing the potential influence of cultural, religious, or ideological biases. Some Orientalists have contributed valuable insights into the historical and social aspects of the time, shedding light on the lives of the Prophet's wives within the broader context of Arabian society in the 7th century.

In examining the topic of the life of the Prophet and Orientalist scholarship, it is crucial to consider the diverse motivations and methodologies employed by different scholars. While some may seek to understand and appreciate the cultural and historical nuances, others may approach the subject with a more critical or skeptical lens. This intersection of Islamic history and Orientalist scholarship creates a complex tapestry that invites ongoing exploration and discussion within academic and religious circles alike.

PROPHET MUHAMMAD'S WIVES AND ORIENTALISTS:

After reading this book, it feels that one book is a part of the other with some additions. Both are interrelated and interconnected with each other. This book has been published by Ferozsons in 2005. A reader finds almost the same contents and detail of information regarding the wives of the Holy Prophet (PBUH) with some additions like a short and concised detailed notes about the orientalists. This book has been translated into Urdu language by Muhammad Hafeez-ul-Barkat Shah in 2010 titled as "Ummahat-ul-Mominin aur Mustashraqueen". This translation, containing 256 pages, including index provides almost a review of orientalist's critique about the

Holy Prophet's wives. References of the Bible are derieved from Authorized King James Version Placed by Gideous International, The National Publishing Company, 1961 Edition, U.S.A. . Relevant quranic verses are referenced from the translation of Imam Ahmad Raza Khan Brelvi.ⁱ

Foreword of this book is written by Nazim Hussain Siddiqui, Ret. Chief Justice of Supreme Court of Pakistan. According to him, the author has chosen the polygamy aspect of the life of the Holy Porphet (PBUH) of Islam as the main topic. Orientalists consider the Holy Prophet (PBUH) as a sensualist and self-centered. The allegation of lasciviousness against the Prophet (PBUH) has been rejected by the author. The desire to give a clear answer to the orientalists on this subject prompted the author to write this book. The author has tried his best in responding the orientalists regarding their allegations of polygamy in the life of the Holy Prophet (PBUH). He proves that the Prophet did not marry with any of his wife for sexual pleasure and completely refutes such absurd allegations made by the contributors.ⁱⁱ

In the life span of 63 years, the Prophet had a total of 12 marriages .This research work covers the background and purpose of these marriages with logics in detail. Many political, economic and social goals were achieved thorough these marriages. Marriages proved to be very beneficial in achieving the establishment of a new social order in the society. The Prophet (PBUH) himself gave clear guidance to solve the social problems of that time. Through these marriages many ignorant practices were abolished like, countering the coustomary status of a foster son. Benefits have been achieved like closeness to the chiefs of different tribes and finally a great struggle for the spreading of Islam.ⁱⁱⁱ

It seems completely absurd that a head of a new state would not bother to Mary a young maiden for his sexual gratification while he had a lot of responsibilities. On contrary, at the peak of his youth, he married with such women who were either widows or divorced. The author counters the situation by describing the status of women in the society of that time in Arabian Peninseula. Before the advent of Islam, divorced women were looked down upon and were not allowed to remarry. By marrying widows the prophet (PBUH) established this Sunnah that marrying widows is in accordance with the law and in this way widows got an honorable place in the society. Orientalists have no justification to deny this fact.^{iv}

Nazim Hussain Siddiquie highlights the following aspects of this research work done by Z.A.Q. The author has not left the main topic of the book anywhere during the discussion of events and issues and also has summarized the overall picture of the life of the Holy Prophet (PBUH). Finally, book is embellished with unique research references and simple expressions. It also provides the reader a lot of valueable information about the married life the Holy Prophrt (PBUH).^v

A brief introduction of 99 personalities, after the discussion regarding the topic in six chapters, is given. As well as a detail notes of the Ghazwats and Sarrayas regarding their dates, duration of days from different sources like Atlas Seerat-e Nabwi, Muhammd-ur-rassulullah , Seerat-un-Nabi, Rasool-e-rahmat are provided with reference. Index is also mentioned.

In short, this is a comprehensive book regarding the baseless allegations of the orientalists upon the domestic life of the Holy Prophet (PBUH). Z.A.Q has refuted such pre-concieved and pre-assumed charges of the orientalists in a critical manner.

PROPHET MUHAMMAD AND HIS WESTERN CRITICS:

1st edition of this gigantic research work, containing 1103 pages, consist of thirteen chapters spanning in two volumes was published in March 1992 by IDARA MA'ARIF ISLAMI Munsoorah. Volume I spans till to 569 pages including foot notes from (491-569) among DEDICATION, FOREWORD, PREFACE, a brief introduction of IDARA MA'ARIF ISLAMI, LAHORE, CONTENTS, INTRODUCTION, and then a comprehensive discussion up to eight chapters. Volume II begins from page 571 to 1103 spanning from chapter nine to thirteen with FOOTNOTES, APPENDIX, BIBLIOGRAPHY, and INDEX. Book is dedicated to all those who love truth and justice and abhor prejudice and bigotry. In this book the objections raised by the orientalists against the Holy prophet have been examined. The author has kept a keen eye upon all the alleged and fangelled theories and hypotheses made by the orientalists particularly Reverrend W. Montgomery Watt. Watt has presented his own understanding and experience of Islamic beliefs and history to westerners. Orientalists mostly follow their ancesstors in presenting their ideas, opinions and statements regarding Islam and the Holy prophet (PBH). Some use harsh and bitter words while others use the technique of sugar quoted words with same purpose and aim. Z.A.Q has responded them in this book with logical arguments. The purpose of this book is to clarify the authenticity of Dr.Watt's writings on the Prophet's biography, which have gained popularity in scholarly and research circles.^{vi}

Foreword is written by S. ABDUL HASSAN ALI NADWI^{vii} at March, 1988 in Lucknow.^{viii} S. Nadwi has admired the services of the orientalists in the Islamic branches of learning like preserved valueable manuscripts, historical documents and source materials of important topics which have seen the light of the day through their efforts. This thinking of Muslims about orientalists is countered by Dr. M. Raffih-ud-Din as: The study and research of Islam and Islamic civilizations which was started by Jewish and Christian scholars as a mere practice. Neither it was not intended to love and follow Islam nor did they seriously believe in it. On the contrary, in the middle ages, they prepared translations, summaries and indexes of Muslim books in Arabic,

Persian, Turkish, Indonesian, Sanskrit and Chinese etc. But they did it all just to interpret it according to their point of view and will. While in translations, try to produce the statements according to their desired meanings as well as struggled hard to disturb the faith of Muslims by asking hair-raising questions and answering them according to their own twisted mind.^{ix}

Further, S.Nadwi has highlighted the prevailing penchant of a majority of this class which exhibits a censorious attitude towards Islam. They not only use different tactics like 'ifs-and-buts' to ignore the real facts and authentic traditions but also put forward their own fangled theories to prejudice the minds of those who are not quite averse to Islam and its Holy Prophet (PBUH). He has not only acknowledged the services of the contributors but also mentioned the intellectual betrayals committed by them. After identifying the tactics adopted by them, it is stated that their aim is to create hatred for Islam in the heart of a common man.^x

Further he tells about the biased, prejudiced and scholarly impartial modern orientalists who raised the slogan of objectivity in their destructive works. They just waste their energies with taxing their talents to bring out simply mistakes and failings, real or imaginary, in the character of the Prophet. They represent their findings in a dramatic manner in order to dislodge the faith of the Muslims in the Prophet (PBUH). These orientalists use the device of determining their objective first and then find a substitute for a critical and nuanced analysis through all possible means. They collect information on different topics related or unrelated through religious tracts, biographies, historical accounts, literary works, poetry, fiction, anecdotes etc. Then they spin the material artfully to present their imagination. Then declare, off and on, that spreading of Islam was just a correct assessment of the Prophet (PBUH) regarding the social and economic conditions. They represent their works in such a manner that the reader always consider them as an honest scholar and cannot understand how they colour the events in a careful and cautious manner. Writings of such orientalists are much more harmful than the frontal open attacks on Islam and the Prophet.^{xi}

He has also highlighted the pathological animosity of the West and its Prophet. Abu al Hassan Nadwi has referenced the Norman Daniel^{xii} who is offended due to bias and partial attitude of the orientalists. He claims that directly or indirectly some evidences are imagined while others are authentically derived from Islamic learnings and always only one picture of Muhammad is constructed by the Christians. Orientalists varied only in their strategies, approximation to reality; some might be absurdly fabulous, others only presented a biased interpretation of what was authentic; but the result was always the same.^{xiii} John Bagot Glubb^{xiv} has been quoted in answering the question made by Nadwi about the tradition of biasness and partiality till to date that was described by Norman Daniel. According to Glubb, all the biographies of Muhammad have been distorted due to religious prejudices even if all western authors are not very religious, have nevertheless unconsciously inherited the violent prejudices against Muslims embedded in the European culture.^{xv} Further S. Nadwi has described that, in the eyes of the Muslims, such an attitude of Western authors towards the biographies of the Prophet (PBUH) is just a facile substitute for the critical and detached analysis. He also suggested that it is time that earnest minded scholars who have patience to sit through the petty squabbles of the orientalists, make an in-depth study of their writings in a thoroughgoing manner, analyse their motives, critically examine the authorities relied upon by them, uncover the garbled rendering of the original sources and pin-point the weaknesses of their subtle reasoning.

At the end, S.Nadwi has praised his friend Z.A.Q for his devotion of his undivided attention for several years to this work. He has tributed him in such words that "this momentous research undertaking for refuting all the baseless allegations levelled against the Holy Prophet (peace be upon him) and vindication of his fair name and honour". As well as in his view, Z.A.Q has taken care to follow the research methodology according to the exact standards of modern scholarship. He has attempted to bring out in detail the critique of the writings of Rev. W. Montgomery Watt on the biography of the Prophet. Almost all informed readers know that the detractors of the prophet merely differ in their approach and ways of expression, the conclusions arrived at by them are hardly different. He has explained it all in their true historical perspective. The reason at the bottom of the deep-seated rancor against Islam and its Prophet is the military and political clash between Christendom and Islam and it still persists in the subconscious mind of the West. Finally, he hoped that this work of Z.A.Q will provide both an opportunity and incentive to Muslims who rally round the banner of the Holy Prophet (Peace be upon him) with firmer faith and commitment.^{xvi}

In preface, the author describes the historical background of orientalist's enmity in different ages, reasons of their persistent hatred policy, and alarming proportions of criticism during the last three centuries, involvement of European countries, most of the work presented in the Principal language of Europe.^{xvii} He has also informed that the number of books written against Prophet Muhammad and Islam, during the period (1810-1885), runs to about 1,000 pages.^{xviii} The list of articles written on Islamic topics in the West is also very large.^{xix} The author asserts that some sporadic efforts have been made by Muslims here and there to counter this persistent forceful Western onslaught against the Holy Prophet and Islam. Efforts have been done to deal with one aspect or the other, but, so far, to the best of his knowledge. No serious scholarly attempt has been made to handle the whole problem in all its dimensions and ramifications in a thoroughgoing manner.^{xx}

Further the author tells that he has made somewhat detailed critique of the writings of Reverend Dr. W. Montgomery Watt, the Chairman of British Orientalists Association,^{xxi} as given in his two-volumes biography of Prophet Muhammad (Peace be upon him). He is considered the leading Western authority on the Prophet and Islam. These biographies have been printed several times in England, besides two reprints in Pakistan, apart from its French, Spanish, Turkish, Japanese and Arabic translations.^{xxii} The reason explained by the author to consider particularly the Watt's biographies is that he has presented a highly distorted picture of the Life and Teachings of Prophet Muhammad (peace be upon him). He claims in his own words as:

"I have refuted his untenable hypotheses, biased and prejudiced conclusions, and tried my level best to put the record straight"^{xxiii}

About methodology of the book,

A brief introduction of IDARA MA'ARIF ISLAMI, LAHORE is given at one page in which the efforts and contributions of the institute are highlighted with its achieved objectives and aims for the advancement and betterment of Muslim Ummah.^{xxiv}

Detailed introduction of a few chapters of this book is given below as:

The first chapter ("Military Clash in Prophet Muhammad's Time...the Battle of Mu'tah), summarizes the first conflict between the Christendom and the world of Islam, further informs how the atmosphere of hatred has been still spreading in the seminaries and conference halls of the West until now after the Crusades. In this regard different orientalists like R.C. Zaehner, Loofty Levonian, H.G. Wells, Sydney Cave, S.P. Scott, George Sale, Wilfred Cantwell Smith have been quoted while Watt's text has been critically examined particularly. From page seven to page eleven, there is no topic related information regarding the title of the chapter. Thomas Wright and J.J. Saunders are referenced under the title "Conflict in pre-Islamic Times", bringing out the importance and repercussions of the invasion of Abraha, the Christian Viceroy of Abyssinia, who had attacked Mecca with the design of razing the holy Ka'bah but his expedition ended in failure.^{xxv} Further, Z.A.Q. highlights the orientalists who admit the murder of Prophet's envoy as real cause for the Battle of Mu'tah.^{xxvi} The author has also discussed in detail about some Western authors who not only disown the murder of the prophet's envoy to confuse the issue but also, in short, orientalists are exposed in their dealings of 'objectivity' with Islam and particularly the prophet of Islam. In this regard, observations and hypotheses of the German scholar, Carl Brockelmann, the Christian Arab, Phillip K. Hitti and professor A.A. Bevan have been critically examined. The discussion has been covered under the following caption "Brockelmann and Phillip K. Hitti on the battle of Mu'tah"^{xxvii} and "Bevan on the battle of Mu'tah".^{xxviii}

Chapter II ("MONTGOMERY WATT'S FANTASTIC THEORIES ABOUT THE BATTLE OF MU'TAH), expanding from page twenty-three to page fifty, covers the propounding of the subtle hypotheses and ingenious explanations regarding the real cause of Mu'tah by the renowned orientalists like William Muir and Dr. Watt. Z.A.Q. unravels the fangled theory of the northern policy, solemnly described by Dr. Watt. Different allegations like interconnection of Mu'tah and Dhat-Atlat,^{xxix} Mu'tah not merely part of the mysterious northern policy but is in itself mysterious^{xxx}, alleged manipulation in transmission of the accounts of Battle of Mu'tah^{xxxi} are countered by the author. Dr. Watt's alleged desire to vilify Khalid by describing his denigration and hostility in some versions of Arab historians^{xxxii} as well as Khalid unjustifiably assumed command^{xxxiii} are explained in a critical manner. Some of the rich tributes, paid by Western writers, to the superb military genius of Khalid b. Walid are quoted by Z.A.Q.^{xxxiv} Finally, chapter ends with a discussion of Islam being a serious rival of Christianity in the eyes of different orientalists.^{xxxv}

Chapter III of this gigantic book (WATT ON MU'TAH...THE "NORTHERN POLICY" OF PROPHET MUHAMMAD) covers the unravelling of ingenious theories and startling hypotheses regarding the tragedy of Mu'tah in the field of anti-prophet polemics. Watt's elaboration in "northern policy" is countered by Z.A.Q. like the "strategic aim" of the Prophet^{xxxvi}, "unification of the Arabs" under him^{xxxvii} and their "northwards expansion" for "booty"^{xxxviii}. Alleged policies like "the expansionist policy" and "the tribal policy" of the prophet and his followers by Dr. Watt are exposed. Dr. Watt's allegations are countered by his own statements and admissions. Hypothesis of alleged strength of Islamic state to detach border tribes from Byzantines is refuted in a logical manner.^{xxxix} Under the discussion of the reason for launching the expedition of Mu'tah, Watt rejects the letters of Prophet Muhammad to the rulers of the World by calling them not genuine ones and are a later invention.^{xl} But he admitted this much that Prophet approached various important persons there and used a number of messengers for that purpose. Further the author proved that Dr. Watt admitted Muhammad as a Prophet^{xli}, as well as the universality of Islam off and on. Chapter is closed with the refutation of further sixteen hypotheses of the northern policy.^{xlii}

Chapter IV (WATT'S THEORY OF PROPHET'S TRIBAL POLICY-CONTEMPLATION OF AGGRESSION ON THE NORTH) spanning from pages 89-135, calls a sort of 'epilogue' to his masterly research work on Prophet Muhammad's so called 'Northern policy' discussed in the previous chapters. This time the learned 'Objective Historian' has out-heroded Herod by his presentation of an utterly false and distorted picture of Prophet Muhammad and his early followers. Z.A.Q. has critically analyzed all the hypotheses. As usual, the whole trend of Watt's thought and the upshot of his objective research revolves round the interplay of the

forces of “economics and politics”. So in this regard, he invents wild allegations against Islam, the prophet of Islam and his early followers like, Islam expanded as a new social and political system, Muhammad has given an economic thought, people came to Medina and attached to Muhammad for material gains, Prophet and his early followers went to north in the hope of getting material gains, particularly by loot and plunder of the non-Muslims. All these allegations are refuted by highlighting the role of Muhammad as a Prophet and acknowledgement of various Western scholars regarding the Muhammad’s prophetic and spiritual role.^{xliii} The allegation, people were attracted towards Muhammad for material gains, is refuted by telling the reason of the magnetic and noble personality of Muhammad as well as his sublime message of Qur’an for the moral uplift of humanity.^{xliv} Further the life of the early followers of Muhammad is described how their life has been transformed from the old Arabs, concerned with sheer materialistic gains, to God-fearing pious folks who were very much concerned with the well-being and welfare of their souls in the Hereafter rather than any material considerations in this World.^{xlv} Finally, the author proves that the picture drawn by Dr. Watt as a worldly person of the Holy Prophet (PBUH) is highly prejudiced, biased and is devoid of all historical reality and truth.

Chapter V (Hypothesis of the Prophet Muhammad being ‘moved’ by material considerations) deals with the postulates made by Dr. Watt regarding the alleged economic basis of Prophet’s policy thrusting itself during last years of the Prophet’s life. Five allegations are countered with logical argumentation and proper reasoning. Baseless hypotheses are highlighted as during the last two years of Prophet’s life, he put some thought to the economic basis of Islam^{xlvi}, increase in population due to stopped raiding one another among tribes when they entered into the Pax Islamica^{xlvii}. Population increased due to less deaths by the stoppage of raiding.^{xlviii} From the “psychological” stand point, the postulate stands, Dr. Watt pays full attention to fill the psychological need for finding an outlet for their energies which would have been spent in raids. Z.A.Q has dilated upon it enough. Fourth postulate, the finding of a new source of wealth to maintain the standard of living if the pax Islamica was to be permanent, is refuted scholarly^{xlix}. Postulate regarding the trade, fifth one, that Muhammad felt that trade was not the solution has been refuted by discussing the details. In short, all the above mentioned postulates are debounced critically.

Chapter VI (ALLEGED GENERAL LINES OF PROPHET’S TRIBAL POLICY) deals the refutation of emphatic declarations of Dr. Watt by Z.A.Q. Absolutely false and utterly untenable postulates like charge against muhajreen living on booty from non-Muslims is confronted with the fraternal behavior of Ansar towards Muhajreen as well as trade and commerce carried on muhajreen to earn their livelihoodⁱ. Severe persecution of Muslims by pagans was the major reason which forced the prophet to wage war against them but Dr. Watt claims this persecution to be mild as a charge. Further he embarks upon one of three postulates based upon Urwah’s letter to ‘Abd al-Malik b. Marwan.ⁱⁱ According to Z.A.Q, Watt has built up a super-structure of most untenable and preposterous hypothesis of the Legend of the so called ‘Satanic Verses’ on the basis of the flimsy and slippery part of ‘Urwah’s version.ⁱⁱⁱ Watt’s emphatic declarations that there is little about idols in the whole Meccan period and, Urwah was merely inferring a situation that, there is no condemnation of idolatry in the Meccan passages (of the Qur’an) is countered with logical arguments and authentic evidences from history.^{liii}

Chapter VII (HIJRAH TO ABYSSINIA), the longest one of vol-1, sums up the discussion regarding the whole chain of hypotheses about the possible reasons for the emigration to Abyssinia, having ‘economic and political implications’ is absolutely wrong and erroneous.^{liv} Z.A.Q. deals with the alleged reasons of the migration to Abyssinia in the form of alleged division between the Muslim community group of ‘UTHMAN B. MAZUN versus group of ABU BAKR and ‘UMAR. It is named as ‘the rival group’ theory. A long chain of hypotheses is refuted by the author with logical reasoning and solid arguments. To solve this rivalry among the Muslims the Prophet had taken steps to heal it by suggesting the journey to Abyssinia.^{lv} Watt’s strange interpretation of Urwah’s letter regarding the statement “some were seduced” is refuted by the author. In this case the fallacy of Caetani’s reasoning...which Watt has followed...the word ‘fitnah’ did not mean ‘persecution’. Z.A.Q has shown by the writing of Caetani himself as well as Lane’s exposition of the word ‘fitnah’ that the interpretation of Sprenger...that ‘fitnah’ meant ‘persecution with violence’ was correct and Buhl has also accepted this meaning laconical.⁵⁶

In short, the above discussion shows the efforts of Zafar Ali Qureshi in refuting the subtle hypotheses, baseless allegations and misleading information regarding the Prophet’s life and specially his wives.

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ⁱⁱ *Prophet Muhammad’s wives and orientalists*, p-7.

ⁱⁱⁱ *Ibid*, p-7.

^{iv} *Ibid*, p-8.

^v Prophet Muhammad's wives and orientalist, p-9.

^{vi} Qureshi, Zafar, Ali, (1992), PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, Idara ma'arif Islami, Lahore.

^{vii} Known as Ali Miya, (5 December 1913_31 December 1999), was a leading Islamic scholar, thinker, reader, preacher, reformer and a Muslim public intellectual of 20th century in India. One of the most prominent figure of Deoband School, he was the author of numerous books on history, biography, contemporary Islam, and the Muslim Community in India. His teachings covered the entire spectrum of the collective existence of the Muslim Indians as a living community in the national and international context. Due to his command over Arabic, in writings and speeches, he had a wide area of influence extending far beyond the Sub-continent, particularly in the Arab World. See for Details: Bhaat, Samee-Ullah, (2016). ["Life and Works of Abul Hasan 'Ali Nadwi \(RA\): An Analytical Study"](#). Journal of Islamic Thought and Civilization. 06 (1): 47–60; Islam, Dr Rafiqul (30 April 2020). ["Sayed Abul Hasan Ali Hassani Nadwi: As a Socio-Religious reformer of the World"](#). International Journal of Advanced Science and Technology. 29 (5); Mukhtar, Asad; Mehtab, Ahsan, eds. (February 2019). "Mufakkir-e-Islām Mawlānā Sayyid Abul Hasan Ali Nadwi"; Fikr-e-Inqelab (in Urdu). New Delhi: All India Tanzeem Ulama-e-Haq. 7 (162).

^{viii} Foreword, PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, vol-1, p-ix.

^{ix} Al-din, Raffih, Dr, (2005). Islami Tahqeeq ka mafhoom, mudaa aur tarak-e-kar, muqtadra qoomi zuban, Pakistan, p-8.

^x Foreword, PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, Vol 1, p-vii.

^{xi} Foreword, PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, vol 1, p-viii.

^{xii} Born in 1942, Norman Daniels, an American [political philosopher](#) and [philosopher of science](#), [political theorist](#), [ethicist](#), and [bioethicist](#) at [Harvard University](#) and the [Harvard T.H. Chan School of Public Health](#). Renowned for ISLAM AND THE WEST: THE MAKING OF AN IMAGE, twenty years after its first publication still remains the standard work on views of medieval Christian polemicists towards Islam. See Details: Religious studies Review, vol: 30 Number 1, January, 2004, p-34; [https:// www.academia.edu.com](https://www.academia.edu.com).

^{xiii} Daniel, Norman, (1936). The Islam and The West, OneWorld, Oxford, p-107.

^{xiv} [Lieutenant-General Sir John Bagot Glubb](#), (16 April 1897-17 March 1986) known as **Glubb Pasha** ([Arabic](#): غلوب باشا) and **Abu Hunaik** ([Arabic](#): أبو حنّيك) by the Jordanians, was a British soldier, scholar, and author, who led and trained [Transjordan's Arab Legion](#) between 1939 and 1956 as its commanding general. He was awarded with different military awards as [KCB](#), [CMG](#), [DSO](#), [OBE](#), [MC](#), [KStJ](#), [KPM](#). During the [First World War](#), he served in France. Glubb has been described as an "integral tool in the maintenance of British control. See for details: Glubb, Sir John Bagot, (1983). The changing scenes of life: an autobiography, Quartet Books, p: 58-59; Smith, C, Simon (28 June 2013). Reassessing Suez 1956: New Perspectives on the Crisis and its Aftermath, Ashgate Publishing Ltd, p-113; Lunt, James (1984). Glubb Pasha, a Biography: Lieutenant-General Sir John Bagot Glubb, commander of [of the Arab Legion, 1939–1956](#), Harvill Press, London, p-42. Retrieved 4 April 2023.

^{xv} Glubb, John, Bagot, The Life and Times of Muhammad, Stein and Day, New York, United states of America, p-8.

^{xvi} Foreword, PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, vol-1, p-ix.

^{xvii} Preface, PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, vol-1, p-xi.

^{xviii} Chauvin, Victor, Bibliographie des ouvrages Arabes ou relative aux Arabes publiés dans Europe chrétienne de 1810-1885, Vols. IX-XII, Liege / Leipzig, 1907- 1909.

^{xix} Pearson, J. D, Index Islamicus, Heffer & Sons, Cambridge.

^{xx} PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, vol 1, p-xii.

^{xxi} The Royal Asiatic Society of Great Britain and Ireland was founded by the eminent Sanskrit scholar Sir Henry Thomas Colebrooke on the 15th March 1823. The Association of British Orientalists existed to co-ordinate the activities of British orientalists and to co-operate with other agencies both in Britain and abroad to advance the diffusion of knowledge of Eastern civilizations. It produced an annual Bulletin of Oriental Studies and held conferences at intervals of not more than two years. It received its Royal Charter from King George IV on the 11th August 1824 'for the investigation of subjects connected with and for the encouragement of science, literature and the arts in relation to Asia'. It continues as a forum for those who are interested in the languages, cultures and history of Asia to meet and exchange ideas.

^{xxii} Preface, PROPPHET MUHAMMAD AND HIS WESTERN CRITICS, vol 1, p-xii

47 Ibid, vol 1, p-xiii.

^{xxiv} Ibid, vol 1, p-xiv.

^{xxv} Vol-1, P-492. See Details: Ibn Hisham, Sirat Rasul Allah, (1375 A.H/1955), edited by Mustafa as-Saqa, Ibrahim al-Abyari and Abdul Hafiz Shalabi, Second Edition, Vol.1, p-45. ff; Ibn Ishaq (1955), Sirat Rasul Allah, The Life of Muhammad, Translator: Alfred Guillaume, Oxford University press, London, p-21. ff; The Encyclopaedia Britannica, Ninth Edition, Vol-xvi, p-545.

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- xxvi *PROPPHET MUHAMMAD AND HIS WESTERN CRITICS*, vol-1, p: 12-14.
 xxvii *Ibid*, vol-1, p-16.
 xxviii *Ibid*, vol-1, p-19.
 xxix *PROPPHET MUHAMMAD AND HIS WESTERN CRITICS*, vol-1, p-26.
 xxx *Ibid*, vol-1, p: 24-26.
 xxxi *Ibid*, vol-1, p: 29-31, 38-46.
 xxxii *Ibid*, vol-1, p-31-35.
 xxxiii *Ibid*, vol-1, p- 36-38.
 xxxiv *Ibid*, vol-1, p- 42-46.
 xxxv *Ibid*, vol-1, p- 48-50.
 xxxvi *Ibid*, vol-1, p- 52-56.
 xxxvii *Ibid*, vol-1, p- 56-64.
 xxxviii *Ibid*, vol-1, p- 48-50.
 xxxix Qureshi, *PROPPHET MUHAMMAD AND HIS WESTERN CRITICS*, vol-1, p: 64-66.
 xl *Ibid*, vol-1, p: 70-74.
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 xlii *Ibid*, vol-1, p: 77-88.
 xliii Qureshi, *PROPPHET MUHAMMAD AND HIS WESTERN CRITICS*, vol-1, p: 93-102,108-112.
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 xlix *Ibid*, vol-1, p: 112-122.
 l *Ibid*, vol-1, p: 204-206
 li *Ibid*, vol-1, p: 208
 lii *Ibid*, vol-1, p: 210
 liii Qureshi, *PROPPHET MUHAMMAD AND HIS WESTERN CRITICS*, vol-1, p: 210-214.
 liv *Ibid*, vol-1, p: 215-395.
 lv *Ibid*, vol-1, p: 215-290.
 56 *Ibid*, vol-1, p: 217.

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