13 Muḥammad and modernity


**The role of biography**

A useful overview of images of Muḥammad is provided in James E. Royster, “Muḥammad as Teacher and Exemplar,” *The Muslim World*, 68 (1978), 235–58, although note that not all of his sources are from the contemporary period.

**The character of biography**

Herbert Berg and Sarah Rollens, “The Historical Muḥammad and the Historical Jesus: A Comparison of Scholarly Reinventions and Reinterpretations,” *Studies in Religion/Sciences Religieuses*, 37 (2008), 271–92, considers the way in which the biography of Muḥammad has been constructed in academic works.


**Biographies and history**

For an overview of biographies of Muḥammad see Annemarie Schimmel, *And Muhammad is His Messenger: the Veneration of the Prophet in Islamic Piety*, Chapel Hill, University of
North Carolina Press, 1985, especially the last two chapters; the work also has an excellent bibliography.


**Muḥammad Ḥusayn Haykal**


**Haykal’s Muḥammad**


**ʿAbd al-Raḥmān al-Shaqwī**


**ʿAbd al-Raḥmān ʿAzzām**

Najīb Maḥfūẓ

On Maḥfūẓ as a religious thinker see Kenneth Cragg, *The Pen and the Faith: Eight Modern Muslim Writers and the Qurʾān*, London, George Allen and Unwin, 1985. It should be noted that some have argued against this sort of interpretation of Maḥfūẓ’s work, but such tendencies seem to aim more toward saving Maḥfūẓ from charges of blasphemy than appreciating the literary merits of his work; as an example see Jareer Abu-Haidar, “Awlād Hāratinā by Najīb Maḥfūẓ: An Event in the Arab World,” *Journal of Arabic Literature*, 16 (1985), 119–31.

Maḥfūẓ’s Muḥammad


Fatima Mernissi


ʿAlī Dashtī


Biography and reform


An example of maintenance of (and construction of) traditional pictures of Muḥammad in the modern context in English may be seen in Martin Lings, Muhammad: His Life Based on the Earliest Sources, London, George Allen and Unwin, 1983.

Issues of authority


The sunna today

For a discussion of the issue of authority in a historical and contemporary context see Aisha Y. Musa, Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam, New York, Palgrave Macmillan, 2008.

Discussions in India

An overview of the debates in India is provided in Sheila McDonough, The Authority of the Past: A Study of Three Muslim Modernists, Chambersburg, PA, American Academy of Religion, 1970.
Aḥmad Khān


Aḥmad Khān and the authority of the past


Parvēz


Parvēz on ḥadīth


See the treatment of Muḥammad’s command to only write down the Qurʾān in the context of modern Egypt in G. H. A. Juynboll, *The Authenticity of the Tradition Literature: Discussions in Modern Egypt*, Leiden, E. J. Brill, 1969, chapter 5, especially pp. 49–50. The motivation in the past for Muslims to have taken the Qurʾān as the sole source of authority appears to have been conservatism – the “fear of innovation” – as compared to today’s “rejection of innovation in the past” as pointed out by J. M. S. Baljon, “Pakistani Views of Hadith,” *Die Welt des Islams*, New Series 5 (1958), 227, but this may really only indicate the relativity of all such terms.
Significance

The journal *Oriente Moderno*, 81 (2001), is a special issue devoted to ḥadīth in modern Islam and contains several articles pertinent to this discussion.

**Mawdūdī**


**Mawdūdī’s vision of Islam**


**Mawdūdī and the authority of the past**


The Mecca/Medina split has become a motif in some Muslim Islamist movements; see, for example, the use made of it by Maḥmūd Muḥammad Ṭāhā (d. 1985) of the Sudan in his *The Second Message of Islam*, Syracuse, Syracuse University Press, 1987.
Authority


The broader issues of authority and how it is to be located in the contemporary Muslim world is explored in Peter Mandaville, *Global Political Islam*, London, Routledge, 2007, chapter 9, “Who speaks for Islam: Religious Authority in the Global Umma.”