



Process of Paradigm Shift in Determining Modes of Orientalist's confrontations in Sirah writing: An Analytical Study

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The research paper grew out on the process of Paradigm shift which plays significant role in formative modes of the orientalist's preconception and intolerance which they accomplished while inscription on purified lifetime of Muhammad (amity and greetings be upon him) but these confrontations shift its development to resolution and reconciliation by Western authors of 21st century that lead to winning factors in academic treatise of current era. The research aims to search determining modes of them, thought process of paradigm shift and its impacts. The present threads will explore modes that stimulate them to discover the Islamic inclinations over the sacred life of him. In their exposition, they have shown enthusiastic determinations to understand the observation that expands the Islamic acquaintances and articulated it in their dialectal with their patterns. The intolerance took place in academic and speculative jurisdiction of European Revival. In 21st century, number of Western authors reconciled their thoughts and interpretations for Islam.

Key words: Paradigm shift, Sirah writing, Orientalist's confrontation, winning factors of reconciliation, Academic discourse for Islam.



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Introduction:

Paradigm Shift that stands for an indispensable and vibrant change in process or fundamental determinations and connections.¹ Thomas Kuhn, a renowned American Physicist and the inventor of the term affirms that every scholar has assurance about original, unique developed paradigm with the difficulties which challenged and has known the preceding paradigm which can only be accomplished on trust.² He explained further this new and evolving paradigm which flourish in approaching time so it may be well assumed and implemented and based on person's faith where steady structured opinions can be shaped and improved.³ Essentially, Paradigm is based on accurate authenticity. This sequential idea opened innovative data that considered expressive and meaningful sense for the World.⁴ This new ideal effect the collective social change.⁵ In the similar logic, Fritjof Capra claims about it.⁶ He declares 'new Paradigm' in relationships with original idea of authority that considered clear change for individual judgments, perceptions and ethics.⁷ In 1962, his concept constantly assessed, predominantly by historians and theorists of Science.⁸ He joined many conventions and participated in deliberations on given philosophy. He reviewed his theories and exasperated to defend them. He made many challenges to reaffirm the work for his gratification.⁹ To remain with the method of paradigm shift it is required to define its kinds so that the procedure may describe in suitable mode. Conferring to him, it essentially needs 'enough noteworthy differences to exist' so it may be assumed a restraint 'crisis',¹⁰. He also clarified faith for each minor alteration (if useful essentially and sustained by the

¹ Thomas Kuhn, 'The Structure of Scientific Revolutions', (London: University of Chicago Press, 1962) p.157

² Thomas Kuhn, 'The Structure of Scientific Revolutions', p.158

³ Thomas Kuhn, 'The Structure of Scientific Revolutions', p. 12

⁴ 'Ken Wilber, Sex, Ecology, & Spirituality: the spirit of Evolution' (libgen.lc.pdf) p.383

⁵ 'Micheal Friedman, Dynamics of Reason: the 1999 Kant lectures at Stanford University (Stanford, California :CSLI Publications, 1947') p.60

⁶ Note: ('a Quantum Physicist who worked on Eastern Mysticism and Contemporary of Thomas Kuhn)

⁷ Fritjof Capra, The Turning Point: Science, Society, and the Rising Culture (New York: Bantam Simon & Schuster, a Division of Gulf Western Corporation, 1230 Avenue 1988) p.14

⁸ 'Marcum, James, A., Thomas Kuhn's Revolution: An Historical philosophy of Science (London: Continuum, The Tower Building, 11 York Road, 2005)' p.19

⁹ 'Wes Sharrack, Kuhn: Philosopher of Scientific Revolution (Polity Press, 2002)' p.4

¹⁰ 'Thomas Kuhn, The Structure of Scientific Revolutions (University of Chicago Press, 1962') p.109

realm of ‘Normal Selection’¹¹ and collection.¹² Islamic paradigms are being established by Allah Almighty and executed by His Messengers. The Islam being the Last religion accomplished all Messages of Allah Almighty in its fullest form. It also faced stern opposition from first day of preaching. In accord to comprehend the hostile insolence and intolerance of the Orientalists, it’s needed to focus central structures in perspectives of West and East. In era of growth of Islamic beliefs, they fully appreciated the majesty of Faith. But with the passing time, their desire was to blowout the meaning of Islam for anthropological races and to all societies on identical points. In influence of Islamic realm, the individuals of the Holy Book had got the safety in their lives or faith and no impression of force-conversion for them. It is stated in the Qūr’ān as:

“Nor yet the Christains, unless thou follow their own creeds. Say: ‘behold, God’s guidance is the only true guidance.’ And, indeed, if thou should follow their errant views after all the knowledge that has come unto thee, thou wouldst have none to protect thee from God, and none to bring thee succour.”¹³

The western researcher’s penned the life events of the Messenger of Allah in order to create dubious account for His life and all these features done with a proper strategy.

Religious Attempts of Christian World

For progress of their religion, they tried their best to spread Christian teachings and to halt Islamic values to be spread. The God, all Knowing, depicts the hatred of them as under,

“O you who have attained to faith! Do not take for your bosom-friends people who are not of your kind. They spare no effort to corrupt you; they would love to see you in distress. Vehement hatred has already come into the open from out of their mouths, but what their hearts conceal is yet worse. We have indeed made the signs [thereof] clear unto you, if you would but use your reason.”

14

In religious substances mainly about Islamic-Christian struggle, contest and resentment was share of the initial antiquity of current Orientalism and essential character in its ‘post-Enlightenment expansion’. Orientalism admits assurance of Western resentment

¹¹ Darwin, The Origin of Species (Pickering & Chatto Publishing,1995’) pp.65-70

¹² T. Kuhn, The Structure of Scientific Revolutions, p.48

¹³ Al- Baqārah 2: 120

¹⁴ Āl-e-Imrān 3: 11

and hatred in the course of misunderstanding or illusion for Islam. For this legacy the Holy Qūr'ān inferred,

“O you who have attained to faith! If you pay heed to some of those to whom revelation was vouchsafed aforetime, they might cause you to renounce the truth after you have come to believe [in it]. And how could you deny the truth when it is unto you that God's messages are being conveyed, and it is in your midst that His Apostle lives? But he who holds fast unto God has already been guided onto a straight way.”¹⁵

In order to accomplish objectives for misrepresenting the right appearance of Islamic ideologies and to expound their morals; they have conducted a war in contrast to Islam. Deliberating to this, Zafar Ali Qureshi proclaims that all have combined and motivate for antipathy and abhor opinions of society in West for Islamic morals.¹⁶ Southern's uttered in succeeding way that objectives have been inappropriate as they have been disintegrated by the aspiration for imposing which displeased effort of adaptation.¹⁷ As Edward Said portrays association of Europe and Islam in significant manuscript 'Orientalism' in which inclusive and wide-ranging investigation of Anglo-French Orientalist aid and work in Islamic studies.¹⁸ In practice of conflict paradigm that creates each aspect of mutual structure distinguish and conceived in associations of struggle. Occasionally this struggle or societal conflict frequently caused poor and disastrous consequences. In this mode, normally, struggle and encounters designated as comprehensive ethics and asserted to uncommon status, effect resources.¹⁹ The struggling viewpoint measured as principal ideals determined by way of sociologists to produce reason for public. In the social order 'conflict paradigm' pronounces awful standards because every specific desires to integral for rights. This struggle can

¹⁵ Āle-Imrān: 100-101

¹⁶ Qureshi, Zafar, Ali, *The Prophet Muhammad and his Western Critics* (Lahore: Idārā Muārif Islāmīa Mansurā, 1992) vol.1, p.2

¹⁷ Southern R.W., *'Western Views of Islam in Middle Age* (London: Cambridge University Press, 1962') p.57

¹⁸ Edward Said, *Orientalism*, p. 56

¹⁹ Kenneth Boulding, *Conflict and Defense: A General Theory* (America: University Press of America, 1962) p.5

be established in dealings that what are causes arising from uncountable reasonable public associations would clear.²⁰

Educational Exploration to Repudiate Islamic Traditions:

The effort of their work rested on the scholastic manner. They founded much renowned institution for this learning. Some labored for research objectives and concentrated admirable services for Islam. The participation and contribution of West has been diverse and prolific as well. College du Roi was well thought-out remarkable theoretical establishing for the study of Asian languages.²¹ Hichem Djait kept writing on Islam. He supposed that, “Because of its philosophy and scientific advances, Islam was implicitly recognized as a key contributor to the history of thought. But while acknowledged on one hand, it was denied, on the other, as a religion and ethical system-though, all its aspects were taken into consideration. Thus, the West detached the achievement of Arab theorists and intellectuals from their decision on the worth of Islam.”²² In fact, Muslims done laborious efforts to collect the Islamic ideologies while the western policy was to create suspicions in order to refute Islamic teachings. The academic methods, scholars have encouragingly protracted their chance, opportunities and applied toolkit to be thoughtful.²³ Natalie Rothman claimed in ‘The Dragoman Renaissance Diplomatic Interpreters and the Routes of Orientalism’,

“This shift from literary “representations” to the social history of scholarship has alerted us to the substantial, if insufficiently acknowledged, role of individuals of Ottoman or North African descent in Orientalist scholarly production in places like Rome, Paris, Leiden, and Oxford, whether as translators, language instructors, secretaries, or informal collaborators.”²⁴

Basically they worked hard on Islamic teachings in different forums whether as translator or interpreter of Islamic events related to Muhammad’s (peace and amity upon him) life specifically.

²⁰ Wo Ho Jeong, *Understanding Conflict and Conflict Analysis* (Sage Publication Ltd.,2008) p.19

²¹ ‘Roland Lardinois , “ Orientalism in Early Modern France: Eurasian Trade, Exoticism, and the Ancient Regime, *Oxford Journal of the Economic and Social History of the Orient*, Vol. 52, No. 2 (2009), pp.335, Brill, <http://www.jstor.org/stable/25651169>’

²² Hichem Djait, *Europe and Islam* (London: University of California Press, 1985) p.98

²³ Edward Said, *Orientalism* (London:Penguin Books Ltd.,2003) p.49

²⁴ E. Natalie Rothman, *the Dragoman Renaissance Diplomatic Interpreters and the Routes of Orientalism* (New York: Cornell University Press, 2021) p14

Micheal Curtis in 'European Views of Islam and Their Correlation with Oriental Despotism' declares about "religious clashes in Baghdad and Damascus, in the eighth to tenth centuries and in Andalusia up and about to the fourteenth century commanded Christian Orthodox and Byzantine theologians and rulers to remain seeing Islam as a risk".²⁵

It is pertinent to mention here in the above context that supremacy of Islam in many fields created insecurity for non-Muslims and they feel menace for them. E. Natalie Rothman proclaimed historically that in the seventeenth and eighteenth centuries, a better interest in the learning of Arabic and Islam established and advanced.²⁶

Todd H. Green asserts about the "philosophical ideologies in Islamic education and the research on it done by orientalist".²⁷ As Piyel, Haldar in his manuscript 'Law, Orientalism and Post-colonialism The Jurisdiction of the Lotus-Eaters', asserts that attraction with and disgust for the Islam. Orient is obvious and manifested in many legendary works produced and formed in sixteenth and seventeenth-Century England. In Othello, Shakespeare's black tragic character is sent by Christian Venice as a chief to fight contrary to the Turks at the settlement of Cyprus. Same in Paradise Lost, John Milton depicts Satan as the representative of sultan and show equivalences with hell's fallen angels to a challenging Turkish armed mechanism, he precisely classifies the Turkish domain as demonstrating oppressive power.²⁸ Even Dante's deliberated as association among the Middle and Modern Age which is considered as an Era of Reason.²⁹

²⁵ Micheal Curtis, *European Thinkers on Oriental Despotism in the Middle East and India* (London: Cambridge University Press, The Edinburgh Building) p.31

²⁶ E. Natalie Rothman, *The Dragoman Renaissance Diplomatic Interpreters and the Routes of Orientalism* (Cornell University Press, 2021) p.14

²⁷ Todd H. Green Frederick Quinn, *The Sum of All Heresies: The Image of Islam in Western Thought* (Oxford: Oxford University Press, 2008) p.62

²⁸ Piyel Haldar, *Law, Orientalism and Postcolonialism The Jurisdiction of the Lotus-Eaters*, (London: Routledge Cavendish, 2008) p.149

²⁹ Note: The literature on colonial discursive strategies and subjectivity is immense. For an excellent introduction see Robert J.C. Young, *Postcolonialism: An Historical Introduction* (Oxford: Blackwell, 2001). And Ann Laura Stoler, *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things* (Durham, NC: Duke University Press, 1996)

In the 16th Century the obligation was furnished scholars who inquired Islamic beliefs and they were the selected for noticeable posts in learning regions.³⁰ In Caption 'Dragomans and Orientalism's Genesis Amnesia' E.Natalie Rothman asserts the views of Said that in his influential book regarding orientalism.³¹ 'Positivism' another procedure of paradigm shift with community aspects that set as paradigm works in society. In process of paradigm shift for orientalist while writing on Sirah 'positivism 'plays significant role.

"Logical positivism in the field of social sciences in wide-ranging and strategical sciences in specific.³² These differences and anomalies depend on the observation level, but sometimes, their treatment goes beyond this level. At this point, changes dealt with theoretical level. Gradually, conflict scrutiny and determination theory and exercise recognize the intricacy of conflicts, infusing and playing out in numerous magnitudes of social life and with numerous reasons and assisting factors. Thus, social conflicts are seen to typically comprise both touchable (structural*)³³ and insubstantial (psychocultural) dimensions.³⁴ It is pertinent to mention here about observational Anomaly which depends on imaginary reconceptualization. Although, modifications are there in reconceptualization which fit together in developing a new paradigm. As Paradigm are characterized by cultural shared values and concepts of community. And it depends on perceptions as well, so observational anomalies are playing a vital role in it.

"Paradigm shifts are characterized by observational anomalies."³⁵ Kuhn differentiates between 'Paradigm' and 'Shared rules' in an investigation or while settling a new concept. Observational anomalies, crisis, and conflict all embody change in the existing Paradigm. This transfers beyond mainly policy paradigm subtleties to critically apprais-

³⁰ . 'The English Renaissance, Orientalism and the idea of Asia (New York: Palgrave Macmillan,2010)' p.4

³¹ 'Natalie Rothman E., The Dragoman Renaissance Diplomatic Interpreters and the Routes of Orientalism (New York: Cornell University Press, 2001)' p.i

³² <https://www.questia.com/library/journal/1P3-3958019921/the-conflict-paradigm-in-sociology-and-the-study-of>, access date: 20-07-20

³³ Kuhn's the structure p. 57, under caption 'Anomaly and emergence of scientific discoveries in which reconstructive of the Lavoisier's new chemical paradigm.

³⁴ Dennis J.D Sandole, Sean Byran,(Ed.), Hand book of Conflict Analysis and Resolution, (Routledge Taylor &Francis, 2009) p.203

³⁵ Thomas Kuhn, The Structure of Scientific Revolutions, (University of Chicago Press,1962) p.42

ing the affectionate excellence of verdict making when during a paradigm shift, it is possibly most central and desicive.”³⁶

The modification and alteration in paradigm constantly includes a shift in perception. He set a typical Model crisis step concluded for which he inclined his theory of Paradigm Shift-updating former paradigms which demonstrate the existence of a New Paradigm. From vantage point for explaining sustainability problem, here's the most serious step in the Kuhn's Cycle for academics, researchers, ecologists, politicians, founders, etc that hold this concept because civilization is currently fixed in the Model Crisis phase.³⁷ In his opinion, a paradigm shift is an innovative break in the mode of thinking because how actual spectacles are being observed and unstated is reversed through a novel and new imaginary viewpoint. The deliberate way of rational in terms of content and actions is changing. As Bernstein in his book 'Beyond Objectivism and Relativism', claimed that Kuhn is observing for a typical model of practical reasonableness rather than 'determinate rules' of choice. It is indisputably a lucid activity in which one can single out better and worse considerations of explanations and interpretation of the spectacle.³⁸

Socio-Political:

In 'developments', the previous ideas are not changed; rather, developments proceed with pictures in a better way. As he asserts that change of perception paradigm depends on how an individual experienced in his' research engagement' on a different level and when a new Paradigm is formed, then he re-joining to a diverse and changed world and progressed for problem solving'.³⁹ As they lived in a 'different world'.⁴⁰ It means that the 'world does not change with a paradigm change' rather inventor starts to work in a changed world.⁴¹

Therefore, the credit of texts on Muhammad (peace and amity be upon him)) in their native language was excessive, diverting and variegated. In present era, associations of

³⁶ Thomas Kuhn, *The Structure of Scientific Revolutions*, p.10

³⁷ Peter P.J. Driessen, Pieter Glasbergen (ed.), *Greeing Society, The Paradigm Shift in Dutch Environmental Politics*, (Sprenger Science, Business Media Dordrecht, 2002) DOI 10.1007/978-94-015-9958-0

³⁸ Richard J. Bernstein, *Beyond Objectivism and Relativism*, (Philadaphia: University of Pennsylvania Press) p.90

³⁹ 'Thomas Kuhn, *The Structure of Scientific Revolutions*', p.123

⁴⁰ Thomas Kuhn, *The Structure of Scientific Revolutions*, p. 130.

⁴¹ Thomas Kuhn, *The Structure of Scientific Revolutions*, p.123-144

legendary treatise on him have been immensely and stupendously imaginative. Their significant acquaintances and connections expended in peace and sometimes in rattles and brawls devour to creating reflection where each generate uncertainties and suspicions. So, it was their observation that from centuries, that created relationship between two major religions a form of suppression attack.

‘Developing and evolving out of considerations that had for periods considered Islam and Muslims as an opponent and rivals so recently developing meanings started to be supposed from a more dominant situation, one where Europe was attractive progressively powerful: an influence that was intimately linked to the developments of colonization and all that this afforded.’⁴² Nabil Matar in book “Europe Through Arab Eyes” where he claimed about the significant historical views regarding Arab-Islamic world views and responses to the European supremacy.’⁴³

Though, it was an extensive account of resentment and enmity for Islamic beliefs but now due to Geopolitical fluctuations and deviations, economic solidity or preserving Law and Order in the social system they shifted arrogance and insolence of western writers for Messenger of Islam ((peace and amity be upon him) and towards Islam .

Conclusion:

So, in the nut shell, as in social way where human conduct detected and perceived in wide collection and diverse paradigmatic methods has been conferred to apprehend the intricate human conduct the process of paradigm shift characterized a ‘conflict paradigm’, ‘incommensurability’ and the others to highlight how the hostile attitude of orientalist was being shifted to reconciliation. These old standards founded the fragile and abolished backgrounds and feeble investigation of orientalist even though they accomplished goals for destructive side but they also activated others to enquire into the blessed life of him on distinct level. In 21st century, the paradigmatic approaches are being shifted in western academic discourse. Correspondingly, types of a Paradigm shift, Kuhn spread light how world's looks different on the mode of different observation and new thought or word exchanged the old one.

In religious standpoint the Prophet of Islam(peace and amity be upon him) did make variations in the society which was ignorant and prob into erroneous doings. These

⁴² Christopher Aallen, *Islamophobia* (London: Ashgate publishing Limited), pp.30-31.

⁴³ Nabil Matar, *Europe Through Arab Eyes* (New York: Columbia University Press,2009), p.93.

change modifications the whole Arabia into civilized nation. Shifts were made in perception for opinions, worships, education and so they abandoned ignorant traditions. From centuries the determining methods of non-Muslims showed their way to achieve supremacy and got hold over world through religious attempts and socio-political changes. These paradigm shifts in decisive methods of these western authors for Muhammad's (peace and amity be upon him) life events along with process of paradigm shifts in which 'conflict paradigm/ and 'incommensurability' are being highlighted.

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