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## A Critical Review of the Historical Background Of Orientalists and the Study of the Qur'an

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### Abstract

*This research paper is intended to critically examine the historical background and study of the Qur'an by Orientalists and to describe the various aspects arising out of the research style. A review of the literature has shown that Orientalism is a study of the Eastern world. The term has a variety of meanings as the movement discusses Eastern languages, literature, civilizations and religions. It is usually a difficult task to determine the basic theme, goals, and history of Orientalists because of the different colors of Eastern culture, religion, art, and even politics. Here we may be able to present a thematic study on the methods of the Orientalists in the study of Sira. Historically, Orientalists have played a perpetual and constant role in distorting the image of Islam. From the beginning of Islam until now, they have never tried to cover up the facts and various aspects of the life of the Holy Qur'an and the Prophet (peace and blessings of Allaah be upon him) in particular and the general aspects of Islam. Couldn't even imagine. The main reason for this persistence is that they set their goals before researching Islam and the biography of the Prophet. This is a fundamental flaw in the Orientalist approach to the study of Islam that needs to be understood*

**Keywords:** *Critical Study, Review Historical Background Orientalists Study Qur'an Compilation*

Quran is a splendid literary challenge which remained unmet though centuries have passed since its revelation. The most eloquent Arab poets of the past endeavoured hard to produce a piece of literature like the Holy Quran but their literary exertions badly failed to bear any resemblance to the inimitable nature of the Holy Quran. Allah (S.W) puts forward the challenge in the following verses of the Holy Quran:

"وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ"<sup>1</sup>

"قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا"<sup>2</sup>

According to the renowned Muslim Jurist Jalaluddin Sayyuti, Ibn Kaseer, and Ibn Abbas, these verses of the Holy Quran throw a challenge to all literature to create a chapter that resembles the unique literary form of the Quran. It is uncontroversial true that the required tools- the finite grammatical rules and the Arabic alphabet-are available to all but no one has been able to imitate the unparalleled style of the Quran.

Musailima, Ibn Al-Mukaffa, Yahya bin Al-Hakam Al-Ghazali and Bassar Ibn Burd but all their strenuous attempts proved ridiculous failures. The reason why these literary geniuses failed to replicate the unique literary and linguistic nature of Quran is that this book is not written by any man rather its inimitable literary form has come from a Divine pen. Forster Fitzgerald Arbuthnot, an eminent orientalist, describes:

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And although a number of attempts have been made to fabricate a work alike to it as far graceful writing is concerned, none has succeeded”.<sup>3</sup>

All human authors are only capable of producing known literary forms in the Arabic language and their words and phrases can be replaced by better ones. The sublimity of the Quranic style lies in the fact that it does not fall in any literary genre and its words

### **Historically Perspective of Orientalists:**

Orientalists have denied to accept the Muhammad ﷺ as the last Prophet of Allah. As they distinguish that Quran is base of Islam, so they are struggling hard to displace the fortress of Islam for example a it is not a divine book and subsequently Prophet Muhammad ﷺ as a fake Prophet. In this section we try to refuse the doubts of the Orientalists in the light of authentic sources of history.

Scholars of West have enthusiastic interest in studies of Quran. The ever growing group of orientalist is presenting research papers, printing books and holding conferences to demonstrate the Quran a book written by a human. Western Scholars considers A.Jeffery as authority on studies of Quran, describes:

“The scripture of no other community, not even the old Testament among the Jews, has had quite the same influence on the life of the community as the Quran has had in Islam.”<sup>4</sup>

In his book 'Introducing Islam' Richard C. Martin describes that it is very necessary to read Quran vigilantly if they want to confront Muslims and compete Islam, according its significance.<sup>5</sup> Bodley states that Quran is the main base to

comprehend the mind of Muhammad P.B.U.H.<sup>6</sup> On the Western study of the Qura, Dr. Fazal ar-Rahman sorrowfully remarked as:

“Unfortunately, the treatment of the Judeo-Christian antecedents of the Quran has often been contaminated by the far too obvious desire of its proponents to prove that the Quran is no more than an echo of Judaism (or Christianity) and Muhammad (PBUH) no more than a Jewish (or Christian) disciple! ”.<sup>7</sup>

### **Orientalists Research Methodology:**

The issue of the authenticity of a text belongs to a branch of erudition predictably recognized as textual criticism. This discipline attempts to decide the source or authorship of a text, its authenticity, and its original form in case there is a diversity of text forms. The basic texts of Islamic teachings are the Qur'an and the Sunnah, transmitted and sealed in both written and oral form with a gigantic care by Muslims. The Qur'an was dedicated to writing in its entirety during the life time of Prophet Muhammad himself. Consequently, it was composed in a codex (mushaf) during the reign of Abu Bakr (11/632-13/634). Its written text was standardized during the reign of ‘Othoman bin ‘Affan (24/644-36/656). The companions settled that the text was alike to what the Prophet Muhammad had received as revelation. The memorization was the authenticity of the text was assured by the written records of such a large number of people that their agreement to perpetrate a lie was well nigh impossible. The same text was later transferred incessantly from generation to generation.

In the modern world, Orientalism is combating the Muslim world in well organized and scientific manner. Their basic

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purpose is to prove its superiority and priority over the Muslim World.

Orientalists never neglect their basic aims during the research in the field of Islamic studies. They use their all resources to present the degraded denigrated, defective, unclear and negative picture of Islamic culture and history so that European society would not be affected by Islamic culture. Along with some important aims, Orientalists are afraid of increasing ratio of acceptance of Islamic teachings in Europe. After understanding these aims we are right to opine that Orientalists, under the veil of research are trying to create anarchy and mental disturbance in Muslims and in the Islamic world. Due to this, we are tending to look into the reality of Orientalistic so-called scholarship of the Qur'an and its textual history.

It has been observed that Orientalists keep their selves always busy in finding flaws and deficiencies in Islam and in presenting the fake picture of its universal status, so that, they make the Christian world assure of that Islam is a disintegrated, doubtful, contradictory and stagnant religion. And it is unable to keep pace with modern trends of present civilization.

Under these topics, they break into the minds and believes of Muslims and by producing certain doubts in their minds, trying to show the superiority of Western civilization and by producing circumstances suitable to get their missionary and political objectives.

Orientalists are trying to prove the Qur'anic text as measuring and unauthentic applying so-called modern and scientific methods. In fact, efforts to disfigure Islam and Its holy texts are

as old as the religion itself, although the approach at the back of these attempts has fluctuated according to the planned goal. Commencement with the rise of Islam and up until the 13th century A.H. (7th-18th century C.E.). The first purpose was to set up a shielding hedge around Christians to counteract the hasty advance of the new faith in Iraq, Palestine, Syria, Libya, Egypt, etc. Amongst notables of this era were (John of Damascus 35-133 A.H./675-750 C.E.), (Peter the Venerable 1084-1156 C.E.), (Raymond Lull 1235-1316 C.E.), Robert of Ketton, (Martin Luther 1483-1546C.E.) and (Ludovico Marraci 1612-1700 C.E.), their approaches were filled with unsophisticated method. However, the second stage of attack witnessed a shift in approach from self-protective to hateful. Aspirant to the mass conversion of Muslims. At the least, of devastating any pride and confrontation that emanated from their faith in Allah. One of the eminent scholars of second period, Abraham Geiger (1810-1874) stated in his 1833 dissertation, "What did Mohammed take from Judaism?", inaugurated the search for ulterior influences on the Qur'an and lead to innumerable books and articles aimed at branding it a poor biblical counterfeit, stuffed with mistakes.<sup>8</sup>

Nevertheless, this is undeniable that modern methods adopted by Orientalists in raising modern intellectual issues are advanced and are in the guise of impartiality as compared to old medieval studies. That's why the former Orientalists i.e. Orientalists of 3<sup>rd</sup> Century Hijra are ancestors or predecessors but the later generation is some step higher in introducing new forms of research methodology. So Orientalistic thought of middle ages and of modern age is more systematically complicated. As Ismail Ibrahim Nawwab has presented the view that Orientalists

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have always been in a same polemical campaign as initiated by John of Damascus, rather in a more intensive manner:

The polemical movement initiated by John of Damascus<sup>9</sup> was now resumed. Fuelled by the ever-volatile combination of crass unawareness and deep fear of a triumphant Islam. The polemics became strongly virulent and malicious and a totally false, grotesquely deformed and highly offensive image of the Prophet and of his message was propagated. The Qur'an represents not only the pirated version, but a maimed version, of Christian and Jewish scriptures. Therefore; the fact, revelation that came after Christianity must be false ipso facto. Islam was portrayed as a religion of cruelty, idolatry, and licentiousness. Muslims were supposed to worship idols of Muhammad and pagan deities. The Prophet was depicted as a cunning politician, an impostor, a hatemonger, a sexual libertine, and the Anti-Christ. The painful effects of these calumnies can be witnessed to this day.

If we examine the issues raised by Orientalists concerning the addition or subtraction in the Qur'anic text chronologically, it would become clear that they have been shifted from simplicity to the complexity. For example, during the reign of Holy Prophet Muhammad non-believers only made claims to prove that Holy Qur'an does not belong to Almighty Allah. They named the Quranic subjects as fictitious and spurious stories of past generations. Sometimes they named the Qur'anic text as poetry or the work derived from popes or Christian clergy men.

To break up with this unauthentic way for the first time, John of Damascus proposed the contradictory view about Qur'an formally. He is considered as famous scholar of religious theologies of middle ages. He accused Islam and the Holy-

Quran in defence of Trinity. But answers to those accusations were given by his contemporary Abu 'Isa al-Warraaq appropriately. Same behaviour towards Qur'an was adopted by Peter the Venerable of Western Christendom. He was the head of priests of Clunial Churches. He, along with his four companions translated the important texts of the Holy Quran and Islamic heritage through great movement of acquaintance with Islam.

Beside the criticism of later Orientalists of this group, this thing becomes clear that slips of John of Damascus got prominent place in the collection of Islamic writings and translations of Clunial Corpus or Toledo Corpus, Generally, west plated negative emotions for Islam and Quran at intellectual level. To be very clear, in the West, this collection has been remained as a basic source for introduction to Islam and Quran for centuries. And this collection provided base for interesting topic of criticism of Qur'an in the West. In the 15<sup>th</sup> century, after retiring from church John of Segovia translated the Holy Qur 'an in Latin to solve the differences of Islam and Christianity and through a dialogue i.e. "Contrafrentia" laid emphasis on the reconciliation of Islam and Christianity. To develop the theory of John of Segovia, people like Nicholas came on the scene but during the efforts of reconciliation, in 1691 AD a church of Rome published a book named "Prodromus ad Refutation Alcorani" and the central point of the book was, 'now to criticize the Holy Quran'. In this book, Holy Qur'an is being discussed in undesirable manner.

These ancient Orientalistic views and methodologies of research were changed when in 1967, Vatican accepted Islam as a

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Semitic Religion. In contrary to clearly biased behaviour towards Qur'an, now the research methodologies have been entirely changed.

Orientalists have been, very expeditiously, communicating the traditions of variations in the Qur'anic text and its related ancient scriptures and foliage since the last century. Theodor Noldeke, the famous Orientalist has discussed these subject matters in his book *Tarikh al-Qur'an* (1860). His contemporary, Goldziher argued about the variation and in determination of the Qur'anic text in his book titled "Majahib al-Tafsir al-Islami". Arthur Jeffery took up the ancient codices and 'Uthmanic scriptures of the Holy Qur'an as a special target. He tried to make the Qur'anic text doubtful by declaring the variant readings of the Quran rootless.

Alphonse Mingana (d. 1937 A.D) and Agnes Lewis Smith bought some old Qur'anic pages from a commercial antiquary in Syria and published them as "Leaves from Three Ancient Qur'ans: Possibly Pre-Othmanic with a list of their variants". Discovery of Quranic fragments and other scriptures of texts of Muslim heritage from the Jam'Mosque of is a part of this chain.

Conclusively, all these efforts are the different ways to create doubts about the authenticity of 'Othmanic Manuscripts or codices and in the text of Holy Quran indirectly. In the near past a book titled "The True Furqan" by Dr. Anis Shorosh has been published by the America and Israel in which, versus to Holy Qur'an, false and ridiculous material comprising of 77 Suras, was propagated in Arabic and English languages simultaneously. Another ridiculous work appeared by Brother Mark in 2000. He posted a detailed document with the title of

“A Perfect Qur'an. The nine parts of this book comprises of 32 chapters and four indexes. For criticizing the Qur'an through fake traditions, the first three parts and first index have been devoted for the purpose to present the Quran as a book full of mistakes and textual corruption.

In respect to delve into the investigation and evaluation of the work of Orientalists regarding the major issues of Qur'anic text, this thesis has been focused in the following twofold points:

The foundations and principles of Orientalistic scholarship and objections on textual history of the Qur'an with a critical analysis of the actual position of these principles.

To analyses the Orientalistic scientific research methodologies implemented for the textual criticism.

In this respect it is a dire need of time, to study deeply, the doubts and changing views of Orientalistic research methodology.

#### **Orientalistic Objections on Quran**

A detailed research have been done by the orientalist in Quranic sciences. Subsequently raised many objections. A concise outline of these objections with a critical study is being discussed here:

#### **Compilation of the Quran**

- Quranic Compilation in the light of Sources
- Quranic Compilation during the reign of Abu Bakr (R.A)
- Quranic Compilation of during the reign of Othman (R.A).

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### **Orientalists and compilation of the Quran:**

Approximately all orientalists have the vision that the revelation of Prophet Muhammad P.B.U.H. was only on verbal basis. He himself had no deliberation to compile it in the form of a book.<sup>10</sup> He never ordered to compose it. A number of of his companions prepared their own personal codices. They made it on behalf of stuff which they had acquired from Prophet ﷺ.<sup>11</sup> It wasn't collected in written form until well after death of Muhammad.<sup>12</sup> During the lifetime of Muhammad verses were used to write on stones, palm-leaves, and any other available objects. Their set were completed in the reign of 'Umar-e-Farooq R.A. the second Caliph. The other approved edition was established in the reign of 'Othman R.A.<sup>13</sup>

A. Jeffery states that Othman R.A. had lost a part during its final checking. And for his political motives he added a few stuff in it. Orientalists stated that the recent edition of Quran is can't be considered that collected by Zaid R.A. Gradually various changes took place in the text. We can locate the copyists have done different mistakes. For example: J. A. Bellamy in his article "Some Proposed Emendations to the Text of The Koran" gave a number of examples of this theory as: a mistake of copyist is Hasab occurred in 21:98. As James says that the real word is hatab.<sup>14</sup> He also mentioned Abb, Ummah, Hittah, Sijjil, Sabun al-aaraf, Surhunna are incorrectly cited by copyest.<sup>15</sup>

### **Compilation of the Quran in the light of Sources:**

It is a truth that the compilation of The Quran had been done during Prophet (P.B.U.H)'s life. A brief account of the history of the Quranic compilation is being discussed here.

Allah Almighty says in Sura al-Furqan about the Qura'nic compilation in the Life of Prophet (P.B.U.H) as:

16 وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

Surah Furqan is a Makkia Surah. The words (he has caused to be written down) are an ample evidence of Jama al-Quran in writing as its very starting time. The contemporaries of Prophet acknowledged this fact that can be observed in the aloft cited verse. Thus it's clear that Muhammad ﷺ had scrivener whom he ordered to markdown the revelation of the Quran on available materials. At any time of revelation the Prophet Muhammad ﷺ orderd instantly to one of his scribes to note down the revelation and arrange it in order in its place in Quranic Suras.<sup>17</sup> A number of traditions varify this vision that each verse was recorded instantly and was put in a predetermined order in a secure place.<sup>18</sup>

Some scrivener were awarded the title of katibin al-Wahi and assigned permanently to record the revelation while some were called infrequently.<sup>19</sup> A number of scholars tried to calculate the number of scribes by using the sources. According Ibn Kathir the number of scribes 22 whereas, a general opinion is that the number of scribes were above forty. Most famous scribes are Othoman (R.A), Ali (R.A), Ubai b. Kab (R.A) and Zayd bin Thabit (R.A).<sup>20</sup> Later was known as Katib al- Wahi and Katib a Nabi<sup>21</sup>. Bukhari describes:

"Narrated al-Bara: There was revealed: laa yastawi alqaiduna ..."

The Prophet said: "Call Zayd for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the

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inkpot). Then he said: write: la yastawi.”<sup>22</sup> It is also reported that material upon which the revelation had been written down was kept in the house of Prophet Muhammad ﷺ.<sup>23</sup>

To make sure that the Qur'an would not be mystified with his own utterances, the prophet Muhammad ﷺ is reported to have comanded his companions to write nothing except the Qur'an. And who have written down anything other than Qur'an erase it<sup>24</sup>

As a consequence the whole revelation is said to have been regularly tenable, preserved in written form in an order and stored in the prophet Muhammad ﷺ 's house.<sup>25</sup>

The Prophet allowed a number of companions to have personal copies of Qur'an (in form of fragments) and directed to learn by heart the Qur'an.”<sup>26</sup> The most renowned amongst them, who have taught others are the following: Othoman(R.A), Ali (R.A), Ubai bin Kaab(R.A), Abu ad-Darda(R.A), Zayd bin Thabit(R.A), Abd Allah bin Masud(R.A), Abu Musa al-Ashari (R.A), Salim R.A (the maula of Hudhayfa), and Muaadh bin Jabal (R.A).<sup>27</sup> Therefore many companions memorized the Qur'an and was preserved in the form that has come down to us i.e. In the very same order and the same verses.<sup>28</sup>

Above examples make it clear that in the life of Prophet Muhammad ﷺ the whole Qur'an was written down. It was secure and safe a not only orally but in written form also. Dr. Hameedullah states:

"It was the rule of the Prophet ﷺ that instantly after dictating he would ask his companions to learn by heart the verces and say it again daily during the prayers. At that time only two prayers

were bounded to say. After the Shab-e-Me'raaj five prayers become mandatory and people started repeating the Qur'anic verses Five times in their daily prayers. Infact, the Prophet ﷺ first time, directed the memorizing and writing of the Qur'an".<sup>29</sup>

The allege of orientalists that the prophet Muhammad himself had no plan to save the revelation is completely groundless. It is proved by the above cited ayat e Qurani. The verse tells us: "he caused to be 'written down, so that they might be revise it twice a day before him.

"It is confirmed now that every record of the scrivener was read out to Prophet ﷺ and then approved. This fact is also supported by a hadith also: "The Prophet never allowed the carrying along of the Quran 'an in enemy's land ..."<sup>30</sup>

Evidences from the history proved the fact that Quran was in written form at initial stage. The famous report about conversion of Umar bin Khatab R.A affirms that large portion of the Quran had already been saved in written form in Makka at initial stage earlier than hijra. One more report tells us that when citizens of Madina came to find out the truth of Islam, duplicates of the Surahs of Qur'an were provided them to study and memorize.<sup>31</sup> Furthermore, the Prophet Muhammad said in the ceremon of hujatulwidaa:

"I have left with you something which if you will hold fast to it you will never fall into error - a plain indication, the book of God, and the practice of his Prophet."<sup>32</sup>

These words denies the orientalists' theory that Qur'an was not saved in black and white form and that is was compiled after half century of Prophet's death. Amusingly, the most eminent

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orientalist Muir verifies that the Qur'an was composed and protected in the life of Muhammad ﷺ.<sup>33</sup>

### **Compilation of Qur'an in Abu Bakr (R.A)'s Era:**

The compatriots and acolytes trusted on learning by heart the verses of the Qur'an. Addingly, they possessed their individual copies. Though the Qur'an was completely revealed during the Life of the Prophet ﷺ. But it was not still compiled in the shape of a book. Earlier Muslims have their own copies of Qur'an. And there was no difficulty for them. But in twelve A.H, during the battles of Yamama<sup>34</sup> and the Bir Mauna when a large number of Huffaz were killed Hazrat Umar bin khatab became anxious and suggested Hazrat Abu Bakr (R.A) to compile the Qur'an in a single book to protect it against the loss of the Huffaz.<sup>35</sup>

After some hesitation Abu Bakr (R.A) agreed with 'Umar (R.A) due to the importance of the matter. He summoned Zayd- bin-Thabit (R.A). Since he was the distinguished scrivener of the Prophet ﷺ and Hafiz of Qur'an. In the presence of Jibrail (A.S) Zayd was the person by whom the verses of Qura'n had been checked when the Prophet ﷺ recited the verses of Qura'n; he was expert at script the Qur'an.<sup>36</sup> The tradition of this compilation also quoted in Bukhari.

Zayd was frightened of carrying out this mission because he didn't want to do something that Hazrat Muhammad ﷺ had not directed him to do. Finally Hazrat AbuBakr (R.A) convinced Zayd. Now he started the task by comparing the memorized and written versions of the Huffaz of Madina with the Prophet's

record. He compiled entire text in the form of a book and handed over the Holy book to Abu Bakr (R.A).

Both the khalifs hold the mushaf during their reigns. After the death of Umar bin Khatab the manuscript remained under control the umalmomneen Hafsa (R.A).She was also a hafiza<sup>37</sup>. After the nomination of Usman R.A problem of seven readings aroused.

**Qur'anic Compilation during the reign of Othoman (R.A):**

During the reign of Othoman (R.A) problem of seven readings became so severe that the kaliph forced to take action. Even the commander Hudhayfa bin al Yaman was fighting in Armenia and Azerbaijan send a strong request to solve this problem in these words:

"O Chief of the Believers! Save this Umma before they differ about the Book as the Jews and the Christians did before".<sup>38</sup>As a result, Othoman (R.A) solicited the Ansar and Muhajireen for dialogue. All the venerables concurred and enhearten him to join together the reading of the Qur'an. Total details of this important decession narrated by Bukhari in a long tradition. The compatriots, the leading figures, and the learned men settled with Othoman (R.A) and accepted the decision he had made, upases Ali (R.A)... He narrated as:

“..He did nothing without the solace and approval of all compatriots, and, furthermore, if I were in the same situation did the similar thing.”

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Hazrat Ali (R.A) is reported to have confronted those who were making conspiracies against Othman (R.A) and satisfied the public by answering suitable replies of their objections.”

Just Ibn-e-Masood (R.A) annoyed with the deed of Othoman (R.A). And he denied to provide his mashaf to Othoman (R.A) to be burnt and to have ordered his pupils to do alike. <sup>39</sup> Various causes of his conduct are stated as follows:

It is said that “Ibn Masood have felt insulted, offended and ignored when he was not offered to link the team to compose the Quran. The reason of his anger was that seventy Surahs had been taught to him by the Prophet (PBUH) whereas Zayed bin Thabit was at that time a young boy playing with kids.”<sup>40</sup>

Al Asqalani narrated the reason not including Ibn-e- Masud by Othoman (R.A) was that at the time he was not in Madina when Othman (R.A) at once selected the committee. At that time he was in Kufa. Besides, Othman (R.A) did nothing than replicate the pages composed by the order of Abu Bakr into one copy because in the time compilation of the scribe incharge was Abu Bakr.”<sup>41</sup> Ijma and self-assurance of the companions accorded the Othomanic text proved by historical evidences. In the recitation of Quran companions followed its particulars. We located the substance in the books and commentaries is credited to the reading of the companions, has been saved only because of its descriptive significance. And the most remarkable and respected figures of Islamic history attributed to a precious scholarly inheritance. Certainly, earlier or later all the companions affirmed their approval to Othmanic text, so un-genuineness or dissimilarity of Othomanic text is only an assumption of

Orientalists. They have no valid material to present as an evidence of their alleged investigations.

### **Conclusion**

The whole purpose of the investigations of the orientalist is to sow the seeds of doubts and misgiving among the followers of Islam so that after capturing the hearts of the Muslims victory might be gained over them by means of their writings and after occupying the social and economic resources render the Islamic world as weaker one and in this regard they are becoming successful. The orientalist have used 'Seerat e Taiba' as an important weapon in order to create doubts, suspicions in the ranks of the Muslims. During Seerat writing they were highlighted only that aspect which they considered that there were some shortcomings or drawbacks and to give wrong impression to the people helped with unauthentic and weak traditions.

The orientalist looked upon the fact from their own angle under a well- planned action. They have communicated thoughts by fabricating legends and stories after casting aspersion from different angles. Owing to this, those people who are much attached with Islam are now looking impressed and suspicious.

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