



Islam and Orientalism: An Analysis of Maryam Jameelah's Thoughts

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Abstract: Orientalists targeted Islam from all sides according to their own goals and their own mental level. People who possessed certain moral values or a sense of justice appreciated some of the teachings of Islam, but their stubbornness and prejudice against Islam prevented them from accepting the truth at every stage. Some of them were sound-natured orientalists who found the universal teachings of Islam close to nature and submitted to Allah by accepting it as a divine guidance. Orientalists misrepresented Muhammad's personal life, revelation, his family, Ahl-al Bayt, Companions, the Holy Qur'an and the principles of the Qur'an, hadiths, polygamy, slavery and jihad. Prophet Muhammad ﷺ is the only source of Islam and we have received the religion of Islam through him in the form of proven Qur'an and Sunnah. Therefore, the Orientalists have made the most onslaughts on Prophet ﷺ in order to cast a shadow of doubt on the very basis of the religion itself. That is why they made him a victim of their vile attacks. Similarly the Holy Quran has also been a major prey of their criticism from its origin to its compilation, preservation, and towards its practical implications in the Muslim society. Maryam Jameelah an outstanding writer on Muslim thought in the modern world has logically confronted the said approach of the orientalists by using her intellect and life experiences as the native inhabitant of America. She makes it evident to her reader that how Islam becomes a faith with purer values guiding the humanity towards perpetual accomplishment in this world and in the Hereafter. She has refuted all the anti-Islamic ventures by the orientalists and penned down a valuable literature on their scholarship, though she also appreciated the positive work by the orientalists.

Keywords: Islam, Prophet Muhammad ﷺ, Quran, Orientalism, Maryam Jameelah, Religion.

I. INTRODUCTION:

There are two major components of Islam—the Holy Quran and the noble teachings of the Prophet Muhammad ﷺ and these two great realities of human history have been fallen a major prey to orientalists' anti Islamic works. Since the inception of Islam there are several groups which are keeping their efforts intact against Islam to uplift their own theological agenda against it, because they consider Islam as their rival and they are not ready to surrender in front of validity of Islam, they come with a hostile approach towards Islam. When there has been a danger to the pride of Islam in the past we see that Allah Almighty sends His blessed ones to defend it in every era. Islamic history is full of these heroes and heroines which labored hard for the dignity of Islam against its enemies. Maryam Jameelah is one of them, in this respect her writings are very factual and scholarly knitted. Her answers to the orientalists are given in her different books, but her book namely "Islam and Orientalism" is a main work from her on the literary works by the orientalists of the recent past. While answering to the orientalists she fairly presents the real truth with logic and shows the mirror to the so called scholars who dare to blemish Islam. The personality of Prophet Muhammad ﷺ is discussed by the orientalists ferociously. During the second half of the nineteenth century a number of prominent orientalists wrote books on Prophet's life but Muslim reader feel a great sense of regret when he sees the biased and subjective approach rendered by the orientalists against Islam.

II. METHODOLOGY:

This article is written on basically comparative and analytical research design. Historical and descriptive research methods are used for gathering facts. Data has been collected mainly from primary sources, so the use of library science is followed. Original sources and authoritative books are consulted. The

rendering of orientalism towards Islam is identified and addressed logically using the thought of Maryam Jameelah. After a considerable comparative study of both sides, appropriate conclusions are formed on the basis of research findings. Secondary means are avoided to the extent of compulsion during the composition of this research article.

Maryam Jameelah:

Maryam Jameelah is a great Islamic scholar of modern era and a source of inspiration for the millions of Muslims across the world due to her prolific writings, her adherence towards Islam, her noble character, her dedication and consecration towards Islam and her restless quest for knowledge to seek the Ultimate Truth, which she grasped firmly as she embraced Islam. After the comparative study of almost all the major religions she selected Islam as her faith because it satisfied her perturbed and curious soul.

In this regard her sacrifices are matchless; she had to leave her homeland, her family and had to migrate to Pakistan, it was really unimaginable for a young girl. But she was courageous enough to overcome the all obstacles in her way. She did not let any fear, greed or relationship coming her way to join Islam. Leaving her native land for good, she began rendering academic services to Islam as her life mission and established an exemplary percept with her ideal social life.

I have decided to dedicate my life to writing articles and essays from Islamic point of view. After “The Road to Makkah”, Muhammad Assad’s little masterpiece, “Islam at Crossroads” has become the foundation of my literary career.”¹

She has responded to the revival of Islamic thought and its defense, the machinations of Western thinkers and Orientalists in the best and most polite manner, and has critically examined the immature views of modernists. In this regard, she made a very important and valuable addition to Islamic literature, which proved to be effective and useful in serving the right path.

Orientalism:

Edward Syed, a well-known orientalist, comments on orientalism and says that there involved many things in the sense of orientalism, all of which, in my opinion, depend on each other. The most easily accepted position for orientalism is an academic one, and in fact this label still works in many educational institutions. Anyone who teaches, writes or investigates about the Orient—and this applies whether the person is an anthropologist, an economist, a historian or a philologist—either specific or in general, orientalist, and what he does is orientalism.²

The research based on the advancement of Islam and Muhammad ﷺ in the West by non-Muslim scholars is generally recognized as orientalism. It is a historic reality that orientalism has a missionary backdrop because most of the orientalists are either Christians or Jews.³

T.P. Hughes describes Christian enmity with the Prophet ﷺ that in estimating Muhammad's divination, it is important to remember that he did not claim to be the creator of a new faith. He is the last and greatest of all God's prophets. He has been sent to introduce the world with a true faith, which God disclosed to the first five great legislators from Adam to Jesus! This is where we take our stand. We give Muhammad a reputation as a soldier, as a legislator, as a poet, as an ordinary genius, to rise himself in the midst of great obstruction to the age of fame; We acknowledge that he is, without a doubt, one of the greatest heroes we have ever seen in the world; But when we consider his claim to end the mission of the divine Jesus, ... he has tried to deprive Christianity to every specific truth it has and from its divine redeemer.⁴

¹Jameelah, Maryam, *Memoirs of Childhood and Youth in America*, Muhammad Yusuf Khan & Sons, 1st edition, Lahore, July 1989, p. 160.

² Said, Edward Wade, *Orientalism*, New York, Vintage Books, 1979, p. 2.

³ See, Nadvi, Syed Habib-ul-Haq, “Islam and the Orientalists” monthly Ma’arif, Ed. S.A. Rahman. DarulMusannifin. Azamgarh (India), May-July 1983, (Urdu Text) and also Hashmi, Maulana S.A. Qudus, “Orientalists and their Research on Islam”, (Urdu Text) MaktabahMilli, Karachi, 1969. Hashmi has given a long list of the Orientalists who belongs to the Church. Also, see Bernard Lewis ‘Islam in History’, p. 142-143. Lewis has provided a long list of Orientalists who were Jews.

⁴ Hughes, Tina Parsley *Notes on Mohammedanism*, London, 1877, pp. 5-6.

John Sanders tells us in "A History of Medieval Islam", "Yet it is useless to deny that the Arab prophet was never seen by Christians with compassion and kindness, whose ideology was naturally the illumination and pure personality of Jesus." The damage that Islam has done to Christianity and the misinformation spread during the Crusades was not beneficial to unbiased judgment, and in recent times Muhammad has been featured in provocative literature as ridiculous stories circulated and have been taken care of for a long time.⁵

Muhammad ﷺ as Characterized by the Orientalists:

An article is discussed by Jameelah that presents the misrepresentation of Islam in Europe and the United States over the centuries. In March 1962, this article published in the issue of *Holiday* (Philadelphia) by Aubrey Menon a famous Anglo-Indian American writer.

First of all she objects on the title of this article, "Muhammadan World", saying it a misleading term. She replies that we are Muslims and not Muhammadans. The terms "Muhammadan" and "Mohammedanism" were coined by the Crusaders in order to spread hatred against Islam all over Europe by spreading the lie that the Prophet ﷺ insisted that Muslims have to worship him as God. That is why Muslims strongly oppose being identified "Muhammadans".⁶

As characteristic of the enemies of Islam everywhere, Aubrey Menon is also citing the Prophet's marriages, with the motive behind to prove his immense preference for women. After Khadija's (RA) death and during the last decade of his life, Prophet ﷺ got married for two reasons –to take care of widows whose husbands were killed battling for Islam and who had no one else to take care of them and to reinforce the bonds of alliance and harmony between various tribes. The twenty-five-year-old man in complete physical satisfaction, undoubtedly would not marry a woman aged forty, and widowed twice, will live with complete fidelity until his death a quarter of a century later and will like her memory to the end.⁷

Prophet's multiple marriage became a shelter for widows of martyrs. Many political and religious benefits are also associated with the polygamy. Tribes which associated to the wife of the prophet had good relations with the Muslims after the marriage takes place. So this is the real cause of polygamy and not the one which is presented by the orientalist like Aubrey Menon.

Dr. Muhammad Khalifa remarks that the first thing which can be allowed through Islam is the marriage of the pure (plurality of wives), and certainly not the marriage for which the meaning is "multiple wives and husbands". Islam denounces homosexuality, it rejects it as characteristic of gross moral corruption. Unfortunately, some Western societies have severed ties with their Christian heritage, undergone so-called moral progress, and have either adopted a passive attitude or legitimized such a ruined moral decay. Islam has a balanced, realistic and coherent view of humans. It is not demanded, nor is it expected to be in addition to one's biological tendencies and natural desires, as long as they are properly disciplined. Thus, when Islam allows polygamy, it is in acknowledgment of human nature. Secure and stable solutions to some serious social challenges. These basic facts were ignored by some Christian and Jewish cultures which indiscriminately enforced single marriage.⁸

Aubrey Menon more explicitly claims that the Prophet preached a serious paradise to attract followers. It was natural; He says these are just some of the things that will appeal to Arabs in the desert. But reality is that this type of paradise limited only to the despairing minds, especially among the unbelievers. This is definitely far from the thoughts of a true Muslim. Is it logical that countless of our martyrs died for the sake of heaven which could give them nothing but physical sex? Does it make sense to sacrifice one's wealth, loved ones and ultimately one's life for the sake of physical satisfaction?⁹

⁵ Saunders, John Joseph., *A History of Medieval Islam*, London, Second Impression, 1966, pp. 34-35.

⁶Jameelah, Maryam, *Islam in Theory and Practice*, Muhammad Yusuf Khan & Sons, Lahore, 1990, p. 20.

⁷*Ibid.*, pp. 20-21.

⁸Khalifa, Dr. Muhammad, *The Sublime Quran and Orientalism*, International Islamic Publishers (Pvt.) Ltd., Karachi, Pakistan, 2nd Edition, 1989, p. 179.

⁹Jameelah, Maryam, *Islam in Theory and Practice*, op. cit., p. 22.

The people like Aubrey Menon who has convinced with the secularism and atheism cannot have the idea of the life in the hereafter, this is their inability, so to make them understand the concept of heaven and hell is terrible that's why he has given the odd remarks of a sensuous paradise for the followers of the Prophet ﷺ. The metaphysical aspect of the universe is associated with unseen and unproved reality from Allah almighty and to have strong believe in this is the part of the Islamic belief system and people like Aubrey Menon seems void of it.

Islam as a Sensuous Religion:

Christian missionaries from Europe and the United States have denounced Islam as a "sensuous religion" until the entire non-Muslim world understands that it is the very truth. So it's amazing why Aubrey Menon has fallen into this trap in his article. He never misses an opportunity to give his readers the impression that Islam is a religion with low moral standard and Muslims love freedom and happiness. A faith that makes it mandatory on every follower five prayers everyday, fasting of a month, separation of sexes after puberty, ills like the use of narcotics, gambling, photography, music, dance are prohibited and which imposes the harshest legal penalties against illicit sex. How can we call it sensuous religion? Is any other religion, including Christianity, so meticulous? Demanding strict observance to one's ideology, Islam is extremely pure.¹⁰

So to say that Islam is a sensuous religion is completely out of question. The rituals associated with Islam makes it well evident among the other religions that which is the sensuous religion and which is not. Above statement by Aubrey Menon is not but is merely distorting of the facts. Even in our society the people who inclined towards secularism and confined Islam only to mosque cannot perform the practical obligatory duties of Islam.

Dr. Philip K. Hitti a distinguished professor of Semitic literature at Princeton University, has been recognized internationally as the most influential orientalist in the West for years. Earlier, the director of the Princeton University program in Oriental Studies, more than any other figure, he was responsible for developments of oriental studies in the United States. A frequent writer to encyclopedias and academic periodicals, his most famous work, which has long been comprised in proposed texts in educational institutions around the world extensively, his book "History of the Arabs".¹¹

Prophet or an Imposter:

Jameelah has given a review of Hitti's book namely "Islam and the West" and highlights the most important points of the two rival civilizations from the medieval period to the present. In this book while telling about Holy Prophet Muhammad ﷺ Dr. Hitti looked extremely biased and only presents one sided views. This book seems only an effort with baseless logics to distort the personality of the Holy Prophet Muhammad ﷺ.

At the very beginning, Dr. Hitti is of the opinion that the Holy Prophet ﷺ was an imposter. The narrative of his life gives the impression to the reader that he had carefully devised the whole scheme in his mind. Commenting on the events that took place after the Hijrah.

Dr. Hitti insists that in Madinah, the religious aspect slowly moves into the background, the politician, the man of pragmatic dealings appears. A change in the role of revelations has been noted. Those blistering fervent people who accentuate the oneness of God, His attributes, and man's obligation towards Him and in the style of poetry and music, now get the action, formal fasting and prayer, also become indulge in professionalism, marriage and divorce, slaves and prisoners of war.¹²

The important thing is that there is a vile language used here. With all his priorities for learning, Dr. Hitti has utterly unsuccessful to understand the real importance of hijra. In Makkah, the Holy Prophet was only a preacher, but in Madinah he prepared the faithful into a strong congregation, thus transforming his preaching

¹⁰Ibid., p. 23.

¹¹Jameelah, Maryam, Islam and Orientalism, Muhammad Yusuf Khan and Sons, Lahore, 1990, p. 31.

¹²Hitti, Philip K., Islam and the West, An Historical Cultural Survey, D. Van Nostrand Co., Inc., Princeton, New Jersey, 1962 p. 11.

into practice. What happened after the hijra in Madinah showed beyond distrust that the Prophet ﷺ was the supreme legislator in history.¹³

Responding to Dr. Hitti Maryam Jameelah states that the astuteness of Muhammad's prophethood is proved by the fact that he revolutionized life in a large part of the world and gained love, loyalty and devotion from millions of people for fourteen centuries. Unlike the imposter, he successfully implemented what he taught. And the ultimate proof of the truth of his mission was that the people closest to him—the Ahl al-Bayt (his family) believed in him the most and devoted to his personal character and deeds. Yet Dr. Hitti cannot accept this belief as it is justified by the reality.¹⁴

Further he insists that when we see the history associated with Muhammad ﷺ it avoids his real characteristics. He is of the view that his biographies written by his first and second biographers many years later after the prophet's death and was written on their perception about the prophet and not on the basis of facts because this approach was in practice by the biographers at that time to write about in such about their heroes. Respect for the originator of their belief and the creator of their greatness had passed in the stage of idealization and at least in the folk religion and in worship.¹⁵

Islamic Tradition and Orientalists:

The two tools of the early Muslim community dropped the stringency of Islamic beliefs and practices. Traditions were associated to the prophet that he was thought to do and say if he were faced with a particular situation. The authority of hadith, it should be remembered, is next to the Qur'an. Because it is a faction with no central religious authority, community consensus fills that gap. To further strengthen the authority of public opinion, the Prophet had a hadith. "My people will not agree on evil." Through this instrument, the miracles of Muhammad were accepted, the sect of saints along with its shrines, pilgrimages and mantas were adopted globally; circumcision, which does not contain Qur'anic references, became synonymous with baptism in the Christian Church and coffee—formerly considered a form of wine—made into the national beverage. The extension provided that the authority was lacking or decided.¹⁶

According to Jameelah, there is no mention of the well-known and sophisticated science of the hadith prepared by Bukhari and Muslim to credit the life and deeds of the Holy Prophet of Islam. Authenticity is much better tested.¹⁷ This shows the adopted approach by the orientalist that they ignore the exceptional Islamic works and always try to find with faults in Islam. This shows the subjectivity of their approach.

A fairly balanced author, such as Sir Hamilton Gibb, concedes that it is almost impossible to avoid being subjective to the Prophet of Islam and his work, resulting in as many theories about Muhammad as there are biographers. For example, he has been depicted as having epilepsy, as a social stimulant, as a proto-Mormon. All such highly subjective theories are generally rejected by the scholar's central body, yet it is almost impractical to avoid introducing some personal component into any writing of his life and work.¹⁸

S.P. Scott bravely states, as a result of inherited preconceptions, the tenets of each religion always appear in other forms of faith for deviating and false for the genuine followers. Of all religious beliefs, no one face the effects of ignorance and injustice as compared to Islam. The name of its founder has been synonymous with imposture for thirteen centuries, his aims have been declared wrong, his sincerity denied and his character is marked with every vice, which defames or disturbs humanity.¹⁹

The aim of all this was the character assassination of the Prophet Muhammad ﷺ and if this could be achieved, the validity of the Prophet would be discredited. It is not surprising to find, as among anthropologists, hardly any orientalist who were sympathetic to Islam. Scholars looked down upon 'subjective' attitude and

¹³Jameelah, Maryam, *Islam and Orientalism*, Muhammad Yusuf Khan and Sons, Lahore, 1990, p. 32.

¹⁴*Ibid.*, pp. 37-38.

¹⁵Hitti, Philip K., *Islam and the West, An Historical Cultural Survey*, D. Van Nostrand Co., Inc., Princeton, New Jersey, 1962 p. 9.

¹⁶Hitti, Philip K., *Islam and the West, An Historical Cultural Survey*, D. Van Nostrand Co., Inc., Princeton, New Jersey, 1962 pp. 22-23.

¹⁷Jameelah, Maryam, *Islam and Orientalism*, Muhammad Yusuf Khan and Sons, Lahore, 1990, p. 38.

¹⁸Gibb, Hamilton, *Mohammedanism, A Historical Survey*, Oxford University Press, 1950, p. 23.

¹⁹Scott, S.P. *History of the Mahometon Empire in Europe*, Philadelphia, 1904, Vol. 1, pp. 58-59.

pretended to be 'objective'. But in spite of such a façade their deep-seated prejudices could not remain hidden. It could easily be detected by questions the orientalists posed and in the selection of methodology utilized in their studies of the Quran, quite often it is noticeable that the main preoccupation of the orientalists was either to prove that it had borrowed ideas or it was a forgery from pre-Islamic Arab ideas and customs, or evolved from Judaism or Christianity.

Speaking about the Prophet of Islam, Jeffrey Parrinder said, "No great leader has ever been so slandered and misrepresented outside of his religion as Muhammadﷺ, and the Christian attitude towards him is deplorable. Muhammad was the most dominant teacher and Islam has established a great civilization."²⁰

Watt W. Montgomery tells us in his book, *The Cure of Human Ills*, "Just as the war propaganda of a secular society emphasizes the inferiority of the enemy and vilifies their actions, so Christians disparage their religious enemies."²¹

Lester Mondale says, "Of all the world's religions, Islam is the most difficult for the person of Jewish or Christian background to evaluate objectively."²²

Fundamentals of Islam:

The mainstream of orientalists who assert to be educated in Islam are continuing to operate within the old colonial or missionary agenda. Thus, when we have a growing number of writings on Islam from the logical process in Europe and the United States, we do not see any progress in the open-mindedness for either Islam or for the Muslim point of view.²³

Even a cursory study of Montgomery Watt's core work, *The Integration of Islam and Society*, will largely bear the brunt of this statement. The title of this book promises deception as it is introduced. Since social decay is the most prominent feature of contemporary life, Montgomery Watt declared the purpose of his work to be to communicate from a social point of view, especially how Islamic civilization achieved this cultural unity so effectively. If he had honestly explained all his implications on the subject, his work could have done extraordinarily valuable work for intellectual leadership in Europe and the United States. Indicating what guidance they can draw from Islamic history on how to achieve society, the moral and cultural unity of the modern world.²⁴

Unfortunately, through the author's preconceived notions, this admirable goal has been completely ruined from the beginning. The long first chapter, after the Hijra, makes the fatal mistake of attributing the historical rise of Islam to the economic factors and the growing power of the Holy Prophet in Madinah, mainly to economic factors. This method of view is so completely materialistic, it dangerously comes close to Marxism and is the most frustrating for readers, especially Muslim readers, because it denies all the transcendental value of Islam and its tremendous spiritual power and attraction has been removed. The purpose of this whole work is to give the impression to the readers that Islam is entirely man-made, a historical creation pertaining to specific time and place only and nothing more.²⁵

R.W. Southern writes in similar strain, every European had a view of what Islam means, and who Muhammad was. This view was clear, but it was not knowledge, and that the description of it was only accidentally correct. Its author indulged in gleeful imagination amidst the lack of knowledge.²⁶ In this fashion orientalists try to prove that Islam has nothing to do with Divinity.

It is obvious that Muhammad intentionally adapted the new religion to make it more Arabic. For a time after leaving Medina, he hoped that the Jews there would accept him as a prophet, emphasizing his teachings and his commonalities. At the end of a few months, however, he realized that Jews were unlikely to be found as

²⁰Parrinder, Geoffrey, *Encountering World Religions, Questions of Religious Truth*, New York, 1967, pp. 84-85.

²¹Watt, William Montgomery, *The cure for Human Ills*, London, 1959, p. 132.

²²Mondale, Lester, *Values in World Religions*, Starr King Press, Boston, 1958, p. 35.

²³Wahid, Abdul, "A Growing Interest in the Teaching of Islam," *The Muslim*, London, May 1972, p. 77.

²⁴Jameelah, Maryam, *Islam and Orientalism*, op. cit., pp. 97-98.

²⁵Jameelah, Maryam, *Islam and Orientalism*, op. cit., p. 98.

²⁶Southern, Richard William, *Western Views of Islam*, Harvard University Press, 1962, p. 28.

desired, and began to explicitly introduce Arab elements, apparently less so. At least according to the wishes of some people. Previously, he instructed his adherents to confront Jerusalem when they worship. Now, according to the conventional story, when he was worshipping at the place of prayer of a tribe of Madinah, instead he was revealed to be facing Mecca and he and the whole group went round and finished the worship confronting Mecca.²⁷

Since then, Makkah has been for all Muslims the direction of worship, thus, there always remains contention with Jews. There were already Arab elements in Islam. The revelation was the Arabic Qur'an, a religious lecture for Arabic speakers and the recognition of the Ka'ba as the house of God. Now Mecca and the Ka'ba were connected with Ibrahim, and at the first opportunity, Muhammad himself tried to visit Makkah and perform the Tawaf of the Ka'ba and thus converted many old Arab rituals to Islam.²⁸

Consequently Islam is portrayed as fully human endeavor and a weird combination of Judaism, Christianity, and the Arab pagan religion. The Holy Prophet ﷺ has been depicted as a self-deceived epileptic with his beliefs and deeds which are separate from all divine values.²⁹

Any contradictions between the Qur'an and the Jewish or Christian scriptures are ascribed to Prophet Muhammad's flawed memory and understanding! Thus Jews and Christians have fought for times to show that the Qur'an is not a divine disclosure but simply a book as any other.³⁰

Judeo-Christian Heritage:

Indeed, it certainly does not argue that Muhammad's ﷺ intelligence and wisdom will acquire an immoral and superficial knowledge of the contents of the Jewish Christian scriptures by listening and by secondary means, as the orientalists most suggest, and then move on. And then on the basis of this knowledge, beliefs and stories to claim that they are divine revelation.³¹ We can imagine the purpose behind such fiction is to prove that Islam is formed either from the Christian or from the Jewish teachings and the connection precedents are mentioned from Jews and Christianity as a proof of the existence of these at the time of Prophet.

Considerable assumption and investigation has been done in an attempt to discover the source of Muhammad's revelations. The findings are not final as some say that Muhammad had a Jewish tutor. Some believe he was acquainted and influenced by Syrian Christian monks. Others believe that the commercial society in which he lived posed a kaleidoscopic picture of various religions, anyone of these speculations may be true. Basically, Muhammad did not assert the authenticity of his religion. He repeatedly stated that his disclosure was a affirmation of all earlier revelations.³²

Allegations that the Prophet learned the religion during his journey to Syria by interacting with the Christian monks, this must be stressed that the trade trip was mainly or entirely to the Christian territory. Thus, the question of not having any contact with Christians does not arise. Importantly, there is no indication in the sources that these trips have been used to obtain information about Christianity from any particular monk or individual Christian. Even the dubious story of consultation with Nestorius and Bahira speak only of the inquiries and views of these two men, not of the prophet himself.³³

Now the Holy Prophet ﷺ has no knowledge of reading and writing and understood no language other than the native Arabic. When he could not read, how could Muhammad ﷺ "borrow" from the holy literature of Judaism and Christianity, and in which way these were accessible to him as both were in the foreign language?³⁴ Though orientalists also claim that the Prophet has some knowledge of language and of the business dealings, that's why they put this argument.

²⁷ Watt, W. M., *Islam and the Integration of Society*, Paul Rutledge & Kegan, London, 1961, p. 93.

²⁸ Watt, W. M., *Islam and the Integration of Society*, Paul Rutledge & Kegan, London, 1961, p. 93.

²⁹ Jameelah, Maryam, *Islam and Orientalism*, op. cit., pp. 38-39.

³⁰ *Ibid.*, p. 24.

³¹ Mohar Ali, Muhammad, *The Biography of the Prophet and the Orientalists*, King Fahd Complex for the Printing of the Holy Quran Madinah, & Center for the Service of Sunnah and Sirah Madinah, Vol. 1-A, 1st Edition, 1997, p. 274.

³² Abbott, Freeland, *Islam and Pakistan*, Cornell University Press, Ithaca, New York, 1908, pp. 14-15.

³³ Mohar Ali, Muhammad, *The Biography of the Prophet and the Orientalists*, op. cit., pp. 265-266.

³⁴ Jameelah, Maryam, *Islam in Theory and Practice*, op. cit., pp. 24-25.

III. FINDINGS:

Maryam Jameelah logically addressed the allegations posed by the orientalists regarding Islam. From above mentioned discussion we can obtain important findings that all the allegations put forward by the orientalists against Islam are fake and baseless and preconceived following their specific agenda. Reality is contrary to these groundless frivolities of the orientalists these are only their wishes and ambitions not the result of any partial research or a scholastic work. Islam claims itself a religion for whole mankind and not for a specific region because the earlier prophets were sent for a specific region and a specific group of people but the Prophet of Islam is sent for the whole mankind. In this way Islam and Prophet Muhammad ﷺ have the unique stature. The teachings of Islam propounded by the Prophet ﷺ are easy, simple and flexible to practice for the people with different nationalities of the world. Anyone who embraces Islam becomes a part of its unique and universal entity.

IV. CONCLUSIONS:

Maryam Jameelah and many of western scholars are agreed on the fact that the personality of the prophet Muhammad remained a subject of the biased scholarship of orientalists in different ways. Some Orientalists have come up with strange ideas about the revelation of the Qur'an. Noldek, for example, claims that Muhammad forgot the initial revelations, while Rev. Mingana says that Prophet and the Muslim community didn't respected the Qur'an until after the rapid expansion of the Muslim state, they finally considered it appropriate to preserve these verses for upcoming generations. In fact, this logical view works regardless of whether one believes Muhammad a prophet or not, because in any way he does his best to preserve the fact that he claims Quran to be the word of God. If he was really the Messenger of Allah, then the matter is clear and the protection of the Book was his holy obligation. The Qur'an was given to him as the first and greatest miracle ever, its very nature is an evidence to the fact that no one wrote it. Coincidentally, to ignore this miracle, the only proof that he was indeed a prophet of Allah, would be extremely foolish. But what if Muhammad, for the sake of argument, was an imposter? Confirming that the Qur'an is his own creation. Can he endure disinterest towards it? Definitely not: it must continue to appear, and be treated with respect and concern, because to do so would be to openly acknowledge his fraud.³⁵

The contrast between the Prophet's biblical and Qur'anic accounts makes it clear that the latter is not a imitation of the previous. There are definitely points of resemblance between the two. But the Qur'an certainly offers a good amount distinct and unique as some orientalists acknowledge that there are new aspects of the Qur'an. However, in general, their dealing with this notion has three common flaws. In the first place, they exclude points of disagreement only from the point of view of similarity or only casual and secondary references to them. Secondly, they leave no stone unturned in pointing out similar facts or ideas in other ancient Greek, Hebrew and Latin works and then immediately proceed with the suggestion that the Qur'anic accounts were prepared by them. It is ignored that the mere existence of similar facts or ideas in a previous work, even years old, does not in fact prove that the work that followed is based on the previous.³⁶

In the works of the Orientalists, like the books presented here by Maryam Jameelah, these ideas are presented not merely as the author's personal opinion but as an undeniable fact. Their arrogance and pride is such that they reserve the right to order Muslims for themselves how they should reform their religion! Orientalism by and large is not an objective study of Islam and its culture that is extremely faithful to the best traditions of scholarship for deep creation, original research but nothing more than a systematic conspiracy to incite our youth to rebel against their faith, tradition and the entire heritage of Islamic history and culture is considered obsolete. The objection is to sow the seeds of doubt, malice and suspicion and create more mischief among the ignorant and naive people. This is though with the exception where some orientalists also did service to disseminate the Islamic literature throughout the world in different languages, and some of them also embraced Islam after the comparative study.

³⁵ Al-Azmi, Muhammad Mustafa, *The History of the Quranic Text*, UK Islamic Academy Leicester, England, 2003, p. 53.

³⁶ See Mohar Ali, *Muhammad, The Biography of the Prophet and the Orientalists*, op. cit., pp. 289-290.

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