

## **Abdul Majid Daryabadi and Orientalists’ Biographies of the Holy Prophet (PBUH)**

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### **Abstract**

The orientalists have been writing on Islam, Orient and the Holy Prophet (PBUH) for many centuries. But Islam and the Prophet of Islam have been the most misunderstood ones in the western intellectual sphere. The Prophet has been maligned shamelessly and has been dubbed as imposter and the “renegade cardinal” etc. Abdul Majid Daryabadi, taking stock of some positive contributions of the Orientalists has also explicated the real nature of Orientalism, coloured as it is with centuries-old prejudices, misgivings and misunderstandings of the west regarding Islam and the Holy Prophet (PBUH).

Islam and the Holy Prophet (PBUH) have been the focus of attention of the West for centuries; and this interest has been sparked by a number of factors. In a blaze of ballyhoo and fanfare, the 21<sup>st</sup> century has landed with their equally keen concern about the fundamentals of Islam, the character of its followers and the personality of the Holy Prophet (PBUH) with surprising continuity though its tone and tenor have slightly changed. A more blasé approach of the previous centuries is replaced by a subtle sense of indictment though occasionally it breaches the barriers of restraint and exposes the orientalists in their true colours. More specifically after the Gulf War and the Savage September (9/11), negative terms like “Islamophobia” and “Islamofascism” have gained currency in the West. Since long, in the post-modern Western culture, orientalism has appeared as an art and profession. The fact is that after Christianity, the greatest and the latest religion of Islam, the exponent of a universal system, could not fail to attract the attention of the Western world and its intelligentsia. But it is regrettable that orientalism as a movement is

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motivated by fanaticism and a plethora of indecent language which casts a dark shadow on its impartiality and objectivity and this chain of duplicity and bigotry continues right into the 21<sup>st</sup> century with negligible variations. The man who launched the movement was Peter the Venerable, but after him the man who pursued it with rigorous planning was Raymond Lull, a renowned priest, who, with the support and backing of the Pope, initiated the study of Arabic and a variety of fields of knowledge related to Islam in the seats of higher learning in the West. His primary aim was to garner basic information not only to effectively counter Islam but also to show the light of Christianity to its 'strayed' followers.(1) Therefore Raymond Lull is generally known as the person who basically introduced in Europe the various branches of knowledge related to Islam. The fact is that from Raymond Lull to the murderer Raymond Davis, it spins out the same story – the story of trickery and chicanery, calumny and execration, vilification and vituperation and an outrageous distortion of facts. The only difference is that sometimes this deceit is couched in seductive phraseology and sometimes its naked onslaught seems to mock the reality without mincing matters. It should not be ignored that the strength and leverage of orientalism derives from the patronage of imperialistic forces and this chain extends from Raymond Lull to Reverend Montgomery Watt and from William Muir, Sprenger, Hurgronje to Bernard Lewis, Joseph Schacht, Huntington and Fukuyama.

As stated earlier on, the European Christians of the Middle Ages regarded the religion following Christianity as a symbol of apostasy. Annemarie Schimmel writes that it was mainly on account of this perverse preconception that they started flinging dirt at the character of the Holy Prophet (PBUH) by calling him “renegade cardinal.”(2) As far as collusion between colonialism and orientalism is concerned, its admonitory details are found in Edward Said’s book *Orientalism*. Iqbal has very aptly stated:

“When Western Imperialism covets the wealth of others, “ambassadors of the Church” turn into the vanguard forces.”

However, it does not mean that every orientalist needs to be condemned as prejudiced or his intellectual and investigative contribution to be downplayed. It also does not mean that the bias against Islam and the Holy Prophet (PBUH) engendered during the Middle Ages did not come down a notch or two. It certainly registered decline but again at the beginning of the 21<sup>st</sup> century, it burst out with

fresh volcanic intensity spewing out live embers of anger and germinated prejudice and perversion, forming clouds of hatred all around.

In fact most of the people included in the coterie of orientalists were priests and missionaries. Their anti-Islam bias is understandable. The fact is that, embedded in the outrageous research of the orientalists, which overwhelms the reader with the clutter and overload of footnotes and references, is a pile of undocumented investigation and a heap of concoctions and fabrications unsupported by any solid and palpable evidence. Then the entire energy of the orientalists is spent on proving the derivation of the Quran from Jewish and Christian sources. The orientalists are well aware of the fact that it is quite easy to expose Muslims to intellectual defeat and overpower them by shattering their confidence and trust in the fundamental Book of Islam. But the orientalists do not realize or do not want to realize that if the Quran resembles the earlier scriptures here and there, it does not mean that its wisdom, guidance and truth have been derived from Judaism and Christianity. It only establishes their common origin. All these religions are based on divine revelation. The greatest misfortune is that the orientalists nurtured in an exclusively materialistic environment fail to understand that the Quran is the “divine word incarnate.” For example, H. A. R. Gibb, who is known as relatively moderate among the orientalists, apparently reserves his opinion about it being the “divine word” but if you read his views between the lines you are likely to feel that they are laced with a streak of subtle suspicion and negative reticence. He writes:

“Whatever the psychological explanation may be, it is difficult to resist the conclusion that the term “revelation” was confined to those utterances which were not consciously produced and controlled by the prophet and seemed to him to have been put into his mouth from without.”(3)

Whereas Maulana Abdul Majid Daryabadi (1893-1977) has applauded the positive aspects of orientalism, he has also condemned its negative aspects, its ferocity and continuity matching the intensity of his praise. In this context, some of his writings, for example, “Islam in the Eyes of its Opponents” (“Sach” 2 Aug. 1926), Encyclopaedia of Islam, New Edition (12 Dec. 1958), “Orientalists’ Glance at Islam” (25 Oct. 1963), “Sachi Baatayn” (1<sup>st</sup> Nov. 1963) “The Biography of the Holy Prophet (PBUH) and Western Scholars” (Sultan-e- Mā Mohammad) and “An Orientalist Innovation” are inspiring writings and serve to widen the reader’s vision and knowledge.

This is an established fact that Europe, during the course of Crusades in which it suffered continuous defeats at the hands of Muslims, has regarded Islam as its real rival and maligned Islam and the Holy Prophet (PBUH) for the sake of Christian unity in its war against the Muslims. Maulana Daryabadi was quite conscious of this European ruse. He had a deep understanding of the orientalist's strategies and subterfuges, creating rifts and cracks in the certainties and certitudes of Islam, sugar-coating their poisonous pills and generating doubts in the minds and hearts of Muslims. These are their favourite weapons which they have been using for centuries. On top of it is their materialistic or secular concept of life which is propped up exclusively on this-worldliness. Maulana was acutely sensitive to all the aspects of the orientalists' conspiracy against Islam. He points out, in the context of 1926 wide-spread disturbance in the Muslim world, Europe's curiosity, anxiety and reaction. He writes:

“Europe, not from today, but since ages, has considered Islam as its real antagonist. At the time when the Church remained in power, and even now when materialism has displaced the Church, the Western people still regard Islam as their real challenger. The danger that haunts them from the trustees of monotheism and the followers of Mohammad the Arab, they do not expect from anyone else in the whole world. This is the reason that in any corner of the world, at any movement in the world of Islam, at any motion or activity of the followers of Islam, they gaze and reflect with deep concern, and there is not a single department on this planet earth which is not being x-rayed and spied upon by the Western wizards. At every beat of the pulse, every movement of the breath, are heard the whispers of Europe. Each movement it evaluates and measures, probes and estimates whether the level of mercury in the person or object it treats its real contender rises or falls and what is the precise level of its rise or fall.”(4)

Is not this statement of Daryabadi a confirmation of the book “Clash of Civilizations”, published in America seventy five or seventy six years later, that at the end of the cold war, the Christian world is scared only of Islam, a scare that Huntington labels as “green peril”.

What Maulana Daryabadi expresses in his article “A Glance at Islam by Orientalists”, is not only an explanation of his viewpoint

about the orientanlists but also exposes their flawed concept of knowledge or episteme:

“A group of orientalist, who have written on Islam, have always adopted an adversarial, contentious and biased attitude. Rather some of the writings are abusive and atrocious. They are shamelessly unapologetic; especially about their views expressed a couple of centuries ago. Gradually their bitterness and arrogance diminished, and now the tone of their criticism has softened. But inspite of the civilized veneer of their language, some inappropriate word slips out that betrays the slur they have cast on the fundamental tenets of Islam. They seem to have overhauled the meaning of research and equated it with creating rifts in the fundamental beliefs and convictions of the Muslims. It is not necessary that all this mechanism is an outcome of their express enmity towards Islam. Uncertainty in place of certainty, constant anxiety in place of peace of mind and discontent in place of contentment have seeped into the Western psyche and the entire complement of their research is focused on the expression of these views.”(5)

In another article “Orientalist Innovation”, Maulana Daryabadi has deplored the lack of knowledge and self-deception of those Muslim scholars who think that this group of orientalists deserves to be cold-shouldered and disregarded. In this context, Maulana commenting on a review of a book by a relatively unknown French orientalist, Chelhod, remarks:

“The purpose of this (review) is to show that our scholars who still believe that the mischief of orientalism is confined only to ten, twenty or hundred individuals or they are only a few worn-out and cliched themes on which they continue to write, are labouring under an egregious illusion. Not in hundreds but in thousands, there are people in America and Europe who have dedicated their lives to writing on Islamic topics, and there are not twenty but fifty reputed centres in Holland, Great Britain, Germany, Italy, Canada, Russia, America, Sweden, Lebanon etc. where work is being done day and night, and scores of journals quarterly, four-monthly and six-monthly are coming out dealing only with these issues and also exploring new relevant themes. Take this article, where the basic supposition or premises is that truth and truthfulness, revelation, inspiration and prophethood—these are all illusions and human coinages... Let’s

proceed further A man (Muhammad) is born in Arabia. The man is wise and shrewd. Spending his time in the company of Jews and Christians, he takes a distorted view of monotheism from them and raises a religious structure around it. But how can he get rid of his primitivism! The ingredients (of his faith) are the same as suit the desert-dwellers. In short, he founded a nomadic religion and he blended in it some urban elements from Makka, the route of “trade caravans.”

“One wishes that our sincere and well-meaning but short-sighted ulema could realize that the mischiefs and obstacles placed in the path of the religion of Islam have no parallel in the fourteen hundred years of its history.”(6)

Some of the notable Arab scholars had realized such impish behaviour of the orientalists. For example, late Dr. Mustafa Sabāi and the Egyptian scholar A. L. Tibāwi. Sabāi has written something highly revealing about the political motives behind Orientalism pinpointing that the orientalists usually served in the East as the vanguard of Western rulers. Their main job was to provide them intellectual reinforcement. They furnish them knowledge of the customs and traditions of the eastern people, their disposition and temperament, their style of living, their language and literature, and also their emotional and psychological orientation to facilitate the Western sway over them.

Maulana Daryabadi has written a remarkable article entitled: “The Prophet’s Life and Western Scholars”. In this article he has taken pains to study the writings of some outstanding Western biographies, for example George Finley, William Muir and Carlyle and has highlighted some of the vulnerabilities of their style and reasoning. The fact is that a larger chunk of the orientalists lack the knowledge and the ability to do justice to the life of the Holy Prophet (PBUH). Their materialistic upbringing and ice-berg rationalism cannot look beyond a specific level and location. According to Maulana Daryabadi, some of the orientalists are ostensibly impressed by the revolution brought about by the Holy Prophet (PBUH) but they merely assess him as an extraordinary human being and an outstanding reformer and legislator and they are visibly disinclined to accept him as the recipient of divine revelation. Therefore, as a result of studying their writings, a Muslim of weak faith treats the Holy Prophet (PBUH) as a sincere and well-intentioned man with his hand on the pulse of the time rather than as a saintly person and the prophet. Since the Maulana himself temporarily fell prey to the deceptive

façade of these orientalists, therefore, he was well aware of their ulterior motives. For him to equate the Holy Prophet (PBUH) with a reformer or a hero is to compare the authority of the governor of a province with the authority of a petty revenue official and to conclude on the basis of their insidious confusion that the governor enjoys more power than that enjoyed by the revenue official. He bears the same grouse towards Professor Kraemer of the History of Religions at Leiden University who in his famous book “World Cultures & World Religions” has applauded only the worldly achievements of the Holy Prophet (PBUH).(7) In fact, a number of names can be listed who have taken the wind out of the sails of their praise by labeling the Holy Prophet (PBUH) merely as a great political leader. Voltaire in his book “Essai sur les mœurs et la esprit des nations” has at some point compared the Holy Prophet (PBUH) with Cromwell and has praised his achievements to the rafters compared to the achievements of the great liberator of England. Rumi had snubbed such short-sighted scholars who exclusively concentrated on appearances:

“Leave the words; concentrate on meanings!”

Some orientalists have gained popularity in Muslim circles. One of them is Carlyle (1795-1881) who has been acknowledged by our distinguished scholars and biographers as a non-partisan historian. Among such outstanding writers are included Sir Syed and Shibli. In the last part of his famous book “Sartor Resartus”, Carlyle has included six lectures under the title “On Heroes, Hero worship and the Heroic in History.” The second lecture is titled “the Hero as prophet Mahomet: Islam.” The fact is that Carlyle was convinced that human history consists of the biographies of great human beings which serve to benefit mankind. It is also well-known that he was deeply impressed by the eminent dramatist and poet Goethe (1749-1832) who, deeply influenced by the life of the Holy Prophet (PBUH), had started writing a poetic play which, however, remained incomplete. According to Philip K. Hitti, by the end of nineteenth mid-century, as a result of the initial efforts of British and French professors, reinforced by German poets and scholars, a visible change had begun to emerge in the Western attitude towards Muslim culture. Carlyle had not only set a new trend by portraying the Holy Prophet (PBUH) in his essay “The Hero as Prophet”, but also expedited and accelerated the trend that had already been in vogue.(8) Perhaps it would not be a hyperbole to suggest that Carlyle’s second lecture on the personality of the Holy Prophet (PBUH) is a sympathetic reaction against the biased and belligerent European attitude and therefore presents a

significant turn in the pervasive hostile intellectual ambiance of the day: A deep study of the lecture reveals that Carlyle dives deep into the personality of the Holy Prophet (PBUH) and adopts a generous and magnanimous view of his immeasurable worth. He variously describes him as “the deep-hearted son of wilderness”, “genuine man”, “the brother of us all” and “the veritable Son of our common Mother”. Carlyle draws a pleasant sketch of the Holy Prophet’s simple and unpretentious way of life, praises the profundity of his nature and condenses his teachings in an attractively unadorned style. How the Holy Prophet (PBUH) dissuaded the Arab non-believers from idol worship is described by Carlyle in an interesting and irresistible manner, marked by fluency and eloquence. Carlyle says:

“Idolatory is nothing: these wooden idols of yours. Ye rub them with oil and wax and the flies stick on them..... these are wood, I tell you! They can do nothing for you, they are an impotent blasphemous pretence, a horror and abomination, if you knew them. God alone is; God alone has power; He made us, He can kill us and keep us alive; Allah Akbar, God is great!”(9)

Steeped in the sentiment of certitude and sympathy Carlyle’s literary piece climaxes in the lines which symbolize the warmth of faith and the undying glow of enlightenment:

“The history of a Nation becomes fruitful, soul-elevating, great, so soon as it believes. There Arabs, the man Mahomet, and that one Century—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand, but lo, the sand proves explosive powder, blazes heaven high from Delhi to Grenada! I said, the Great Man was always as lightning out of Heaven, the rest of men waited for him like fuel and then they too would flame.”(10)

But in spite of all his applause and acclamation, Carlyle has slipped up at many places. Daryabadi has spotlighted such slippages in the article noted above. He splits the orientalist into two groups. The first priests and their unbridled vituperation, second general writers and scholars. The latter group is further divided into two sub-groups. The first sub-group regards him openly as an “impostor” while the second sub-group comprises people who consider themselves an embodiment of justice, non-partisanship and even-handedness, and in contrast to the first group accentuate the brighter aspects of the life of the Holy Prophet (PBUH). Carlyle also belongs to the second sub



group who has pronounced him as a great reformer and a successful statesman of his times, but along with this, he has pathetically viewed the divine revelation that descended on him:

“A wearisome confused jumble, crude, incondite; endless iterations, long windedness, entanglement; most crude, incondite; – insupportable stupidity, in short. Nothing but a sense of duty could carry any European through the Koran.”(11)

Maulana writes: “This is the opinion of one of the Western intellectuals, about the Book which is unparalleled, semantically, verbally, morally and from the literary perspective. From any angle neither any writing rivals it nor will this happen in future. And the blasted intellectual formed his opinion, not by studying the Quran in the original, but only by reading an English translation of the Quran, not by a Muslim, but by a priest, and the translation was not made directly from the Arabic text but from an English translation of a Latin translation and God knows better even the Latin translation was direct or indirect. This is the sagacity of the sages of the West and their lamentable sense of responsibility. On reading such scraps of rubbish, a young Muslim of slavish mentality, who is simultaneously inweigled by the Western superiority, automatically begins to reflect that when such a great man and intellectual has expressed this opinion, it must have some basis in reality and this is the mischief which lurks beneath all English education, English culture and English political dominance.”(12)

Carlyle has not only questioned the consistency of the Quranic style but also doubted the reality of the angel who brought down the divine revelation to the Holy Prophet (PBUH). Carlyle thinks that at last the light streamed into the darkness of the Arabian desert that was engulfed in ignorance and deviation. The light, though scattered, was laced with the divine dazzle. Muhammad (PBUH) called it revelation and named the angel as Gabriel. It may well be concluded that, according to Daryabadi, outwardly there is no accusation of lying and dishonesty against the Holy Prophet (PBUH), rather an acknowledgement of sincerity and good intention, but inwardly the poison is permeating and the Prophet’s claim is being dismissed step by step.

No doubt that at the beginning of the lecture Carlyle has described him as “God-inspired” and later his message as “Heaven’s message” but his skillfully designed comments about the divine revelation cannot be washed away by his words of praise. One is simply amazed by Hittie’s remarks about “Hero as a Prophet” that whatever Carlyle has written contains no painful element. The only

criticism one can make of it is to propose that, it is uncritical: “Indeed it might be criticized for being uncritical.”(13) What could be said about it except that Hittie himself was swept off his feet by Carlyle’s magical style and has failed to fully grasp the subtle implications of his apparently innocuous statements. He does not realize that Carlyle’s assertions are only a walk on eggshells, inoffensively diplomatic and far from the nitty-gritty of Islam and the true character of the Holy Prophet (PBUH). We should however, also keep in mind that like other articles, the primary addressees of this article were not Muslims but the British and European audience who had been hopelessly bewitched by the Victorian science. Daryabadi himself realized it at a much later stage and his feeling of annoyance subsided considerably.(14)

It was Maulana’s routine that in his weekly “Sidq-i-Jadeed” he used to express his views about the articles in Encyclopaedia of Islam published from Leiden and its new or rehashed publications. He praised this scholarly achievement as well as picked holes in it, exposing its intellectual flaws and the quantum of bigotry concealed in its apparent non-partisan texture. He felt that, with the passage of time, the prejudices of the orientalisists had subsided, and one of its reasons was that the earlier enthusiasm for Western knowledge and research had tapered off even among the eastern scholars which was on the swing a couple of generations back. Then one of the weightiest causes of this phenomenon has been the Western intellectuals themselves like Arnold, Browne, Ross, Arberry and Hittie and their well-known Muslim counterparts like Ameer Ali, Pickthall, Abdullah Yousuf Ali, Iqbal and Dr. Hamidullah etc. However, in spite of all this:

“Even now West is West and East is East. The period of verbal insolence is over but mental reservation and chronic suspicion still carry the day. The well-heeled editors and their representatives still keep up the viperous tradition draped in more subtle phraseology so that not the slightest possibility of the uprightness of Islam, the truthfulness of the Messenger and the divine origin of the Quran is reflected in any article and in this regard each event is buckled and warped to such a degree that the heart and the mind of the reader, when he closes the book, are miles away from Islam.”(15)

After drawing this conclusion, Maulana Daryabadi made Arthur Jeffrey, the writer of an article “Azar” in the new edition of “Encyclopaedia of Islam”, the target of his criticism and bemoaned his

ignorance of some vital aspects of Talmud and his connivance at certain linguistic realities.

In the above noted extract, the end of the period of invective Daryabadi has referred to, has reopened its flood gates, with recharged intensity and ferocity after the Gulf War and the Nine Eleven. How can one brush aside the poison packed in the books *In search of historical Mohammad* by Clinton Bennet and *Hagarism* by Patricia Crone.

It will not be out of place to mention in passing a book which deserves special reference in Muslim intellectual and literary circles, *The New Orientalists*, written by Ian Almond, a professor of British and American Literature in Germany and published from England in 2007. In this book he surveys the views of the writers from Nietzsche to Derrida etc. etc. He has discussed the symbols and motifs of the Islamic Orient employed by them and in this perspective, he has chosen post-modernism as the theme of his discourse. He has picked up for his review the assumptions and suppositions, contradictions and prejudices of these writers, and drawing on the views of Ziauddin Sardar, Aziz Al-Azmeh and Bobby S. Sayyid, he has reinforced his impressions. Though it is not possible here to discuss the entire complement of the book's content, but a brief allusion to Derrida's views about Islam will be quite in order. The author asserts at the very start that in Derrida's thought, Islam stands only on the periphery. Almond thinks that Derrida views the emergence of Islam as a monotheistic religion only as a result of its partnership with Judaism and Christianity, and sometimes it appears, in contrast to Western democracy as an "estranged Arab" loaded with a stock of violence and insanity. In his book *Faith and Knowledge* Derrida seems to oscillate between the contradiction and duality of "Islam as Brother and Islam as Other." The irony is that for Derrida all these three Abrahamic religions are not religions of the book on account of their divine revelation but on the basis of their external rituals and characteristics. But along with this denigration of their divine origin he, according to the author, also stresses the express individuality of Islam and writes while remarking the Europe's debt to Islam:

"For, we Europeans" a phrase Derrida employs with not completely convincing irony, Islam brings out the worst in us and it is precisely this process that Derrida finds so necessary to our self-understanding."(16)

It means the Western people, according to Derrida, need Islam to identify their dark spots by diving into their inner selves, but side

by side, compelled by his post-modernist orientation, and being a supporter of the concept of pluralism, Derrida insists on a “plurality of Islams” which shows his utter ignorance of the quintessence of Islam but is quite compatible with his philosophy of pluralism.

This all boils down to the fact that a storm of “debate and discussion” is brewing in the present-day Western world about Islam and the Messenger of Islam (PBUH). As followers of Islam, it is our duty to present the universal message of Islam to the world in a spirit of moderation and philosophical tolerance and accommodation, open the ways of dialogue and inter-faith communication, and benefitting from the dynamic springs of Islam, should try to focus on invention, discovery and conquest of nature and rehabilitate our lost dignity and confidence of which we have been so pathetically deprived. We cannot understand the orientalist strategies and chicaneries of Western imperialism unless we are equipped with the yearning, burning and churning intellectual passion of the West, and plunge into the unfathomable ocean of knowledge and languages as the Western people have done. In order to achieve this end the writers and scholars like Maulana Daryabadi will continue to guide us throughout our journey. Today the Muslim world intensely needs a new intellectual methodology which is based on the concept of divine unity, broadmindedness and inexhaustible craving for knowledge, while to our dismay, our present condition is quite consistent with the content of the following verse of Akbar Allahabadi:

“Dark was the night, the thieves came and took away  
whatever there was  
What could one do except expectorate”.

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## References

- (1) I have culled some of the details from Prof. Zafar Ali Qureshi's remarkable book "Prophet Mohammad and his Western critics", Lahore, IMI, 1992, Vol. 1, p.3.
- (2) See preface to "Islam the Alternative" (Murad Hoffman), Lahore, S.A., 2000, p. xiii.
- (3) "Mohammadanism", Oxford University Press, 1950, p. 30.
- (4) "Sach", Lucknow, Aug. 2, 1926, p. 3.
- (5) "Sidq-e-Jadid", Lucknow, Oct. 15, 1963, p.8.
- (6) Ibid, Oct. 7, 1966, pp. 5, 6.
- (7) For details, study Daryabadi's note captioned: "Biography of the Prophet and Western Prejudices", Sidq-e-Jadid, Lucknow, May 5, 1967.
- (8) Islam and the West (1962), Anvil, Princeton, N.J., p. 61.
- (9) Sartor Resartus, Everyman's Library, 1955, p.318.
- (10) Ibid, p. 332.
- (11) Ibid, p. 319.
- (12) Sultan-e- Ma Mohammad (ed. By Tehsin Firaqi) III edition (2006), Lahore, Dar-at-Tazkir, p.99.
- (13) Islam & the West, op. cit., p.61.
- (14) In this regard his note under the title: "Sachchi Baten" is quite relevant where alongwith Carlyle, he has also applauded De Joeje, Goethe, Arnold and Philip K. Hitti for their sympathetic attitude towards Islam and Prophet Mohammad. (PBUH). See Sidq-e-Jadid, Lucknow, Nov. 1, 1963.
- (15) Sidq-e-Jadid, Lucknow, Dec. 12, 1953, p.4.
- (16) The New Orientalists (2007), London, I.B. Tauris, 2007, p. 59.

