

Articles

[Supply Chain Agility in FMCG: How Predictive Analytics Shapes Distribution and Production Operations](#)

Ashish Dhongde
Abhishek Nanda

[Machine Learning in Cloud Environments: Leveraging SQL and Python for Big Data Analytics](#)

Bharath Muddarla
Praneeth Reddy Vatti

[Machine Learning-Powered Tenant Isolation in Multi-Tenant Architectures: Security and Performance Implications](#)

Kamalesh Jain
Abhishek Gupta

[Enhancing Security in Enterprise Networks: Implementing Zero Trust and AI-Driven Threat Detection](#)

Kshitij Mahant
Sulakshana Singh

[Hybrid Cloud Solutions for Machine Learning Deployment: A Framework for Security and Scalability](#)

Praneeth Reddy Vatti
Ravi Kumar

[AI-Driven Decision-Making Models in Engineering Systems: Implications for Cybersecurity and System Reliability](#)

Sonia Mishra
Ravi Kumar

[The Future of Work: AI and Automation in Human Resource Operations and Employee Experience](#)

Yunan Weng
Abhishek Nanda

[Investigating the Effectiveness of Audio-Visual Aids in Enhancing English Language Learners' Grammar Skills](#)

Agalya VT Raj
S. Deivalakshmi
Kavitha. K
I. Diana Rachel
B Rajalakshmi
Chandreyee Sarkar Mitra

[Prisoners and their Right to Vote](#)

Vikas Choudhary
Ashu Maharshi

[Ethnopharmacology: Harnessing Traditional Knowledge for Advancements in Modern Drug Discovery](#)

Hema Barti
Bhawna Pant
Sumit Joshi
Sarvesh Kumar

[Structural, Morphological, Optical and Dielectric Properties of CuO and SnO2 Nanoparticles](#)

J. Priya Sharon
K. Gnanaprakasam Dhinakar

[Unveiling The Breath of Digital Dependency: Leveraging Artificial Intelligence to Detect Respiratory Changes Amid Mobile and Its Content Addiction](#)

Sashi Bhushan Nayak
Ashmita Rout
Raghvendra Kumar
Dipak Ranjan Das

[Optimisation of Process Parameters in Drilling of Hybrid Al-TiB2-B4C Metal Matrix Composite using Grey- Taguchi Technique](#)

Sheetal Soni
Piyush Gohil

[Common Pitfalls in Web Server Remote Code Execution Security](#)

Kapil Shukla
Dr. Parag Shukla

[Detecting and Tracking People in Crowded Environments with YOLOv7 and DeepSORT](#)

Devis kabangira
Yoosoo Oh

[Development of a Concentration-Enhancing Scheduling Application to Support Independent Living for Individuals with Developmental Disabilities](#)

Jeong-In Ahn
Kyung-Ae Cha
Jeong-Tak Ryu

[Advancements in Green Chemistry: Strategies for Sustainable Nanoparticle Synthesis and Environmental Impact Reduction](#)

Ms. Hitendra Kaur Sidhwani
Dr. Preeti Jain

[DNN-based Drum Performance Analysis System for the Visual Impaired](#)

Jonguk Jung
Yunseo Choi
Yoosoo Oh

[A REVIEW USING DEEP LEARNING FOR OCULAR DISEASE DETECTION](#)

R.Merlin D23EC502
Dr.F.Vincy Lloyd

[Improving Structure and Superconductivity of Coated Cuprate Tapes by Irradiation with Electrons and Gamma-Rays](#)

Shodiev Ahmad Abdunabiyevich
Mussaeva Malika Anvarovna
Nishonova Nodiraxon Rayimjonova
Elmurotova Dilnoza Baxtiyorovna
Islamova Dildora Xamidullayeva

[Current Level of English Language in Higher Education Institutions](#)

doc.Kubeysinova Dametken Tursunbayevna
doc. Menlimuratova Elmira Azatovna
Seytnazarova Darmanjan Khudaybergenovna
Saparniyazova Margarita Ayniyazovna
Jaliev Turdibay Jumabayevich

[Autonomous Fetal Distress Detection with Cardiotocogram Classification using Auto-Encoder Model Combined with Recurrent Neural Networks](#)

A. Venkata Sriram
P. Rajesh Kumar
L. Alekhya

[A Comparative Study on Consumers Perception on problems associated with Online and Physical Shopping](#)

Dr.S.KAVITHA
A.YESURANIMETILLDA

[WOMEN MEMBER'S PARTICIPATION IN COOPERATIVES – A STUDY WITH SPECIAL REFERENCE TO PRIMARY AGRICULTURAL CREDIT COOPERATIVE SOCIETIES IN CUDDALORE DISTRICT - AN ANALYTICAL STUDY](#)

Dr. K. Padhmanaban
S. Arthi

[IMPACT OF SERVICE QUALITY ON BRAND SWITCHING BEHAVIOUR OF TELECOM CUSTOMERS](#)

G.C. ARUN
Dr. C. MURALIKUMARAN

[PURIFICATION OF GENETIC CENTRE TO REALIZE GOD ACCORDING TO VETHATHIRIAM](#)

M. SEETHA
Dr. M. BHARANI

[INSIGHTS OF INVESTORS ON VARIOUS INVESTMENT AVENUES](#)

Mandula.Satyendra Kumar
M.C.Balagurubaran

[WOMEN LEGAL EMPOWERMENT THROUGH SELF HELP GROUPS IN TAMIL NADU](#)

N.R.SATHIYA
Dr. K. SUJATHA

[A STUDY ON BUSINESS STRATEGY MODEL FOR PRIVATE LABEL BRANDS IN THE DIGITAL ERA](#)

Sindhuja K
Dr.S.Vennila Fathima Rani

[Workplace Hazards and Attitude Barriers: A Study on the Occupational Safety and Health Challenges Faced by Sanitary](#)

Workers

SUBIN ROBERT
Dr. A. MUTHULAKSHMI

Proposed Artificial Intelligence (AI) Control Strategies for Enhancement of Solar Chimney Performance in Building

Shiv Lal
Saaransh Choudhary

Formulation and Characterization of Meloxicam Solid Lipid Nanoparticles in a Topical Gel for Improved Anti-Inflammatory Therapy

Ramenani Hari Babu
Sandipan Dash
Neelam Pawar
Tej Pratap Singh
Sandhyarani Sagavkar
Poonam Sharma
Mrityunjay Ullagaddi
Syed Iqra Naznin

Assessment of the Physical Development of Children Born with Extremely Low Weight

Rustamova Xamida
Kamilov Adham
Tursunqulova Markhamat
Kamilova Dilfuza
Kuliyev Ozod
Nurmamatova Qurbonoy

In Vitro Antioxidant Potential of Aqueous Extract of Annona Muricata Bark

S. Sudhashini
P. Amudha
V. Rani
P. R. Kiresee Saghana
B.N. Poojitha

Enhancing Tomato Plant Leaf Disease Classification Accuracy Using Hybrid Segmentation, Comprehensive Feature Extraction, and Machine Learning Techniques

Murali B
Nagaraju C

Eco-Friendly Synthesis of ZnO Nanoparticles from Withania Somnifera and Targeting Oral Pathogens

Swetha Ramasubramanian
Chinnasamy Ragavendran

Analysis of Interprofessional Collaboration in the Implementation of Midwifery Led Care at Brawijaya University Hospital

Mega Ulfah
Yulia Silvani
Fatmawati
Mustika Dewi
Ningrum Paramita Sari
Era Nurisa Windari
Afniari Maharani

Advanced Stock Price Prediction in the Indonesian Banking Sector using Sentiment Analysis and CNN-LSTM Models

Muhammad Rizki Samsul Ariefin
Suhono Harso Supangkat

Detecting Cyber-attacks in Fog-cloud Architecture-driven IoMT Networks Using Hybrid Deep Learning Techniques

Mohita Narang
Nirmal Punetha
Aman Jatain

The Influence of Perceived Ease of Use, Perceived Usefulness, Perceived Risk and Attitude on Intention to Use Mutual Fund Investment Application Bibit in Jakarta Indonesia

Rangga Daniswara, Indrawati
Salsabila Aisyah Alfaiza

Numerical Approach of Modified T-Stub Steel Connection

Totok Andi Prasetyo
Sumirin, Antonius

The Distorted Views of William Muir on Prophet Muhammad (saw)'s Character: A Critical Evaluation

Aliyu Kabir
Mohammed Muneer'deen Olodo Al-Shafi'i
Ahmad Bazli Bin Shafie
Hammed Isiaka Raji Folohunsho
Ridwan Olawale Olagunju-Ibrahim

Hybrid Deep Learning with Bitterling Fish Optimization and Secretary Bird Optimization for Maximizing Efficiency in High Voltage Gain Interleaved Boost Converters Integrating PV and Wind Systems

G.Veera Sankara Reddy
S.Vijayaraj

Comparative Study of Polypyrrole Nanotubes/Carbon Nanocomposites and MoS₂/Polymer Nanotube Composites for Chemical Detection

Barish Kumar Dwivedi
Badri Vishal Tiwari
Keshav Dev

Physical Properties of Hybrid Nanofluids with Various Models

Hemavathi P,
Vijaya Kumar Reddy K

Review Article: Immunohistochemical Expression of Bromodomain 4 and C-MYC in Adenocarcinoma of the Colon

Fatma Atia Ali, Sabah Ahmed Fadel, Mohammed Mahmoud Mubarak, Ghada Hosny

Some Biochemical Changes in COVID-19 Egyptian Patients

Faten Zahran
Mohamed El-Sayed Awad
Ahmed El-Sayed Abdel-Megied

Steroid Myopathy: Pathogenesis and Effect of Activation of Stem Cells

Tarek Hamdy Abd-Elhamid
Nahla Shahat Ismail
Hoda Ahmed M.Abdel-ziz
Ahmed Talat Galal
Maha Abd-El Baki Ahmed

A Critical Review, Synthesis, and Future Research Directions on Moderating the Influence of Pharmaceutical Marketing on Doctors' Prescribing Habits for Branded Drugs

Rahul Srivastava
Nishant Dabhade

The Application of Musical Instruments in Uzbek Musical Art

Arabov Ilyos
Ziyoyeva Malikakhon
Makhmudova Farangiz Nuriddin kizi
Makhmudov Vosidjon Valijonovich
Hakimov Qudratjon Qurbonaliyevich

Strategy Management in Marine Space Utilization in North Kalimantan Province

Syahrullah Mursalin
Muh. Akmal Ibrahim
Badu Ahmad
Sawedi Muhammad

Effectiveness of Fiqh Worship Teaching Materials Based on Contextual Teaching and Learning at Parahikma Indonesia Institute Gowa

Husnussaadah Husnussaadah
Muhammad Yaumi
Syamsuddin Syamsuddin
Zulfah Zulfah
Abdul Rahman Sakka

Comparative Analysis of Machine Learning Strategies for Depression Detection in Indian College Students

Rajesh Saxena
Ashish Saini

Formulation, Design and Evaluation of Immediate-Release Tablets of Spironolactone

Anwar Khan
Kamran Javed Naquvi
Abdul Wadood Siddiqui
Mohsin Ali Khan

The Distorted Views of William Muir on Prophet Muhammad (saw)’s Character: A Critical Evaluation

**Aliyu Kabir¹, Mohammed Muneer’deen Olodo Al-Shafi’I^{2*}, Ahmad
Bazli Bin Shafie², Hammed Isiaka Raji Folohunsho³, Ridwan Olawale
Olagunju-Ibrahim⁴**

¹*Faculty of Islamic Contemporary Studies (FKI), Universiti Sultan Zainal Abidin (UniSZA),
Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia*

²*Department of Usuluddin, Faculty of Islamic Contemporary Studies (FKI), Universiti
Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu,
Malaysia*

³*Department of Foreign Language Studies (Arabic Unit), Osun State University, Nigeria*

⁴*Department of Islamic Law, Faculty of Law, University of Ilorin, Ilorin, Kwara State,
Nigeria*

Email: mmolodo@unisza.edu.my

The purpose of this paper is to evaluate the inaccurate assertions made by the Western Orientalist William Muir regarding the Character attributed to the Prophet Muhammad (saw). Muir’s portrayal of the character of the Prophet (saw) may attract the interest of his readers. In his many works, he presented the character of the Prophet (saw) in an embarrassing way. Muir associated him with a figure of moral failure who used false revelations to justify immoral actions such as violence, cruelty, and hostility. In an attempt to evaluate the distorted assertions made by Muir, the paper analyses his evidence and observations. At the same time, it conducts a careful examination of Islamic historical records about the character of Prophet Muhammad (saw) to prove the authenticity of his character. According to the findings of historical evidence, it can be said with good reason that Muir’s denial of the Prophet’s good personality was part of his distortion of Islam, and since the claim is not substantiated by real and accurate historical evidence, therefore, it must be baseless.

Keywords: William Muir, Prophet Muhammad (saw), Character, Prophethood.

1. Introduction

In the field of works related to Islam and Muslim societies, there are two distinct trends: one is Orientalist and Muslim societies, and there are two distinct trends: one is Orientalist, and the other is non-Orientalist. The Orientalist approach is primarily influenced by Western discourse about Islam and his Prophet, which is characterized by prejudices and ideological distortions. But it is incorrect to classify them all as a collective entity contrary to Islam and Prophet Muhammad (saw). Consequently, they are classified into three basic groups. The first group consists of Orientalists who actively contribute to Islamic studies and literature with the clear aim of insulting Islam. They express their denunciation of Islam, its prophets, and the Glorious Qur'an. The second group consists of Orientalists who do not belong directly to the missionaries of the Church. They study Islam either to confirm the validity of its teachings or to make comparisons with other Semitic religions. They engage in criticism of Islam as a whole, but focus primarily on intellectual criticism, with only a few exceptions. The last category consists of a modern group of orientalists. It focuses on academic institutions. Their position on Islam seems moderate, and their primary goal is to achieve academic achievement. On the other hand, non-Orientalist scholarship is impartial, relies on good research techniques, and upholds academic integrity. However, this paper focuses on the first category of the Orientalist approach undertaken by William Muir.

William Muir is a modern Christian scholar and a Scottish orientalist who worked as a colonial official. During his time in India, Muir became known for his close relationship with the missionary community. He was an evangelical orientalist who fully supported their goals. (Daniel: 1966) However, Muir's expertise and contributions to the field of Islam studies cannot be overstated. He specialized in various fields but seems to have been most interested in Arabic and Islamic studies, to which he made significant contributions. He has written a large number of books in the area. Because of his writings, some academics have claimed that he knows more about Islamic studies than the majority of Muslim scholars. However, his works entitled, *The Life of Muhammad from Original Sources* (1923), *The Life of Mahomet and History of Islam to the Era of the Hegira* (1858), *The Life of Mahomet and History of Islam to the Era of the Hegira*. (1861), *The Opium Revenue* (1875), *The Qur'an, its Composition and Teaching and the Testimony it Bears to the Holy Scriptures* (1878) had given him the appearance of being a controversial Islamic interpreter. By reading his publications, it is possible to conclude that Muir is a staunch opponent of Islam. Despite his extensive knowledge of Islam from its original roots, he preferred a pessimistic view of it. Thus, it is important to note that Muir's books, along with those of other colonial intellectuals, served as standard reference works for Orientalist studies in general and missionary circles in particular. Examples of these works include Seale's *The Doctrine of Islam* and Thomas P. Hughes' *Dictionary of Islam*. (Guenther: 1997). It was clear that several prominent Orientalists, including Pfander, Goldziher, Noldeke, Springer, and others, had a significant influence on Muir. In his numerous works, Muir expressed his hostility to Islam and used insulting language against the Prophet (saw).

Problem Statement

The character of the Prophet (saw) was among the central themes in Muslim-Christian relations. Non-Muslim scholars, especially Christians, have written books and articles addressing these concerns. William Muir's works are among the most controversial for their

harsh depiction of the character of the Prophet (saw). However, Muir portrayed the Prophet (saw) as a moral failure who used false revelations to justify violent, cruel, and aggressive behaviour. Although later Christian scholars described Muir's views as novel and a new perspective for analysing the character of the Prophet in Western scholarship. Because of Muir's extensive study of Islam, his writings have been well-received and widely read in scholarly circles as well as the Muslim community. Therefore, the paper will discuss Muir's views regarding the personality of the Prophet (saw) in detail to find out the extent to which this claim could be divergent or convergent to the real events in the life of the Prophet (saw).

Research Questions

- 1- How does Muir present his views on the Prophet's (saw) character in his work?
- 2- To what extent is Muir's portrayal of the Prophet's character contrary to the Islamic teachings and historical reality?

Research Objectives

- 1- To investigate and analyse Muir's misrepresented views on the Prophet's (saw) character.
- 2- To critically evaluate Muir's distorted views on the Prophet's (saw) character.

2. Literature Review

The discourse on the Prophet's (saw) character is one of the most important topics in Muslim-Christian dialogue to confirm or deny his Prophethood. Among the most intellectual Christian writers who focus on this topic is William Muir. Despite his extensive writings and extensive discussions on Islam, his views have not been sufficiently researched. It turns out that many authors who evaluated the Prophet (saw) from a Christian point of view ignored him. Even the existing literature about it seems rather detailed and vague.

Jabal Muhammad Buaben in his book "The Image of the Prophet Muhammad in the West", addresses the general focus of Western scholarship on the life and achievements of the Prophet Muhammad (saw). He examines offensive depictions of the Prophet (saw) in polemical literature from the Middle Ages down to the 20th century, paying particular attention to the three most important English writers: William Muir, David Samuel Margoliouth, and William Montgomery Watt. While his analysis is essential and includes a wide range of topics related to the Prophetic status of Muhammad (saw), his work appears to be more descriptive than critical. Therefore, a critical evaluation based on the Islamic point of view and historical reality of Muir's distorted views is still lacking. (Buaben: 1996).

The article of Akilu Muhammad Aliu and Adibah Abdul Rahim "The Misrepresented Claims of David Samuel Margoliouth on Prophet Muhammad's Miracles: A Critical Evaluation". The authors evaluated Margoliouth's claims about the Miracle. However, he does not highlight Muir's distorted views on the Character of the Prophet (saw) per se. This article will be useful in understanding the Orientalists' point of view on the Prophethood of Muhammad (saw). (Akilu and Adibah Vol.24: 2018)

In an article entitled "Attentive Muslim Reflections on Orientalists' Conception of Sirah" *Nanotechnology Perceptions* Vol. 20 No.7 (2024)

written by Ghulam Hussain Babar and Muhammad Feroz-ud-din Shah Khagga. The authors show how, following Muir's work in the latter part of the 19th century, Muslim historians developed an interest in Orientalist approaches to the biography of the Prophet (saw). The authors emphasized Syed Ahmad Khan's views and counterarguments in William Muir's book. However, the article does not provide a comprehensive analysis and evaluation of his views. As a result, the discussion seems descriptive rather than evaluative. (Ghulam H. B and M. Feroz-ud-Din, Vol.7:7)

Nusairah Binti Ramli in her article "Misconception against the Prophet and Qur'an in the Orientalist literature". The author draws attention to the views of several Orientalists, such as Richard Bell and David S. Margoliouth, and William Montgomery Watt, who misinterpreted views against the Prophet (saw). This paper significantly advances our understanding of Christian views on the Character of the Prophet (saw). Consequently, no critical evaluation of Muir's distorted views on the Prophet's character has been discovered. (Nusairah:2016).

"Modern Western Christian Theological Understandings of Muslims Since the Second Vatican Council," a paper by Mahmut Aydin, examines the modern Christian view of Muhammad's (saw) prophetic role. The author has examined the views of William Montgomery Watt, Kenneth Cragg, Hans Kung, Keith Ward, David Kerr, and William Cantwell Smith regarding Muhammad's prophetic status. But he did not highlight Muir's views on the Prophet's (saw) Character in particular. This book will provide insight into Christian views on Muhammad's prophetic role. (Mahmut Aydin: 2002).

Muhammad Husayn Haykal "Hayat Muhammad". Originally written in Arabic, the book evaluates the life of the Prophet (saw). Translated into English by Ismail Raji Al-Faruqi in 1968. Haykal acknowledges and uses Muir's Life of Muhammad as a source, but criticises his conclusions, claiming that missionaries and devout Christians like Muir always exploit any opportunity to offend the Prophet (saw). This book will help evaluate Muir's distorted views and provide precise details regarding the authenticity of the Prophet's Character (saw). (Haykal: 1976).

Upon conducting a comprehensive analysis of the existing literature on William Muir and related topics related to the prophetic role of Muhammad (saw), the researcher discovered that a significant number of authors prioritize the evaluation of other Christian experts than Muir. A few of them refer to him, but they do not provide a comprehensive analysis of his views from an Islamic perspective or historical context. Therefore, based on the literature studied, there is still a lack of comprehensive and critical evaluation of Muir's distorted views, especially regarding historical facts from an Islamic perspective.

3. Methodology

This is a library-based study, which means that the article will be done utilising qualitative research methods. According to Creswell, the qualitative research method is a methodical approach to studying a specific subject to fully comprehend it. (Creswell: 2012). To understand and evaluate William Muir's distorted views on the character of the Prophet (saw) multiple major approaches are needed, including descriptive, historical, analytical, and evaluative approaches.

The study will be divided into two parts. The first part will deliberate Muir's distorted views about the character of the Prophet (saw). The second section will contain a comprehensive analysis and evaluation of his assertions regarding the personality of the Prophet (saw) from the Islamic point of view and historical facts.

The analysis of the distorted views of Muir on the Prophet's character

William Muir, a Christian theologian, strongly opposed the Prophethood of Prophet Muhammad (saw). He contended that the claim of the Prophet (saw) and his followers must be backed by something greater than scholarship, which is excellent character. He represented the Prophet (saw) in a deplorable light in his different publications. Muir asserted that Prophet Muhammad (saw) chose to move to Medina from Mecca to protect himself from violent opposition from the people of Mecca. According to him, Prophet Muhammad (saw) was dishonest, contradictory and brutal throughout his stay in Medina. Muir depicted Prophet Muhammad as cruel and volatile during the Battle of Badr, resulting in the unjustified killing of between 600 to 800 people. He also stated that women and children were subjected to slavery. (Muir: 1923).

Another point that Muir presents in support of the bad image of the Prophet (saw) is that he is said to have mistreated the Jewish tribes in Medina, specifically the Banu Qurayza, Banu Nadir, and Banu Qaynuqa. One of the historical facts that Muir failed to acknowledge and chose to remain silent about is the fact that the Banu Nadir were expelled from Medina because of their hatred for Muslims, their bad behaviour, and their desire to kill Muslims. Concerning this matter, Muir carried out a comprehensive recording of the Banu Qurayza incident. It is worth noting that Muir agreed that the behaviour of Banu Qurayza was one of deceit and disloyalty. Muir, on the other hand, did not believe the story to be true and pointed out that the Prophet's (saw) action was not seen as an act of justice but rather as an act of horrific cruelty. He believed that the actions of the Prophet did not deserve praise. It was the ancient opinion of his predecessors that the Prophet was unjust, brutal and inhuman, inconsistent with the dignity of Prophethood. However, regarding the situation of Banu Qurayza and the exile of Abdullahi Ibn Ubay, Muir has said that the Prophet Muhammad (saw) showed a lack of mercy by refusing to respond to their requests. (Muir: 1923).

Another argument of Muir regarding the Prophet's (saw) character is the idea that the Prophet (saw) had a strong desire for majesty, fame, and power which served as the primary focus of most of the Orientalist literature. They emphasized that the Prophet Muhammad's (saw) desire for fame and power was among other factors that influenced his choice of Prophethood, while Muir also defended this perspective. He suggested that the depiction of the Prophet Muhammad (saw) while in Mecca was based on characteristics such as uprightness, tolerance and integrity. But when the Prophet (saw) migrated to Medina, his personality changed completely, he turned into a desire for power. (Muir: 1923).

Muir's Evidence and Assertion

Muir asserted, without presenting clear evidence, that the Prophet's (saw) character was based on cruelty and deception. He appears to be referring to the interpretation of Surah al-An'am given by several orientalist, which confirms that Allah says:

And when you (Muhammad) see those who engaged in a vain discourse about Our verses (of the Qur'an), stay away from them till they turn to another topic. If Satan makes you forget, then after the remembrance sit not you in the company of those people who do wrong. (Qur'an, 6:67).

The refutation of Muir's distorted views on the Prophet's (saw) character

If Muir were to cite that verse as evidence to support his claim that the Prophet's temper was violent and uncontrollable. There is no evidence in the reason for the revelation nor in the verse itself that the Prophet was in a gloomy mood and was later told to avoid the company of people who were mocking the verses revealed by Allah. As for the Orientalists, including Muir himself, their interpretation of this verse was only biased, and there is no evidence provided by Islamic sources to support their claim. According to Muslim scholars, the verse was just revealed to the Prophet (saw) with instructions for him to stay away from individuals who were mocking the verses of Allah. This was to prevent them from getting frustrated and ultimately encourage them to be more respectful. (Ghalib: 1422). The Prophet (saw) actively participated in dialogues with individuals who did not believe in Islam and conveyed the principles of the religion. However, because of their mockery of Allah's verses, he was ordered to sever their relationship. The purpose of this order was to increase their awareness of the harmful nature of their activities and to dissuade them from continuing such behaviour. (Abu Ja'far: 1421).

As mentioned earlier, the Prophet (saw) refrained from insulting others or responding to anyone aggressively. The use of abuse, insults, curses and obscene words goes against the doctrine of the religion. In addition, he is said to have warned his companions not to mistreat, insult, or exclude even those who do not believe in Allah. On the authority of Anas bin Malik the Prophet (saw) did not insult anyone, nor slander or insult anyone. If he wanted to express his dissatisfaction with someone's actions, he would say: What is wrong with him? There will be a layer of dust on his forehead. The Prophet (saw) consistently refrained from insulting others or resorting to physical aggression in response to challenges. Additionally, it has been documented that he warned his companions not to mistreat, insult, or exclude even those who did not believe in Allah. (Al-Bukhari: 1422). On the authority of Aishah, the Jews came to the Prophet (saw) and greeted him with al-Sam Alaykum. In response, Aisha replied: "(Death) is yours" as well. You deserve Allah's punishment and vengeance against you. He (saw) advised me, saying: (O Aisha, be at ease, be kind to people, and refrain from hostility and immorality). Abdullah Ibn Amr also quoted the saying of the Prophet (saw) "A believer should not slander, curse, or utter obscenity or offensive language." (Al-Bukhari: 1422).

Moreover, the Glorious Qur'an contains a prohibition from Allah against any form of abuse or disdain towards polytheists. Allah says:

And insult not those who worship besides Allah, lest they insult Allah wrongfully without knowledge...". (Qur'an, 6:108).

In the Holy Qur'an itself, Allah praised Prophet Muhammad (saw) and described him as a man of noble character. He says:

And verily, you are on an exalted standard of characters. (Qur'an, 68:4).

When Aisha, the Prophet's wife, was asked about her husband's personality, she replied that his personality was synonymous with the Qur'an. Didn't you know that Allah says: "You possess a distinguished character." (Ibn Hanbal: 2001).

Apart from the verses and hadiths mentioned, many other hadiths provide insight into the Prophet's practice of refraining from using insults, cursing, and obscene language. Although Muir asserted that the Prophet (saw) tended towards violence, he did not provide any concrete examples in which the Prophet (saw) displayed the behaviour of which he accused him. This biased statement may validate arguments put forward by many researchers that Muir showed a tendency to fantasy or satire, which led to the formulation of theories that were not applicable.

Furthermore, Muir's assertion that the Prophet's claim to prophethood was motivated by a desire for power fame and majesty, this assertion was merely inaccurate. The Prophet (saw) was respected among his people and was even called the al-Amin (trustworthy and honest), due to his excellence and good morals since before his Prophethood. (Al-Mawardi: 1987). Therefore, it may even qualify him to assume positions of leadership and authority in his community without claiming to be a Prophet of Allah. The Prophet's ability to gather the citizens of his community, including their leaders, before claiming his prophetic status, (Al-Bukhari: 1422), clearly shows his status as a man of honour, dignity and authority among his people. He rejected the Quraysh's offer to be their ruler on the condition that he stop belittling their idols, (Al-Mawardi: 1987) which is more evidence that his main goal was not to become well-known and powerful in his community.

As we know historically, prophetic claims have often led to hatred and insult rather than glory, majesty, and power. This truth is widespread in Prophets' stories. The office of Prophethood does not seek glory, power, or personal recognition. But it is the office of revolution and reformation which resulted in threats, ridicule, hostility and problems. However, the Prophet's claim to Prophethood led to him losing the prestige, power, and glory that he had enjoyed among his people before. then his honour was traded for ridicule, his love for hate, his security for threats, and his commercial success for lack of revenue. If the Prophet (saw) had wanted glory and power, he would have maintained his position among his people and thus become their leader, or he would have accepted their invitation to take him over without risking condemnation by their idols. However, his evasion of his status and position, as well as his rejection of their proposal to assume their leadership, indicates that he was seeking to spread the word of Allah rather than exercise power and influence. The role of the Prophet was to guide people to success in life and the afterlife.

In addition, Muhammad's lifestyle or standard of living after his calling indicates that he had no desire for fame or position in his community. The desire for greatness, power, and individual excellence often coexists with the desire for an extravagant and luxurious lifestyle. However, the life of the Prophet after the mission was much worse than it was before the prophethood, and even after his success. On the authority of Hisham bin Urwa, he said: "My father told me that Aishah mentioned that we spend an entire month without lighting a fire to cook food, and our only food is dates and water unless meat comes to us as a gift." (Al-Bukhari: 1422). However, the narration of Abu Hazim describes how the Prophet (saw) lived a difficult life, where he said I asked Sahl bin Sa'ad: Did the Messenger of Allah (saw) eat white flour?

Sahl said: That Allah's Messenger (saw) had not seen white flour since Allah sent him until he died. (Al-Bukhari: 1422). Meanwhile, Muir's assertion is also disputed because the Prophet (saw) was warning his companions against giving him the unjustified pledge of allegiance. On the authority of Ibn Abbas, he heard Umar Ibn Khattab on the pulpit saying: I heard the Prophet (saw) saying: "Do not venerate me as the Christians venerate the son of Maryam." I am merely Allah's servant. So simply say "Servant of Allah and His Messenger." (Ibn Hanbal: 2001). It was also reported that the Prophet (saw) asked his companions not to stand up to greet him out of respect for him. He advised them not to stand like Persians. They greet each other in this way. (Abu Dawud: 1999).

Moreover, according to the hadith, the Prophet (saw) warned the man against exaggerating his flattery, of the authority of Anas and said: A man spoke of Muhammad, our master, the son of our master, our best, and the son of our best! Then Allah's Messenger (saw) said: O people, reveal the truth and resist Satan's plot against you. I am Muhammad bin Abdullah, and I am the servant of Allah and His Messenger alone, and I do not want to be more important than what Allah has made me. (Al-Nasa'i: 2001).

Finally, it is now abundantly evident from the above discussion that the Prophet (saw) was not motivated by the desire to gain power or privilege for himself within his community. Thus, Muir's distorted views were not only unjust but also inconsistent with the authentic history of the Prophet (saw), and the claim was not even supported by textual or logical evidence.

The Moral Impact of the Prophet (saw) towards mankind

The accusation of violating the morals of the Prophet (saw) is the same as the accusation that the Prophet's moral teachings negatively affected his companions. As already mentioned, Muir highlights several harmful effects of the Prophet's moral teachings on his companions. However, Islamic sources make it clear that the Prophet Muhammad (saw) favoured his followers and encouraged them to have high moral standards, generosity, and kindness. He told them that their deeds of mercy may benefit and affect those who are not members of their religious community. Allah says, "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes..." (Qur'an, 60:7). The virtues advocated by the Prophet Muhammad (saw) did not apply only to people; It also applies to animals. It was reported that he (saw) said. Indeed, Allah commands that everyone and everything be treated with kindness. Hence, make sure that everything is done properly during slaughtering ensure that the animal is slaughtered properly, and let everyone prepare their weapons for fighting shape and releasing the animal they had sacrificed. (Ibn Hanbal: 2001). There is much Islamic literature full of information about the Prophet's commandment (saw) to be kind, benevolent, and merciful toward both humans and non-humans, including animals and jinn.

However, Islamic teachings state that it is a common belief that the Prophet Muhammad (saw) possessed extraordinary physical characteristics and demonstrated excellent moral conduct. It is clear by following the course of his life from childhood to adulthood that he consistently upheld virtues such as innocence, chastity, honesty, eloquence, and excellent character. The Prophet (saw) was famous for his integrity and honesty, and he never lied. In fact, there was not a single obvious weakness in his character. He (the Prophet) demonstrated a remarkable degree of honesty in everything, including personality, verbal and behavioural conduct, social

contacts, and general temperament. It should come as no surprise that he was highly respected by his fellow tribesmen. There is an obvious example in the controversy over the al-Hajar al-Aswad. (A'id al-Qarni: 2008).

The Prophet Muhammad (saw) promised to protect Allah's religion from its enemies even though he was not a cruel man. Because he had complete faith in Allah, he took action. On the other hand, none of the Companions would have approached the Prophet Muhammad (saw) if he had been a cruel man. As Allah says:

And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So, pardon them and ask forgiveness for them, and consult them in matters of administration and when thou art resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (Qur'an, 3:159).

Thus, to protect humanity from difficulties, Allah Almighty sent Prophet Muhammad (saw) to adorn himself and others with the greatest moral standards. The Prophet (saw) was merciful and compassionate toward his companions. He didn't expect to get anything in return when he showed kindness to them. If someone begs for something and has nothing to give, he will still find something to give, and, if he did not have much, he will give a little of it, believing that Allah would provide and reward him. (A'id al-Qarni: 2008). According to Aishah, the mother of the Believers, she said: The Messenger of Allah (saw) always chose the easier matter if he had a choice between two matters. However, if this is unethical behaviour, he will do everything in his power to avoid it. And he never took revenge on others, but he did take responsibility for enforcing justice when the name of Allah was insulted. Not for his own sake, but for Allah's sake. (Al-Bukhari: 1422).

Finally, to better evaluate Muir's distorted views regarding the character of the Prophet (saw) from an Islamic point of view, it is necessary to highlight the forbearance and bravery of the Prophet (saw).

Forbearance of the Prophet (saw)

With no doubt, the Prophet (saw) showed extraordinary patience. Tolerance, moderation, tenderness, and tolerance are all included in the quality of forbearance. The Prophet (saw) showed self-control in controlling his anger and decided to forgive the offending party when they wronged him. The historical event known as the Conquest of Mecca, which occurred in the month of Shaban in the eighth year of the Hijra, provides a clear example of this. The Prophet (saw) was a role model for others in being tolerant of those who opposed him. He brought thousands of soldiers with him when he captured Mecca, and they were all ready to take revenge on the people who had opposed the Prophet (saw) and tortured him for a long time. For this reason, the Prophet (saw) has the power, means and opportunity to take revenge on those who oppose him. But, instead of carrying out this revenge, he chose to grant them forgiveness. The Prophet (saw) suffered repeated persecution and faced a variety of types of opposition after his message was rejected, including accusations of being a magician and a liar. Due to these circumstances, he was eventually forced to flee his hometown and endure a long period of conflict. On the other hand, the Prophet (saw) showed incredible patience with his opponents on the momentous occasion of the conquest of Mecca. He told them: "You are

free for now. Come out in peace.” (Safiur-Rahman: 2010).

In addition, no one insulted the Prophet (saw) more than violating Allah’s law. However, if he feels that he has been hurt on a personal level, he controls his anger, forgives, and refrains from taking revenge. In one of the hadiths, the Prophet taught his companions how to control their anger, and he said to one of them: “Do not get angry, do not get angry, do not get angry.” He stressed the need for patience in daily life by saying these three times. However, if offensive words were reported to the Prophet (saw), he did not investigate or identify the perpetrator. Even if he knew the individual who spoke negatively about him, he would not condemn or offend him, and he prevented his companions from sharing any negative comments about him. He said: “None of you will tell me what is said about me.” I would certainly love to communicate with you with a clean and pure heart.” (Ibn Hanbal: 2001). The Prophet (saw) was informed by Abdullah bin Mas’ud one day about a remark he had made against him. The Prophet (saw) said: May Allah forgive Moses. He suffered greater harm than this, and he was patient. (Al-Bukhari: 1422). One day, a man said to the Prophet (saw): Be fair. The Prophet (saw) did not get angry or seek revenge. Instead, he declared: “I will truly fail and lose if I am not fair.” He pardoned the Jews who spoke rudely to him. His tolerance extinguished the flames of hostility in people’s hearts. (Al-Bukhari: 1422). As Allah says:

“Repel evil with that which is better. We are Best Knower of the things they utter” (Qur’an, 23:96).

In addition, the Prophet (saw) showed kindness and compassion to everyone, including his family and those under his authority. Anas bin Malik said: “I served the Prophet (saw) for about ten years.” And in all that time, he never once asked me: “Why did you do that?” About anything you did. Not once did he ask: “Why didn't you do that?” About something I didn’t do. The Prophet (saw) left a lasting impact on everyone he met with his easy manners, smile, and good conduct. Their amazement quickly transformed into admiration and love that took root in their hearts. (Al-Bukhari: 1422).

Bravery of the Prophet (saw)

The Prophet (saw) had exceptional qualities that can be attributed to certain factors, such as his deep reverence for Allah, his firm belief in Allah, and his complete trust in Allah. In this case, the quality of courage is not an aberration. The Prophet (saw) was an example of extraordinary courage, as he feared only Allah. This trait was based on his firm belief in Allah’s guarantee of protection from enemies, coupled with his deep dependence on Allah.

However, given the wonderful qualities mentioned above, it is not surprising that the Prophet (saw) participated in multiple battles and willingly exposed himself to danger. All the other companions were eager to participate in the same event. The Prophet (saw) did not show any signs of fleeing or retreating in battles, even in the face of fierce war. He refrained from doing so, even as the swords cut through the atmosphere, flesh, dermis, bones, and heads were cut off and many individuals perished in a few moments or seconds. At times, the Companions would take up strategic positions around the Prophet (saw) as a protective barrier, realizing that they would be more advantageous against their opponents by remaining close to him. (Safiur-Rahman: 2010).

The Prophet, (saw) remains indifferent to the number of enemy soldiers and the amount of

Nanotechnology Perceptions Vol. 20 No.7 (2024)

weapons present on the battlefield. He had a firm belief that no matter how many there were, Allah would protect him and help them. A clear example of this phenomenon can be observed in the Battle of Hunayn, where a large number of Muslims withdrew from the battlefield in the early stages of the conflict. Amid the chaos of the battlefield, the Prophet (saw) and six of his companions were the only individuals who remained calm. Then Allah revealed the following verse to him. (Safiur-Rahman: 2010). Allah says:

Then fight, therefore, in the way of Allah, and urge the believers to fight. it may be that Allah will restrain the might of those who disbelieve, and Allah is stronger in might and stronger in inflicting punishment. (Qur'an, 4:84).

4. Findings

After completing the analysis, the researcher tried to verify the validity of the explicit and implicit evidence that Muir relied on. He distinguishes between the explicit facts or reasons contained in his writings and the supposed reasons found in the works of other orientalis. Thus, according to the results of the study, it is possible to say that Muir's views about the character of the Prophet (saw) ultimately proved false and ineffective, primarily because all of his reasons were false and could not withstand scrutiny.

5. Conclusion

The above discussion has clearly stated Muir's distorted view of the character of the Prophet (saw). The implication, as we noted earlier, he accused the Prophet (saw) of spreading depressing ideas among his companions, and of cruelty and deception, and he claimed that Prophet Muhammad (saw) needs for personal recognition or a position in society that would allow him to impose his beliefs on others, which was one of the many reasons that prompted him to assume the role of Prophethood. This greatly damages his (the Prophet's) status as a prophet and undermines the validity of the divine revelation he received from Allah. However, Muir is unfair, it has been evaluated that nobody has a wonderful character ever as Prophet (saw), and the investigation into the Prophet's records and the lessons he taught his companions showed that Muir was nothing more than a hypothetical theorist.

Acknowledgement

Appreciations to the Department of Usuluddin, at the Faculty of Contemporary Islamic Studies (FKI), Universiti Sultan Zainal Abidin (UniSZA), Kuala Nerus, Terengganu, Malaysia, and the supervisor, Dr. Mohammed Muneer'deen Olodo Al-Shafi'I, for the effective help and favourable atmosphere provided for this research work.

Conflicts of Interest

The authors make it clear that they had no competing interests in producing this article, including any financial or personal connections.

Author's Contribution

After conducting a comprehensive analysis of the literature and analysing texts on the relevant

topic. The researcher attests to the lack of a comprehensive examination and evaluation of Muir's distorted views on the Prophet's (saw) character, especially when viewed through an Islamic perspective and considering the broader scope of historical reality as accurately understood. The research aims to fill the knowledge gap and promote Christian views on the character of the Prophet (saw) during the Middle and Modern Ages.

References

1. Abd al-Haqq ibn Ghalib ibn Atiyyah. (1422). *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziz*. Vol. 2. Beirut: Dar alKutub al-Ilmiyyah.
2. Abu Shamah, Abd al-Rahman ibn Isma'il. (1999). *Sharh al-Hadith al-Muqtafa fi Mab'ath al-Nabi al-Mustafa*. Sharjah: Maktabah al-Umarayn al- 'Ilmiyyah.
3. A'id al-Qarni. 2008. *Muhammad as if you can see him*. International Islamic Publishing house. Riyadh: Saudi Arabia.
4. Ahmad ibn Muhammad Abu Ja'far al-Nahhas. (1421). *Ma'ani al-Qur'an*. Vol. 2. Beirut: Dar al-Kutub al- Ilmiyyah.
5. Aijaz Ahmad Khan (2014). The Offensive Depictions of Prophet Muhammad (p.b.u.h) in Western Media and its Consequences. *Journal of Islamic Thought and Civilization*, 4, 45-61.
6. Akilu Muhammad Aliu and Adibah Abdul Rahim. (2018). The Misrepresented Claims of David Samuel Margoliouth on Prophet Muhammad's Miracles: A Critical Evaluation. *Ulm Islamiyya. The Malaysian Journal of Islamic Sciences*, 24, 1-10.
7. Ali, A. (2001). *Al-Qur'an: A Contemporary Translation*. New Jersey: Princeton University Press.
8. Ali, A. Y. (1938). *The Holy Qur'an: Text, Translation and Commentary*. Beirut: Dar al-'Arabiyyah.
9. Ali ibn Ahmad al-Mawardi. (1987). *A'lam al-Nubuwwah*. Beirut: Dar al-Kitab al-Arabi.
10. Al-'Asqalani, Ibn Hajar. (1379AH). *Fath al-Bari Sharh Sahih alBukhari*. vol. 1. Berut: Dar al-Ma'rifah.
11. Al-Bukhari, Muhammad ibn Isma'il. (1422AH). *Al-Jami'al-Musnad al-Sahih al-Mukhtasar min Umur Rasul Allah Salla Allah 'Alayh wa Sallam wa Sunanih wa Ayyamih*. n.p: Dar Tawq al-Najah
12. Ansari, K. Humayun. (2013). "British Historical Imaginations: Rethinking Orientalism?" In *Orientalism Revisited: Art, Land and Voyage*, ed. Ian Richard Netton. New York: Routledge.
13. Al-Ayni, Mahmud ibn Ahmad. (n. d.). *Umdah al-Qari Sharh Sahih al-Bukhari*. Beirut: Dar ihya' al-Turath al-Arabi.
14. Bernard S. Cohn, (1987). *The Recruitment and Training of British Civil Servants in India*, in *An Anthropologist, Among the Historians and Other Essays*. Delhi: Oxford University Press.
15. Buaben, J. M. (1996). *Image of the Prophet Muhammad in the West: A Study of Muir, Margoliouth and Watt*. Leicester: The Islamic Foundation
16. Claassens, Geert H. M. (1996). *Jacob Van Maerlant on Muhammad and Islam.*" In *The Medieval Christian Perceptions of Islam*, ed. by John Victor Tolan. New York: Garland Publishing, Inc.
17. Creswell, J. W. (2012). *Collecting qualitative data. In Educational Research": Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Fourth ed. Boston: Pearson
18. Davenport, John. (1869). *An Apology for Mohammed and the Koran*. London: J. Davy and Sons,
19. Edward Gibbon, (1887). *The Decline and Fall of the Roman Empire*. vol. 5. J. B. Bury, London: Methuen & Co. Ltd, 5th edition.
20. Gibbon, Edward. (1887). *The Decline and Fall of the Roman Empire*. ed. J. B. Bury, vol. 5.

- London: Methuen & Co. Ltd, 5th edition.
21. Guenther, Alan, M. (1997). *The Hadīth in Christian-Muslim Discourse in British India. 1857-1888*. Montreal: McGill University.
 22. Haykal, Muhammad. H. (1976). *The Life of Muhammad*. Translated from the 8th Edition of *Hayat Muhammad* by Isma'īl Rāgī A. al-Faruqi. Plainfield: North American Trust Publications.
 23. Ibn 'Ashur, Muhammad al-Tahir. (1984). *Al-Tahrir wa al-Tanwir*. vol. 29. Tunis: al Dar al-Tunisiyyah li al-Nashr.
 24. Ibn Hanbal, Ahmad ibn Muhammad. (2001). *Musnad*. Tahqiq: Shu'ayb al-Anauī. n.p: Muassasah al-Risalah.
 25. Ibn Khaldun, 'Abd al-Rahman ibn Muhammad. (1967). *The Muqaddimah*, trans. Franz Rosenthal. New York: Bollingen Foundation Inc.
 26. John Davenport, (1869). *An Apology for Mohammed and the Koran*. London: J. Davy and Sons.
 27. Khan, Syed Ahmad. (1870). *A Series of Essays on the Life of Muhammad*. London: Trubner & Co.
 28. Mahmut Aydin, (2002). *Modern Western Christian Theological Understandings of Muslims Since the Second Vatican Council*. USA: Council for research in values and philosophy.
 29. Matthew, H. C. G. and Harrison, Brian, (2004) ed. *Oxford Dictionary of National Biography*. vol. 36. Oxford: Oxford University Pres.
 30. Merriam Webster. (1988). *Webster's New Biographical Dictionary*. Massachusetts: Merriam Webster.
 31. Muhammad Benaboud. (n.d). *Orientalism on the Revelation of the Prophet: The Cases of W. Montgomery Watt, Maxime Rodinson, and Duncan Black MacDonald*. *The American Journal of Islamic Social Sciences*. 3, 309-310.
 32. Muslim ibn al-Hajjaj. (n.d) *Al-Musnad al-Sahih al-Mukhtasar bi Naql al- 'Adl ila 'an al- 'Adl ila Rasulillah 'alayh wa Sallam*. Beyrut: Dar al-Turath al- 'Arabi.
 33. Nusairah Binti Ramli. (2016) *Misconception against the Prophet and Qur'an in the Orientalist literature*. *Ramjal of Hadith Studies*. 2, 2550-1448.
 34. Quinn, Frederick. (2007). *The Sum of All Heresies: The Image of Islam in Western Thought*. Oxford: Oxford University Press.
 35. Reeves, Minou. (2003). *Muhammad in Europe*. New York: New York University Press.
 36. Reif, Stefan C. (2000). *A Jewish Archive from Old Cairo: The History of Cambridge University's Genizah Collection*". New York: Routledge.
 37. Safiur-Rahman Al-Mubarakpuri, (2010). *The Sealed Nectar (Al-Rahiqul Makhtum)*, Islamic University Al-Madinah Al-Munawwarah: Saudi Arabia.
 38. S. Mubarak Ahmad, (1985). *Was Muhammad A Prophet or A King*. *The Review of Religions*, 5, 5-22.
 39. Sprenger, (1851). *A Life of Mohammad from Original Sources*. Allahabad: Presbyterian Mission Press.
 40. *The Concise Dictionary of National Biography from Earliest Time to 1985*, (1997). Vol. 11. Oxford: Oxford University Press.
 41. Ullendorff, Edward. (2001). *Alfred Felix London Beeston*". In *A Century of British Orientalists 1902-2001*. ed. Bosworth, C. Edmund. New York: Oxford University Press.
 42. Watt, William Montgomery. (1953). *Muhammad at Mecca*. Oxford: Oxford University Press,
 43. William, Muir. (1923). *The life of Muhammad from original sources*. AMS Press INC, New York
 44. _____ (1878). *The Qur'an its Composition and Teachings*. AMS Press, New York
 45. _____ (1891). *The Caliphate its Rise Decline and Fall*. AMS Press, New York
 46. _____ (1872). *The Lieutenant-Governorship of the Northwest*. *The Pioneer*
 47. _____ (1843-1853). *The Honourable James Thomason, Lieutenant Governor*. N. W. P., India, A.D. Edinburgh: T. & T. Clark, 1897