

**ISLAMIC THOUGHT AND ITS
CONTEMPORARY RELEVANCE**
A Discourse on Selected Issues

THAMEEM USHAMA

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[A Discourse on Selected Issues]

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THREE

Muslim Response to Western Criticism of Prophet Muḥammad

Fatimah Abdullah and Che Amnah Bahari

Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly¹

The above statement indicates the response of Warāqah ibn Nawfāl (d. 610 C.E) to the hostility that confronted Prophet Muḥammad's (pbuh) advent and mission, much as it did other Prophets and Messengers who came before him. In a number of instances the Qur'ān enlightens readers as to the nature of these hostilities.² During the modern and contemporary era a number of blameworthy and acidic remarks have been made just as happened during the Middle Ages when Western writers depicted the Prophet as a demon, heretic or madman.³

Lutheran writers claim the Prophet pieced together parts of Christian and Jewish scriptures forming laws that for Christians and Jew to submitted to.⁴ In the early twentieth century, Margoliuth attributed revelations of the Prophet to epileptic seizures and further claimed that he occasionally faked religious sincerity, as if playing the part of a messenger from God like a man

¹ Muḥammad ibn Ismā'īl ibn Ibrāhīm al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Bayrūt: Dār al-Fikr, 1981), vol. 1, Book 1, ḥadīth no. 3.

² See: *al-Baqarah*: 170; *al-Nisā'*: 51-52; *al-Mā'idah*: 104; *al-Qalam*: 2; *Luqmān*: 20-21; and *Ṣād*: 6-7.

³ Norman Stillman, *The Jews of Arab Lands: A History and Source Book* (Philadelphia: Jewish Publication Society of America, 1979), p. 236.

⁴ Adam Francisco, *Martin Luther and Islam: A Study in Sixteenth-Century Polemics and Apologetics* (Boston: Brill, 2007)