

**Maryam Jameelah and William Montgomery Watt:
A Comparative Study of their Religious and Political Thoughts**

Thesis for PhD Islamic Studies

By

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**FACULTY OF SOCIAL SCIENCES
NATIONAL UNIVERSITY OF MODERN LANGUAGES,
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FACULTY OF SOCIAL SCIENCES

**NATIONAL UNIVERSITY OF MODERN LANGUAGES,
ISLAMABAD**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Abstract

Maryam Jameelah who in her quest for eternal truth, perceives Islam as a comprehensive and satisfying description of reality. She extends her intellect mainly in defense of the Islamic theology, its revival, political system, and against the work of orientalists and she refutes the conflicting philosophies of atheism, materialism, and secularism. She expounds religious and political parameters of Islam that guide people towards the acquisition of a utopian society which devise its conduct under the Divine guidance. Watt was an Islamicist whose thought examines pre-Islamic conditions of Arab world, religions existing before Islam, origin of Islam, role of Prophet Muhammad ﷺ as a religious leader and as a statesman. He has discussed the political expedition of Islam from its evolutionary phase to its grandeur with its impact on the prevailing religious and political developments. In Islamic perspective politics is a part of religion and requires society in the context of religion to solve its problems. In religion, different views and new ideologies emerge with the passage of time that led towards serious problems. Same is the case with contemporary Muslim World as it is facing religious and political deterioration. The aim of this research is to comparatively evaluate the religious and political thoughts of Maryam Jameelah and William Montgomery Watt. The importance of outstanding works produced by Jameelah, and Watt necessitates their comparison for improved understanding of religion and politics in current situation. Method of historiography has been applied during comparative research, yet methods of historical and descriptive research have been employed too. The research has found that both scholars are agreed on the importance of religion and the submissiveness towards God, both accredited Muhammad ﷺ as an influential religious and political leader. Addressing the intellectual and practical problems confronting today's religion, this study discusses the way forward for those who believe in the importance of religious faith along with its political implications. It also examines issues such as the limitations of human thought, and the role of views which form the context within which Islam is borne. The research further finds that Jameelah's thought is a plea for the collective implementation of the traditional Islamic principles for the attainment of Muslim political hegemony and she also encouraged the role of Muslim revivalist movements. Examining the close relationship between religious beliefs and political doctrine in Islamic framework, this research offers an account of how Islamic political thought has been developed from the politico-religious structure established by Prophet Muhammed ﷺ and his immediate successors. Research recommends that religion is not separate from politics, and it is imperative to establish an Islamic rule according to the religious and political thought of Islam.

Keywords: Islam, Prophet Muhammad ﷺ, Quran, Orientalism, Maryam Jameelah, Montgomery Watt, Religious Thoughts, Political Thoughts.

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Transliteration Table

Urdu Characters	IPA Symbols	Urdu Characters	IPA Symbols
ا	A	ن	n
ب	b	و	v/w
پ	p	ہ	h
ت	t	ی	i
ٹ	ṭ	ے	y
ث	th	ں	ṅ
ج	j	ھ	h
چ	ch	Digraphs Representing Aspirates	
ح	ḥ	بھ	bh
خ	kh	پھ	ph
د	d	تھ	th
ڈ	<u>d</u>	ٹھ	ṭh
ذ	dh	جھ	jh
ر	r	چھ	ch
ڑ	ṛ	دھ	dh
ز	z	ڈھ	ḍh
ژ	<u>z</u>	ڑھ	ṛh
س	s	کھ	kh
ش	sh	گھ	gh
ص	ṣ	Vowels and Diphthongs	
ض	ẓ	اَ	a
ط	ṭ	اُ	u
ظ	ẓ	اِ	i
ع	e	اَ	ā
غ	gh	اِی، اِیَ	á
ف	f	اُو	ū
ق	q	اِی	ī
ک	k	اَو	ō
گ	g	اِی، اِیَ	e/ay
ل	l	اُو	au/aw
م	m	اِی	ai
Doubled			
اُو	uwwa	اِی	iyya

Abbreviations

HI	Hamdard Islamicus
HJ	The Hibbert Journal
IC	Islamic Culture
IQ	Islamic Quarterly
MW	The Muslim World
MWBR	The Muslim World Book Review
QR	Quarterly Review
SI	Studia Islamica
SM	Studia Missionalia
SPCK	Society for Promoting Christian Knowledge

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Dedication

This thesis is dedicated to:

The sake of Allah, my Creator, and my Master,

My great teacher and messenger, Muhammed (May Allah bless
and grant him), who taught us the purpose of life,

The martyrs of Islam, a symbol of great sacrifice,

My homeland Pakistan, the warmest womb,

My great parents, for their endless love, support, and encouragement,
who never stop giving of themselves in countless ways,

My dearest wife, who leads me through the valley of darkness
with light of hope and support,

My beloved kids: Arfa, and Saad, whom I can't force myself
to stop loving,

My beloved brothers, the source of strength for me,

To all my family, the symbol of love and giving,

To all my teachers who inculcate in me self believe and open
the horizons of knowledge through their academic guidance,

My friends who encourage, support, and stand by me when things look bleak,

All the people in my life who touch my heart,

I dedicate this research.

Chapter One
Introduction

1.1 Introduction to the Topic:

Since long time ago there is no complete implementation of the Islamic principles in the Islamic world. There is not a single country whose collective system has been formed in the light of Islam. Now the parties and political figures who take the name of Islam, the dominant Islam, all their slogans of the Islamic Revolution have been faded. Religious sects of society have learned to live by compromising the current political system and they are content and happy with it. Though many Muslim scholars presented their thoughts with comprehensive view of Islam that left a profound effect and created such mental and intellectual freedom in academic circles that the efforts for the revival of Islam have got a new life. This effect of their views is so prevalent in Islamic thought that the religious, political, and social perfections can be learned. In modern times, Orientalists have opened another front against Islam and are trying to somehow prove Islamic teachings irrational and unnatural and are endeavoring to convince people that Islamic traditions contradict basic human rights and modern requirements. Not being harmonious is impractical and anti-nature, while reality is quite the opposite. Maryam Jameelah and William Montgomery watt used to write on Islam their religious and political thoughts comprised on the findings of their literary contributions. So, this research study aims at different objectives regarding the political and religious aspects of their thoughts that shall be ascertained to achieve during the research.

Research includes a critique of western thought and civilization, also endorses the revival of Islamic thought and its defense from the intrigues of western thinkers and orientalists in logical and most polite manner, and it has critically examined immature views of modernists. Religious and political thought also includes writings of the western writers discussed by Jameelah and Watt during their work and of the Muslims writers all over the world who responded to these western writers. In this regard, this study is a significant contribution to the research and would be an important and valuable addition.

Maryam Jameelah and William Montgomery Watt were contemporary scholars of twentieth century who contributed to Islamic though significantly. In this study thoughts of both these learned scholars with special reference to religion and politics have been focused as their contributions in these domains are enormous and worth mentioning. Both scholars have their intellectual roots in theology and politics.

Being the keen observants of Islam, in this research the similarities as well as the differences between the two scholars have been made clear for an inclusive consideration of the research findings.

1.2 Literature Review:

This literature review provides a framework for avoiding duplication of past research findings by identifying the deficiencies to fill up in this research regarding the comparative study of religious and political thoughts of Maryam Jameelah William Montgomery Watt. The literature accessed for this review includes dissertations, books, book reviews, journals, and research articles, as well as various online sources such as online bookstores, Google Scholar, and various other databases. The result is a plethora of literature on the works of Maryam Jameelah and William Montgomery Watt. The purpose of this review is to identify the domains related to the religious and political aspects of the scholarship of Maryam Jameelah and William Montgomery Watt where research work yet to be done.

Naseem Mirza in his PhD thesis "*Contribution of Maryam Jameelah to Islamic Thought*"¹ presents autobiographical account and the literary services of Maryam Jameelah. A brief introduction is given to her books. He introduces the developmental journey of her thoughts and highlights her literary contributions.

Deborah Bakar wrote a book "*The Convert: A Tale of Exile and Extremism*".² Baker is a biographer and broadcaster. The study was conducted in the form of a biography, aimed at understanding Maryam Jameelah's conversion to Islam, her views about *Jihad*, her relationship with Abul A'la Mawdūdī and her correspondence through letters to the various religious scholars.

*Constructing Life Narratives: The Multiple Versions of Maryam Jameelah's Life*³ is a master thesis presented in Leiden University by Muhammad Asif Javid in which he attempts to reveal Jameelah's implied objectives in both writing and later publication of her letters. By obtaining guidance of Ira Bruce Nadel's knowledge who says, biographical depictions hang on the biographer's motives, he expounds how Baker's own interest in Jameelah as a sign of modern Islamic extremism affects her

¹ Naseem Mirza, "*Contribution of Maryam Jameelah to Islamic Thought*" (PhD diss., Aligarh Muslim University Aligarh India, 2009).

² Deborah Baker, *The Convert: A Tale of Exile and Extremism* (Minneapolis: Graywolf Press, 2011).

³ Muhammad Asif Javid, "*Constructing Life Narratives: The Multiple Versions of Maryam Jameelah's Life*" (Master diss., Leiden University, 2018).

presentation stratagem. Engaging with Bridget Fowler's model of positive and negative obituaries and using Samuel K. Bonsu's idea that obituary authors follow personal gains in highlighting positive attributes of the deceased and hiding those they deem undesirable, he analyzes selected obituaries on Jameelah. Thesis describes that Jameelah's life is labeled contrarily in accordance with narrative forms and cultural values. It presents those diverse genres employ certain exceptionally recognizable styles and conventions in their narrative structures.

We find a book from Zakir Aazmi who wrote "*Maryam Jameelah: Al-muhājirah min al-Yahūdiyyah ilā al-Islām wa min America ilā Baākistān Bahsan 'anil-Haqīqah wal-Īmān'*"¹ in this book, first he gives a detailed account of life history of Maryam Jameelah through her published letters and translating few of them in Arabic language. Then he elaborated selected works of Maryam Jameelah. Through this work the author wanted to make aware the Arab world with Maryam Jameelah and her thought.

Robina Majeed in her M. Phil thesis "*Maryam Jameelah Behsiat-e-Naqād-e-Maghrab*"² discussed Maryam Jameelah's critique of the western civilization, especially the western approach towards liberal and secular manipulations abhorring religion. Regarding her criticism of Western civilization, it is observed that during her life in America, she feels the strong impact of secular culture on religion. Then there is another important work of Saeeda Khan has been reviewed who in her M. Phil thesis "*Maryam Jameelah ke Afkār-o-Nazriāt un ki Kītabon ki Roshni Main*"³ discussed her books. This is an introductory work regarding the thought of Maryam Jameelah in the light of her books.

Similarly, Fatimah al Zahra in her thesis "*Maryam Jameelah: Dīnī wa 'Ilmī Khidmāt*"⁴ drafts a memoire of Maryam Jameelah both from her writings and interviews. Then she sums up her literary contributions. This research also contains the rare interviews of Maryam Jameelah and her contemporaries. And Naheeda Siddīque in her thesis "*Orientalism and Christian Missionaries: A Critique on the*

¹ Zakir Aazmi, *Maryam Jameelah: Al-muhājirah min al-Yahūdiyyah ilā al-Islām wa min America ilā Baākistān Bahsan 'anil-Haqīqah wal-Īmān'* (Damascus: Dār-ul-Qalam, 2010).

² Robina Majeed, "*Maryam Jameelah Behsiat-e-Naqād-e-Maghrab*" (M. Phil diss., Islamia University Bahawalpur, 2014).

³ Saeeda Khan, "*Maryam Jameelah ke Afkār-o-Nazriāt un ki Kītabon ki Roshni Main*" (M. Phil diss., Islamia University Bahawalpur, 2004).

⁴ Fatimah al-Zahra, "*Maryam Jameelah: Dīnī wa 'Ilmī Khidmāt*" (M. Phil diss., Punjab University Lahore, 2010).

View of Maryam Jameelah”¹ focused on to study that how orientalism with the collaboration of Christian missionaries proliferates their objectives in India. She presents a critique of Maryam Jameelah on “Orientalism” in her research.

Abid Hussain Qaisarānī in his PhD thesis “*Professor Montgomery Watt ke Mutalāā Seerat-un-Nabī ka Tehqīqī-o Tajzīatī Mutalāā*”² critically discussed the life of the Prophet Muhammadﷺ with reference to the works of Watt on Sīrah. Watt in his books, “*Muhammad at Mecca*”, “*Muhammad at Madinah*” and “*Muhammad as Prophet and Statesman*” discussed in detail the life of Prophet Muhammadﷺ.

The book edited by Carole Hillenbrand titled as “*The life and work of William Montgomery Watt*”³ tells the story of the life and work of one of the most famous Islamic scholars in the West. Here in this book includes William Montgomery Watt's unpublished work as his memoirs and commitment to fidelity and Watt's extensive work and achievements that highlight Watt's basic conceptions. As an Islamicist and the church servant, this collection of memoirs tells the story of the life and work of Watt in detail. The book contains works by many eminent scholars on Watt's intellectual services and including several excerpts from unpublished works of Watt, as the copies of these works had been submitted by Watt to Professor Hillenbrand. Then similar works comes from Jabal Muhammad Buaben, a renowned Muslim scholar who wrote a book entitled as “*Image of the Prophet Muhammad in the West: A Study of Muir Margoliouth and Watt.*”⁴ This book has also been reviewed here which is an overview of the eminent Western scholars about the life and work of Muhammadﷺ. Its purpose is to show what people in the west think about Prophetﷺ is nothing more but a nonsense and to emphasize the need for a scientific and objective study of Islam.

A voluminous work by Muhammad Mohar Ali has been reviewed, it is his book entitled as “*The Biography of the Prophet and the Orientalists.*”⁵ He is of the opinion that scholars in the west study the biographies of Prophet Muhammadﷺ with

¹ Naheeda Siddīque, “*Orientalism and Christian Missionaries: A Critique on the View of Maryam Jameelah*” (International Islamic University, 1995).

² Abid Hussain Qaisarānī, “*Professor Montgomery Watt ke Mutalāā Seerat-un-Nabī ka Tehqīqī-o Tajzīatī Mutalāā*” (PhD diss., Islamia University Bahawalpur).

³ Carole Hillenbrand, *The Life and Work of William Montgomery Watt* (Edinburgh: Edinburgh University Press; 1st edition, 2019).

⁴ Jabal Muhammad Buaben, *Image of the Prophet Muhammad in the West: A Study of Muir, Margoliouth and Watt* (Leicester: The Islamic Foundation, 1996).

⁵ Muhammad Mohar Ali, *The Biography of the Prophet and the Orientalists*, Vol. 1-A, 1st Edition (Madinah: King Fahd Complex for the Printing of the Holy Quran Madinah, & Center for the Service of Sunnah and Sīrah, 1997).

the ambition to create doubt and ambiguity to distance oneself from the credits and life achievements of Muhammadﷺ. Though this subjective approach is changing with the passage of time as their severe attacks were brutal in the eighteenth century, however there can be seen a shift in their behavior later. Muhammad Mohar Ali analyzes and criticizes the works of three famous orientalist, William Muir, David Samuel Margoliouth and William Montgomery Watt. He rejects their findings as a contradictory work against the original historical facts about Islam and answered their assertions in a way they deserve to be answered. He in this book explored the entire journey of Islam under the spiritual guidance of Prophet Muhammadﷺ in detailed manner and by refuting all the falsification of the orientalist.

Watt has been applauded in a book that has been reviewed here. This has the title “*A tribute to William Montgomery Watt*” by Josef Van Ess.¹ In this book the author discussed the overall approach of Montgomery Watt. He elaborated the major works of Watt, his argumentation style, used literary sources and the impact of his literary contribution to the Muslim and non-Muslim reader. Van is on the opinion that Watt’s interpretations are clear, textual arrangements are lucid and he rendered a persuasive style throughout his literary work. There found an individuality of ideological judgments and of historical circumstances.

Munīr Wastī in his article “*Maryam Jameelah: A Pioneer of Muslim Resurgence*”² analyzes her core works that led Maryam Jameelah to be incorporated amongst the “Makers of Contemporary Islam.” Her massive contributions enable her, by purpose of its variety, profundity, and verbosity, to be considered as a reliable propagator of ‘conventional Islam. And John Louis Esposito in his article “*Maryam Jameelah: A Voice of Conservative Islam*”³ concludes his discussion by saying that Maryam Jameelah supports cultural or traditional Islam therefore she sees history as impossible to criticize and as correct all the time to be accepted. So, she spoke against modern Muslims, modernists and reformers who propagate the western views. She remained ever ready to endorse ulema and to prove the quality of the Islamic heritage regarding multiple marriages, divorce, and purdah.

¹ Josef Van Ess, *A tribute to William Montgomery Watt* (Leiden: Brill, 2018).

² Munīr Wastī, “Maryam Jameelah: A Pioneer of Muslim Resurgence,” *Ma’ārif Research Journal* (January – June 2014).

³ John Louis Esposito and John Obert Voll, *Makers of contemporary Islam* (New York: Oxford University Press, 2001).

Maryna V. Kravets wrote an article in which a review has been presented of the book “*A Short History of Islam by William Montgomery Watt.*”¹ According to the author’s opinion Watt in this book reaffirms his deep knowledge about Islam, the history of Islam and it’s thought with his desire to help each other to build an understanding and mutual dialogue between Islam and the various other religions of the world. He always insists the scholars to work with a positive view of Islam which will also be accepted by the Muslims. According to the author this book can be utilized as an introductory survey course on Islam or on world civilizations in the perspective of Islamic influence. “*Watt’s View on Muslim Heritage in The Study of Other Religions: A Critical Analysis*”² is another article that examines William Montgomery Watt’s significant effort titled “*Muslim-Christian Encounters: Perceptions and Misperceptions*”³ that is related to the legacy of study of religions. The authors argue that the lack of literature in this area is since Muslims are having a self-sufficient faith or reluctant to study other religious theories. Qualitative methods and text analysis techniques were used in this study. These results suggest that Watt supported the concept of Islamic self-sufficiency, and he cited seven examples of methodological flaws that are subject to criticism and improvement.

Mustafeez Ahmed Alvi has written an article “*Montgomery Watt on Sīrah an Analytical Study*”⁴ which was published in “*Al-Qalam* June 2011”. In this article he regarded Watt one of the exceptions from the large mob of orientalist with biased approach towards Prophet Muhammadﷺ. In the first part of his article, he introduces Watt, his life, and his basic beliefs. He tells us that Watt has a strong believe in religion as he was a strong believer in Christianity. Yet he has believed in Muhammadﷺ and the Quran also, but his belief is different in both from that of the Muslims. In the second part of his article, he analytically viewed the works of Watt by giving important excerpts from his literary renderings. He is of the view that while writing the biography of Prophet Muhammadﷺ Watt uses a moderate approach and seems convinced with the integrity of the Prophetﷺ, though appears skeptic while

¹ Maryna V. Kravets, “A Short History of Islam by W. Montgomery Watt,” *Middle East Studies Association Bulletin* (January 2000).

² Wan Mohd Fazrul Azdi Wan Razali, Mohd Rosmizi Abd Rahman and Jaffary Awang, *Watt’s View on Muslim Heritage in The Study of Other Religions: A Critical Analysis*, *Al-Itqān Journal of Islamic Sciences and Comparative Studies* (December 2017).

³ William Montgomery Watt, *Muslim-Christian Encounters: Perceptions and Misperceptions* (London: and New York: Routledge, 1991).

⁴ Mustafeez Ahmed Alvi “Montgomery Watt on Sīrah an Analytical Study,” *Al-Qalam* (June 2011).

clarifying the allegations raised by the other orientalist against Prophet Muhammadﷺ. Regarding the purpose of prophethood, revelations and military expeditions of Muhammadﷺ, Watt's scholarship somewhere is contradictory to the fundamental historical perceptions of the Muslims and thus is a source of arousing skepticism and uncertainty.

*The Study of Islam's Origins since W. Montgomery Watt's Publications;*¹ a lecture delivered by Fred M. Donner from University of Chicago at the University of Edinburgh in 2015. In this lecture he explored Watt's work in his time, the study of Islamic origins since Watt's heyday and developments in the study of the Qur'an. Donner mainly reflects his views on Watt's scholarship regarding the roles of Muhammadﷺ in the origin of Islam and tracing exactly how the Qur'an came to assume the form in which we know it today and have known it for centuries.

Zohaib Ahmad in his PhD thesis "*A voyage in Search of the true religion: Study of Maryam Jameelah's Conversion to Islam and her Critique of Western Civilization*"² included the following salient features as he encompassed the brief life sketch of Maryam Jameelah and dimensions of religious conversion in her life. These dimensions are further divided by him in social, historical, and psychological dimensions and the factors involved in Maryam Jameelah's conversion, development of Maryam Jameelah's thoughts and her critique of western civilization. Maryam Jameelah's criticism of Muslim and Non-Muslim Scholars of Islam and the impact of the West on the Muslim world as depicted in the thought of Maryam Jameelah have been penned down by him.

*A critical study of William Montgomery Watt's contribution to Islamic Studies*³ is a doctoral thesis presented in Aligarh Muslim University India by Raziā Qayam which aims at to critically examine Watt's works on various fields of Islamic studies. It includes his methods, his sources, his treatment of subject and his point of view regarding the biography of the Prophetﷺ in general and in Islam in particular. Watt has tried to reinterpret some of the things which were stated by earlier scholars by adding his own observations.

¹ Fred M. Donner, "*The Study of Islam's Origins since W. Montgomery Watt's Publications*" (The University of Chicago) Presented Friday (November 23rd, 2015), at the University of Edinburgh.

² Zohaib Ahmad, "*A voyage in Search of the true religion: Study of Maryam Jameelah's Conversion to Islam and her Critique of Western Civilization*" (PhD diss., International Islamic University Islamabad, 2021).

³ Raziā Qayam, "*A critical study of William Montgomery Watt's contribution to Islamic Studies*" (PhD diss., Department of Islamic Studies Aligarh Muslim University Aligarh India, 2012).

Although there are numerous other publications that were accessed during the literature review, this section consists of taking few relevant samples. Several immediate observations have been made after reviewing the relevant scholarship on the comparative aspects of the religious and political thoughts of Jameelah and Watt. After reviewing the plenty of literature within the scope of the research title it becomes clear that research on this subject is needed as no research has been found by the researcher which has been done comparing religious and political thoughts of Maryam Jameelah and Montgomery Watt.

1.3 Rationale of the Study:

There are prominent similarities between Maryam Jameelah and Montgomery Watt which requires comparative research on both. Among many scholars of Islam Maryam Jameelah and Montgomery Watt are also acknowledged for their literary contributions. They belong to same era, both used to write on Islam, both are learned scholars, both are critics, both are westerns, both are the preachers of their religions, and both have firm knowledge of their intellectual domains. They have been acknowledged worldwide because of the efficacy of their literary contributions. Furthermore, the aspect of religion and politics is very prominent and a salient feature of their writings.

There are three common dimensions of views between Maryam Jameelah and William Montgomery Watt i.e., views regarding the significance of religion, views regarding secularism and views regarding orientalism which are prominent and common features found in their literary works. Though Watt remained an orientalist, never embraced Islam like Maryam Jameelah but he was not so stern and biased in his findings about Islam as compared to other orientalists like Philip Khuri Hitti, Aubrey Menon, Wilfred Cantwell Smith, and many others. Because of such similarities and quality of work, they both have produced regarding Islam, it becomes imperative to comparatively evaluate their findings about Islam especially from the religious and political perspective so that we shall be able to acquire a practical understanding of the religious and political thoughts of Islam.

The precision of the facts can be noted from the literature reviewed that there are many scholarly works that have been done on both Maryam Jameelah and William Montgomery Watt. But these works are only encompassing their individual

thoughts, as lot of work has been done on their biographies, depiction of personal life, ideological evolution, literary contributions, achievements, research style, worth of their thoughts and their efforts to uplift religion amidst the rapid acceptance of nationalist, atheistic and secularized philosophies of the modern world. Unfortunately, we haven't seen a comparative study on both as there are many similarities between both that urge the need of their comparison, and the desired comparison of this research has never been seen in the previous works on their thoughts. So, this is the area of need that forced to conduct comparative research on the theological implications of Maryam Jameelah and William Montgomery Watt.

1.4 Statement of the Problem:

Islam has been remained a prey to certain misconceptions and distortions of its traditional principles by the conflicting forces; hence a need arises to eradicate all such type of falsification by giving a full and true picture of its fundamental religious and political thoughts that not only removes all such type of delusions of the non-Muslims but also further strengthens the faith of Muslims in Islam.

Religion is facing much opposition from anti-religious forces; Christianity has already surrendered to secularism. In the modern world religion is being associated with backwardness and with stereotyped notions by the materialist, nationalist, liberal and secular forces. It is a matter of great importance that in the prevailing scenario the integration of Islamic religious thought with political thought is possible or contradicting each other. Maryam Jameelah and William Montgomery Watt were the great proponents of religion and can provide a solution to this misunderstanding by evaluating the worth, importance and implications of their theological contributions.

Maryam Jameelah was a descendant of Jewish family and converted to Islam by his will hence it becomes necessary to elaborate that how much the thoughts of Maryam Jameelah on religion and politics are valid, beneficial, well-argued, documented, and applicable in the current scenario of Muslim Ummah.

Unlike Maryam Jameelah William Montgomery Watt didn't accept Islam, remained Christian and became an orientalist so it is significant to clarify that if like most of the orientalists the ideas and works of William Montgomery Watt was not free from biasedness and enmity towards Islam. The other aspect of this supposition of the research problem is presenting the statement vice versa that contrary to most of

the orientalist the scholarship of William Montgomery Watt may be free from biasedness and enmity towards Islam.

1.5 Significance of the Study:

The rising tide of secularism, nationalism, and liberalism have posed great dangers to religion. Religious people are being associated with impracticality and backwardness who are not able to cope up with the needs of modern world. In such circumstance religion should be protected and its practical presence will become necessary to exist in the social setup. There is also a necessity for inter-faith dialogue as we see the rising trends of Islamophobia in Europe, both Jameelah and Watt have condemned such practices against religion that signifies the vitality of this research.

For every age there always remained a precise and workable guidance from Islam and a strong connection with the Islamic thought cannot contradict the interests of any time, place, and nation. But in the contemporary world the contrary perception of Islam has been propagated by the orientalist and modernists that if Islam establishes its practices in the state and politics, including all other spheres of life, then these elements will eliminate benefits of modern civilization and human liberties. However, no one has said that Islam will erase modern impressions by implementing its principles to life. This situation compels us to work on this phenomenon to get the things simplified by presenting them in precise form through a research study.

It remained a matter of great importance that if it is possible to successfully lead a political system under the religious philosophy or the separation of state from religious jurisdiction is need of the hour in contemporary world. The religious and political thoughts of Maryam Jameelah and William Montgomery Watt may enable us to gain a sufficient understanding especially from Islamic point view as the thoughts of Maryam Jameelah justify the superiority of Islamic traditions too in the political scenario as she glorified the work of various Islamic political movements in her writings and William Montgomery Watt also wrote plentifully on Muhammad ﷺ's role as prophet and statesman.

So, it is significant to evaluate the approaches of both scholars about religion and politics and to reach on the conclusion by assessing the thoughts of both the erudite scholars by making a comprehensive comparative study in this regard, so that we can realize a better understanding about the Islamic concept of religion and

politics. This will surely help to present Islam in contemporary world with its original projection by eliminating the deficiencies which are being associated with it.

1.6 Objectives of the Study:

This research aims at to achieve the following objectives:

1. To explore the religious thoughts of Maryam Jameelah and William Montgomery Watt.
2. To describe the political thoughts of Maryam Jameelah and William Montgomery Watt.
3. To differentiate the religious and political thoughts of Maryam Jameelah and William Montgomery.
4. To Analyze the integration of religious thought with political thought in the views of Maryam Jameelah and William Montgomery Watt.

1.7 Research Questions:

- Q1. What are the religious thoughts of Maryam Jameelah and William Montgomery Watt?
- Q2. What are the political thoughts of Maryam Jameelah and William Montgomery Watt?
- Q3. How can the similarities and dissimilarities be evaluated between both scholars regarding their religious and political thoughts?
- Q4. How does the prospect of integration between Islamic religious and political thought get elucidation in their views?

1.8 Delimitations of the Study:

This research study has been mainly focused on the literary works of Maryam Jameelah and William Montgomery Watt regarding their thoughts on religion and politics. Comparison of Jameelah and Watt has been covered on their views about religion, politics, Quran, Prophet Muhammadﷺ, integration of religious thought with political thought, political upsurge of Islam and the challenges faced by the Muslims in the contemporary world.

1.9 Research Methodology:

Research methodology includes following key features:

1. Research is comparative and analytical in nature which is conducted as a critical way of writing comparative research and as a reflection on the writings of Maryam Jameelah and William Montgomery Watt—has involved the use of a range of methods, often in combination, which includes the use of archived material pertaining to Maryam Jameelah and William Montgomery Watt and written historical accounts including research articles, biographies, memoirs, periodicals, and oral histories.
2. Research begins by identifying Maryam Jameelah and William Montgomery Watt's particular viewpoint and by defining their religious and political thoughts. Opinions have been formed based on their arguments by applying the already known acquaintance to the topic.
3. In attempting to provide an overview of the religious and political thoughts of Maryam Jameelah and William Montgomery Watt sources such as books, biographical and autobiographical accounts, journals, dictionaries, and encyclopedias have been utilized. Though the research is basically comparative research, yet the methods of historical research and descriptive research have also been employed. The data is collected mainly from libraries, so the use of library science has also been adhered.
4. Quran and Sunnah are the primary sources, as for as the other basic sources of this research are concerned, it mainly depends on the original sources and authentic books of Maryam Jameelah and William Montgomery Watt, so the secondary sources are avoided to the extent of compulsion in this research. Important books from Jameelah are *Islam in Theory and Practice*, *Islam and Orientalism*, and *Islam versus West*. Important books from Watt includes *Muhammad Prophet and Statesman*, *Islamic Philosophy and Theology*, and *Islamic Political Thought*.
5. As the research is confined to religious and political thoughts of Maryam Jameelah and William Montgomery Watt, hence the role of religion and politics has been elucidated logically and comparatively in the light of the thoughts of both learned scholars.
6. After the considerable qualitative analysis and comparative study of both scholars, a pragmatic and an appropriate viewpoint has been established.

Chapter Two
Overview of the Religious Thoughts of Maryam Jameelah
and William Montgomery Watt

2. Overview of the Religious Thoughts of Maryam Jameelah and William Montgomery Watt

2.1 Brief Introduction of Maryam Jameelah and William Montgomery Watt:

2.1.1 Maryam Jameelah:

Maryam Jameelah, an acclaimed writer and one of two women featured in “The 100 Greatest Muslim Leaders of the 20th Century” (2005), has turned her passion and faith into a long and successful writing career. Author of more than 30 books and pamphlets in which she has used a platform to criticize secularism, materialism, modernity, and the West. She has been described as "a conservative and a unique female voice".

Maryam Jameelah was born as Margaret Marcus in New York her date of birth was 23rd May 1934. She grew up in her native home in New Rochelle, she was from a Jewish and rather a secular family of German descent in a New York City suburb. Her family called her Peggy. Maryam Jameelah belonged to a liberal, secular, and reformed Jewish family but she was attracted towards Islam as she stated:

“In Islam my quest for absolute values was satisfied. In Islam I found that was all true, good, and beautiful and that which gives meaning and direction to human life (and death) ... My adherence to the Islamic faith thus a calm, cool but a very intense conviction.”¹

She devoted her entire life for Islam, especially from literary point of view and this gives inception to a wonderful writer.

“I am using my knowledge of typing for a much more important task. I have decided to dedicate my life to writing articles and essays from Islamic point of view. After “The Road to Makkah”, Muhammad Asad’s little masterpiece, “Islam at Crossroads” has become the foundation of my literary career.”²

She persuaded Muhammad Asad in her spiritual transition, and she considered Islam not only a religion but also a complete civilization. Her view about Islam is believed as conservative and traditional yet it is also witnessed that in the later years, her understanding of Islam has been changed. Although she is considered a strong propagator of Islam being a part of Jamaat-e-Islami, which is considered as an opponent of Sufism. Yet her deep love for Sufism and Islamic art confirms her commitment towards traditional Islam.

¹ Maryam Jameelah, *Westernization and Human Welfare* (Delhi: Crescent Publishing Co., 1980), 37.

² Maryam Jameelah, *Memoirs of Childhood and Youth in America*, 1st Edition (Lahore: Muhammad Yūsuf Khan & Sons, July 1989), 160.

During her intellectual maturity, she was a passionate thinker and a conscious reader. This was a totally appealing secular and liberal atmosphere in which she is approaching to her intellectual maturity, but she kept herself apart from such type of superfluous pleasures and trivial things. She became a serious-minded girl always pondering upon religion, purpose of life, Hereafter, and the purpose of the creation of the universe by the almighty so she developed a keen interest in different subjects of core values in social sciences though her main interest was revolving around the religious studies. To quench her quest of reading she had become a frequent visitor of New York Public Library.¹

After her schooling she got admission in Rochester university but unfortunately became mentally sick before even attending any class, so leaving the university and up till her restoration of health she remained at bed and latterly joined the New York University where she had a great experience of exploring different faiths especially different kinds of Judaism and cultural studies, but she felt these were not the ultimate realities she wants to discover. She was so exhaustive with the storm of ideas blowing through her mind that she became again ill and this period for her proved to be a gloomy and a span of despair but from this juncture of life she turned towards Islam, she studies the holy Quran to explore Islam. Then she turned her attention towards the books on various topics regarding Islam like the translation of the Holy Quran by Marmaduke Pickthall, hadith books like *Mishkat* and she also studied 'Road to Mecca' a biographical sketch by Allama Asad in which he wrote his journey from Judaism to Islam this book inspired her a great deal as she was also facing the same kind of ideas about the other religions and Islam and later she also embraced Islam like Muhammad Asad who had converted to Islam from Judaism. During her illness she studied Islam and after getting better had correspondence with various Islamic organizations in different Muslim countries and their heads specifically Abul Alā Mawdūdī who was the founder of a political party Jamaat-e-Islami in Pakistan.²

The spiritual light filled her heart, and she embraced Islam on 24th May 1961, and she then given an Islamic name as Maryam Jameelah.³

¹ Maryam Jameelah, *The Resurgence of Islam and our Liberation from the Colonial Yoke* (Lahore: Muhammad Yūsuf Khan & Sons, 1980), 03.

² Esposito & Voll, *The Makers of Contemporary Islam*, 56.

³ Ibid.

After converting to Islam when Maryam Jameelah migrated to Pakistan at that time her age was of mere 28 years and lives her future life in Pakistan. She informed in a letter to her parents that she is going to Pakistan, and they should not pose any obstacle in her way rather give their consent to Maulana Mawdūdī in this regard.

“Now I am going to Pakistan to accept Maulana Sayyid Abul Alā Mawdūdī’s invitation to live at his home. I am busy making preparation for the journey. Muslim brothers like Dr. Said Ramadan and Dr. Hoballah urged to go as soon as that could be arranged. If you can’t be of any help to me in this respect, I am so grateful to you for giving your consent to Maulana Mawdūdī and that you are not placing any obstacles in my way.”¹

For the migration she had to embark on a voyage because she couldn’t bear the Airline expenses. After accepting Maulana Mawdūdī’s offer she immigrated to Pakistan in 1962, where she at first lived with Mawdūdī’s family.²

While describing her passage and her settling to a totally different way of life there in Pakistan, Maryam Jameelah in the subsequent part of her autobiography “*At Home in Pakistan (1962-1989)*” wherein she gave details of her life with Mawdūdī’s family. There are some key points to mention here, one of them is the difference of the Mawdūdī’s re-interpretation of Islam with the conventional belief in which she had to live her next life, though she dedicated this volume to him due to his respect and gratefulness. Here she began to live a revered and cultured life quite different from her previous one which had been lived worthlessly in the Jewish setting in America.³

Her marriage took place in 1963 in Pakistan and her husband was an active affiliate of Jamaat-e Islami namely Muhammad Yūsuf Khan. She was his second wife, she had two sons and three daughters. This period of her life from 1962 to 1964 viewed by her a developmental period of her life and she matured in her belief with the passage of time to reach the perfection.⁴

She passed away on 31 October 2012 at the age of 78. A biography was written about her life by Deborah Baker, which was published on 4th September 2012, shortly before her death.

¹ Jameelah, *Memoirs of Childhood and Youth in America*, 209.

² Esposito & Voll, *The Makers of Contemporary Islam*, 56.

³ Maimuna Quddus, "Memoirs of Childhood and Youth in America (1945-1962)", *The Muslim World Book Review*, Vol. 11, No.3 (Leicester: The Islamic Foundation, 1991), 48.

⁴ Esposito & Voll, *The Makers of Contemporary Islam*, 56-57.

If we take a brief gist of her theoretical background, she has been called a critic of the west and the modern ideologies like secularism, orientalism, atheism, materialism, and liberalism. She was a strong Muslim preacher who did great services for Islam through her pen by refuting all type of modern conspiracies against Islam. Though it has been said that what makes her most influential? However, it is not her views or her writing, but the fact that these views are coming from an American, from a Jewish and from a girl who switched to Islam, left her own country, and immigrated to Pakistan. Perhaps no idea has done Islam more harm than the modern concept of nationalism, she asserts. That men should be artificially divided according to race and language and owe their supreme allegiance to a geographical entity is irreconcilable with Islam which teaches that the only genuine bonds of unity between peoples are common spiritual values. In this regard she evaluates the ideas of Ziya Gokalp, Taha Hussein and Khalid Muhammad Khalid in detail. She further elaborates the concept of purdah in Islam, segregation of sexes, prohibition of alcoholic drinks and the Islamic view of women emancipation.

2.1.2 William Montgomery Watt:

Professor Watt (1909-2006) is a remarkable figure in the field of Islamic Studies, he remained associated with the University of Edinburgh Scotland where he spent his long career. His father's name was Andrew and mother's name was Mary Watt, who were living in Ceres Fife. Andrew, his father worked as a minister in Glasgow and served Balshagray Parish Church. About watt we haven't find any detailed work written on his life history, fortunately an interview was conducted with him by few scholars about his life experiences and professional services. This interview is done on 23rd June 1990 at his home in Dalkeith Midlothian and after three years in 1993 this interview was published in Who's Who edition of that year.¹

Watt wrote more than 30 books which includes books on important and comprehensive topics about Islam and Christianity by and large for example he wrote Islamic politics, on mutual relationships between Muslims and Christians devising a way towards interfaith harmony. He was one of the dynamic affiliates of the Iona Community and this affiliation remained very long time. Within the sphere of the prominent Islamic scholars, he enjoyed a great admiration and respect that surely be described as his great achievement. Islamic literary circles acknowledge Watt as an

¹ Who's Who-An Annual Biographical Dictionary, One Hundred and Forty Fifth Year of Issue, (London: A&C Black, 1993), 1974

orientalist possessing fair research work and to be more precise in Islamic world he is known as the last orientalist.

William Montgomery Watt's father departed the world when he was merely a year old, and he was the only son of his parents. His mother whose actual name was Jean was a religious minded lady and like his father was also a Presbyterian though she never declared it openly. William Montgomery Watt married to Jean, and they had five children one son and four daughters.

Watt had a good secondary education as he attended well reputed educational institutions in Scotland and out of his country as well, like the Ferguson School in Classis, George Watson's College and then from here he moved to Edinburgh University. He remained for some time in Cuddesdon college and then in Germany got admitted at the university of Jena. So, a well-groomed and well-educated person, he was awarded the degrees of M.A. & PhD from Edinburgh and M.A. & B.Litt. from Oxon.

Watt started writing in 1937 and up and continuously till the time of his health permitted him he published his works enthusiastically. Watt's publications are too bulky and of great significance encompassing almost every branch of religion. His writing passion is stretching over a period of more than half a century and his publications are indicative of an able and dedicated scholar on almost every aspect of Christianity and Islam even though his main works belongs to the latter than the former.

Watt studied at the Edinburgh University and started his academic career from this university in 1934, there he was appointed as a lecturer, and he used to teach moral philosophy. Watt was also awarded a Personal Chair at the University of Edinburgh in 1964 and he retired from the University in the year of 1979, but he continued to write on different topics of religious studies, so he spent his next 27 years in literary contributions.

Watt remained a visiting professor in leading educational institutions of all over the world where he taught Islamic theology, the Georgetown university and the Toronto university are important in this regard. He also held the chairmanship of the Association of British Orientalists for the period of 1964-65. Along with his commendable academic career, more importantly on his credit there was the Levi Della Vida Medal that was given to him in 1981 and the university of Aberdeen granted him, Hon. DD in 1966 an honorary degree.

Glimpse of Watt's theoretical background makes it clear that he believed in Quran as a divine scripture but not infallibly true.

Watt's works have done much to emphasize the Prophet's commitment to social justice; he has described him as being like an Old Testament prophet, who came to restore fair dealing and belief in one God to the Arabs, for whom these were or had become irrelevant concepts. This would not be a sufficiently high estimate of his worth for most Muslims, but it's a start. Frankly, it's hard for Christians to say affirmative things about a religion like Islam that postdates their own, which they are brought up to believe contains all things necessary for salvation. And it's difficult for Muslims to face the fact that Christians aren't persuaded by the view that Christianity is only a stop on the way to Islam, the final religion.

He was not afraid to express rather radical theological opinions – controversial ones in some Christian ecclesiastical circles. He often pondered on the question of what influence his study of Islam had exerted on him in his own Christian faith. As a direct result, he came to argue that the Islamic emphasis on the uncompromising oneness of God had caused him to reconsider the Christian doctrine of the Trinity, which is vigorously attacked in the Quran as undermining true monotheism.

Influenced by Islam, with its 99 names of God, each expressing special attributes of God, Watt returned to the Latin word "persona" – which meant a "face" or "mask", and not "individual", as it now means in English – and he formulated the view that a true interpretation of Trinity would not signify that God comprises three individuals. For him, Trinity represents three different "faces" of the one and the same God.

In the earlier centuries the western scholars' critical attitude created an atmosphere due to which the relationship between Islam and west could not flourish. During the past many decades, a change of attitude has occurred. In this context the names of T.W. Arnold, A.J. Arberry, H.A.R. Gibb, and Montgomery Watt can be included as these authors adopted a little independent and compassionate attitude toward Islam. From time immemorial many seers and seekers have tried to unlock the mystery of man in the universe. William Montgomery Watt has probably possessed the key to this mystery. Watt has produces quality work on this subject.

Watt has been criticized by the Muslim and non-Muslim scholars. His account of the origin of Islam met with criticism from other scholars such as John Wansbrough of the University of London's School of Oriental and African Studies,

and Patricia Crone and Michael Cook, in their book “*Hagarism: The Making of the Islamic World (1977)*,” and Crone's “*Meccan Trade and the Rise of Islam.*” However, Both Patricia Crone and Michael Cook have later suggested that the central thesis of the book “*Hagarism*” was mistaken because the evidence they had to support the thesis was not sufficient or internally consistent enough.

There is a criticism on Watt for his theological mistakes as Khurram Murad and Bazmee Ansari criticizes Watt for his interpretation of Islam in his book “*What is Islam?*” They both have the opinion that Watt failed to define Islam as purely a religious system. Zahid Aziz and Ail Quli Qarai criticizes Watt for his notion of inter faith harmony that asserts Muslims to change the interpretations of Quranic Verses as in the case of Christian concept of crucifixion. Pakistani academic, Zafar Ali Qureshi, in his book, “*Prophet Muhammad and His Western Critics: A Critique of W. Montgomery Watt and Others*” has criticized Watt as having incorrectly portrayed the life of Muhammad ﷺ in his works. Qureshi's book was praised by Turkish academic İbrahim Kalın. Georges-Henri Bousquet has mocked Watt's book, “*Muhammad at Mecca*,” describing it as “A Marxist interpretation of the origins of Islam by an Episcopal clergyman.

2.2 Religious Thoughts of Maryam Jameelah:

Religious thought of Maryam Jameelah here includes her views about Islam, Prophet Muhammad ﷺ, Quran and religious values of Islam. Her condemnation of the unreligious attitudes by the Muslims has also been discussed. Her view on the religious role of Muslim woman has also been elaborated. Essentials of an Islamic community as propounded by Jameelah has also been included in this discussion.

2.2.1 Jameelah’s Views about Islam:

Maryam Jameelah devotedly believed in the observance of traditional and fundamental values of Islam in its true spirit. Like the obligation of *Salah, Zakat, Hajj, Fast, Veiling* and *Jihad* she had the prime stance of always obeying to these religious obligations for the mercy of Allah in the shape Jannah, for the sake of His blessings, the eternal gratifying life and to avoid herself from the agony of hell.

She was a staunch follower of the Islamic rituals so she always persuaded her reader to perform the divinely obligations with sincerity and responsibility as she writes about the implementation of the principles of Islam in such a manner that would be exemplary for the other people.

“Were Islam fully implemented we would experience such a revolution as would put all other revolutions to shame. Every form of tyranny and oppression would vanish as if they never existed. The moment men seized to submit themselves to their fellow men and feared only God, this world would literally be turned upside down and right side up.”¹

It is a reality that Islam is eloquent and a practical description of the human life and there is no inadequacy in it, but it is an irony that it is blamed by the western intellectuals and orientalist that it is outdated and a monotonous philosophy hard to implement in the modern era, but this is due to their natural hatred and enmity for Islam. Jameelah says if an eminent doctor prescribes for his patient a potent medicine to cure his malady but the patient refuses to take it, who is to blame then? So, if there is any weakness it is because of the practitioners of it not of Islam itself.

Maryam Jameelah in her book *“Islam in Theory and Practice”* discusses various religious perspectives of the Islamic theology. Islam is a comprehensive faith encircling the deeds of entire human life there are certain obligations which are required to be done on the prescribed pattern given by Allah with this there are many more aspects of Islamic theology involved that should be adopted as a routine of any Muslim. So be a Muslim is far beyond mere the observance of few rituals, it disciplined the entire human life into a compact matrix of supremely civilized socio-religious order. Here in the subsequent sections, such prominent features of Islam are being presented which are discussed by Jameelah. Concerning the conduct of Muslim mind, she writes that:

For the non-Muslim to have a richer knowledge of the mechanisms of the Muslim mind, I will try to explain from own understanding how a Muslim sees the globe, how he views life and the impact of his faith molding his conduct, his perceptions, and his desires. The outsider will be surprised or amazed until he has gained enough awareness into the internal connotation and inner competence of true Islamic standards.²

Defining these values, she says that the most important value in Islam is the value of slavery of God as the slave of Allah in Arabic is called *Abdullah* and it is the most common name in the Muslim countries and when we know the literal meanings of Islam it again denotes to the submissiveness of Allah almighty. For the Muslims

¹ Maryam Jameelah, *Islam in Theory and Practice* (Lahore: Muhammad Yūsuf Khan & Sons, 1990), 26.

² Ibid, 33.

Allah is the sovereign and the sole creator of the universe. Thus, the Christian conception of church and state appears illogical for the Muslim mind. Because the objective of Muslim empires is to enforce the law of Allah told in Quran and *Sunnah*.¹

So, there is no space for the Muslim ruler to imitate any other prevailing doctrine or to create a new legislation or to reform it or to intermingled it with any other phenomenon. Everything is from Allah and humans are the slaves to obey the order given by Him. And a Muslim mind should ever be ready to scarify his life his wealth his pleasures or anything he possesses during the obedience of the commandments of Allah.

There exists an important division of *Darus Salam and Darul Harb* in Islam while the first is called the abode of Islam and the second is called the abode of *kufr*. All that Allah required from humans are found in *Darus Salam* while all the evil deeds are associated with the *kufr* like illegitimate relations, illegitimate children, unwed mothers, sex parties, music, abortions, homosexuality, and rapes so the Muslim mind is always with the virtues like truth, faithfulness and obedience to Allah refraining from evils and consider *kufr* an open rebellion against Allah. The only merit in Islam is correctness or piousness and a Muslim always judges his fellow beings on this standard, anyone's wealth, status or position doesn't matter, the real things is purity and piety. A Muslim can never be a fanatic because Islam forbids backbiting and spying others he doesn't believe in heretic-hunting. A Muslim doesn't persecute others or convert the people in Islam through oppression while in Islam minorities are allowed to live according to their faith within the Muslim society under the shield of Islam but never be considered as close to the Muslims as the Muslims with each other because the closest bond and kinship is only existing with Muslims and by Muslims regardless of place, race, caste, and nationality.²

These are the basic virtues of Islam which must be adopted to seek the mercy of Allah. Islam is so beautiful belief that all its teachings are full of wisdom for example the personal hygiene and the cleanliness are the fundamental aspects of a Muslim society today the modern time diseases have very low percentage in the Muslim societies because of their purity and hygienic conditions.

In the same way Islam is a universal religion and seeks converts, opposing the Judaism in this respect and like the Christianity it doesn't also need the missionary

¹ Ibid.

² Ibid, 34-36.

people to disseminate the religious teachings because every Muslim is a missionary, and it is obligatory on every Muslim to preach Islam according to his knowledge and power. Denoting the moral laws of Islam and its practicability she quotes Sayyid Qutb as he writes:

People who think that the morality of Islam poses a great burden to civilization because to thwart its recognition in their lives, this faith is resulting from the miseries of the different Muslims living in the society. Which is not under the rule of Islam. In such surroundings, the ethics of Islam is in fact a great problem. It makes it very hard to those who live with their unpolluted Islam in a society tainted with obliviousness to Islam.¹

It shows her grave concern that for the observance of the Islamic laws it is imperative for an individual that he should be in a society which is being governed by the Islamic rule of law because only then he can make sure his sustainability on Islam. And importantly for the younger Muslim generations who opened their eyes in an atheistic, liberal, and secular atmosphere how difficult it would be for them to acquire a pure Islamic outlook amid such vulgarity. This shows the complete enforcement of the Islamic rule for the wholesome Muslim society.

A perfect setting of Islamic surrounding atmosphere is a necessity for the orderly and fearless observance of the obligatory values of Islam another important factor that is involved that there are some obligations in Islam that are of collective nature that should be done at specific place like the five-time Salah which is to offer at Masjid. Eating halal food, segregation of sexes, modest dressing, business according to the Islamic belief and veiling etc. are all traditional values which demand Islamic rule of law to be done precisely and in its true spirit. As a logical reason we can quote various examples all around the world where Muslims are living in a minority and facing difficulties to observe Islamic way of life especially the harassment and humiliation cases of Muslim veiling women are increasing day by day in the western world.

Illicit relations are strictly prohibited in Islam. There is certain stimulus to these relations which stir up one's thought and compel someone to involve in such type of heinous activity which is a source of causing disintegration of a society that's

¹ Sayyid Qutb, *The Religion of Islam*, (California, Al-Manar Press, Palo Alto, 1967), 32-34.

why these are not tolerated in Islam. There are many sources of these type of relations that are pointed out by Jameelah,

“Because dancing is the most powerful known stimulus to illicit sex, it is prohibited completely except possibly on the two Eid festivals, to stir up enthusiasm for *Jihad* or at weddings such festivities must never be mixed. Men dance with men and woman with woman only.”¹

Whether it is fiction, drama, music or acting in the plays or the western mania of today’s sports which was inherited by the ancient Greece or any other such activity in which the fusion of men and women is found is not justifiable in Islam on any condition. Islamic traditions drive humans towards the obedience and the remembrance of Allah throughout his life all such activities that harm His remembrance are discouraged in Islam.

2.2.1.1 Essentials of Islamic community:

Islamic community should be an embodiment of cultural and religious identity. The role of a Muslim becomes more important in the current prevailing situation. And it is necessary to show the Islamic values as a practical alternative by practicing them and framing from them a systematic whole that will remove the external influences permanently. The condemnation of the evil is not enough on the part of the Muslims, the real thing is to stop its way by their wise actions.

Islam is being portrayed as fossil and the system of Caliphate as nothing but a museum piece because of the impracticability of Islam in the modern world. This approach rendered by west against Islam is due to the material gains. But in Islam the worldly gains are not the measure of success, the ultimate success is measured with the concept of right or wrong whether it is apparently brings loss. While materialism builds its stress on expediency and opportunism. So according to Jameelah the foremost essential of the Islamic society is the justice, equity, and the supremacy of the Divine law.

For the achievement of an Islamic society, it is necessary to acknowledge the supremacy of *Shariah*. Rulers and the ruled ones are all likewise accountable to divine law, persecution and autocracy will have no position in the Islamic government. To get full advantage of the *Shariah*, this ought to be inferred precisely, exactly, and neither the privileges nor the deals constituted in the so-called "changing times."²

¹ Jameelah, *Islam in Theory and Practice*, 40.

² Ibid, 101.

Another important aspect in this regard is that of *Ijtihad* which closes the way of *Taqlid* and ends the stagnation of Islamic faith. In her opinion the real cause of the intellectual downfall of the Muslim ummah was the Muslim modernizers with little appreciation of the Islamic values who under the influence of westernization polluted their belief using maximum liberty in the name of *Ijtihad*, even refuted the *Fiqh* of great classical jurists. They persist that the old jurisdiction is not applicable with the modern-day needs.

“There is no doubt whatsoever that Ijtihad is a bai and indispensable tool of Islamic jurisprudence sanctioned no less than by the Holy Prophet himself. Thus, Ijtihad can never be rejected on principle, but rather only its abuses condemned as interpreted and practiced today...”¹

She quoted this statement from Said Ramadan to strengthen her opinion that any effort to modify the *Shariah* in the view of current circumstances is bound to ruin the last dignity of consistency and solidity that a Muslim naturally and rightly relates with the concept of divine law. Because if it needs to be revised now, it will be necessary for a few years when the circumstances will be executed again and again and so on until the law of Islam is completely out of reality. Will go If this is correct, then what right do we have to claim that the legislator has considered the law of Islam as an undying proportion?²

The value of our faith is imparted through the medium of education, so the education in the Islamic society becomes a lethal aspect of transmitting the dogmatic values to the younger generations. In Islam the foremost place where the Islamic teachings take place is the Masjid. In her opinion for the better understanding of the Islamic teachings it is necessary to impart the knowledge using the Arabic language. It would help for the better understanding of our belief by having the better understanding of the holy Quran and it will be possible only when other subjects shall be taught in relation to the holy Quran.

“Under no circumstances should we expose our children to secularism because there is no deadlier poison to impressionable, immature minds. On the other hand, it is essential that those in positions of authority and influence possess through familiarity with modern civilization in order to effectively combat its influence.”³

¹ Ibid, 102.

² Said Ramadan, *Islamic Law: Its Scope and Equity* (London: Macmillan, 1961), p. 68.

³ Jameelah, *Islam in Theory and Practice*, 101.

Protection of family is another salient feature of the Islamic society and for this, strong ties, mutual affection, and responsibility are the basic ingredients. Filial loyalty, respect for the old people, sympathy with the youngers is the vital element that are encouraged in every condition.

Islamic society is not confined to any specific region or race, Islam discouraged nationalism and propagated unity of Ummah by the message of brotherhood, equity, justice, and peace. Islamic tradition is unique and discouraged the imitation of other civilization. Maryam Jameelah gives an instance of the vitality of this esteemed Islamic culture from Ibn Khaldūn, who writes:

Victors always want to imitate their winners in their dress, gestures and other rituals and uses. This is because men are always persuaded towards perfection of those who overwhelmed them and conquered them. Men do this either because the devotion they feel towards their winners makes them look great or because they refuse to admit that their defeat is due to common causes. Can be brought and that is why they think that it is towards the perfection of the winners. If this belief stays for a long time, it will turn into a deep belief and lead the winners to adopt all the principles and imitate all their features.¹

It is an illusion to consider the victory of the enemy due to their outlook and physical appearances and to remove the own weaknesses started imitating their lifestyle. Ibn Khaldūn put forward the example of Spanish Muslims in this regard who copied their Christian neighbors in their dress, ornaments and even decorated their home walls and shops with the pictures and statues. Any act like this will remove nothing but only mark a stigma of inferiority. The real thing is our pride in our own faith and tradition, and this must be witnessed through our personal appearance.

So, the message of Islam is quite clear that the supremacy of Divine law will remove all fictitious ideals automatically, there will be no space for the night clubs, theaters, dance halls, bars, saloons, gambling casinos, brothels and this world will turn into a place where all humans shall become slave of God and not to each other. There will be no cruelty, no injustice. Humans shall be judged by their conduct not by their material gains. Discouragement to the racial discrimination will lead to affection and purity in relations. Women will not try to imitate men and nor the old will be ashamed

¹ Ibn Khaldūn and Franz Rosenthal, *The Muqaddimah: An Introduction to History*, Vol. I. (Princeton, N.J.: Princeton University Press, 1967), 266.

of their age. World will present a society that will be unknown to artificiality, greed, and deception.

Islamic civilization will not be ideal, because perfection is not from this world. Some of us will be attracted to break the law, but crime will be restricted to isolated persons instead of a growing epidemic. There will be no misperception in any mind as to what is right and what is wrong. Though in an Islamic society, people shall go through grief is as much an integral part of their lives as their joys. There will be discomfort, starvation, disease, and death. But frustration and anger will be absent. Suicides will not be detected. No one will distrust the connotation or purpose of life.¹

2.2.1.2 Islamic Manners Verses Western Etiquettes:

Maryam Jameelah wrote on this topic because she felt that the Muslim world is going through an inferiority complex because of the western etiquette and there is a tide of western imitation spreading all over the place there. The main reason for this is the western minded Muslims who have convinced with the idea that the western mode of life is for more superior than their own and they are doing a pro-western campaign in the Muslim countries as she mentioned an instance of this behavior.

The modern lifestyle has given a lot of peace and has played an important role in leading a benevolent and spacious life which in turn has helped in the development of every part of the world. We in Pakistan too have made some progress in these matters since the days of our forefathers under British rule. But we have not advanced like the Middle East. There are even Arabs, Turks, and Persians and even some of our people have become socially suspicious of the people there due to lack of information about Western lifestyle. There has been some disparagement in the media that invitees from Pakistan have acted in their honor in such a way that they have become completely incapable of meeting Westerners socially. It is correct that when we are in Rome, we should do the same as the Romans do.²

But according to her it is a matter of common observation that when the people from west visit countries like Pakistan they don't do as the Romans do, they wear their own dresses. They never change their dress code, customs or bother to alter their routine to assimilate with their hosts rather they expect from their hosts to bend to their lifestyle. And as Muslims if we were not become a prey to inferiority complex

¹ Jameelah, *Islam in Theory and Practice*, 109-110.

² Mohsin Ali, A. F. M., *Pakistani Manners and English Etiquette* (Dacca: Pakistan Press, Syndicate, 1958), 23-24.

for our own traditions, we would also do the same dealing without any shame and hesitation. Surely, we were not showing such apologetic feelings for our own heritage.

“And when they visit a western country, they ought to wear the usual garments of the West. Far if they don’t, they will only make themselves ridiculous and contribute to the gaiety of the nations.”¹

The Islamic mode of dress required to be neat, clean, and tasteful that should be characterized with simplicity, sobriety, and dignity. On the other hand, the purpose behind the western dressing mainly to look smart and fashionable for profligacy and arrogance. While Islam states the purpose of clothing that it brings modesty, gives protection from the severity of the environment in the varied geological circumstances and it enriches the outlook of the wearer.

Western food has many forbidden ingredients that are prohibited in Islam like swine-flesh and alcoholic beverages. The *Sunnah* of the holy prophet guides us towards the pure eating habits and most of which disagree with the western eating habits.

“Before eating, everyone should see whether the food he is going to take is lawful or unlawful according to Islam. if it is unlawful, it should not be taken at all, because the prayer of a man-eating unlawful things is not accepted.”²

She quoted this hadith as to make clear that what are the basic principles for choosing eatables in Islam and what are the consequences for not obeying these. With this there are many other manners given by Islam as to eat with hands instead of forks, eat while sitting on earth, eat collectively in big bowl and eat what is in front of you, all these increases modesty and brotherhood among the Muslims.

She writes a hadith narrated by ibn Umar that the messenger of Allah said that:

((لَا تَكُلُوا لِيَسْمَالٍ فَإِنَّ الشَّيْطَانَ كُلُّ لِيَسْمَالٍ))³

“None of you shall ever take food with his left hand nor shall he drink therewith because the devil eats with his left hand and drinks therewith”.

¹ Ibid, 54.

² Maulana al-Haj Fazlur Karim, *Al-Hadis*, Vol. II (Calcutta: 1938-1940),118.

³ Muslim bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Book 36: The Book of Drinks, Chapter 13: The etiquette of eating and drinking, and rulings thereon, Hadith no. 2019.

2.2.1.3 Concept of Cleanliness in Islam:

In this modern world the concept of cleanliness is by and large associated with the western world, now as it can be seen from their improved measures employed for personal and atmospheric cleanliness. The filthiness of the Muslim countries today is a great misfortune for them because they are the bearer of that faith, which is the most purifying faith among other, demanded the purity not only of body but soul also.

“What a sad paradox it is that while Muslim countries of the present day are notorious for their filth, no faith lays so much stress on the necessity for cleanliness both in person and in the surroundings than Islam.”¹

She then quoted these hadiths:

((الطُّهُورُ شَطْرُ الْإِيمَانِ))²

“Reported by Abu Malik (r.z.) that the prophet ﷺ said, Purification is half the faith.”

((مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ))³

“Reported by Jabir (r.z.) that the prophet ﷺ said, the key to paradise is prayer and key to prayer is purification.”

Denoting to this emphasis on cleanliness by Islam she compares it with the Christianity in the medieval Europe as she quotes Abul Hasan Ali Nadwi who writes:

Initially Christians considered the cleansing of the body to be the contamination of the soul, and the saints were most praised for having become an abomination of filth. St. Athanasius is described with excitement and how St. Anthony was never remorseful of washing his feet. St. Abraham, who lived fifty years after converting to Christianity, reluctantly avoided washing his hands and feet on that date. Abbott Alexander used to mourn the past: "Our forefathers never cleaned their faces, but we take free baths again and again."⁴

But from Islamic point of view, it is necessary to take ablution before five-time Salah similarly the rinsing of teeth with every salah increases the worth of virtues, cleaning of mouth and teeth is also encouraged before and after taking meal,

¹ Jameelah, *Islam in Theory and Practice*, 55.

² Muslim, *Ṣaḥīḥ Muslim*, Book 2: The Book of Purification, Chapter 1: The virtue of *wudu'*, Hadith no. 223 (New Delhi: Islamic Book Service, 1998).

³ Muḥammad ibn ʿĪsā Tirmidhī, *Jāmi Al- Tirmidhī*, Book 1: The Book on Purification, Chapter 3: What Has been Related That The Key To Salat Is Purification, Hadith no. 4 (Delhi: Kutub Khanah Rashidiyah, 1965).

⁴ Abul Hassan Ali Nadwi, *Islam and the World* (Lahore: The Academy of Research and publications, 1960), 117.

clothes must be free from impurities as it is necessary to bow to Allah in neat clothing.

If one is doing carelessness to maintain cleanliness will bear the torment in the grave as the prophet said that one of the reasons for punishment in the grave will be given on carelessness in protecting one's clothing against defilement of urine and stools. It is obligatory to use water for this cleaning which is more preventive way of personal hygiene, and this thing is still missing in the modern educated western world where toilet paper is being used for this purpose.

The concept of cleanliness in Islam is not confined to personal hygiene only it is required to clean whole earth as it is stated in Quran that the entire earth is a mosque. Spitting on streets, urinating on public places, and littering in the ways are considered sins in Islam because Islam is a religion of peace and any act that causes pain for others is prohibited in Islam. And it is one the great virtues of Islam to clean the way from harmful thing. She quoted here one of the sayings of the holy prophet ﷺ.

((لَتَنْتُقُوا الْمَلَاعِينَ الثَّلَاثَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظَّلَّ))¹

“Abstain from three objects of curse: easing near springs of water and on roads and under a tree where men sit for shade”.

It is wrongly conceded that the personal and especially the public cleanliness is an exclusive product of modern western world, even today its practical example can be seen even in the remote Muslim communities. In this scenario she gives an example from Muhammad Asad who defines the standard of cleanliness in Saudi Arabia way back in 1932 when the modern philosophy yet not prevailed the world.

Hail is more Arabic than Baghdad or Madinah: it does not include elements from non-Arab states and folks. It is untainted like fresh milk. There is no foreign clothing in the markets. Only loose Arabic abayas with other Arabic style clothing. Roads are much thinner than the other Middle Eastern regions, not even any other town in Najd that mentions its non-eastern hygiene, perhaps because the individuals have constantly been unrestricted and maintain a great degree of self-confidence as in the other parts of the east.²

¹ Sulayman ibn al-Ash'ath as- Sijistānī Abū Dāwūd, *Sunan Abi Dāwūd*, Book 1: Purification, Chapter 14: The Places Where It Is Prohibited To Urinate, Hadith no. 26 (Beirut: Dar Al-Kitab Al-Arabi, 1996).

² Muhammad Asad (formerly Leopold Weiss), *The Road to Mecca* (London: Max Reinhardt, 1954), 148.

She further insists that the above example by Asad shows that the plight of Muslim world today; their dirtiness is not because of poverty or hunger. This becomes vivid that even in the hot arid Arabia the Holy prophet ﷺ and his companions maintained extreme austerity midst the hard living. And this was the time when world was unknown to the piped running water, people were living under scarcity of water but they, their homes and street were not defiled, and this tradition remained intact long time.

2.2.1.4 Artistic Work in Islam:

Regarding the strong influence of western fine arts in the Muslim countries and its Muslim supporters there she writes that:

Western cultural values have become so influential in Muslim countries that many of our scholarly elites have come to the assumption that we are the most backward because our native arts have never been so successful. To revive and strengthen our flawed culture, they consider it necessary to comprehensively acquire all the artistic features that are typical of Europe. In the name of development, they make a fuss about building Western-type institutes of culture to give more government patronage to western arts.¹

Islam is a realistic religion that discusses all aspects of human life with body, soul, intellect, and intuition and demands that all of them be fed within the bounds of moderation. If the spirit of art is beautiful and its taste is wonderful, then it is acceptable as the Qur'an has repeatedly attracted towards the beauty of universe. Where the Qur'an draws attention towards the beauty of objects, it does not neglect their profitable aspect, so the Holy Qur'an justifies the use of beautifying material as well as to seek the knowledge to use it. Muslim Ummah has given much to the world in form of fine arts, almost in every sphere of life.

Like the art of architecture calligraphy and pottery, Muslim artists showcased their talent. The perfection of their hands can be seen on mosques, palaces, houses, walls, ceilings, doors, windows, household appliances, sheets, floors, textiles, and swords, and in this work, they used a variety of materials. Such as stone, marble, wood, clay, leather, glass paper, iron, copper, and other metals. The Arabic script has also made great progress and many of its style were invented. If anyone wants to

¹ Jameelah, *Islam in Theory and Practice*, 75.

know the real worth of Arabic alphabet, then should compare it with Latin alphabet he must acknowledge the supremacy of Arabic calligraphy.

Any creation of human hands should not be rendered with such exaggeration and reverence that leads it towards adoration of something because Islam cannot allow such adoration as she quoted from Pickthall who writes that:

People will remember the conversation that took place in the English press a few years ago. The question was: Suppose an eminent and very wonderful Greek statue, which is rare in its nature and therefore matchless, has a living kid in the same room and the room catches fire, only one or the other is likely to be saved, then which should be saved? Many scholars, men of intellect and of good status believed the statue should be saved, and the child will be left to die, their claim was that everyday millions of children are born while the old Greek art, a masterwork can never be found again.¹

2.2.1.5 Islam and Arabian Culture:

There always continued a talk on Arab culture by the modern reformers and it is said that, today in the name of Islam, Arab culture is being promoted and implemented. The question is, what were the characteristics of the Arab culture on which it was chosen? The simple answer is the simplicity and the rich language. The main expression of any culture is come through the language and the choice of a language to be revealed to anybody is to accept the virtue of the culture that its people must accept any higher moral system. Arab culture was the most appropriate to run and dominate the world in this regard.

Importantly the deeds that Prophet ﷺ commanded or encouraged in life would be followed to the best possible extent. As one individual adopts other behaviors that are in fashion in their area or time or necessity or having important benefits, such as wearing a shalwar, traveling on fast rides, eating wheat etc., are also acceptable and no objection to these things instead they clash with the basic teachings of Islam. The major impetus is that Muslims have a passionate love of the Holy Prophet ﷺ, which is the basic belief in Islam. Following the Prophet ﷺ's routines as it was led to practicing the *Sunnah* in its original shape in one's life, because these are the deeds of our beloved Prophet ﷺ, so we adopt them for his love and wanted to follow his footsteps to be successful on the resurrection day.

¹ Muhammad Marmaduke Pickthall, *Islamic Culture* (Lahore: Ferozsons, n. d.), 3.

What our Holy Prophet ﷺ has approved and recommended is *Sunnah* and this *Sunnah* comprises things like many people are eating from one dish with their fingers, on the floor, beard, Arabic language and clothes, turbans. Sitting and sleeping on floor, mats, or carpets. To make sure that such acts are not obligatory on us as *Salat*, *fasting in Ramadan*, *Zakat* or *Hajj* and failing to live in this way alone is not a sin. But to mock it is only worthy of the ancient Bedouins of seventh-century Arabia, and to maintain Western ways as high is to mock the *Sunnah* of the Holy Prophet ﷺ. And how can a person who insults the Holy Prophet think about himself a decent Muslim?¹

The motives behind belittling of Arabian culture are to tear the distinctiveness of Islam and to deprive it from cultural independence. Also the theory of eclecticism is behind this endeavor to prove that Islam is nothing but some principles only, it is flexible enough to give space for the ideas like socialism, nationalism, humanism, pragmatism, liberalism, materialism, secularism, because it has the principles of brotherhood, cooperation and tolerance it can be anything and everything, this is what they are trying to achieve and as it is promoted by our so-called reformists and modernists, if accepted, then it will become nothing by losing its identity. That's why they want to alter its entire outlook by separating its identity from the Arabic culture.

2.2.1.6 Islam and Christian Secularism:

When secularism infused in Christianity it parted its way apart from Islam and tainted its originality and it belittled the influence of religion in the governmental matters. This was a dogmatic change and in place of religious dictum there comes a material thinking that encircled the whole sphere of life. Jameelah defined secularism and its impact on the mutual relationship of Islam and Christianity as:

Recognition of secularism on theory is a worthy gap that detaches Christianity from Islam. Secularism refers to the philosophy that claims religious jurisdiction over only the fragmented sections of human life and eliminates the collective apprehension from any decisive influence on matters of secularism. Which limits religion to a completely personal idiosyncratic matter, is the foundation of contemporary Western civilization and the source of almost every divergence of Christians from Islamic ideology.²

She historically proves the disadvantage of this kind of self-modification of God's law that the Jews have made in the past also when they made the fatal mistake

¹ Jameelah, *Islam in Theory and Practice*, 69.

² Ibid, 13.

of deeming that this blessing is only confined to them. This racism culminated in exile in Babylonia when Jews, under the Persian king, Cyrus, were permitted to come back to their native country, and their leader, Ezra, refused to join them. Jews who were left behind in Palestine, even though the “*Samaritan Jews*” claimed to be zealous believers in the Torah, Ezra labeled them infidels simply because they married non-Jews. Although the believers of Jesus Christ understood that divine truth is universal for all of humanity, the idea eventually triumphed that to eradicate the impediments concerning Jews and Gentiles, the Mosaic Law becomes necessary to be rejected. She said that this was the main reason why the believers of Jesus Christ overlooked the heavenly idea and instead succeeded in worshiping their Prophet which caused them to go astray.¹

The acceptance of the secularism set off the way for infinite innovations in the Christianity like the Trinity of God and the death on the cross of the Jesus Christ and his other sufferings for the humanity for their forgiveness and salvation as their redeemer.

Literary Style of and the textual history of the New Testament also told the story of borrowed thoughts from the Greece Roman culture. Hence this predominance of secularism brought a prominent change in the religious literature of Christianity, and it must be remembered that the New Testament is not written in the Aramaic which was closely assimilated to Hebrew and Arabic also the native language of Jesus Christ rather it was written in Greece. Prohibition of picture making is one of the commandments of Mosaic law, but it was adopted in the form of artistry that also enhanced the dogma of Christ as a God, all these dogmatic thoughts was also borrowed from the Greek culture.

“It is not surprising that the present versions of the New Testament record all the disciples of Jesus Christ (peace be upon him) with the Greek and Latin names? That “Saul” changed his name to “Paul” is tremendously significant in this respect graphically demonstrating his rejection of the Hebrew tradition of Israel in favor of Greek and Roman culture.”²

In this way the simplicity and the originality of the Hebrew culture faded, and, in its place, there comes the sophistry and complexity of Hellenistic philosophy. As the two main festivals associated with the Christianity i.e., Easter and Christmas also

¹ Ibid, 13-14.

² Ibid, 14-15.

come from the pagan dogma. Similar is the case of christen calendar in which the names of the days and months are originally the names of Roman gods and goddesses.

According to Jameelah after the *Protestant Reformation*¹ the Christianity with its secular outlook further intermingled with the narrowness of nationalism of Jews belief and modern western civilization and acquire the shape of its present status. She quoted Wilfred Cantwell Smith who is also on the opinion that Christianity was launched upon a world already organized and the Christian formative period influenced by the other rule and the other civilization which possessed its own secular rules, laws languages, way of governing over the people and economic system.²

On the comparison of Islam and Christianity we see Islam is a self-sufficient religion has all the values at one place with the fundamental value of truth and confined commandments to follow to form a universal way of life by giving way for the constitution of the harmonious values of life. While Christianity appears to the Muslim mind as confused, incoherent and unrealistic to follow as a belief and this difference is so deep that the condemnation of the any act in Islam may become a virtue in Christianity.

She describes the Christian secularism by the confession of Kenneth Cragg in his book the *Call of the Minaret* that the place of Church in the New Testament is merely perceived as a society within a society. For this many Muslim writers reproach Christianity for its breakdown to self-restraint and to control western civilization. Even it has not examined imperialism and rectified exploitations. It is on the contrary involved in as facilitating and supporting factor of western supremacy in the world. It is further believed by the Christians that a redeemed society should always stand with the community and not with the whole and this whole, the secular world must be let out to establish itself. We cannot recognize it with the Christ through legislature or through any force. Basically, this was the perception in the Christianity that separates

¹ The Protestant Reformation was a religious reform movement that swept through Europe in the 1500s. It resulted in the creation of a branch of Christianity called Protestantism, a name used collectively to refer to the many religious groups that separated from the Roman Catholic Church due to differences in doctrine. Because of corruption in the Catholic Church, some people saw that the way it worked needed to change. People like Erasmus, Huldrych Zwingli, Martin Luther and John Calvin saw the corruption and tried to stop it. This led to a split in the church, into Catholics and various Protestant churches. The Protestant reformation triggered the Catholic Counter-Reformation. Martin Luther's posting of The Ninety-Five theses at Wittenberg is seen as the start of the Protestant Reformation. This happened in the year 1517. John Knox brought Luther's ideas to Scotland and founded the Presbyterian Church.

² Wilfred Cantwell Smith, *Islam in Modern History* (New Jersey: Princeton University Press, 1957), 29-30.

the religion from the state by making a distinctive place separately for both. As for as Islam is concerned Christianity though agrees with Islam that the claims of God are total and that nothing is spared from their relevance. Yet it does not agree that they can meet in a religiopolitical order externally established.¹

Modern activists of the Christianity especially the liberal protestant denominations, now endorse the secular and humanist doctrine they are in favor of the unrestricted freedom to the masses, and it is being practiced by the democratic countries like England, France, Germany, America and the many more. Thus, the religion to them is nothing more than an individual's private matter so is the functioning of a state is totally a separate matter indifferent to the religion. People are made bound for the man-made democratic laws that must be obeyed in every condition otherwise they have to pay the penalties and sentences and the observance of the religious teachings has become one's choice no impeachment is needed for that.

In the context of the contemporary challenges posed by the modernity to Islam and the reaction of Muslim intellectuals especially in the Arab world, Pakistan, and India, she refuted the analysis of Wilfred Cantwell Smith who prescribed Kemâlizm of Turkey as the only solution for the Muslim world today. And the reason behind this is the utter distortion of the Islamic faith which under the philosophy of Kemâlizm has become a private matter of every individual.

Islam is of three kinds as the kind mentioned in Quran, second Islam is of the religious scholars and the religion of the people. This is the ultimate delusion, lewdness, extremism. The second is overwhelmed with the full weight of legally impossible things which are out of date as before a dentist can fill someone's teeth, it becomes essential for him to obtain a *fatwa*. In this regard Turkey has shifted to another lifestyle because it was now necessary to bring change and reform Islam.²

In her opinion to the analysis of Smith she said he presented only his preconceived ideas and trickily done the forgery by presenting a distorted picture of the whole scenario.

2.2.2 Jameelah's Perceptions about Muhammad ﷺ as Prophet:

The Christian missionaries from the west has been instigating a constant propaganda against Islam since long time ago. Their target is to malign Islam by

¹ Albert Kenneth Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1956), 323-327, (abridged).

² Smith, *Islam in Modern History*, 158-159.

accusing it as an outworn and stereotyped faith furthermore its teachings are not matching with the modern-day requirements. Increasing their enmity against Islam the western scholars even have declared Islam as a sensuous religion preaching sensuous paradise and pleasure-loving beliefs.

These missionary claims have no reality but a false propaganda against Islam as Islam bounds its followers against unrestricted actions by obligating five-time salah in a day, fasting in the whole month of *Ramadan*, purifying their wealth by giving *Zakat*, by prohibiting usury, gambling, and the use of intoxicating material, by the seclusion of free intermingling of the opposite sex and so is the case of music and dancing. With such type of restrictions and the bitterest punishments against the non-believers who can imagine Islam as a sensuous religion. This example by Islamic *Shariah* is unique and any other faith including Christianity has no answer to match this type of disciplined way of life for the fearfulness of Allah as posed by Islam.¹

So, to say that Islam is a sensuous religion is completely out of question. The rituals associated with Islam makes it well evident among the other religions that which is the sensuous religion, and which is not. Above statement by Aubrey Menon is not but is merely distorting of the facts. Even in our society the people who inclined towards secularism and confined Islam only to mosque cannot perform the practical obligatory duties of Islam. Quran says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾²

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere.”

For the removal of such kind of illogical and false accusations Maryam Jameelah always tried to protect Islam from all the misconceptions disseminated against it from the other theologians for the restoration of conventional validation of Islam. For example, the misconception of ‘*Mohammedan World*’ as used by the Aubrey Menon who was a renowned American author. In his article he used this disruptive term in 1962 which is a proof of the falsification against Islam in the western countries by their religious writers. She writes:

“The very title of this article “The Mohammedan World” is a misnomer. We are Muslims—not Mohammedans.”³

¹ Jameelah, *Islam in Theory and Practice*, 23.

² Al-Baqarah: 2/155.

³ Jameelah, *Islam in Theory and Practice*, 20.

In her opinion this term of Mohammedanism and Mohammedans was coined during the crusades for the distortion of the character of the prophet Muhammad ﷺ the actual tale behind this use was of the propaganda that Muhammad ﷺ wanted from his followers to worship him as a God. And as his followers believed in Muhammad as their God so they should be called Mohammedans and this undertaking should be named as Mohammedanism. This fallacy couldn't be digested that was the reason of the severe refutation by the Muslim scholarly figures to this vivid misinterpretation.¹

Aubrey Menon also wrote about the multiple marriages of Muhammad ﷺ, and he abused him as an ardent and exorbitantly inclined person towards women. As we know that the many of the wives of prophet were widows even his first marriage with Khadija (R.A.) was also a widow having children from her former husbands. Similarly, the Sauda (R.A.) and in most of them was belonged to aged group as Khadija (R.A.) was fifteen years older than the prophet at the time of her marriage and most of them were also in the state of helplessness after the martyrdom of their husbands in the way of Islam as there was no one to look after them in this condition they were condoled by the prophet Muhammad ﷺ.

“A man of twenty-five intent solely on physical gratification certainly would not marry a woman forty years of age, twice-widowed, live-in complete faithfulness until her death a quarter of a century later and cherish her memory to the end.”²

Another fact behind these marriages of the prophet was the strengthening of ties between the different Arab tribes for the dissemination of Islam and by making them close friends of Muslims and to abridge the distances. These facts can't be denied by examining the situation with impartiality.

The concept of polygamy in Islam is a great blessing as it provides a safe shelter for the widows and for the deserted women to become a second third or fourth wife that ensures the purification of their character and provide them a moral sanctity in place of moral corruption which guaranteed the formation of a beautiful social life. On the other hand the western societies are full of illicit sexual relationships like sodomy, lesbianism, homosexuality, sex dolls and porn industry has become a curse for the humanity though they are opposing the polygamy in Islam while at the same time justifying their sexual vulgarism in the shape of illicit sexual relations and providing such relationships the protection by passing laws like laws are passed in

¹ Ibid, 21.

² Ibid.

favor of homosexuality in western countries that have made it legitimized there. Contrary to this Islam has propounded a balanced and legitimate behavior in the form of plurality of wives while west has given the chaotic sexual arouse which is in no way can be regarded a better option than polygamy. This western mindset is also overwhelming their writers like Menon in his article criticized polygamy in Islam.

Jameelah says that Menon in his article also raised the objection of sensuous paradise which was preached by the Prophet Muhammadﷺ to impress the people she writes about his views as:

“Aubrey Menon furthermore asserts so glibly that the Holy Prophet preached a sensuous paradise to attract followers. It was natural; he says that this is just the sort of things which would appeal to the desert dwellers of Arabia. The truth is that this so-called “sensuous paradise” is exclusively confined to the depraved minds among the unbelievers. It is surely the furthest thing from thoughts of genuine Muslim.”¹

Menon is of the understanding that many people who devoted their lives to gain this type of paradise and most of them martyred their lives in this course it is meaningless to say that all their endeavors and scarifies was just to gain the pleasurable life and the erotic sex. The people like Aubrey Menon who has convinced with the secularism and atheism cannot have the idea of the life in the hereafter, this is their inability, so to make them understand the concept of heaven and hell is impossible that’s why he has given the odd remarks of a sensuous paradise for the followers of the Prophet. The metaphysical aspect of the universe is associated with unseen and unproved reality from Allah almighty and to have strong believe in these unseen truths is a salient feature of the Islamic belief system and people like Aubrey Menon seems void of its spiritual understanding.

She says that following the footsteps of his predecessors Menon is also on the view that the idea of monotheism in Islam is not original and it is borrowed from Judaism by Muhammadﷺ, as it is another fact that most of the orientalist always try to make a link of the Islamic teachings to Judaism or Christianity to prove the inadequacy of Islam and she further says that they have spent a considerable time on this task. Furthermore, any discrepancies in this regard always attributed to his defective memory and it is said by her in answer to false claims of people like Menon

¹ Ibid, 22.

that as the prophet was illiterate and never know to read or write then how it could be possible that he borrowed the Quran from the scriptures of Jews and Christians.¹

In this way there is always a question mark on the validity of such works and in her opinion, this is because of that most of contemporary orientalist are working closely and under the siege of missionary, imperial, and colonial agenda thus their works are shadowed exceptionally by these factors and these works cannot be accepted as a true research work wholly. This research on Islam by the western scholars, their understanding of the Islamic theology has faced intolerance and there is no improvement as well in their style of research on Islam.

She says that still a clear study of Montgomery Watt's primeval work, "*Islam and the Integration of Society*," would sufficiently justify this statement. The title of this book promises deception as it is introduced. Since social decay is the most prominent feature of present life, Montgomery Watt declared the purpose of his work to communicate Islam from a social point of view, especially how Islamic civilization attained the cultural unity so effectively. If he had fairly explained all his shortcomings on the subject, his work could have done extraordinarily valuable work for intellectual leadership in Europe and the United States, by pointing out the Islamic tradition and by suggesting the remedy that can guide the contemporary leadership on how to achieve a society with moral and cultural unity of the contemporary world.²

Regrettably, through the author's prejudices and predetermined ideas, this admirable goal has been destroyed from the beginning. The long first chapter, after the *Hijrah*, makes the fatal mistake of attributing the historical rise of Islam for the economic influences and the growing power of the Holy Prophet ﷺ in Madinah, mainly due to economic reasons. This method of view is so completely acquisitive, it dangerously comes close to Marxism and is the most frustrating for readers, especially Muslim readers, because it denies all the divine value of Islam and its tremendous spiritual power and attraction has been removed. The purpose of this whole work is to give the impression to the readers that Islam is merely man-made, a historical invention of its time and place and noting beyond.³

Regarding the enmity of the western writers Jameelah raised a big question and try to discover the root causes for this misunderstanding she says that it is due to

¹ Ibid, 24.

² Maryam Jameelah, *Islam and Orientalism* (Lahore: Muhammad Yūsuf Khan & Sons, 1990), 97.

³ Ibid, 98.

the impossibility of the reconciling of the moral and spiritual values she further insists that now let us try to perceive Islam through the eyes of the west through agnostic and humanistic glass, the religious basics and the moral totalitarianism of Islam form a stable, unreceptive and out-of-date system that is incapable of development and progress, limits its followers to the ancient philosophy of the Prophet ﷺ's time and subsequently all hopes of human progress are dashed. Same is the situation with its teachings of the segregation of the sexes and the picture making purdah usury and other main teachings of Islam. She cited Smith that the Muslims also failed to give an accurate understanding of Islam to people associated to the other faiths and in the same way the non-Muslims also failed to understand Islam, and both have still to learn that the great religions of mankind differ among themselves in their orientation to the universe not simply in giving different answers but in asking different questions.¹

2.2.3 Jameelah's Views about Quran:

Maryam Jameelah describes Quranic teaching with connection to various scholars of the contemporary Muslim world. She says that amid the disintegration of the Islamic Society hastened by western domination; During chaos and cultural sterility, the poet-philosopher Allama Muhammad Iqbal remains unique in the history of modern Muslim literature. His philosophy propagates the message of the holy Quran.

She said that Iqbal's poetry guides us towards the submissiveness of the Quran and the holy prophet ﷺ in its pristine purity and wholehearted practice of the five pillars of Islam, the individual personality reaches its culmination when it assumes the role of viceregent of God on earth. He says that the real strength is in the fundamental values of our belief and the law makes everything strong from within, it is a bond of union, the surrender should be to the law of Quran. This is the way of progress of any individual personality towards perfection.

“With head bowed to in surrender to the Law...
Drops of water become a sea by the law of union,
And grains of sand become a Sahara,
Since Law makes everything strong within...”

Further he writes:

“The basis of Islamic society is Prophethood,

¹ Smith, *Islam in Modern History*, 102-103.

Shrunk is the scope of its crude life...”

The Islamic community is based on common beliefs, transcending geographical boundaries, languages, and race. All his life Iqbal remained a passionate foe of modern nationalism and here denounces it in the strongest terms.¹

“Out of the fire’s depth anew we blossom,
Every Nimrod’s blaze converts to roses,
When the burning brands of Time’s great revolution ring our mead,
The spring returns!”

In the entire contemporary world of Islam, Iqbal is the one of the very few who has been able to express in poetry of enduring artistic value what it truly means to be a Muslim.

Sayyid Qutb, one of the most prominent leaders of al-Ikhwān al-Muslimūn struggled his entire life for the sake of Islam, also the author of an influential commentary of Quran, *fi Zilāl al-Quran*. In his book *Social Justice in Islam*² Sayyid Qutb points out that the teachings of Christianity are confined to individual spiritual salvation and while communism looks at human needs from a purely economic angle, soul cannot be separated from the body and that spiritual needs cannot be separated from material needs. This unity is the most striking characteristic of Islam; a unity which considers man an integral part of this universe dependent upon and related to all other forms of life, and a unity which proclaims the interdependence the solidarity and the oneness of the entire human race. It is this all-embracing, comprehensive, philosophy which marks the superiority of Islam over all other religion. Since Islam recognizes no division between theology and social practices, faith, and worldly affairs, it cannot be compared with European Christianity.³

Islamic social justice in accordance with the Quran and the *Sunnah* cannot be founded on legislation alone. Its growth and development, insists Sayyid Qutb, dependent upon a thorough understanding of Islam by the younger generation. A renaissance of Islam, he says, will fail without popular support. For this reason, the author vigorously advocates free compulsory education. After careful examination of the pragmatic philosophy of John Dewey, Sayyid Qutb gives logical reasons why his

¹ Maryam Jameelah, *Islam versus the West* (Lahore: Muhammad Yūsuf Khan & Sons, 1984), 90.

² *Social Justice in Islam*, Sayyid Qutb, translated from the Arabic by John B. Hardie, American Council of Learned Societies, Near Eastern Translation Program Number One, Washington, DC., 1953. This review was originally a college term paper first written in November 1954 and revised with objectionable portions omitted in December 1959.

³ Jameelah, *Islam versus the West*, 97.

ideas have no place in any Muslim school as the focal point around which Muslim education revolved is the Quran. In this regard he emphasizes the need of change in teaching history and curricula and the study of all the great schools of Muslim law must occupy a paramount place in the curriculum of the higher institutions of learning and that western legal system must not be studied until the very end. Sayyid Qutb has been condemned because he has had the courage to swim against the tide and remained true to Islam. For this he has not received the credit he deserves.

According to her assessment Islam is more seriously harmed from its own people in the modern arena. Infact in the present scenario when the scientific knowledge has reached to its climax and unfortunately Muslims failed to attain a decisive role in the world as they are lagging due to their inability of modern knowledge, economic prosperity, political strength and subsequently a dependent folk.

Conceivably no philosophy has done such damage to Islam than the modern notion of nationalism. People are being divided deceptively on base of race and language, and that their high adherence to geographical existence is in stark contrast to Islam, which teaches that the only real boundaries of unity between people are their shared ethical and transcendental values.¹

It is unjustifiable to regard the Islamic teachings as outworn by the so-called Muslim intellectuals. It would be an irony to blame Islam to remove the follies and sluggishness of the Muslim world today as it is in the case of many of the Muslim scholarship that is unfortunately against the basic principles of Islam. Infact Quran guides but to those who believe:

﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾²

“Allah guideth whom He will unto a straight path.”

2.2.4 Criticism by Jameelah on the Muslim Apologists to the West:

She pointed out a highly controversial article, “*What Modern Muslim think — A reinterpretation of Islam*” by Asaf A. Fyze, vice chancellor of Kashmir University, which was published by The Islamic Review in January 1960. According to her this article deserves the careful attention of all the Muslims who value the integrity of the principles of Islam.

¹ Ibid, 38.

² Al-Baqarah:2/213.

In the author's opinion the central message of Islam is eternally true while the ordinances of the *Shariah* are out of date. Therefore, religion and law conflict with each other. Because they are incompatible, religion and law must be permanently separated. Fyzee insists that Muslims must distinguish between such universal moral ideals as kindness, honesty, loyalty, and marital purity which are valid for all times and places and discard such prohibitions peculiar to Islam such as the eating of pork, the drinking of intoxication beverages, the giving and receiving of interest, etc., as no longer applicable to modern life.¹

Fyzee is on the view that the *Shariah* was adequate for the needs of seventh century Bedouins only and this can't be imposed on any sect of people today anywhere in the world. Further he regards the belief of any individual a private matter, to this Jameelah argues that, can the author deny that such actions have an impact on society? Like the Christians, he thinks that since ethics are purely a matter of individual conscience, attempt to enforce them by the *Shariah* are unnecessary as he says that Muslims should satisfy their consciences rather than seek advice from law books.

Another agreement of Asaf A. Fyzee with the critics of Islam is the blame on Quran that the degraded position of Muslim women is mainly because of the holy Quran, exactly like the Christian missionaries propagate this forgery against Islam he quotes the verse which says: "men are in charge of women because God has made one of them to excel the other." (IV: 34) But he distorts the meaning of this verse by omitting the vital phrase, which says this is because of that they spend their property for the support of women. He wanted to say that in Islam the status of woman is nothing but a plaything just to amuse the man but this practice neither be found from the holy Prophet ﷺ nor from his companions rather many examples can be put that show the glorification of woman by Islam, as the right of inheritance which was given to woman by Islam.

Jameelah says it is essential to examine things in the whole scenario especially when you are talking about the divine scripture like the holy Quran. But Fyzee defies this basic principle, and he accepts the early Makkan Surahs and does not like the Medinan surahs, the former is related to spiritual truths while the latter demonstrates the practice in the social context. One is meaningless without the other, if the author

¹ Jameelah, Islam versus the West, 77.

claims to accept the Quran, then he must believe all of it. he cannot pick certain verses out of context that happen to please him and discard the remainder.¹

According to him she said Islam is only a religion among many other religions like Christianity, Judaism or the Hinduism and does not assert its superiority over any other religion then how can a true believe consider him a Muslim? And according her all his views for the liberalizing and the modernizing of Islam are directly taken from reformed Jewish thought.

She further clarifies that I must take issue with Fyzee when he asserts that modern orthodox Islam is spiritually bankrupt. Such brilliant personalities as Muhammad bin Abdul Wahhāb, founder of the Wahhābi movement, Shah Waliullah whose creativeness as a theologian rivalled al-Ghazali, Muhammad ibn Ali Sanussi, founder of the Sanussi movement, his grandson Sayyid Ahmed, the Grand Sanussi, Rahsid Rida, leader of the Salafiya movement and the talented editor of *Al-Manar*, Shaikh Hassan al-Banna founder of al-Ikhwan, prince Said Halim Pasha, the last Grand Vizier of Turkey and author of that splendid book defending the *Shariah*—*Islamlashmaq*, and Allama Muhammad Iqbal, poet and philosopher as well as spiritual father of Pakistan—all these great leaders are convincing proof that the vitality of Islam continues to this day. These men had the strength of character and the conviction to preach and practice Islam as the holy Prophetﷺ intended. They knew well that because the spirit of the modern west and Islam is irreconcilable, to compromise with the former means defeat for the latter. For this reason, it is upon the progeny of these men and not those of Asaf A. Fyzee, that the future of Islam depends.²

She then turned her reader's attention towards the well-known Turkish sociologist Ziya Gökalp who presents the reader with bundle of contradictions. According to her he tries so hard to prove that the Turks are already part of western civilization and then he compares them with Japanese, admitting that it is just as alien to the former as it is to the later. Because the Japanese were able to adopt western civilization without losing their national or religious identity, he asks; "why can't we accept it too and still be Turks and Muslim? Such kind of people who are unfortunately holding an opinion maker and iconic place in the Muslim communities

¹ Ibid, 80.

² Ibid, 83.

possess such apologetic approach towards their own civilization would do great harm to the cultural independence. She quoted his idea to embrace the western outlook as,

“People belonging to various religions may belong to the same civilization. The Japanese and the Jews share the identical civilization with Europe despite their differences in religion. In other words, civilization and religion are two separate things. Thus, it is just as erroneous to speak of Islamic civilization as it is to call western civilization Christian. Religion is confined to beliefs and rituals with which the arts and sciences have no connection.”¹

He was a propagator of nationalism as most of the reformists do in the veil of nationalism a distortion to Islamic faith. He motivates his people insisting them to be a Turkish regardless to the altered values of their faith, he writes:

“The land where the call to prayer resounds in Turkish; where those who pray understand the meaning of their religion; the land where the Quran is recited in Turkish; where every man knows full well the command of God—oh son of Turkey, that land is thy fatherland!”²

No genuine Muslim would agree to this notion propounded by Gökcalp that a translation can ever replace the Quran in Arabic. And she said that not only has the preservation of the Quran exactly as it was originally revealed saved it from the corruption the Bible suffered, but the prestige of the Arabic language has served as strong bond of unity among Muslims all over the world. Ziya Gökcalp wanted to smash this unity and transform the universal brotherhood of Islam into a Turkish sect.

She further discussed the philosophy of Taha Hussain who has been the idol of the Egyptian intelligentsia for nearly forty years. His work has done massive inspiration to the young people of Egypt. But unfortunately, the appeal of his work is also bringing a distortion of faith and tradition inflicting an inferiority and surrender to the European civilization.

“Europe today resembles the Abbasid Near East in the richness of its civilization which like any human creation, has its good and bad aspects. Our religious life will not suffer from our adoption of western civilization any more than it suffered when we took over the Persian and Byzantine civilization.”³

¹Ziya Gökcalp, *Turkish Nationalism and Western Civilization*, Translated from the Turkish by Niyazi Berkes (New York: Columbia University Press, 1959). This is the source of all these quotations from Gökcalp, quoted here and are initially taken by Maryam Jameelah from the aforementioned source.

² Ibid.

³ Taha Hussein, *The Future of Culture in Egypt*. Sidney Fisher (Washington D.C.: American Council of Learned Societies, 1954). This is the source of all these quotations from Taha Hussain quoted here and which are initially taken by Maryam Jameelah from the aforementioned source.

Replying to this thought of Taha Hussain Jameelah says that the adoption of any way of life irrespective of east or west cannot fail to understand the moral validity of Islamic teachings if it is contrary to the teachings of the Quran, and in this way Persian or Byzantine culture had no exception. For instance, woman enjoyed an honorable status until the Muslim rulers consider it fashionable by imitating the Persian and Byzantine kings. Similarly, the sodomy and homosexuality came from the Greek culture as we see that during the lifetime of prophet Muhammadﷺ such perversion was very rare but with the passage of time and the adoption of such cultural influences of other Muslims deviated from their own rich tradition that brings them nothing but a sense of inferiority.

Taha Hussain insists that the adoption of Islam and the Arabic language did not make Egypt any more Eastern than the Europe when its people embraced Christianity. He insists to become a beneficiary of the European renaissance as he writes:

“If God had preserved us from Ottoman conquest and rule, we should have remained in unbroken touch with Europe and shared in her renaissance. As a matter of fact, the Europeans borrowed the methods that prevailed in the Islamic world during the Middle Ages. Then did just what we are doing now. It is only a matter of time.”¹

These days Jameelah said it is quite often to put such argument by the westernized Muslims that we should acquire the European outlook as did when the Muslims were on top as the Europe derived her spirit of inquiry from the Arabs. But they forgot that during this acquisition of knowledge from the Arabs west only gained their knowledge not their heritage or cultural norms. Taha Hussain advises her countrymen that:

We Egyptians assess the development of our nation exclusively in terms of the extent of knowledge we borrow from the West. We have learned from Europe how to be polite. Westerns have taught us to how eat in modern way to sleep on beds and wear western clothes. We do not want any guidance from the caliph in our government. Instead, we set up national, secular courts and implemented regulations according to Western rules rather than Islamic rules. The overwhelming and undeniable fact of our time is that we are getting closer and closer to Europe and are becoming an integral part of it, both factually and symbolically.²

¹ Ibid.

² Ibid.

Here is a question by Jameelah that whether the western civilization is superior to Islam as Taha Hussain so plainly believes. Though there are some reasons to accept this phenomenon as the western world has gained mastery over technological skills, has enhanced the general physical well-being and material prosperity of its people. Yet the measure of success is not these factors though these are important but what about the social decadence of moralities, the western society the family system, the novel diseases and the ruthless race of resources which is creating a chaotic and selfish world.

Another controversial work by Muhammad Khalid which was also banned by the Council of Ulema of al-Azhar discussed by Maryam Jameelah, the controversiality was so unembellished that she had been forced to say that although I oppose all kinds of censorship, particularly the banning books, I completely agree with the ulema of al-Azhar that Khalid Muhammad Khalid's book¹ must be considered as heretical.

The most prominent aspect of this book is its appeal towards the secularism, author tries to prove that the religion is not necessary to run the affairs of a state and the Prophet Muhammadﷺ was neither a political leader nor he wanted to become a ruler, thus religion and government should be dealt separately.

Jameelah said that the author argues that Muhammadﷺ led a life of austerity and self-denial he never intended government to be part of Islam. in reply of this argument, she put forward the stately affairs and deeds which was rendered by the Holy Prophetﷺ as an embodiment of a political figure she writes that yet from the day Muhammadﷺ migrated from Makkah to Madinah, Islam was a state as well as religion. Muhammadﷺ was a ruler as well as a prophet. Madinah was the capital of sovereign state by every definition of that term. The prophet raised armies, declared war concluded peace, signed treaties, received, and sent ambassadors, levied taxes and dispensed justice as did all the Khalifs who succeeded him.²

But Khalid Muhammad Khalid argues that the Prophetﷺ did not really want to rule. And only expediency forced him to do so. According to him, prophethood is restricted exclusively guidance and preaching. Yet he forgets the saying of the Holy Prophetﷺ who himself said Islam and government are interdependent phenomena as

¹ Khalid Muhammad Khalid, *From Here We Start*. Ismā'īl al-Faruqī (Washington D.C.: Near Translation Programme Number 3, American council of learned societies, 1993).

² Jameelah, *Islam versus the West*, 68.

neither can be ideal devoid of the other. Islam is like a wonderful formation and the government is its custodian. Without a strong base, a building collapses and without a guardian it is looted!¹

According to Jameelah these types of people who call themselves Muslims and upholds that Islam is a mere culture among many others—a mere product of human thoughts and happenings and not an absolute Law commanded by Allah Almighty to be always followed by the human beings and all places, have truly lost their faith, and have become “the enemy from within” who are inducing a poison to our people against our traditional heritage.

2.2.5 Jameelah’s Views on the Role of Muslim Woman:

In the veil of feminism today Islam is alleged of oppressing the rights of woman and she is presented in the form of an inferior and tyrannized creature with the connection of Islam. There are many factors that are criticized like purdah, guardianship in marriage, deprivation from personal rights, polygamy, divorce, and the strict segregation of sexes. Maryam Jameelah wrote this essay to reveal the underlying supremacy of those Islamic teachings relating to woman and why to temper with them will prove an act of disruption.

While choosing a husband for the girl, a major allegation levelled against Islam is that it deprives her of the choice and the family members take the decision that ought to be her own choice only. She again quoted Pickthall who writes that,

In the Islamic approach, the complaint is frequently repeated that parents choose a husband for the girl who should be permitted to choose for herself. However, it will be agreed in all countries and in all peoples that a young girl who chooses her husband whose parents refused would lead to a catastrophe because that would destroy the family. But no Muslim parents would expect their daughter to live with a man she hated and eventually she will be brought home again.²

In the context of above mentioned observation he describes a case related to this that the daughter of one his friends in Turkey asked his father that she wanted to marry to a man of her choice and her father didn’t recommended that person as husband of his daughter on the basis of his experience and knowledge of men, he politely told her that according to the custom, if in case of disagreement or divorce I

¹ Ibid.

² Ibid, 147-148.

would never let you enter my home again. After that his daughter understood the matter and decided not to marry with that man.

From the critics of the eighteenth century to the nineteenth century orientalists, including William Muir and Henry Lehmann, all of them criticize the Holy Prophet ﷺ's polygamy and his multiple marriages have been consistently targeted from different aspects.

The greatest disagreement in favor of banning marriage is that no woman can like the idea of a perpetual rival having her man's bed. Maryam Jameelah's argument in the eyes of the average Muslim woman she loses most of her weight because she became her husband's second wife. It is an acknowledged fact that it is the first wife, not the second, who usually suffers the greatest in a multi-faceted family. However, the purification of spouses is not only necessary to test a proportionate prediction of men forever, but also to prevent an innocuous woman from being cast into the vulture.¹

It is a pity that family laws are being distorted in many Muslim countries to give way to modern legislation thus the Prophet ﷺ of Islam, his companions who almost all married more than one woman will be deemed guilty under this modern thinking. Islamic law on divorce has also been denounced and presented as evidence of the lower rank of women in Islam.²

More than one wife as permitted by Islam have been an important ideological weapon for the enemies of Islam since long time ago. The reason for this includes the ignorance of the critics, their low level of comprehension of tribal society, religious prejudice, and hatred.

Jameelah says that in Islam, the role of a woman is not that of a ballot box but of taking care of the home and family. Her accomplishment as an individual is measured by her devotion to her spouse and the upbringing of capable children. A Muslim woman is supposed to remain confidential. Although men are actors on the stage of history, the woman's job is to be their assistant behind the events - perhaps a more polite character, but not least important for the protection of our ways of life.³

¹ Anwar Ali Khan Soze, "Polygamy from the Woman's Point of View," *The Radiance Views Weekly* January 8th 1967, 13-14.

² Jameelah, *Islam in Theory and Practice*, 83.

³ *Ibid*, 85.

2.2.5.1 Duties of Muslim Mother:

The most fundamental duty of a Muslim mother is to impart the knowledge of Quran and *Sunnah* to her children. A practical Muslim mother guaranteed a wholesome nourishing of the next generation according to the tenets of Islam. A Muslim mother must have the thorough understanding of Islam.

“A Muslim woman should recite the Qur'an and Hadith. In this way its message can be put into practice in her daily life. Many Muslim families keep their own copy of Quran enfolded in a lovely silk wrap on a high place just to collect dust. These countless and ineffective Qurans are silently pleading: "Oh take me out! Read me! Obey me!"¹

She should teach her children that to be responsible while doing different task in your daily life, all their actions must be in accordance with the teachings of Islam. They should not consider anything right which are done by many other people around them on the other hand they should see that if it is right according to Islam or is wrong. She must not send her children to missionary schools. At home and out of home there should be an all-out effort for the provision of an Islamic oriented atmosphere, and she should train them to obey all the obligations like *Salah*, *Fasting* and observance of other rituals of Islam that are an essential part of daily life of a true believer.

2.2.5.2 Emancipation of Muslim Woman:

Today in the modern world under the slogan of humanism, feminism, gender discrimination, gender equality, equal rights, and woman empowerment the objective which is being tried to achieve is the woman emancipation. Hence every civilization has its own parameters of woman emancipation. In Islam men are made in charge of woman because Allah has created woman to excel men and men also spend their wealth for the wellbeing of woman. This made clear that Muslim woman is not permitted to earn her livelihood unless she became compelled to do so because of the tough circumstances. So, the husband is bound to treat his wife with as master and as a friend with tenderness, sympathy, fairness, and love.

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكُمْ أَذْنُ أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾²

¹ Ibid, 86.

² Al-Ahḏāb: 33/59.

“O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized as virtuous and not be harassed. And Allah is All-Forgiving, Most Merciful.”

The first propagators of the movement of woman emancipation were Marx and Engels, the initiator of the communism who in their philosophy advocated that home, marriage and family is nothing but a curse which kept woman in perpetual slavery. And woman must be liberated from this slavery being a whole time employ of society she will gain economic independence. Furthermore, they even insisted that woman must be allowed so much independence that she should be allowed illicit sex, co-education, employment outside the home with men.¹

Then what are the consequences to be faced by the humanity as the result of adoption of this thought, she quoted:

“We are living in Babylonian society” says American historian and columnist, Max Lerner. “The emphasis is on the senses and the release of sexuality, the Church, the Government, the family and the community have dictated what can and cannot be expressed in public.”²

Lerner is of the opinion that above said institutions are being controlled according to the demands of masses that demand to see and hear everything. In this way the eroticism is being portrayed in the movies, nudity is being called art and freedom of self-expression, vulgar scenes and the use of raw language have become a source of entertainment. He described a scene of such film as he writes:

“Portrait of Jason, a remarkable voyage into the twisted soul of a black, male prostitute, compresses in less than two hours all the raw language and candid corners of life that today find free expression in almost every independent American film. The Jesuit theologian, Father, Walter J. Ong, says: “We are going to have to live with a degree of freedom much greater than anything we’ve known in the past...”³

Jameelah says that the most potent source of female emancipation is the film industry. But this emancipation is no more but a nightmare for the girls there. She talked about the red-light district of Lahore where all the girls have the ambition to become a movie queen but majority of them gain nothing but just to entertain the so-called producers and directors. They are exploited sexually and end up with nothing to fulfil their dreams.

¹ Jameelah, *Islam in Theory and Practice*, 94-95.

² Max, Lerner, *Our Anything Goes Society-Where is it Going?*, Lerner, *Readers Digest*, April 1968.

³ Ibid.

These are at ease and most frequently abused females in film games. Most of them never gain instead of minor achievements. Most of the lodges in the city are used for good time purposes. Some hotel waiters act as buyers. Many bars are used as assignments for this purpose. Such females can be discovered at bus stops. The city's cinemas are also trendy hunting sources. Cinemas are never used only for the purpose of watching movies. Police investigation on these pursuits is slow.¹

So, every Muslim must have the clear understanding of the woman emancipation. As it is aimed to attain an unbridled freedom for the woman it will bring nothing but a catastrophe to the respective society by pouring into it the poison of social disorder. Where there this phenomenon got its appearance it brings there the illicit relationships, broken families, lawlessness, crime, and violence by tearing out the moral framework. The human history tells us the same thing that when the evil and immortality run rampant the fate of that society become destined to perish.

2.3 Religious Thoughts of William Montgomery Watt:

Watt possessed a multidimensional personality, and he was an orientalist, an Islamicist, and a theologian at the same time. Watt's major works comprise on the Sīrah as in 1953 Watt's first book on Sīrah published with the title of *Muhammad at Mecca*² and its next version was *Muhammad at Madinah* appeared in 1956.³ From these two books he evolved some other ideas and published another book with the title of *Muhammad-Prophet and Statesman*⁴ all these are very valid works on Islam acknowledged not only by the non-Muslims but the Muslim scholars also. These are like a sequel of his first book slightly different and the latter one is having more clear ideas in sense; we may also declare it as the first two books summarized in the latter book with more established information in Watt's mind about the prophet Muhammadﷺ. These works by Watt have been republished several times over and have also been translated into many languages including Arabic, French, Japanese, Spanish and Turkish.⁵

F. E. Peters paid great homage to Watt by complimenting his works in these words as he writes that: Unquestionably, in the mid-century Watt produces life of Muhammadﷺ in two volumes which was so important that it has the status of

¹ Focus on Prostitution in Lahore, *The Pakistan Times*, March 1968, 29-30.

² Oxford: Clarendon Press, 1953.

³ Oxford: Clarendon Press, 1956.

⁴ London etc., Oxford University Press, 1961.

⁵ Josef Van Ess, 'Tribute to William Montgomery Watt', in Welch and Cachia (edd.): *Islam: Past Influence and present challenges*, x.

standard book for scholars. Restoration of a new communis opinion and it appears to have happened such an important effort here which nobody has dared to do such a work in English since then.¹

About the vision of Watt's works F. E. Peters continues writing that while the works of Watt as it were

“... closed one large door, they opened many others.”²

We can elaborate this in simple words that in English scholarship this is a kind of shift in methodology and abandonment of the old ways of thinking about the life of the Prophet Muhammadﷺ. In this way new ways of thinking enkindled, new questions raised, new interests developed and hence the other doors open for the productive research with its true essence in the century.

2.3.1 Watt's Views about Islam:

In Islamic philosophy, where knowledge and intellect have a central place, "metaphysics" has a key, fundamental and central position also. The term refers to a Qur'anic concept called the unseen world. For every Muslim in general and for a Muslim thinker in particular, the realm of the unseen is not only a belief but a great empirical fact. This is the level of the basis of purpose and spirituality in the Islamic universe, not just in belief, but, because the requirements of the concept of reason and knowledge that Muslim philosophers have cannot be fulfilled without the experience and reflection of this world. In traditional philosophy, this sphere is called metaphysics and is an integral part of every Islamic philosophy. This belief gives strength to the acknowledgment of monotheism in Islam, be accountable for every deed and to spend a life with justice and doing good for others by eradicating evil and disseminating affection, love, and cooperation.

Watt's another important work published infect this was his first book on Islamic philosophy under the title of “*Islamic Philosophy and Theology*” which appeared in 1962.³ This was also the first in the ‘*Islamic Survey Series*’, and Watt was the first general editor of this series and the one who contribute the Islamic Survey Series first.

¹ Francis Edward Peters, *Muhammad and the Origins of Islam* (Albany: State University of New York Press, 1994), preface xi.

² William Montgomery Watt, 'Review of Daniel's 'Islam in the West: The Making of Image'', HJ, IX (Oct. 1960-July 1961), 212.

³ Edinburgh: Edinburgh University Press, 1962.

There are instructive comments both on the front and back cover of the edition of this book that has been published in 1985. Here is a statement written on its back cover, explaining the worth and scope of the work as the author claims that Watt's book signifies a valuable impact for the research of Islamic thought, the result of the lifetime effort of a prominent Islamist of modern era. It is obviously the vital presentation to the topic currently available in English and will be a precious resource to the reader attracted in the history of Islamic belief. Particularly suggested for the students and public archives.

In this book Watt discussed the various sects of Muslims and religious movements and while describing the Islamic philosophy he dedicated a good section of this to al-Farabi and al-Ghazali. There is a detailed discussion on their views and the impacts on the Muslim philosophical thought. Watt is on the opinion that in the tenth century, al-Farabi as a great philosopher led the philosophical domain who was well known as the second teacher after Aristotle who has been acknowledged as the first teacher of humankind.

His philosophy can be labeled as the organization of the findings of Aristotle and the concepts of Neoplatonism. He included in it a political theory centered on Plato's "*Republic*" and the study of law. The concluding aspect appears to be his personal contribution, but in the previous two he is illustrating the thinking of Al-Kindi. The pivotal point of his metaphysics is the definite one, which was one with God, as decreed in Islamic theory.¹

State, role of humans in the universe and God are the salient topics in Farabi's philosophy. According to Farabi, the gathering of all the people on the planet is the largest gathering, but the international unity is not possible due to the geographical climate, human character, customs, and language differences. The city is the unit and gathering of the nation and unity is possible between them to the same extent. Neighborhoods and streets are part or parcel of the city, so the gathering is defective or incomplete. The purpose of a complete gathering is not possible without an incomplete gathering, and an incomplete gathering is necessary for a complete gathering. According to Farabi, the state is a civil agreement between human beings, which came into being for the sake of mutual conflicts and the pursuit of justice. This agreement is the foundation of the business of a state.

¹ William Montgomery Watt, *Islamic Philosophy and Theology: An Extended Survey*, 2nd Edition (Edinburgh: Edinburgh University Press 1985), 69-70.

Al-Ghazali has been described not only by the Muslims but Western intellectuals also as an outstanding Islamic theorist. Western scholars found him accessible and studied his work at the behest of other religious scholars. His writings are in many volumes, for instance his grandest work "*Ihya ulum ad-din*", "*Restoration of Religious Studies*", this work comprises of forty volumes, and each will make a valuable book if it be translated into European language.

The result of the study of al-Ghazali's philosophy is certainly impactful. Demonstrating that philosophical subjects are largely impartial in terms of Islamic ideology made it likely for at least some rationalist religious scholars to accept most of their information in addition to the twenty points, it also contained metaphysical concepts. And more importantly, it comprises of Aristotelian logical method. He was particularly fascinated by Aristotle's logical works, mainly that done on syllogism.¹

If Imam al-Ghazali had not held the view that there was a permanent asset of religion within the mystical tradition, then Islamic morality would have taken on the color of utilitarianism, just as Kant's critique of reason in Europe took place after Christ. The morality of "Greater Good" prevailed over the morality of Christ which was in fact a proclamation of the end of Christianity, so that Ghazali, along with his discoveries, don't proclaimed the end of Islam or presented such fatal philosophy to the fundamental principles of Islam. Instead, he separated the system of beliefs from the principles of reason and preserved it in spiritual matters.

Describing the approach and scope of al-Ghazali's philosophical thought Watt further writes that:

Criticism of al-Ghazali's philosophy, then, does not in any way end of philosophical mindset, but it must have contributed to change. He certainly persuaded the Sunnite theologians to adopt a more philosophical approach, and because of his refutation of metaphysics propounded by Avicenna, those who still follow Avicenna have been taught mystical faith and practical tradition.²

Maryam Jameelah also considers Ghazali a role model and emphasizes the necessity that what the Muslim world wants direly today is a modern version of Ghazali. The work of his inheritors will not be as complex as it once appeared, because secular humanism in ancient Greece is no different from modern materialist philosophy because it is the gradual developmental journey. Today the imperative

¹ Ibid, 90.

² Ibid, 91.

work for our younger lads is to counter the slogan of progress. It is nothing more than Marxism and the theory of evolution by Darwin that is intermingled with modernism to stem a social philosophy.¹

2.3.1.1 Islam as Borrower of Archaic Religions:

Watt while giving his perception to the old religions and their decadence in the Arab says that the archaic religion was the existing before the inception of Islam and he is on the opinion that the best account of the old Arab religion is found in article of Noldeke which is entitled as 'Arabs (Ancient)' in the *Encyclopedia of Religion and Ethics*. On this topic he further states that the standard account is J. Wellhausen's *Reste Arabischen Heidentums*, which is based mainly on *Kitab al-Asnam* of Ibn al-Kalbi. There found a trend of worshiping gods and goddesses in homes and in the ceremonies. He further states about the archaic religion that:

"Since our information is fragmented and, in addition to the writings, arises from Islamic sources, there is sufficient possibility for speculation. These issues are not rendered with in any detail here because in general it is agreed that in the period of Muhammadﷺ, archaic religion of pagans was relatively not persuasive.²

And he further states about the Archaic Religion that:

This religion was the outcome of a prolonged promotion. In fact, the objects worshiped were stones and trees. They were occasionally deemed not divinity but their home or abode. After all, conjectural features were also related to them, possibly under external impact, and they were thought to be slightly linked with celestial objects.³

So, in the beginning of Islam the opposition by the people of Makkah is understandable as these were the people who were associated to this religion and to certain kind of rituals related to this religion as the haram was a respectable place and pilgrimage and worshiping the gods in the sacred area of haram was a common practice also at that time.

He writes in his book, "*Islam: A Brief History*" Muhammadﷺ himself insisted that he did not compose the Qur'an, but that it came to him on his own from heavens. And the Sound Scholarship requires that this claim be accepted.⁴

If watt's writings are read in the presence of extracts from Thomas Carlyle, Samuel Parsons Scott, Alphonse de La Martine, Karen Armstrong, Laura Veccia

¹ Jameelah, *Islam in Theory and Practice*, 403-404.

² William Montgomery Watt, *Muhammad at Mecca*, (Oxford: Clarendon Press, 1953), p. 23.

³ Ibid.

⁴ William Montgomery Watt, *Islam: A Short History*, (Oxford: Oneworld, 1996 and reissued 1999), 13.

Vagleri, and Michael H. Hart, we have no choice but to accept that Muhammadﷺ was a prophet of God. If we make the above statement about face value by Watt and then look at the effects of Muhammadﷺ on history then this hint is simple and easy, the work of Muhammadﷺ are matchless and there is no possibility that a misguided or dishonest man can get this kind of success in framing a religious, social and political system, thus to reject his prophetic claim simply has the undertaking of giving it at the risk of our own purity and rationality.

According to Watt there involved a matter of superstition with religion also as he is pointing out the battle of *Uhud* in which Abu Sufiyan brought the goddesses of *al-Lat* and *al-Uzza* with him to seek strength with their help against Muslims as he writes as:

In the time of toil and hardship in Makkah, Abu Sufyan involved the goddess of *al-Lat* and *al-Uzza* in the war versus the Muslims in *Uhud*; It remembers how the Israelites got the ark with them in fight and indicates that the relics of the pagan faith in Arabia were now on the height of magic. In that sense, it is possible that many old traditions remain, but these should be considered superstitious instead of religious.¹

This was the association with their gods and goddesses that was not allowing the pagan Arabs to accept an altogether a new religion in the shape of Islam which had the monotheistic ideas. Watt noted another aspect of the Arabian society at that time and that was of humanistic values which were associated strongly to one's own tribes as to defend the tribe to look after the political, economic, religious, and social deeds of own tribe and the mutual corporation among the tribesmen. The traits of hospitality, bravery and generosity were also the distinctive features of this humanism Watt call it a religion also which is prevailing parallel to archaic religion he writes:

Contrary to the archaic religion, which can be called 'tribal humanism'. It was the dominant religion of the Arabs of Muhammadﷺ's time, although it was deteriorating. This is the religion we discover in the poetry of *Jahiliyyah*. What offers value to life for poets belongs to a tribe that can claim of remarkable acts of bravery and generosity and can take part by themselves. From this point of view, the fulfillment of human morality in practice is an end, and at the same time provides to the existence of the tribe in general, which is the second terrific purpose of life.²

¹ Watt, *Muhammad at Mecca*, Watt, 23.

² Ibid, 24.

Though these traits of the Arabs magnified by Watt are appreciable and have humanistic values but with these values there were also the evils of robbery, usury, exploitations of the weaker and a trend of bloodshed existing strongly. With that the other salient deficiency of this humanism is its incompleteness as it only defends the rights of the tribe and was ignoring the individual dignity and aspiration of the people and in addition to this this humanism should have the boundaries beyond the tribe in a larger scope, but it is void of it and only confined to the tribe only. Thus, in this way it is quite different from the concept of humanism perceived in the modern day also.

There were intense feelings of protecting the tribes honor that the values of justice ignored in this course as the men of a tribe had to help each other without any delay and without inquiring into the matter and evaluating merits of the matter and one's individual opinion, in this way the honor of the tribe is the first and the foremost for the tribesmen to protect it. Similarly, the generosity, bravery and hospitality were the traits to possess by any member of the tribe to get a respectable place in the tribe and lack of these led to mark one's dishonor. From this concept of honor, the law of tribe can be associated instead of the concept of right or wrong with the factual evidence and the honor of the tribe came first then came the honor of any of its individual.

So, in Watt's point of view in the beginning of Islam it had to counter this concept of humanism of Arabs which involved religious aspects and with religious rituals that were in practice at that time. He writes stating the earliest revelations of the holy Quran as:

“We shall see (in Ch. III) that while in its earliest passages the Qur'an does not attack the old paganism, it does counter this humanism in its religious aspect; from this, however, is to be distinguished the ethical aspect of humanism, the moral ideal, which in general the Qur'an respects.”¹

And stressing this point he writes again to strengthen his stance of humanism as a resisting force in the beginning of Islam:

“In the sphere of religion, the main problem of Muhammad's time seems to have been this breakdown of tribal humanism in face of the more individualistic organization of society.”²

¹ Ibid, 25.

² Ibid.

Watt wrote another article in *Studia Missionalia* on prophet Muhammadﷺ in 1984 which was entitled as 'Muhammad as the founder of Islam'. This paper discusses the course of revelation, human relationship with God and prophethood in this connection Watt states as:

“... there is a wide field for human co-operation with the divine initiative.”¹

Watt depicts Muhammadﷺ not only as a founder of Islam but also adopting beliefs from Christianity and Judaism to forge a new religion. He gives example of establishing a successful mini state of Madinah after *Hijrah* that proves him as a founder of Islam.²

Mentioning pre-Islamic milieu, the Arabs were not so much familiar with the other religions like Judaism and Christianity, so Watt focuses on some monotheistic ideas of Jews and Christians that are according to him borrowed by Prophet Muhammadﷺ Watt mentions:

“... the average Arab of Mecca, or indeed of Madinah, seems to have had only slight and imperfect knowledge of the Jewish and Christian religions.”³

Furthermore, he asserts that while founding a new religion there were some ambiguous things in the mind of prophet Muhammadﷺ which he solved with the help of Judaism and Christianity to strengthen his idea he presents an example of first revelation of the Qur'an and says that prophet Muhammadﷺ perceived Jibril as God, he writes:

“...though later, when he learnt the Jewish view that God cannot be seen, he thought of this being as an angel.”⁴

These views by Watt can't be accepted because these are not proven historically, actually the prophethood of Muhammadﷺ is a continuity by the Divine just like Christ and Moses and so is the Islam which is the continuity of Judaism and Christianity the only difference is the abandonment of further divinely religion and prophethood after Islam and prophet Muhammadﷺ so all the conduct by the Prophet of Islam is within the context of the revelation(Quran) which was sent to him time to time and in accordance with the certain happenings in newly emerged Islamic society

¹ William Montgomery Watt, “Muhammad as Founder,” *Studia Missionalia*, Vol. 33, (1984), 227.

² Ibid, 227-228.

³ Ibid, 230.

⁴ Ibid, 231.

and it is nothing to do with borrowing ideas from any other religion so we should believe and we have to believe in Muhammadﷺ, Quran just like we believe in Moses, Judaism and Christ, Christianity.

In the historical perspective he however acknowledged the cruelty by the western historian saying prophet as an apostle and liar especially in the medieval period it was propagated immensely. Watt regretted such type of behavior of the olden times and says in the contemporary arena where the research scholarship developed to maturity having some moral norms such type of frivolous allegation can't be accepted and same approach should be adopted about the revelation against the charge that whether Muhammadﷺ was able to avoid the intermingling of his unconscious thoughts with the Quranic revelations. So, Watt opines the status of Prophetﷺ as he winds up the article saying:

The research has been grounded in the acceptance that Muhammadﷺ was a true Prophet to this logic that God entrusted him with the duty to convey His message to mankind. However, this claim must also be substantiated by the fact that prophets can do error. Such instance can be put forward of Prince Zerubbabel from Old Testament who was considered as Messiah by the Prophet Zechariah and prophet Haggai.¹

If the challenging of the Christian beliefs is concerned, saying categorically this is related to the abandonment of old Divine revelations in the presence of new one (Islam).

2.3.1.2 Monotheistic Tendencies of Islam:

Watt stating the geographical neighborhood of Arabia says that the two major religions, Judaism and Christianity were on the peak in the empires of Byzantine and Persia and the Arabs had a good interaction with these superior civilizations and from them he thinks the Arabs got the idea of monotheism and in this way in Abyssinia a Christian empire and al-Hirah the Persian vassal-state with which the Arabs were in contact was an outpost of east Syrian and Nestorian Church influenced them in all walks of life. He writes:

The blend of monotheism with military and political power and a high degree of economic culture should have significantly influenced the Arabs. The nomadic tribes and the populations in close interaction with these nations were, in fact,

¹ Ibid, 249.

progressively becoming Christians. And even few merchants of Makkah were not unimpressed when they journeyed to frontier market cities for financial relations. There were also Christians, merchants, and slaves in Makkah, but the impact of the rarity was perhaps not so significant.¹

The interaction with the Christians is more frequent than the Jews because more of the Jews were residing in Madinah and scattered in the various fertile parts of the Arabia but Christendom was on full swing neighboring Arabia, Watt writes:

Opportunities for interaction with Jews were not as wide as with Christians, but some were perhaps more familiar. This was especially the case in Madinah, where Jews and pagan Arabs lived together. There were many Jewish tribes in Arabia particularly in the productive areas of southern Arabia, either the Hebrew immigrants or the Arabs who embraced Judaism. There were virtually no Jews in Makkah.²

Watt then pointed out the Quranic verses in which Christianity and Judaism is criticized for their basic beliefs to strengthen his idea of the interaction of the Arabs with these monotheistic religions, but also makes it clear that these comes from the secondary sources of the aforesaid religions.

“The passage of the Quran which suggests that the Trinity consists of Father, Son, and Virgin Mary is doubtless a criticism of some nominally Christian Arabs who held this view. On the Jewish side, too, much of the detail came not from the sacred Scriptures but from secondary sources of various types.”³

Watt endorses the Islamic point of view in which it is said that before the prophethood of Muhammad ﷺ he was mentioned and in the holy books of Jews the vivid descriptions and signs were found about the prophethood of Muhammad ﷺ and the people of Arab were also in the dire need to follow some beliefs and norms to follow in order to uplift their stature socially, religiously, politically and economically in the shape of something more productive more reliable that provide them a better understanding of life. As the Muhammad ﷺ didn't belong to the Jews that is the reason why they concealed this truth from the people and opposed Islam. Such type of statements regarding Judeo-Christian heritage involved in the formation of Islam by the orientalist are discussed by Maryam Jameelah in his book *Islam versus Orientalism*, she writes as:

¹ Ibid, 27.

² Ibid.

³ Ibid, 28.

“Any discrepancies between the Quran and Jewish or Christian scriptures are attributed to his (Prophet Muhammad) defective memory and knowledge! Thus, Jews and Christians wrangled for centuries in order to “prove” that the Quran is not Divine revelation but merely a book like any other book.”¹

Mohar Ali a prominent writer with widely acknowledged work on the life of the prophet Muhammad ﷺ in the modern times also addressed the issues related to the Judeo-Christian heritage in Islam as he stresses:

It certainly does not argue that Muhammad ﷺ's intelligence and wisdom will acquire an immoral and superficial knowledge of the contents of the Jewish Christian Scriptures through listening and secondary means, the orientalist most suggest, and then move further based on this knowledge, beliefs, and stories to claim that these are heavenly revelation.²

Watt admits the contradictions involved in this matter and he though advocates a fair approach to be rendered carefully to examine the life and purpose of the prophet Muhammad ﷺ. He states that it is difficult to judge the importance of the relationship between Jewish and Christian inspirations for the acquaintance of Muhammad ﷺ's work, particularly since so many aspects are controversial. The basic requirement is that such ideas were 'in the air' even before the bestowing of Quran to Muhammad ﷺ and that were part of the preparation of his own position and for his objectives to achieve.

2.3.1.3 Islam and Judaism:

Watt says that the religion Islam has different name for its different identities in different period of times as stated by him:

Muhammad ﷺ's religion was not always called Islam. In the time of Makkah, it seems that one of its names was purification, righteousness, but faith and its followers are rarely stated openly. After the Hijra, there are orientations to 'believers', 'those who believe', and many more. In some instances, these provisions involve Jews. During Muhammad's dispute with the Jews, he maintained to stick to the religion of Abraham, the Hanif and it is quite probable that for a little while Muhammad ﷺ's religion was recognized as *Hanifiyah*.³

¹ Jameelah, *Islam and Orientalism*, 98-99.

² Muhammad Mohar Ali, *The Biography of the Prophet and the Orientalists*, Vol. 1-A, 1st Edition (Madinah: King Fahd Complex for the Printing of the Holy Quran Madinah, & Center for the Service of Sunnah and Sīrah, 1997), 274.

³ Watt, *Muhammad at Madinah*, 303-304.

Watt proves these instances by giving the example of holy prophet's sayings and in the recitation of ibn Masood R.A. that he used to recite different times. It is a fact that apart from the paganism of the people of Makkah there were few followers of Din-e Hanif which had its roots back to the Prophet Abraham (may whom be peace and blessings of Allah) teachings and this had also some similarities with the Islam revealed to the prophet Muhammad ﷺ but to associate this name parallelly to Islam is a thing which will be contrary to the facts.

It is a well-known fact that Watt's major works regarding Islam is on the life of Prophet Muhammad ﷺ and the interaction Islam with the other faith through the teachings of Islam a lengthy discussion can be found in his books on this topic even he often gives the deep details of these interactions. Islam and Judaism is discussed throughout his most famous works *Muhammad at Mecca* and *Muhammad at Madinah* a plethora of the incidents is discussed how these two religions interact with each with the inception of Islam.

The Jews were mainly residing in Madinah as there famous three tribes were residing there, and these Jews are also having a good status there due to their strong economic position and the Jews of Madinah controls the politics of Madinah also this is a main reason for their clash with the Prophet ﷺ that anything contrary to their economic and social status their convert response is a natural thing. Watt discussed this situation in detail in chapter IX of *Muhammad at Madinah* under the title of "*The New Religion*" in this chapter he discussed the institutions of Islam and their similarities and dissimilarities with the other divine faiths.

Discussing about Judaism he regards it that in the early days at Madinah Muslims were quite similar in performing their rituals and religious obligation with the Jews but with the passage of time their become a breach between the Muslims and the Jews and the similarities were converted into dissimilarities. He writes:

Hijrah carried Muhammad ﷺ into close interaction with the Jews, and since then his relations with the Jews have largely determined the line of development to be taken by the Islamic religion. First there was the period of adherence to Judaism, then to commence with the period of opposition, the thought was, if the Jews fasted, so should the Muslims. But then it happened if Jews fast in a particular manner, Muslims

should fast in a dissimilar manner. In this way we find similarities between Judaism and differences; and in explanation, equally are intentional.¹

2.3.1.4 Islam and Christianity:

Watt was a Christian and he is the preacher of Christianity but with that he also has faith and strong believe in inter faith dialogue but sometimes went critical towards the followers of Christianity advising them to understand your position while studying and communicating with the other religions. It is apparent in his article published in 1953 in which he is correcting the Christians in the use of the word 'Allah' instead of 'God' while communicating with the Muslims.² He is on the opinion that the use of word Allah is quite inappropriate and its widespread use by Christians is a mistake on their part and should be stopped. He further declared that it is a matter of subjectivism by the Christian scholars and missionaries as he states that:

“... dangerous subjectivism that is tantamount to a denial of the essential realism of Christianity?”³

Watt thought that Muslims have imperfect conception of God and the reason for that he argues that God reveals Himself only to the Christians and not to the Muslims. Thus, he is on the point the word Allah will emasculate the Christian faith instead of God that had a complete understanding of the creator of mankind the Muslims themselves claim they also worship. He further asserts that Muslim

“... conception of God was faulty ... their intention to serve Him cannot be doubted.”⁴

The logic behind this all effort regarding the matter is discussed by Watt is that he asserts that an ideal theological communication can only be possible when the word 'God' is used instead of word 'Allah' because this conveys a more comprehensive understanding and all the attributions to God and revelation should be taken into consideration from this basic point. This was the formative period of Watt as a scholar and his scholarship was yet not gained the maturity as it got in latter period of his life.

Watt suggested that the Muslim attitude towards Christianity is the reflection of those revelation that are about Christianity in the Quran with that he points out his

¹ Ibid, 303.

² William Montgomery Watt, 'The Use of the Word 'Allah' in English,' MW XLIII No. 3, (July 1953), 245-247.

³ Ibid, 245.

⁴ Ibid, 246.

work done on this topic in his book “*Islam and Christianity - A Contribution to Dialogue*”¹ that there is no authentication in Quran about the criticism of the Christian orthodox doctrine but it is most probable for some of the heretical beliefs existing in Makkah and Madinah in the time of Prophet Muhammadﷺ.²

2.3.1.5 Islam as Communalistic Religion:

Watt published his important paper in 1964 on the nature of Muslim community and requirements entering that fold.³ In this paper he tried to prove that Islam is communalistic religion and Islam does not allow individualism and Islam hardly allows any space for individual attitudes to grow.

The Prophetﷺ taught us that if two people are traveling together, they should appoint a more experienced and knowledgeable person as their leader who will guide the other traveler. Similarly, if two people are together and the opportunity arises to offer prayers, then one of them should become the Imam and the other the follower. It is clear from these examples how much importance has been given to collectivism in Islam.

In this regard he presents the example of Islamic institutions like *Zakah* and *salah*. Watt gives justification to his judgement by saying that these integral characteristics of a believer of Islam and a follower of Muhammadﷺ have a deep sense of communal feelings in Islam.

Quoting the example of the *Khawarij* and explaining their stand on the *Kabair* sins, he argues that the main reason why such a person faces excommunication is because of the overall and impressive effect of his sins on the community hence by endangering their status as people of paradise (*ahl-al-jannah*) which cannot be tolerated.⁴ Watt’s brief and comprehensive conclusion is that:

“... there is more communalistic thinking in Islam than is usually realized.”⁵

Islam is the religion of peace, the path to eternal success and sanctuary. Now the path never means only for an individual. The path is always meant collective, that is, everyone has the right to the path. This means the collectivity in Islam. There is no cure or alternative for it. Separation is individuality, separation is weakness. Collectivity is an honor, it is power, it is unity, it is an energy. Now one way of

¹ vide supra.

² Watt, “Muhammad as Founder,” 242-243.

³ William Montgomery Watt, 'Conditions of Membership of the Islamic Community', *Studia Islamica* (SI) Vol. XXI, (1964), 5-12.

⁴ Ibid, 6-7.

⁵ Ibid, 12.

thinking is that man thinks for personal gain. It does not shy away from harming others for its own benefit. It is selfish and negative thinking which leads to individualistic values. One way of thinking is that man thinks for the benefit of others as well as for his own benefit. God's selfless service and love for human beings shows that communalistic thinking is the rope of Allah. So, the fundamental principle of Islam builds its matrix on communalistic framework.

2.3.1.6 Condemnation of the Falsification against Islam:

Watt in his critique to Bell's book, comments while discussing the second chapter "*Muhammad's Prophetic Experience*" he reminds the criticism in early Christian scholarship on Muhammadﷺ's vocation. As he states that:

In medieval Europe, the concept of Muhammadﷺ was portrayed as a fake Prophet who falsely proclaimed to receive revelation from Divinity. Such type of indoctrination of the Middle Ages is gradually disappearing from the thoughts of West and Christianity.¹

Watt lists many scholars with their ideas, some are having a more balanced view of Prophet Muhammadﷺ and Islam while some are following the narrow-minded medieval approach. In this regard he mentioned Richard Bell, Frants Buhl, Thomas Carlyle and Tor Andrae as the scholars who defends Prophet Muhammadﷺ, on the other hand William Muir, David S. Margoliouth, Gustav Weil, Theodore Noldeke and Aloys Sprenger as the ones who used 'war propaganda views' to make their work worthy in European Christian communities.²

Watt is a critic of such approaches that are void of factual presentation, he insists that the western scholars who depends heavily on some specific traditions during their research on Islam which might not have any guarantee instead of Qur'an the authenticity and truthfulness of which could be relied upon, as he further writes that:

Surprisingly, one could suffer from epilepsy or hysteria or having an uncontrollable fit of sensations, however an active leader in military campaigns, or a leader of a state and a growing religious community. But all we know is that Muhammadﷺ was doing at that time. In such questions, the historian's principle

¹ William Montgomery Watt, *Bell's Introduction to the Quran*, (Edinburgh: the Edinburgh University Press, paperback edition, 1977; reprinted 1990), 17.

² Ibid, 17-18.

should be based primarily on the Qur'an and accept the narration only if it is in accordance with the results of the Qur'anic study.

It is incredible that a person subject to epilepsy or hysteria or even ungovernable fits of emotion, could have been the active leader of military expeditions, or the cool far-seeing guide of a city-state and a growing religious community; but all this we know Muhammad ﷺ to have been. In such questions the principle of the historian should be to depend mainly on the Quran and to accept tradition only in so far as it is in harmony with the result of Quranic study.¹

Here we see that Watt's statement is relevant to a fundamental principle regarding the scholarship of Hadith that if a Hadith contradicts the Quranic principle, then it should be abandoned and should be considered unauthentic.²

Thus, Watt favors an approach that should be based on repudiation of Medieval trends and conception about Islam and acceptance of the Prophet Muhammad ﷺ, as he further states:

“... as a man who sincerely and in good faith proclaimed messages which he believed came to him from God.”³

And against accusations of taking ideas from other religious convictions, Watt concluded to a long discussion that Muhammad ﷺ's knowledge of biblical concepts in general differed from the details of some stories about the intellectual environment of Makkah, not by reading or specifying from individual communication. Thus, Islam is related to Christianity and Judaism because it was native to a milieu that was represented by biblical ideas.⁴

But at the same time, he raised a valuable question of interest to his own reader on the validity of this assumption, then why some biblical theories were of such attention and significance to Muhammad ﷺ and Muslims, and why others were ignored? Watt admits this ambiguity and superficialness of the allegation and himself answers that however, this question cannot be answered unless some approach is taken to cultural borrowing. And this is a field of study whose cultivation is just beginning.⁵

¹ Ibid, 17-18.

² See: Muhammad Zubayr Siddiqi, *Hadith Literature: Its Origin, Development and Special Features* (Calcutta: Calcutta University Press, 1961).

³ Watt, *Bell's Introduction*, 18.

See also his discussions on "*The Qur'an and Occidental Scholarship*" in Chapter 11, pp. 173-186.

⁴ Watt, *Muhammad Prophet and Statesman*, 42.

⁵ Ibid.

Watt further insists:

“Scholars have argued about the relative strength of Jewish and Christian influences but from the present standpoint it is not so important to try to answer this question as to identify the activities among the Arabs into which the Biblical ideas fitted.”¹

2.3.2 Watt’s Perceptions about Muhammad ﷺ as Prophet:

Watt in his *Muhammad at Mecca* insists that the good knowledge of the Arabian background before Muhammed ﷺ’s prophethood is necessary for the real understanding of his work as a Prophet. The desert of Arabia and the Bedouin culture are the primary constituents of the Arab civilization, he quoted Gibb who writes:

“To a Westerner the primary association of Arabia is with deserts and Bedouin, and the economics of desert life is a useful starting point. It is true that the desert played no creative part in the development of Muhammad’s monotheism.”²

This statement clearly showed that the idea of monotheism of Islam is not gained by the Prophet ﷺ from any other faith like Judaism and Christianity as claimed by most of the orientalist.

One of the basic objection on Prophet Muhammad ﷺ by other orientalist and also by Watt is the Prophet ﷺ’s ancestry relationship with father of prophets Abraham and Ismā’īl, they denied the fact and tried to deprived him off his association with the lineage of the prophets in order to discredit him as a prophet they talked about in multifaceted approach in which the following aspects are important, firstly the Prophet ﷺ’s relationship with Ismā’īl, secondly the status of Banū Hāshim in the tribes of Mecca. First, the scholars have tried their best to prove that the Prophet Muhammad ﷺ and Arabs have no religious affiliation with Abraham and Ismā’īl. This lineage of Muhammad ﷺ is, however, eighteen centuries back meets with prophet Ismā’īl but the fantasy by Montgomery Watts distracts the facts:

“The presumption is that at first the Muslims did not know about the connexion of Ishmael with Abraham and (according to the Old Testament) with the Arabs. At Madinah, however, in closer contact with the Jews they gained knowledge of such matters.”³

The Arabs had their own exemplary traits as hospitality, courage, truth, and powerful memory, so every tradition they reveal is more trustworthy than the

¹ Ibid, 46.

² Alexander, Rosskeen Hamilton Gibb, *Mohammedanism*, (London: Oxford University Press, 1949), 1.

³ William Montgomery Watt, *Muhammad at Madinah*, (Oxford: Clarendon Press, 1956), 204-205.

thousands of the traditions of the Western scholars about Islam. The reason for this is as there was an authentic knowledge of their lineages among the Arabs, so every Arab remembered his ancestors, that's why family-based mutual pride was common among the Arabs. Had there been any minor division in the lineage of the Holy Prophet ﷺ, the polytheists would have identified it. On the other hand, Arabs had been engaging in the pilgrimage of Kabah since the time of Abraham, so to say something curious that the Muslims knew about Ismā'īl and the Arabs through the Jews is mere a funny statement and nothing but a deliberate distortion of facts only.

On Muhammad ﷺ's prophethood and the emergence of Islam in the pagan Arab Watt writes: It is just that the new religious movement of Islam has somehow or other come out of a specific religious motive in Makkah in the time of Muhammad ﷺ. A new religion cannot come into being without a drive. There must have been some need in the experience of Muhammad ﷺ and his early followers who were satisfied with the methods and ideas of the embryonic religion.¹

What was clearly the unacceptable situation, or the need is a point at which opposing views can be held. Before discussing this, let's look at what happened around the occasion of prophethood and what was the initial teachings of the Qur'an.

As it is mentioned in the traditional Muslim account of prophethood Watt explains the incident of Muhammad ﷺ's prophethood like that, as when the fortieth year his life began, suddenly a new revolution took place in the life of the Holy Prophet ﷺ and suddenly he became solitary and lonely. Thus, became interested in sitting down and worshiping God. The Prophet ﷺ was often found in contemplation, and most of his time was spent in observing the scenes of nature and studying the nature of universe. Day and night, immersed in the idea of the essence and attributes of the Creator of universe, and engaged in contemplating the improvement of the deteriorating condition of his nation and the measures to mend it. Meanwhile a new thing happened in those days that the Prophet ﷺ began to have true dreams, and every dream of the Prophet ﷺ would have been so true that whatever he saw in the dream would have been interpreted in the morning quite precise and clear.

Watt here acknowledges openly the prophethood of Muhammad ﷺ and the Quran as the divine scripture, he writes: He was right in thinking that he was the Messenger of God. To substantiate this claim, the Qur'an mentions the theories that

¹ William Montgomery Watt, *Muhammad Prophet and Statesman*, (Oxford: Clarendon Press, 1961), 14.

Muhammadﷺ is quoting and that he claims revelations from God, that has a reasonable validity, and that there are no deliberate creations. That also meant a lot to Muhammadﷺ himself when conditions were not going well for him and he had a vision of despair about the future, he recalled his dreams and restores his confidence in his heavenly charge.¹

Stories are also told of how Muhammadﷺ, in a state of despair, would walk on rocky hills and think of throwing himself down a sharp crack, and then how he would see an angel who reminded him, you are the Messenger of God. But Watt is not in the agreement of these stories and rumors, it does not seem that if there was any truth in these stories, Muhammadﷺ would have distinguished such an appearance from both visions. Visions were primary experiences in which a divine action informed him of his prediction, but other experiences were mostly secondary, perhaps due to supernatural causes, but still only a reminder of the basic experience. Watt insists that:

This basic experience should never be forgotten to understand Muhammadﷺ's career. Muhammadﷺ had moments of sadness, as it was not surprising given the seemingly irreparable obstacles he faced. Yet he never lost sight of the fact that he was called by God and given a special job for his duty and race. This belief kept him in the face of opposition, satire, suffering and oppression. And when success came to him, he did not turn his head, but only deepened his belief that the God who called him was also working for him in historical events.²

Important task of Muhammadﷺ was to receive revelations from God. One such exposure was involved in the previous vision. For more than twenty years, until his death, Muhammadﷺ had such revelations at regular breaks. Prophet and his supporters learnt them, and these were repetitive in the formal worship he led.³

And about the compilation and safe protection of the divine revelation his view is fair and acceptable. He acknowledges that it was remained in written form at the time of prophet but in a scattered form and its collection at one place was happened later after his death.

Most of them were undoubtedly written during Muhammadﷺ's lifetime, but there was very little written material in Makkah and Madinah. To a certain extent, it seems that the Surahs or chapters of the Qur'an were given their present form by

¹ Ibid, 15.

² Ibid, 15-16.

³ Ibid, 16.

Muhammadﷺ himself. But the final collection of all parts of the revelation and the assignment of their present command in the Qur'an took place 650 or twenty years after Muhammadﷺ's death.¹

Today when a scholar pays homage to the Holy Prophetﷺ and praises his instructions with love and then says that the teachings of the Holy Prophetﷺ were very good but not for today. Now the times have changed, so many reforms are needed, so in the background it is driven by the thought that revelation itself is the fruit of the thinking and creativity of the Holy Prophetﷺ. Yet the revelation is the name of guidance coming from outside which is sent by Allah Almighty, brought by Jibril, and it has been revealed to the Holy Prophetsﷺ. Therefore, revelation is not the name of internal conditions but the source of external instructions. Watt agrees on the above-mentioned points by rendering a fair approach towards the comparative study of religions.

“The Quran, as we now have in it in our hands, either in the original Arabic or in an English translation, is thus the body of the revelations received by Muhammad. In form, God is the speaker, addressing Muhammad or the Muslims or people in general, and frequently using the “We” of majesty.”²

Carrying on the status of the Holy Quran Watt says that it was impossible for the prophet to remain determined on his mission amid mounting obstacles posed by his opponent without the heavenly assistance that gave him confidence and courage to proceed in his mission. He states:

In the previous verses, Muhammadﷺ is often commanded by God. For the Muslim tradition, the Qur'an is thus the heavenly scripture from God, and Muhammadﷺ himself must have understood it in this way. Moreover, he must have been completely sincere in his belief. He must have been very sincere in this belief as he must have been convinced that he was able to differentiate between his own thinking and the messages coming out of himself. It would be impossible for him to face persecution and enmity unless he was fully convinced that God had sent him as His messenger. And the acquisition of revelations was part of his divine mission.³

For few instances there were at least physical embellishments. As he will be experiencing pain, and in his ears will ring like the sound of a bell. Even on a very

¹ Ibid.

² Ibid.

³ Ibid, 17.

cold day, large pearls of sweat appeared on his forehead when the revelation descended on him. All these are witnessed by his companions during the course. According to Watt these physical accompaniments don't mean that he was suffering from any physical disease as claimed by some Western scholars, he writes:

“Such narratives have directed some Western critics to suggest that he had epilepsy, which leads to physical and mental decline, on the contrary there was no sign of it in Muhammadﷺ. He was in complete control of his abilities until the very end of his life. These physical accompaniments of prophet's religious experiences are of interest to religious psychologists, but they cannot either prove or disprove the truth of the contents of these experiences.”¹

The common accusations leveled against the Holy Prophetﷺ by the people of Makkah are repeated today. MacDonald in the recent past can be named at the top of today's talk on this topic. This aggrieved professor has tried unsuccessfully to prove the prophethood of the Holy Prophetﷺ to be a manifestation of the state of mind. But it is astonishing that he considers the Prophetﷺ to be a man of extraordinary intelligence and ingenuity at the same time, so McDonald's has failed to prove his awkwardness due to his conflicting views. In short, all these allegations like epilepsy or others centered on the allegation that Muhammadﷺ was an orthodox Arab poet who had not yet fully mastered his poetic skills and therefore devoted all his attention to the prophetic genre of poetry, and that he combined the ideas of Christianity and Judaism to obtain material that could be used as proof of his prophethood.

It is noteworthy that even the formation of a Muslim view, according to which the Qur'an is entirely from God and not influenced by Muhammadﷺ's consciousness, is evidence of the view of Muhammadﷺ and Muslims. Watt discusses it by pointing out two reasons for that he states that:

This is because of two reasons. The first is that Muhammadﷺ accepted the Qur'an as true even though he did not initiate Qur'anic ideas, it was the ideas that dominated and shaped his ideas. Therefore, it is not unreasonable to speak of these ideas as ideas of Muhammadﷺ and yet at the same time to understand that he was sincere about them because he came from outside himself. The second reason is that the Qur'an was addressed to the Arabs in the early seventh century, and therefore should be expressed not only in the Arabic language, but also in the thinking

¹ Ibid, 18-19.

relevance of the Arabs, except that until now it has been critical. Thus, it should be possible to learn something about the intellectual environment of Muhammadﷺ and the early Muslims by studying what is contained in the Qur'an.¹

Obviously, when the Holy Prophetﷺ is the Messenger and Representative of God, the principle is that the representative has nothing to say in his own affairs, but whatever he says, says as a representative from the one he represents. Therefore, when Allah says do what my Messenger commands you to do and refrain from doing what he forbids you to do. So, whatever he said is a part of the Qur'anic teachings and cannot be separated from the Holy Qur'an.

﴿قُمْ فَأَنْذِرْ﴾²

“Arise and warn.”

Watt says that the revelation of "*Rise and Warning*" is very important in the early years. Muhammadﷺ defined his prophetic work as a "warning" in his social attributes. He warned his people that they would eventually face God's judgement on the last day. Insisting on this point, he was denying the desire to be important in the political or economic life of Makkah. The command to "*get up and warn*" in this way logically marks the beginning of his public activity, because the warning shows that there are people who need to be warned.³

2.3.2.1 Orientalists and Prophet Muhammadﷺ:

Watt exposes the orientalist's narrowmindedness towards Islam. Same as their approach towards the Prophet of Islam he calls it a dreadful situation in the west regarding Islam. On this subject his paper was published in the *Carlyle Society*, Edinburgh on October 24, 1953.⁴ In his paper he appreciated Carlyle as this paper is an appreciation of the Scotsman's famous lecture in 1840, in which he asserts that Thomas Carlyle's writings represent the first in European literature to strongly affirm the sincerity of prophet Muhammadﷺ.

Watt was impressed by Carlyle who was a rare person that wrote on Prophet Muhammadﷺ in altogether different aspect which was totally against to the western approach and Carlyle makes the things evident by pointing out that the medieval geopolitical picture was too frightening for Western Christendom. He states:

¹ Ibid, 19.

² Al-Muddathir: 74/2.

³ Watt, *Muhammad Prophet and Statesman*, 21.

⁴ William Montgomery Watt, 'Carlyle on Muhammad,' *The Hibbert Journal* (HI) Vol. LII, (Oct. 1954 - July 1955), 247-254.

“... on every frontier of Christendom where there was inhabited land, Islam was dominant. Is it surprising that Islam came to be thought of as the great enemy?”¹

As far as theological approach and intellectual influences on Carlyle are concerned, he finds Goethe the main dominant force.² Carlyle, he argues,

“... was the first writer in either East or West to attempt to fathom the inner experience of the founder of Islam.”³

Watt W. Montgomery tells us in his book, *The Cure of Human Ills*:

“Just as the war propaganda of a secular society emphasizes the inferiority of the enemy and vilifies their actions, so Christians disparage their religious enemies”.⁴

Lester Mondale endorsed watt as he writes:

“Of all the world’s religions, Islam is the most difficult for the person of Jewish or Christian background to evaluate objectively.”⁵

And on the same lines speaking of Prophet Muhammadﷺ, Geoffrey Parrinder also states that:

“No great leader has been so maligned and misrepresented outside his religion, and Christian attitude towards him have been lamentable. Yet this Prophet was undoubtedly one of most influential teachers of mankind, the religion of Islam has formed great civilization”.⁶

It is evident from Watt’s writings that he surely regarded the Prophet Muhammadﷺ a Prophet descended with divine scripture and one of the great sons of the Prophet Adam. His attitude regarding Christianity remained apologetic though he was not infallible in his views yet remained an apologist throughout his life.

On the same way watt consider the western approaches to study Quran as unfortunate and he urged to approach it with objectivity, originality and in the way it deserves to be approached, he writes:

However, it is important to say something about this perspective which should be referred to, because the attitude of Western scholars has often been regrettable that it has denied Muslim religious beliefs. Even from the point of view of the best

¹ Ibid, 248.

² Ibid, 252.

³ Ibid, 253.

⁴ William Montgomery Watt, *The cure for Human Ills*, 132.

⁵ Lester Mondale, *Values in World Religions* (Boston: Starr King Press, 1958), 35.

⁶ Geoffrey Parrinder, *Encountering World Religions, Questions of Religious Truth* (New York: 1967), 84-85.

Western scholarship, Western research on the Qur'an have often been disastrous. They have established an obsession of scholarly reliance and have forgotten that literary dependency is nothing but only one-sided story. The poetry is also an innovative work, or playwrighting, or story writing; and the truth of literary dependency never proves the deficiency of innovative creativity. The same is true of the religious circle, although there are discrepancies.¹

As much as we study Watt and other reasonable Christian Orientalists, it seems that the only way to sneak with the prophethood of Muhammadﷺ is to have an irrational hostility against him, such as the deceptive view of mediating Christianity or permanent conversion. So, in his opinion the only way to demean Muhammadﷺ's mission is to create the necessary deception against this great champion of humanity with false propaganda as he pointed out this deception in his various writing by the Christians scholars.

In the introduction of his book, *What is Islam?* Watt talks about Thomas Carlyle lecture on 8th May 1840 in Edinburgh and this was also the first time when a European confesses that prophet Muhammadﷺ is sincere person with an open earnest soul. With the appreciation of this opinion by Carlyle Watt still to say further that there is a basic hurdle that constantly plaguing the European scholarly circles. He mentions this obstacle as he writes:

“... deep-seated prejudice which goes back to the 'war propaganda' of medieval times.”²

The scholar further adds that before Carlyle the aspect of Islamic history and especially the historical background of prophet Muhammadﷺ is a dominant subject for the western writers as he writes:

“Carlyle alone was interested in the man, the human person, grappling with the problems of human life and destiny that are common to all men.”³

Watt concludes about Carlyle's “*Muhammad the True Picture*” and finds his effort as:

“... an important step forward in the process of reversing the medieval world-picture of Islam as the great enemy, and rehabilitating its founder, Muhammad.”¹

¹ Watt, *Muhammad at Mecca*, 26.

² William Montgomery Watt, *What is Islam?* (London & Harrow: Longmans, Green & Co., 1968 and also Beirut, Librarie du Liban, 1968), 1.

³ Watt, 'Carlyle on Muhammad', 253.

On the title of “*Unity and Variety in Muslim Civilization*” held a conference in 1953 at *Liege and Spa in Belgium* and Watt was also the part of that conference in which different aspects of Islamic civilization had been discussed that resulted in a book that was published under the same title in Chicago in 1955 and edited by Von Grunebaum. Watt published another article in 1956 that was based on this book in which represents a reflection on the conference proceedings.²

He discussed the issue of whether Islam is monolithic, unity or multiplicity he explains the phenomenon that it depends on one’s own personal experiences and interactions for this he further refers to the theory of Karl Marx which focuses that people’s opinion is affected by their position in the social set up and points out that,

“... for example, in the case of Islamic Studies, ... racial, national, and cultural allegiances are factors.”³

Hence, he further states,

“... whereas Marx thought that he and the proletariat were exempt from the distorting effect of material factors, nobody is immune from the 'taint of ideology.’”⁴

Watt was a researcher, and he also explains his point of view accordingly saying that it merely shows the position that at the end of the day following factors are important while devising a viewpoint of one’s observation i.e., selection of material, interpretation of data and the evaluation of their acceptability or importance would have been due to orientations of a particular scholar according to inclinations.

This is a relevant claim regarding the issue discussed in the conference. Here he mentioned two types of approaches towards Islam by two different non-Muslim nations he compares the perceptions of Islam in Africa by French and British Colonists. France was having the fear *Pax-Islamica*⁵ which would destroy the Union Française and on the other hand the British were more perceptive and don't see Islam in world-wide movement but in a local context only.⁶

He also stresses the need of study of sociology in the Muslim world because he believed that the greater unity of Muslim world bears a healthier peace both for

¹ Ibid, 254.

² William Montgomery Watt, “Thoughts on Islamic Unity” IQ III No. 3, (Oct. 1956), 188-195.

³ Ibid, 189.

⁴ Ibid.

⁵ Pax-Islamica is lands under the rule of a Muslim government in which the laws of Islam are the laws of the land. In Third Dubai International Peace in 2014, Pax-Islamica was defined as a world living under Islam. Briefly, Pax-Islamica is Islamic world order.

⁶ William Montgomery Watt, “Thoughts on Islamic Unity” IQ III No. 3, (Oct. 1956), 191.

the Muslim world and the world in general. This was the reason that he advocates the study of sociology and its application to Islam and religion in general because it will help in reducing tension between the educated western Muslims and their traditionalists.¹

Watt is of the view that any version of the individual events of the life of the Prophet of Islam that does not conform to his well-recognized accomplishments and documented developments in his life is a complete violation of the principles of history. It is the obligation of every historian to give his readers a respectable and permanent account of the person he writes about. Unfortunately, when it comes to the Prophet ﷺ of Islam, many Christian writers are unable to rise above the centuries of medieval prejudice that the Catholic Church cultivated during the Crusades. Thus, he dares throughout his scholastic career as his basic tenet writing about Islam.

Watt has few works on Christian theology and his book "*The Reality of God*"² is important on the subject. As evident from the book cover this book is written to help the Christians and of course are men who are affiliated to different faith to develop a healthier interaction and smooth relationships among them and to reduce tensions to guard their beliefs against clash of religions and scientific humanism. This book having a tint of philosophy and Watt rendered philosophical methodology which is tempered with his Christian faith.

Watt's belief in inter-faith harmony and multi-faith approach to the burning issues among different faith is a prominent feature of this book. Basically, he writes this book as a Christian while focusing other faiths with comparative approach and mutual relationship and common problems faced by the different faiths. Thus, he intimates that in the contemporary times Muslims and Jews facing the same enigma of scientific humanism. As he argues,

It may therefore be that, though writing chiefly for my fellow Christians, I shall say something of value for members of other religions.³

Further, Watt states his point of view clearly by compelling the reader to follow him through the whole work as he writes it. And he states:

¹ Ibid, 194-195.

² William Montgomery Watt, *The Reality of God*, (London: SPCK,1957).

³ Ibid, 2.

The thing I am trying in this book is the Christian concept of God that is expressed in terms of thought and form that play a role in reducing the pressure in our lives that we are utilizing in the era of scientific humanism.

“...I am restoring what is already understood and believed, but I am not amending it. I'm doing modern thinking. But translation can never support the original. As a translator, I have no intent of making any difference to the universal doctrine of Christianity, which I completely admit.”¹

Watt reviewed a book of Constance Padwick, *“Muslim Devotions: A Study of Prayer Manuals in Common Use”*.² In this book he again shares his intent of good Inter-Faith relationship for the good of the world. He emphasizes that in the contemporary situation tremendous inter-religious relationships demand a shift in our behavior while studying faiths other than our own. He further argues by points out that the change must be from the aloof, detached academic methods to a more pragmatic recognition so that,

We the representatives of different faiths, we study in the same way, mocking one and other at each moment. It is not enough to keep thinking about an I/it connection.³

In his review to this book, he pointed out that the book is a representation of real and ordinary Muslim's inner attitude towards his faith. Even though he is agreeing to point this work is an embodiment of Muslim attitude which has a remarkable resemblance with the concerns of ordinary Christians. And he says this makes one think. At the end he concludes the review with a decisive statement which is a symptomatic of a person with a deep respect with other people faith that was good trait to be possessed. He says,

In the world of worldly and agnostic ideas, it is imperative that many Christians understand that, despite the repetition of their truly controversial differences with Islam, there is a religious blood relationship between them and Muslims.⁴

Here he questions further:

¹ Ibid.

² Published in London by SPCK, 1936.

³ William Montgomery Watt, 'Review of Padwick's 'Muslim Devotions: A Study of Prayer Manuals in Common Use'', HJ LIX, (Oct. 1960 - July 1961), 385-386.

⁴ Ibid, 386.

“Are not both spiritually, sometimes also physically, the seed of Abraham?”¹

Norman Daniel's epoch-making *“Islam and the West: The Making of an Image”*, released in 1960 by the Edinburgh University Press was also reviewed by Watt.²

He discussed this book in the light of physiological theory these days of healthy effects of recalling back into one’s consciousness the early experiences of life. To prove this phenomenon, he states that Daniel’s book takes its reader back to ‘war psychosis’ era of Christian attitudes to Islam and mentioned that this is a better tool to shake off the neurosis that seems to survive in the contemporary era. Watt declares this work by Daniel bold and scholarly effort which,

“... is a pioneer work in a field likely to be much cultivated in the coming decades, namely, the historical and psychological roots of communal images and attitudes.”³

While making a conclusion to his review Watt is on the opinion that this book of Daniel has a cathartic effect on western mind-set.

2.3.3 Watt’s Views about Quran:

In Watt’s opinion to understand Muhammadﷺ's character, it is important to know what was involved in his preaching in the early days. Unfortunately, this is not as easy as it may seem, because the Qur'an has not been arranged according to the chronology. He says that different European scholars have tried to determine the dates of different chapters and the dates of different sections within each chapter of the Quran, but there has been a great deal of disagreement, especially about the initial of all. He declared the works of Theodore Noldeke and Richard Bell having the fair footing and objective approach towards covering the earliest message of the Quran and he examine the content of these both orientalist in this respect.

Opposition is already mentioned in these initial references. Now it seems necessary that before a preacher can have an opposition, he must be saying something that his listeners opposed to what he preached before them, coming to the opposition this may be the initial message of all, because it was part of this message that gave birth to the opposition. For such reasons we want to fix, as much as possible according to the purpose.⁴

¹ Ibid.

² Watt, 'Review of *Daniel's 'Islam in the West: The Making of Image'*, 209-212.

³ Ibid, 212.

⁴ Watt, *Muhammad Prophet and Statesman*, 23.

In the foremost message of Quran Prophetﷺ was decreed to stand up and warn God's people of the consequences of the way they are going, and to proclaim God's glory in a world where the trumpets of others are ringing. At the same time, he was instructed that all he must do now is that his life should be very pure in all respects and that he should reform the society with perfect sincerity, regardless of all worldly benefits. And during the course he was instructed to be patient for the sake of Allah over whatever difficulties and hardships befell on him in the performance of this duty.

The most important theme in the early parts is the goodness and power of God. It is perceived in various expected phenomena and particularly in the establishment of human beings. Usually, the first revealed reference refers to the creation of human beings from the formation of a blood clot to an embryo, and there are many other references to the conception, birth, and development of human beings.¹

The instances of God's goodness can be seen in many ways as the people of Makkah are being advised to worship Allah because He provided them with sustenance against famine and protected them from fear. Muhammadﷺ himself, perhaps in a moment of gloom, reminds of God's special goodness towards him. In all this, the gloomier side of life is not overlooked. God causes man to die and be buried. He left the green herbs of the Arabic spring behind the torrent in the valley and turned it into the black shrubs. Yet this transfer of the created being indicates the opposite side of the stability of their Creator.²

This is contrary to our preconceived notions of Islam that this subject of God's goodness and power should be so prominent in the early parts. These views remain on the later developments of Islamic beliefs when the fact that God is unique was accentuated and idols were proclaimed as worthless. In other words, Muhammadﷺ's original message was not one that already had an ambiguous belief in God and was intended to clarify his belief in God's consideration which to be realized by focusing on specific events and natural processes.³

“The vague monotheism accepted by thoughtful Meccans of the day, and presumably at first by Muhammad allowed them to regard the Lord of the Ka'bah as identical with God. This is shown by the passage

¹ Ibid.

² Ibid, 24-25.

³ Ibid, 25.

in the Quran which calls on the Meccans to worship the Lord of the House...”¹

Yet he couldn't help himself to refrain from calling the Judeo-Christian tradition as the basis of the monotheistic ideas with the surge of Islam in Makkah.

Watt writes:

“The Meccans under the Judeo-Christian influence, must have been moving towards monotheism.”²

And again, describing the early concept of monotheism he says that it was ambiguous and under the impression of polytheism, he insists that:

“The monotheism in the thought-world of Mecca was vague, however, in the sense that it was not sharply contrasted with polytheism.”³

Since the source of Islam and Judaism is the same person; the Prophet Abraham, thus the two religions are part of the Abrahamic religions and therefore Islam and Judaism have many things in common, so the basic tenets of Islam, as the religious views, jurisprudence and Many aspects of worship are like Judaism. Due to the same uniformity and the influence of Muslim civilization and philosophy on Jews living in the Islamic world, the two religions had apparent, ideological, and political relevance over the next 1400 years.

Watt then asked in an interrogative form, "Then what is the use of the Qur'an's insistence on God's goodness and power?" Against whom is this guidance? He himself replied that it was against the materialism of the merchants of Makkah who believed that, because of their wealth and influence, they were small gods, and that they could manipulate trade and politics of Arabia at their will.⁴

The return to God for judgement is another primary topic of the Quran which was discussed by the various scholars from Europe, and they have held that the fear of the Day of Judgement is a very important factor in origin of Islam. They maintained the concept that because of this belief Muhammadﷺ became able to find a new religion. But there are also many of them who deny this element and says that the concept of the Day of Judgment was not revealed in the earlier revelations but in the later years of prophetﷺ stayed in Makkah. They are also on the opinion that before the

¹ Ibid.

² Ibid, 26.

³ Ibid.

⁴ Ibid.

proselytization the consequences to the people prophet ﷺ used to make them understand the catastrophe that can befall on them due to their evil deeds.¹

Pertaining to the upper mentioned argument Watt says there are different issues in the Quran. The controversy is primarily about the dating of events. If the selection of the initial revelations is correct, the following claims can be made. The fear of the last days must begin with a clear explanation, as later in Makkah, and therefore the purpose of the fear could not be as obvious as it is sometimes maintained. There is no mention in the previous passages of the worldly calamity to punish the disbelievers. Those who should be punished in this way are those who have received the message of the Prophet and rejected it.²

On the other hand, from the earliest times a doctrine on the Day of Judgment existed in one form or another. The phrase "*wake up and warn*" indicates that Muhammad ﷺ had to tell the people of Makkah about something bad or hostile, and it could scarcely be whatsoever other than the Day of Judgment. After the three verses there are words which are almost certainly translated as 'the wrath flees'. The Arabic word *rujz* seems to represent the Syriac word *rugza*, which was used in the translation of the New Testament in the phrase "*the wrath to come*."³

Elaborating further Watt says that the Day of Judgment also means to be raised by God after the death and burial of man. And this comes through the verse also, which says, "*There is indeed a watcher over everyone*." And from Islamic dogma on that day, people will be resurrected for their deeds. The name of this day is the Day of Judgment because there will be no other day after it, because all the people of Paradise and Hell will be in their respective places. Believing in this day is one of the pillars of faith, without which the faith of any retainer is not acceptable. Manifesting the Last Day Watt writes:

The splitting of the heavens and the abandonment of the earth to those buried in it are signs of the Day of Judgment. The exact meaning of the words translated as "be right" is ambiguous. When men meet God for judgment, the virtuous are eminent from the evil doers in the way that they take a "book" with a record of their deeds. Upon this the evil doer will yearn to be perished instead of burning in the Hell.⁴

¹ Ibid, 26-27.

² Ibid, 27.

³ William Montgomery Watt, *Journal of Semitic Studies* (ii), Oxford University Press, (1957), 360-365.

⁴ Watt, *Muhammad Prophet and Statesman*, 28.

So, summing up the topic the conclusion made by Watt is acceptable as shows the true picture of fact considering the allegation made by the European scholars, he concluded:

“The conclusion from all this is that the conception of a resurrection to judgment, followed by reward or punishment is present from the very beginning, but that fear of punishment does not seem to have been the main driving motive behind the Islamic religion.”¹

Contrary to this gratitude towards God the opposing attitudes are expressed in different ways. It is noteworthy that in Arabic the word "*kafir*" is used for an unbeliever, and Watt is on the view that before this word became a technical term among Muslims, it could have been used in the meaning of "ungrateful". This shows that the Muslims felt that these were the people who were ungrateful to God who rejected His Messenger. In Arabic, it reminds to a depiction of a torrent engorged due to the rains, which is higher than its normal level, and then applied to a person who goes beyond normal and becomes arrogant. About this the basic thinking in the Qur'an is that of a person who, regardless of moral and religious considerations, and full of confidence in his own power, overcomes obstacles by his own.²

The other form which is used in the Qur'an to describe unfaithful approaches toward God is in the coarsely meaning as 'pride in wealth', but it is difficult to convey its full meaning in English. The basic meaning is 'free from want', but it has given rise to different ideas of wealth and freedom in different ways.³

In the holy setting of the Qur'an, this word means that not only the merchants of Makkah have the real ownership of wealth. Because of their economic power, some of these spearheads found themselves sovereign of any developed influence and controlled the matters of the region.⁴

Thus both "presumption and pride in wealth" are bound to glorify the power of creation instead of Creator and mean the neglect or denial of the Creator and the absence of a sense of creation by Allah. On the contrary, the Qur'an calls on men to acknowledge their dependence on Allah through worshiping Him only. That is why their prosperity is due, and therefore it is proper for them to serve Him.

“From the first, through the details are obscure, worship was distinctive feature of Muhammad’s community. He himself engaged in

¹ Ibid.

² Ibid, 28-29.

³ Ibid, 29.

⁴ Ibid.

devotional exercises before the first revelation, and for a time he and his followers observed the practice of night prayer...”¹

The main point concerns the nature of Muslim worship is the standard form of Arabic *salat* which in its literal meaning is termed as 'prayer', and it is better to follow it in the standard form of *salat* also, as has been practiced by the Muslims for centuries, the main elements are the physical movements of standing, bowing and prostrating, all these acts shows the human confession that God is great and through this process a Muslim admits God's power and greatness and his dependence on Him as a slave.²

Because of gratitude, when the rich will serve their poor and needy brothers financially and physically, feelings of love and sincerity will be created between them, which are the foundation of good society, and an atmosphere of love will be created in the society. Thanksgiving is the atonement for sins. In a hadith, the Holy Prophet ﷺ has said, "Whoever eats food and says, 'Praise be to Allah, who has given me food without any plan or force, then his previous sins are forgiven. So, this was one of the earlier teachings of Islam which gives foundation to the establishment of a civilized society as the using of one's powers and abilities given by Allah Almighty according to His will and when an individual or a nation uses its strengths and abilities properly, it is the act that enables them to get honor in this world and in the hereafter.

Belief in God's power and goodness leads not only to gratitude and worship, but also to a certain attitude or way of life in the practical matters. There is very little in the early revelations about what we are studying, except for a restraining order for Muhammad ﷺ himself, which undoubtedly applies to his followers as well. It has been insisted from previous passages that man's creation does not need to accumulate wealth for himself and be overwhelmed by his wealth, but to use his wealth to feed the helpless and orphans and the needy. Dealing with the weak with dignity is great virtue and there should not be the oppressions of the downtrodden.³

Of course, there are valuable and appealing commandments, but surprisingly, this is the only aspect of the practice that is mentioned apart from worshiping and believing in God. There is nothing about respect for life, property, parents, and

¹ Ibid, 30.

² Ibid, 30-31.

³ Ibid, 31-33.

marriage or avoiding false witnesses. These essentials of a decent life are taken for granted.¹

After given the prophethood and the start of the revelation from Allah Muhammadﷺ started preaching Islam as a messenger and started inviting people to the Oneness of the Creator. Initially he taught people to think of the Day of Judgment when all creatures will be accountable to the Creator for their deeds. During his short preaching, he made Islam a strong religion later throughout the Arabian Peninsula, established an Islamic state, and created a unity in Arabia that no one could have imagined before. His followers are so devoted that for them the love of the Prophetﷺ is a part of the faith of Muslims and according to the Quran no one can be a Muslim unless he gives them priority over his life, wealth, and favorite things. Until the Day of Judgment, Muslims are part of his Ummah.

In the prevailing situation, the focus of Muhammadﷺ's own distinct work is in the initial stage, but it is not emphasized as already revealed, there is a command to '*wake up and warn*' and a similar one of 'remind if the reminder is useful'. However, getting started with it was the message that was more important than the messenger. The essential thing was the community or individual's relationship with God. This meant sending a message to the individual or individuals involved, but there was no specific work beyond the messengerﷺ's message.²

Later, however, Messengerﷺ's prominent role was seen as much more than of convener. When the people of Makkah became divided between those who opposed him and those who believed in his teachings, Prophetﷺ certainly became the leader of the latter group. Through his offerings as a prophet, this small religious movement became associated with previous religious movements, as those are also initiated by their prophets. When he went to Madinah, it was his position as a prophet, a leader whose leadership was based on religion, not on relationships, which allowed the warring factions there to achieve peace through his neutrality. It was all in the future, yet it was already understood in the words of the early revelation as, '*Get up and warn*'.³

Considering the aims and objectives of the revelation, the purpose of the revelation of all the prophets or messengers from Adam (peace be upon him) to the

¹ Ibid, 33.

² Ibid.

³ Ibid, 33-34.

Prophet ﷺ was to invite them to the worship of God. The Almighty ended the golden chain of Prophethood on his last Messenger and the purpose of his revelation was to call people towards the oneness of Allah like the other prophets did before him. Escaping them from the slavery of ill-faiths and acquainting them with the Singleness and exaltation of Allah, so that they bow their foreheads at the door of the true Creator and Master, presented to the people the concept of their true Lord and informed them that in the worship of Allah the success of this world and the hereafter can only be succeeded.

2.3.3.1 Muslim Approaches towards Quran:

Watt says that according to the Muslims Quran is a divinely revelation and meanwhile Quran stated the statements about the pagan Arabs and those ideas that were passing through the mind of prophet Muhammad ﷺ and his companions and with that it is to also determine the impact of Judeo-Christian religions on Islam at that time. And from this juncture he delved an idea to adopt by the western scholarship to inquire into the influences on Islam furthermore it will satisfy the western scholars and it will not be possible for the Muslims to deny it, he writes:

“The first stage would be to ask what the Qur'an stated or implied about the beliefs of the Arabs of Muhammad's time, both the enlightened progressives and the conservatives. Then it would be possible to ask to what extent Judeo-Christian influences could be traced there.”¹

He then quoted some examples from the early Quranic verses and some words from the Quran that denotes towards its origin he talked about the concept of God prevailing among the pagan Meccans also, he thus pointing out similarities and difference with social and cultural and religious structure of the Arab society with the teachings of Quran, he states:

The idea presented by the early parts of the Qur'an is that it was referred to those who already had belief in God, though may be with much ambiguity and uncertainty. The Qur'an describes some peculiar words that were seemingly misunderstood by those who listened to them, like *Al-Hūtāmah*. But there is no need to clarify the meaning of 'your God' or 'Lord'. The words 'God of this house, the Kabah in *Surah Quraysh* shows that the more enlightened people from Makkah consider themselves worshipers of God there.²

¹ Watt, *Muhammad at Mecca*, 26.

² Ibid.

Here is an interesting discussion by Watt on the subject of God he says that Islam used the word of Allah instead of God and the concept of God in Judaism and Christianity is used same as the word Allah used in Islam he then speculates two things in this matter for the Arab pagans that they may be used the word Allah for the principal deity of Kabah as *Uzzāh and Lāt* for the principle deity in Ṭā'if and if their perception was contrary to this, then there is a great fear of confusion that it would have happened so that the Arabs acknowledged the word God and it would be without the consideration of their polytheistic beliefs that were against the belief in God and reject them.

Watt while talking about *Asbāb al-Nūzūl* says that this science developed by the Muslim scholars doesn't offer a complete picture of the exact dating of the revelations in terms of Surahs and this is the reason why the western scholars have to adopt a criteria of their own to examine the incidents revealed in these Surahs, he further points out that the similarities between the Quranic passages is also a great hindrance to assigning the exact dates to the revelations. So he is of the view that:

In all this process sound scholarship requires that we hold Muhammadﷺ to have believed sincerely in God and not himself were worthy of, not only the original revelations but also the repetition of revelations with modifications and his putting together of revelations into Surahs.¹

2.4 Summary of the Chapter:

In this chapter the religious views of both the scholars have been discussed in detail. Maryam Jameelah provides her logic and intellect in defense of the Islamic theology and against the work of orientalist, who are endeavoring hard to demoralize Muslims by depicting Islam as odd, unrealistic, stereotyped faith and making its connection with the extremist movement opposing modernity. In this regard she presents the different religious parameters of Islam that guides the humanity towards the formation of such value system that ensures a just community, a kind of utopian society that devise its conduct under the acknowledgement of one God and the divine guidance which is provided through His Messengerﷺ.

Watt as an Islamist discusses pre-Islamic conditions of Arab world, religions existing before Islam, origin of Islam, role of the prophet of Islam in different aspects; as a religious leader, as a statesman and other traits of his personality relating to social

¹ Watt, 'Muhammad as Founder', 232.

values and economics. He examined the entire journey of Islam with its impact on existing religious atmosphere at that time and evaluating the severity of opposition by the agnostic forces towards Islam and how Islam moved ahead by encountering them successfully under the guidance and strategic wisdom of the Prophet Muhammadﷺ. He rendered a fair approach, that should be adopted for the study of comparative religions.

Chapter Three
Overview of the Political Thoughts of Maryam Jameelah
and William Montgomery Watt

3. Overview of the Political Thoughts of Maryam Jameelah and William Montgomery Watt

3.1 Introduction:

As in the previous chapter work from both scholars on Islamic faith has been discoursed, continuing further to achieve the aim of the research the work presented on political aspect of Islam by Jameelah, and Watt will be discussed in this chapter. Before moving further let us familiarize ourselves with the term politics and its connexion with Islam.

The word "politics" used in English for politics is derived from the same word from which the title of Aristotle's book "*Politica*" is derived. It should be simply translated "city affairs". In fifteenth-century English the word was written *polettiques*, which became politics in modern English. The singular form of the word politic first appeared in English texts in 1430, a translation of the French word *politique*. *Politique* moved from Latin to French, where the word was used as a translation of the Greek word *politikos*. Which means "issues related to citizens, state issues" are correct. Thus, from *polites* became citizen and from *polis* became city".¹

A modern used definition of politics in the Mary Webster Dictionary is as follows:

"Politics is the study of the knowledge or actions taken to guide a government or state in formulating its strategy and to influence the policies of that state."²

In simple words we can say that it means the system of government of a country, the management of the country, the method of government, accountability, the formation of the government, the strategy of governing.

Each system must be understood in the context of its own definitions and concepts. Due to the global dominance of Western influences on modern theology, we also tend to standardize Greek and then European definitions of politics in general. Whether Plato defined politics or "government" or what Rousseau's democratic politics meant, these are the great standards of truth that the modern reader has today regarding "politics". Everyone is familiar with Plato's imaginary state. Rousseau was an eighteenth-century French philosopher. His political philosophy is said to have

¹ Curt Ferdinand Bühler, *The Dicts and Sayings of the Philosophers: "the book of Etiques and of Polettiques"* (Milford: Early English Text Society, Original Series No. 211, 1941; reprinted 1961), 154.

² Merriam-Webster's Collegiate Dictionary. 11th ed. (Springfield, MA: Merriam-Webster, 2003).

been the result of his writings on the French Revolution. The modern concept of government or the philosophy of Western democracy is also a major part of his thinking.

The very first and major incident which we can find in political life of the Prophet Muhammad ﷺ was the migration towards Abyssinia. Prior to his migration to Madinah, the first link in politics in Meccan life was the migration to Abyssinia, credits to which Islam spread from Asia to Africa. The second link is the pledge of allegiance to Aqaba. This confession taken from the Muslims proved to be the first of a great and ideal empire. The other significant aspect is the wisdom of Holy Prophet ﷺ as a politician and ruler of the time, he made hundreds of decisions, each of which is a source of insight and guidance for us. Here is a brief overview of the salient features of the Prophet ﷺ's politics and its impact by these two religious' scholars.

3.2 Political Thoughts of Maryam Jameelah:

Maryam Jameelah contributed a worth mentioning effort on the political aspect of Islam this is related to the political life of the prophet Muhammad ﷺ and to the answers given by her to the orientalist in this regard. It's another dimension covers the contemporary political situation in the Muslim world in which she has given a critique of Muslim rulers. Her works has great appeal for the Muslim revivalist forces. She has also done influential work describing the exploitations of the colonial and imperial forces against Muslims.

3.2.1 Jameelah's Perceptions about Muhammad ﷺ as Statesman:

Prophet Muhammad ﷺ is acknowledged as an influential political leader after his migration to Madinah where he did agreements with the Jew tribes, terminate the long enmity between the *Aos* and the *Khazraj* tribes of Ansar-e Madinah and became as a leader of the entire city. With the passage of time this political force took the shape of a systematic and trained Islamic military which became able to defend its people from any external aggression. These early expeditions of the prophet ﷺ were interpreted by many of the orientalist in different ways like Jameelah gives the instance of Philip K. Hitti here whose book "*Islam and the West*"¹ was reviewed by her that highlights the most important points of the two rival civilizations from the medieval period to the present. In this book while talking about Holy Prophet Muhammad ﷺ Hitti looked extremely biased and only presents one sided view that

¹ Philip Khuri Hitti, *Islam and the West: An Historical Cultural Survey*, (New Jersey: D. Van Nostrand Co., Inc., Princeton, 1962).

may only satisfied him and his fellows. This book seems only an effort with baseless logic to distort the personality of the Holy Prophet Muhammadﷺ.

At the very beginning, Hitti is of the opinion that the Holy Prophetﷺ was a fraud. The narrative of his life gives the feeling to the reader that he had prudently devised the whole plot in his mind. Commenting on the incidents that took place after the *Hijrah*, Jameelah inscribes about his renderings as:

In Madinah, his role as prophet slowly moves into the background, the politician, the man of pragmatic matters appears. A difference in the role of revelations has been marked. Those blistering ardent people who accentuate the oneness of God, His traits, and man's responsibility towards Him in the style of poetry and music, now found doing formal fasting and prayer and other practical affairs like marriages and relating to slavery.¹

In her opinion he didn't provide the real objectives of the migration of Madinah and deliberately concealed the startling aspects of this incident by not acknowledging the services of the prophetﷺ done to the scattered community of Madinah rather he used the cynical language for the entire account.

Hitti has completely unsuccessful to grasp the true implication of *Hijrah*. In Makkah, the Holy Prophetﷺ has the role of a religious leader, but in Madinah he coordinated the loyalists into a strong congregation, so in the whole scenario what happened after the hijra in Madinah showed beyond any suspicion that Muhammadﷺ was the greatest legislator in the world.²

Hitti praised the Holy Qur'an in a special way in his book "*History of Arabia*" but wanted to prove that it is the word of the Holy Prophetﷺ by calling it an extraordinary word. He was an eloquent man, and he prepared this word with his eloquence. Hitti has used all his energy to say that the Holy Qur'an is not a divine book according to Hitti just to discredit the prophethood.

While answering to Hitti Jameelah writes that the validity of Muhammadﷺ's prophethood is a proved reality which shows that he revolutionized life in a large part of the world and gained love, trustworthiness, and affection even after his death, of large scale of population throughout the Islamic history. He magnificently applied the teachings of Almighty as his mission. And the ultimate proof of the truth of his mission was that the *Ahl al-Bayt* (his family) believed in him the most and the most

¹ Jameelah, *Islam and Orientalism*, 31.

² Ibid.

devoted to his personal charisma and deeds. But Hitti failed to accept this faith though it is supported by the reality.¹

“In order to discredit the life and the works of the Holy Prophet Muhammad (peace and blessing of Allah be upon him), nothing is mentioned at all about the scrupulous and meticulous science of Hadith developed by Bukhari and Muslim which examined the authenticity of each tradition far more thoroughly than is customary for ordinary historical documents”.²

This shows the real negative aspect of the adopted approach by the orientalists that they ignore the exceptional Islamic works that also comprise the account of prophet’s political endeavor and they always try to find faults in Islam. This shows the subjectivity and negativity of their approach. Misinformation which is given by Hitti by stating the distorted statements of the life of the Prophetﷺ. These types of writings by many of the orientalists are aimed to damage the stature of the Prophet, by giving his biography in pieces for their specific purpose, and deliberately not showing the true whole picture of him that questions the authenticity of their work.

3.2.2 Jameelah’s View about Muslim Political Upsurge:

The story of the rise and fall of nations is both long and complex. But it is certain that every dominant nation applies its own philosophy to the conquered nation along with its own order. With language and ideology, military and political domination, the favorites within the defeated nation either become spontaneous or do so.

Here are some scholastic views which reflect the approach of Maryam Jameelah to cope with the miseries inflicted on the Muslim world, and she suggests a way forward to the Islamic revival. The specialty of her thoughts consists of almost all the major aspects of the Islamic belief system and the modern style of living, so it is quite imperative to discuss these here; to make the most of it and to evolve a lifestyle which will be self-sufficient and invulnerable against the onslaught of the enemies. There are the scholarly opinions of the Islamic revivalists and revolutionary personalities, given to make the discussion more compact; and to make the matter clear for the reader. She insists that:

Islam is the single alternate that can unite the individuals in harmony with society and eliminate these evils. No material philosophy can do that, such beliefs

¹ Ibid, 37-38.

² Ibid, 38.

prejudiced in the beginning by the personal or nationwide sentiments, thus can never command universal respect and bound authority. Materialism can never affect the individual with the essence of self-sacrifice for the protection of society and the survival of its way of life. We must counter the intrigue of the Orientalists by presenting Islam honestly and bravely. We must assist established Islamic movements for their stability and development. We must abide by the Qur'an and the *Sunnah* of the Messenger of Allah, renounce atheism and duplicity, and all deeds that Allah has not endorsed.¹

Maryam Jameelah stressed the importance of our responsibilities; she writes that the modernization of the Muslim world is the biggest impediment to the extension of preaching. As Muslims around the world are leaving their legacy and embracing Western civilization, we are unable to show the world even a single true Islamic state. With the conceivable omission of Saudi Arabia, no Islamic country exists because, *Shariah* has been eliminated as the supreme law there. If the new developments in the West regarding westernization are not stopped together, "Muslims" will soon be "Muslims" merely in name resultantly.²

So, the ideal attitude by the Muslims should be confident and not apologetic and they should live a life in accordance with the teachings of Islam so that they can prosper themselves in every field of life and become less vulnerable to its enemies. For this it is important to implement the Islamic Law; without the implementation of this nothing can be achieved on the part of Islamic revival.

Is it not illogical to expect Americans and Europeans to embrace Islam when they see in every country where Muslims have for centuries constituted the majority, so eager to toss overboard their Islamic heritage in exchange for Western culture? How can non-Muslims embrace as "Divine Truth", that for which Muslims themselves show no respect? Is it not sheer mockery and hypocrisy to preach to non-Muslims in Europe and America the virtues of the Islamic political system, the perfection of the Islamic economic system and Islam as a panacea for all social problems so long as nowhere in the entire Muslim world is such a confuse mere nominal political independence under rabid, nationalistic dictators, technical and industrial development, the rise of secular educational institutions, female franchise,

¹ Ibid, 189-190.

² Maryam Jameelah, *Islam and Modern Man*, Vol. II (Lahore: Muhammad Yūsuf Khan and Sons, 1980), 10.

the abolition of slavery in Saudi Arabia or ultra-modern high-rise buildings in our Holy Cities of Makkah and Madinah with an Islamic renaissance? These illustrate no Islamic “renaissance” or “awakening” but merely the growing ascendancy of Western culture and ideals in Muslim lands. We cannot hope to have any decisive religious and moral influence upon the non-Muslim world until we ourselves provide some concrete, living and practical example of our faith, individually and collectively.¹

The students of the Islamic countries studying in the West are not confidently showing their religious character Maryam Jameelah points out: Unfortunately, the growing numbers of students (exceptions are these students belonging to Muslim Student Association of America and the Federation Islamic Students Societies of the United Kingdom and Eire who are doing excellent work) and diplomats from Muslim countries visiting Europe and America are doing nothing but harm. Muslims do not go the West with burning conviction of the absolute superiority of Islam over all other ways of life and the zeal to propagate his conviction to others. Far from it, they feel crushed with the most humiliation shame of their backward and undeveloped countries. Thus, they flock to Western institutions of learning to master Western ideologies and techniques to import into their native lands when they return. Worst of all are those diplomats who are proud to have their photographs published in the newspapers drinking alcoholic beverages at official functions and dancing with other men’s wives, brazenly flouting every Islamic injunction without a qualm of conscience.²

In the past Muslims also face many acts of mischief from the anti-Islamic people but Allah has sent his men to defend His religion and to revive it. In the present situation Allah can send them again; but we should remain ever ready to eradicate such ills from our faith; Maryam Jameelah is pointing out this very fact as she writes:

The disasters facing Muslims today are not new, years ago we encountered the growing popularity of secular Greek humanism, in which such Mutazilite philosophers tried to propagate like Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Rushd as modernists presenting a new version of Islam today. But by the favor of Allah, al-Ghazali, in his *"Incoherence of Philosophers"*, tore their arguments to pieces and revealed their inaccuracies and intellectual dishonesty so successfully that the

¹ Jameelah, *Islam in Theory and Practice*, 390-391.

² Ibid, 390.

Mutazilite movement was shattered. Ibn Taymiyyah gave a critical setback to the rationalists. Since then, Greek humanism has lost much of its sway and never again has the philosophy of metaphysics been respected in the Muslim world.¹

It is time for Muslims around the world to dedicate themselves passionately, for rebuilding in every area. After the colonial catastrophe which not only ruined the foundation of our dignity but also made us lost and empty in every realm of life, now we must collect what is left in our traditions. To this end, we must work together and develop our resources to ensure and hasten the restoration process. We must clearly communicate and harmonize with each other in a spirit of brotherhood and move forward with the great work of spiritual, moral, and material restoration.²

In her opinion Muslims must free themselves from the pressures of colonial forces and they must evolve their own free will by implementing their culture to their daily life with pride. She wrote that:

There are many factors that prevent us from fulfilling our basic responsibilities. The inner and outer pressure of the colonial powers put the situation in Islamic countries in a state of turmoil and anarchy. As a result, the isolation of Muslim countries provides a better basis for intervention and chaos. Some people are victims of hostile propaganda. Constant destruction will only disrupt our balanced thinking and subject matter.³

We must destroy this poison, and there is nothing worse than the poison that the colonial powers deliberately and repeatedly injected into the politicians of the Islamic world. Centuries of political control not only claimed that Islam offered a different philosophy of life, but also influenced Muslims, enslaved them, and hardened the life of everyone who followed its spirit. If the eternal faith in the Qur'an had not a positive effect on the Muslims and the impact of the practical life of the Prophet of Islam, we would have lost our identity for a long time after the overheating of materialism.⁴

Our leaders do not have to wait long for a country's economic prosperity or political power, or for its liberation from foreign domination, to be restored without being affected by moral, social, or moral turmoil. Western authorities may feel empowered to experiment because they forcibly regulate their countries and cultural

¹ Ibid, 403.

² Jameelah, *Westernization and Human Welfare*, 33.

³ Ibid, 33-34.

⁴ Ibid, 34.

institutions. Our religious and cultural life is in a very sad state. We must turn to constructive work to rebuild our basic structure after the massive destruction to emerge effectively. For this we must unite ourselves and speedily work without any interference of internal or external foes.¹

Mustafa Kamâl Atatürk, widely regarded as an ideal in the Islamic world, was the forerunner of modernity and Westernization in Turkey. He emphasized that the development of Turkey was not possible unless the influence of Islam was completely eradicated. Quran guides:

﴿لِيُهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا لَيُزِدْ كُفْرَهُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ﴾²

“O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.”

In the Islamic world, as far as the ruling class is concerned, it remained generally under the influence of the West. These people, according to Maryam Jameelah, often live to replace their religious thought with Oriental and Christian ideologies of London and the United States. A modern, liberal, and progressive version of Islam is being prepared. Leaders and rulers who want Western-style reform and development in Muslim societies have made every effort to paint their societies in Western colors. The Western atheist influence on the paramilitary leader Zia Gökalp was so intense that he sought a complete imitation of Europe and the United States to distinguish between good and evil, calling the concept of universal Islamic brotherhood in conflict with the Western concept of nationalism.

3.2.3 Political Movements in the Views of Jameelah:

Movement is the name of the struggle that is carried out systematically to achieve a goal. The history of Islam is not the history of a nation in general terms but the history of a movement and the story of the rise and fall of an ideology. Islamic history is a history of an ideological conflict. Whenever there was a weakness in the implementation of Islamic principles, the Muslim rulers and reformers immediately tried to recover. These Islamic movements played an important role in shaping the good or bad image of Islam. Rather, the most important issue that has arisen for Muslims in the modernity is the formation of Islamic thought and the modern world of Islam and its related movements.

¹ Ibid, 35.

² Al 'Imrān: 3/149.

“The emergence of the 15th century of the Hijri calendar, which Muslims throughout the world are commemorating now, is not an occasion for rejoining or celebration. It is not an Eid day but rather should be time for serious thought and reflection a time to analyze the causes for our weaknesses and deficiencies and think of our future”.¹

Maryam Jameelah penned a wide range of work on Islamic political movement which worked under the principle given by Quran and *Sunnah*. She has discussed them in detail so that her reader takes a fair understanding of their impact on the Muslim Ummah.

All the forces of modern technology support the evils of atheism and materialism, so they workday and night, destroying us spiritually, culturally, and politically. If we believe in our enemies, follow them, and choose the path of an alien spirit that leads to human despair only and not to social comfort, and happiness in this transitional world. In other words, because eternal life completely forgets the future life after death and our people completely ignore our duty to be Muslims. This is not an "advanced" method, it will only lead to our personal and collective mistakes, degradation, and destruction! Muslim brothers and sisters! Walking the path of the Qur'an and the *Sunnah* is not a strict religion, but a practical guide to private and public behavior in our daily lives. Except for religious and political conflicts, let us all work together and work together for God's will. No matter how precious your time is, and you live in any country just don't waste it on things you don't need. May God bless you abundantly in your life and bring great success to future generations.²

On the need of practicing Islam to curb the materialistic, atheistic, and secular values to flourish in the Muslim lands, Mawdūdī once wrote her about his grave concern, he writes:

“Islam engenders within us a spiritual refinement and an aesthetic taste which enables us to shun ugliness and to do everything beautifully. Atheism and materialism, on the other hand, prevent human tastes and make men adore and glorify ugliness. That is why under the spell of present materialistic civilization, in every branch of art and literature, degeneration has set in”.³

¹ Jameelah, *The Resurgence of Islam and Our Liberation from the Colonial Yoke*, 5.

² Maryam Jameelah, *Western Imperialism Menaces Muslims*, 2nd Edition (Lahore: Muhammad Yūsuf Khan and Sons, 1984), book cover.

³ Maryam Jameelah, *Correspondence between Maulana Mawdūdī and Maryam Jameelah* (Lahore: Muhammad Yūsuf Khan & Sons, 1986), 70.

3.2.3.1 Movement of Muhammad bin Abdul Wahhāb:

Why was it happened to initiate such Islamic movements, Maryam Jameelah says that it is a well-known fact that in the beginning of the 12th century A.H. (18th century A.D.), the religious and moral degeneration of the Islamic World was at its lowest ebb. Not to speak of the Muslims themselves, even the non-Muslim wondered at the disparity between the Muslims of early times and those of the present era.¹

She gives example of an American writer, Lothrop Stoddard, who draws and accurate picture of this period of decadence. In the opinion of Amir Shakib Arsalan she said, even a most erudite scholar and thinker from among the Muslims could not present such a correct and clear-cut view:

Religion like everything else has faded. Humility and faith in God have been ignored, superstitions of myths and riddles have been given immense importance. The mosques are adorned but deserted by the common folk. People are going for pilgrimage and visiting the graves of "saints" who are revered as saints and mediators.²

Comparing with the true spirit of Islam to the contemporary narrative he discloses that:

The moral principles of the Qur'an are ignored, or uprooted, and even in the Holy Cities. In fact, life is clear from Islam but not being followed in its spirit. If Muhammadﷺ sent to earth again, he would no doubt recognize his followers as rebels and polytheists.³

Amid such discouraging circumstances, Muhammad bin Abdul Wahhāb was born in 1703 into a family of Najd renowned for their learning and heir piety. As a child, he was extraordinarily precocious. By the time he reached adolescence, he had been acclaimed throughout Arabia as a brilliant Alim. He was particularly impressed by the books of Imam ibn Taymiyyah and Imam Ibn al-Qayyim, and he himself made copies of many of Ibn Taymiyyah's books, some of which are still preserved in the British Museum.

These two Imams left a deep impression on him as this is evident from his books and letters and probably from the books of these Imams, he gained a correct understanding of *Tauheed* and other aspects of faith which most of the jurists had

¹ Jameelah, *Islam in Theory and Practice*, 116.

² Lothrop Stoddard, *The New World of Islam* (California: Creative Media Partners, LLC, 2015, originally published 1921), 25.

³ Ibid, 25-26.

turned a blind eye to. This realization revealed him the fact that most of the affairs of the Muslims of that time are completely wrong in the light of the teachings of the Qur'an and Hadith.

During his wanderings he was welcomed by Amir Muhammad ibn Saud who agreed to cooperate in the implementation of the Shaikh's program. Muhammad bin Abdul Wahhāb was not content merely to preach Islam but was determined to build a society where Islam in its undiluted purity would be embodied as a practical scheme of life. Under the rule of Amir Muhammad ibn Saud, the way of life, beliefs and character of his people completely transformed.¹

Here we see that the implementation of a religious thought is not possible without the political power, ruler of the Najd oppressed Wahhāb through his powers and ordered Shaikh out his territory. But the political help of Ibn Saud make his work easier to implement his philosophy.

Shaikh Muhammad bin Abdul Wahhāb proved himself a Mujaddid of the first rank and a worthy successor of Imam Ahmed Ibn Hanbal and Ibn Taymiyyah. As much as his predecessors, he vehemently rejected all the rationalist humanism of the Mutazilite philosophers insisting that the text of the Quran and the pure *Sunnah* of the Holy prophet be accepted and obeyed in its plain literal meaning without question.²

“... Shaikh conducted his campaign against all the deviations of the mystic way which conflicted with the doctrine of *Tauheed* or the Unity of God, the most essential tenet of Islam. He put up a tough fight against all such innovations as saint-worship, symbol worship and grave worship.”³

Shaikh, particularly, implemented the Prophet's tradition of not to erecting mosques and mausoleums on graves, condemns the predominant practice, and orders the demolition of all of them. Naturally the Shaikh ran into a severe opposition from many quarters. His enemies tried to convince the people that what the Shaikh taught was a new religion beyond the pale of orthodox Islam.

“...none of these accusations contained any truth, but his enemies were able to convince their audience of these falsehoods by contemptuously dubbing his followers as “Wahhābis”.”⁴

¹ Jameelah, *Islam in Theory and Practice*, 117-118.

² Ibid, 118.

³ Ibid, 120.

⁴ Ibid.

There comes a setback for this movement when a clash began between the Shaikh's followers and the Turkish Government when the former rebelled against the other. Thus, the ruler of Egypt Muhammad Ali invaded Arabia and after a fierce battle near Ṭā'if in 1814 Wahhābis suffered a decisive defeat as they were massacred brutally and many of them killed there.

Jameelah then by quoting Muhammad Asad describe the role of Ibn e Saud's cooperation to the Wahhābis that in the critical juncture when all the Muslim World was seeing towards him to help a universal Islamic revival, but to their dejection, with the proclamation of the monarchy, it became clear that to King ibn Saud, the religious fervor of the Wahhābi movement was only an instrument to acquired personal power.

This shows the hollowness of his personality and the superficiality of faith which never deepened in his heart and mind. Asad rightly writes about him that:

“He always speaks—with every outward sign of convictions—of the grandeur of the Islamic way of life, but he has done nothing to build up an equitable, progressive society in which that way of life could find its cultural expression.”¹

It seems from Asad's judgment that though he has the inclination and desires to do something but may be less inner self determination or any such other factor barred him to do so.

Granting permission to American oil company in 1932 by the king Ibn Saud was another such decision that harm the spirit of Islam in Arabia by allowing the western political influence, Jameelah writes that:

“Had he been truly zealous for the success of Islamic ideals, he would have realized that by denying these American oil concessions, he could have forestalled, or at least delayed for many decades, the infiltration of harmful Western influences into his kingdom. Tragically the struggle for the triumph of an Islamic social order became completely submerged by the greed and wealth.”²

After the exploration of oil there was a great impact of the Western civilization on Arabia especially on the younger generations either coming from trade or the expert manpower working in Arabia. Jameelah quotes here:

“The puritanical outlook of the Wahhābi period virtually ended on the day when the American discovered oil in commercial quantities. From 1912 onward for some thirty years the whole life and activities of the country were strictly regulated by religious sanctions. At the hours

¹ Muhammad Asad, *The Road to Mecca* (London: Max Reinhardt, 1954), 177-178.

² Jameelah, *Islam in Theory and Practice*, 123.

prescribed for prayer, all business ceased, the gates of the capital were closed to exit and entry and the whole male population proceeded to the mosque. Today all that is changed.”¹

Thus, in her conclusion Jameelah sums up the movement impact in these words as she writes:

Although the movement in pure political sense was limited to the Arabian Peninsula, spiritually its invigorating impact swept the Muslim world from one end to the other. Its example eventually provided the inspiration for al-Ikhwān al-Muslimūn. Upon the progeny of such Mujaddids as Shaikh Muhammad bin Abdul Wahhāb depends not only Islam’s renaissance but its very survival.²

3.2.3.2 Sanusi Movement:

A movement that began in the southern deserts of Libya in the 19th century, founded by Syed Muhammad ibn Ali Sanusi (1787-1859). He laid the foundation of this movement in 1837 by establishing his first Monastery or Zawiya in Makkah. This Zawiya later became central to the Sanusi movement. He set up such Zawiyas during his stay in different places and from these angles he started conveying his message to others.

In contrast to the nationalists who have so dishonestly used the names of Sanusi leaders to sanction ends diametrically opposed to all the Sanusi believed in and fought for, Sanusi had nothing but hatred and contempt for modern civilization and to the bitter end, refused to compromise Islamic ideals with its materialistic philosophy.³

Once this question asked to al-Idris, former king of Libya, that why they people hate modernity? Jameelah quotes his reply here:

“The Sanusi only aim at piety and nobility of heart. And how shall this be achieved? By excluding everything but God from our thoughts, by moderation as by abstaining from all enjoyment which do not bring us nearer to God.”⁴

He further explains the basic tenets of this movement in these words:

Our message itself is simple. For the body to be the abode of the soul, it must enter a healthy and repulsive life. You can't take any narcotic, not even cigarettes. Apart from God, you must not be a slave, you must have mastered your environment. We must fight against the

¹ Harry St. John Bridger Philby, “Riyadh: Ancient and Modern,” *The Middle East Journal*, Washington D.C., (Spring 1959), 23.

² Jameelah, *Islam in Theory and Practice*, 124.

³ Ibid, 125.

⁴ Nicola A. Ziadeh, *The Study of a Revivalist Movement in Islam* (Leiden: E. J. Brill, 1958), 130-132.

civilization that the Italian wanted to represent in Cyrenaica, because it is trying to enslave us.¹

Thus, the main aim of the Sanusi movement was to revive the Islamic world based on Qur'an and *Sunnah*. Muhammad ibn Ali as-Sanusi was greatly influenced by Ahmad ibn Hanbal, Imam al-Ghazali, Ibn Taymiyyah and Muhammad ibn Abdul Wahhāb, and his movement was very similar to that of Muhammad ibn Abdul Wahhāb's contemporary Najdi movement. In addition to following Islamic teachings, Muhammad Sanusi encouraged the nomadic settlements and farming in the Great Desert. Every Zawiya was economically self-sufficient. These Zawiyas became the center of preaching Islam. Like al-Ikhwan do this in Egypt, Sanusi followers were the preachers, teachers, and farmers at the same time, and when they received an invitation to *Jihad*, they turned to the battlefield.

As-Sanussi possessed great leadership qualities as he was politically wise enough to unite the scattered tribes of Africa, Jameelah writes:

By virtue of his strong character, inspired by the command of the Holy Prophet to “make peace among those about you” he was able to reconcile the local tribal feuds and ultimately unite the nomadic tribes in the area. As soon as he had achieved peace and tranquility, where none existed before, he concentrated his attention on spreading the teaching of Islam deep into tropical Africa.²

His efforts bring great fruit for his movement, and he succeeded religious and politically by forming a systematic advance and attraction for the African tribes.

His most outstanding achievement occurred when some desert tribes, whose ferocity earned them a fearsome reputation, begged as-Sanussi to come and live among them and build a zawiya in Kufra, a group of oases covering an area of more than 20,000 square miles between Cyrenaica and Lake Chad, promising in return to abandon their thieving and raiding forever. Although unable to go in person, as-Sanussi sent his trusted disciples. As a result, thousands of tribesmen who for generations had been Muslim in name only, experienced a complete moral and spiritual transformation while many more in tropical Africa embraced Islam.³

¹ Ibid.

² Jameelah, *Islam in Theory and Practice*, 129.

³ Ibid.

Here is an account by Muhammad Asad of a typical Sanussi zawiya with all its units performing the given tasks and activities in an orderly manner as as-Sanussi aimed at the multidimensional growth of his followers. Asad writes:

“...the prescribed courses of study include, learning of Quran, a thorough study of its exposition, Hadith, Jurisprudence, Arabic Grammar and Literature, History and Logic. The training is thorough and the desire to learn, enormous and sincere. Jughbub students mere also expected to acquaint themselves with a number of trades taught at the institution. These include carpentry, smithery, building, spinning, weaving, bookbinding, and mat-making...Fridays are devoted to various military exercises and training...”¹

Now Kufra took the form of a *Darul Uloom*. The library there had 8,000 books on various disciplines. It was amazing to have such a large collection of books in the desert. The efforts of the Sanusi preachers put an end to theft, murder, and other crimes in the world's largest desert, and spread Islam among blacks in the southern part of the desert.

“Thus, the zawiya of the Sanussi perform numerous functions; they are schools, commercial centers, social centers, forts, courts of law, banks, storehouses, poor houses, sanctuary and burial grounds besides being channels through which runs a generous stream of God’s blessings.”²

At the end of the 19th century, when France wanted to occupy West Africa, it clashed with the Sanusi. After the death of Syed Mehdi, his son Muhammad Idrees who was only 12 years old, too young to assume such kind of terrible responsibilities. Therefore, the leadership of the movement was taken over by his cousin Syed Ahmed Sharif (1873-1933). France launched a military operation against the Sanusi in 1902. Syed Ahmed Sharif fought against France for ten years but in this war the Sanusi movement was suffered great damages and its strength was broken in the southern parts of the desert.³

The war with France had not yet ended when the Sanussis clashed with Italy as Italian forces attacked on Libya. Although Sanusi dominated Libya's desert life, but Libya was administratively part of the Ottoman Empire, and the Turkish government was strong in coastal areas and cities.

¹ Nicola, *The Study of a Revivalist Movement in Islam*, 107-116.

² Ibid, 107-116.

³ Jameelah, *Islam in Theory and Practice*, 133.

In 1917, Sayyid Ahmad ash-Sharif went by submarine to Istanbul seeking more effective support from the Turkish government and entrusting the leadership of his movement during his absence to his younger cousin, Sayyid Muhammad Idris. In Turkey, Sayyid Ahmad found nothing but frustrations and disappointment. The Turkish Government was fearful that Sayyid Ahmad ash-Sharif would claim himself the Khalifah of the Islamic world and an Arab dynasty succeed the House of Usman, but even though he had no such ambitions, political intrigues delayed his return for month after month and year after year.¹

It was very difficult for the Turks to continue the war with Libya because the situation in the Balkans was critical and aid could not be sent by sea. So, the Turks made peace with the Italians in October 1912 and promised to withdraw all troops from Libya. By the beginning of 1914, most of the Turkish troops had withdrawn from Libya, so the entire burden of the war from Italy fell on the shoulders of the Sanussis in this war that has now become Libya's war of independence.

After Sayyid Muhammad Idris left for Egypt, in March 1923, Italy launched a new campaign to gain full control of Libya. The Sanussis, as usual, bravely resisted these aggressions. This series of wars continued till 1933. In this war, the Sanusi freedom fighters were led by another Sanusi Sheikh Omar Mukhtar. The Italian army showed great cruelty and barbarism. Sanusi zawiyas were demolished, wells were dug so that Mujahids could die of thirst in the desert, properties were confiscated, and Omar Mukhtar and other leaders were hanged after being arrested. With the martyrdom of Omar Mukhtar, the armed resistance of the Sanusi movement came to an end. Today, the largest highway in Tripoli is named after Omar Mukhtar.

3.2.3.3 Mahdi Movement:

The story of the western imperialism has been remained very prominent in the recent past, so the last two decades witnessed the frantic squabble of English, French and Italian imperialism for the division of the spoils of Africa between them. Egyptian ruler Muhammad Ali Pasha conquered Nubia in 1820 and the following year, Egyptian domination over Sudan gradually increased until in 1870 the equator, the southernmost part of present-day Sudan, became part of the Egyptian Empire. The Egyptian government did not treat the Sudanese people well, which provoked a strong

¹ Ibid, 134.

reaction from the Sudanese, and in 1883, under the leadership of Muhammad Ahmed, a Darwish man, they revolted for their independence.

“...His popularity, however, appeared to be not at all affected. He decided not to profess allegiance to the rival head of the *Sammaniya*, Shaikh al-Quraishi, who welcomed him and expected him to eventually become his successor. In 1880 he died and Muhammad Ahmed’s leadership of the *Sammaniya* order was assured.”¹

Earlier he decided to join this Sufi order and devoted himself to a life of asceticism and mystic experience. Therefore in 1861 he became the Disciple of Shaikh Muhammad Sharif Nur Daim, the grandson of the founder of the *Sammaniya* order in the Sudan. He took great attention and devotion towards his religious duties entrusted to him *Sammaniya*, travelled to far places of the country to disseminate the message of this order. But there are some ups and downs during his association with *Sammaniya*, as he was once expelled from this order though he succeeded to not only a part of it but also as the head of this Sufi order.

“I saw in a dream that you are the expected Imam al-Mahdi, and I am one of your followers so tell me if you are the Mahdi of the age that I may follow you.”²

An unknown person from the Ta’aisha tribe whose name was Abdullah bin Muhammad once came to Muhammad Ahmed and dictated to his above quoted dream about him. But his assumption of the Mahdia came from firm inner conviction which was supported his wide popularity as the Messiah who to rescue them from disaster by restoring universal justice and righteousness. Thus, in the oath of allegiance Muhammad Ahmed instructed his followers to make sure their loyalty to the *Sunnah* of the Holy Prophet ﷺ.

“We swear allegiance to Allah and His apostle, and we swear allegiance to you, upon the Unity of God, and that we will not associate anyone with Him; we will not steal, we will not commit adultery, we will not bring false accusations, and we will not disobey you in that which is not unlawful. We swear allegiance to you upon the renunciation of this world and being content with what is with God, desiring only the Hereafter and that we will not shirk our duty of *Jihad*.”³

¹ Ibid, 141.

² Peter Malcolm Holt, *The Mahdist State of the Sudan (1881-1898)*, (London: Oxford University Press, 1970), 44.

³ Ibid, 101.

After knowing this the Egyptian Governor get fierce on the Mahdi and decided to crush him without any mercy. But upon this Mahdi fled into the desert of Kordofan and raised the Flag of *Jihad* against the oppressors. In his reply to the Egyptian Governor, he wrote:

In your opinion our members are poor, ill-informed, and superstitious. But we know that the prophet of Islam, his heirs, and followers, were weak, ignorant, powerless, and stone-worshipping slaves. Kings, rich and wealthy people, did not obey them until they destroyed their seats, killed their leaders, and ruled by force. We didn't listen to you, but you and your superiors should listen to us.¹

He strengthens himself day by day and his followers had great devotion towards him which give him the confidence to meet might of any kind of his enemy.

From the most powerful Amir to the humblest watercarrier, his followers never doubted his claim and were ready to die for him. He was able to command from the wild tribesman a sense of duty and a discipline that was utterly lacking in the demoralized Egyptian ranks. His success was astonishing. In Kordofan, his men were hardly armed at all except for spears and sticks, yet they routed a column of Egyptian soldiers equipped with modern weapons sent against them.²

Mahdi's movement began on June 29, 1881, when Mahdi called on prominent Sudanese people to establish the supremacy of the Qur'an and *Sunnah*. He stressed that for this purpose people should be ready to sacrifice their lives and property and all the followers should migrate to Aba Island. Clashes then broke out between the Egyptian authorities in Sudan and the Mahdi's supporters, which eventually ended in Mahdi's victory.

Meanwhile there was an important political development as British succeeded to gain control of Sues in 1882. On the other hand, Mahdi laid a siege of El-Obeid, an important town under the protection of Egyptian forces. Mahdi intruded the city as the Egyptians failed to defend due to the Famine. So being the new ruler there Mahdi issued his proclamation to the public in these words:

“Let us shows patience before Allah and abandon all evil and forbidden, degrading acts of the flesh such as the use of the liquor and tobacco, lying, bearing false witness, disobedience to parents, brigandage, the non-restitution of goods to others, improper glances with eyes, the clapping of hands, singing, dancing, extravagant wailing, and lamentation at the bed of the dead. Clothe your women in

¹ Ibid, 50.

² Jameelah, *Islam in Theory and Practice*, 143.

a decent way let them be careful not to associate with unknown person... Adore Allah and hate not each other but assist each other to do good.”¹

The Mahdi succeeded in making the city of Umm-e Durman (Omdurman²), opposite to Khartoum on the west bank of the Nile, his capital. As soon as he took over the government, he started implementing reforms. New coins were minted and those who were illegally evicted by the previous government were given back their lands. Mahdi Sudani sought to end rituals that spread against Islamic teachings and banned the use of alcohol and drugs. Women were instructed to wear veils; marriage was prohibited from wasteful spending and dowry was banned.

Once Wingate one of the governors of Sudan recalled that: There is no doubt that this man had the strongest head and the clearest mental vision in the two million square miles of which he had made himself master before he died.³

Mahdi died at height of his triumph as soon after the fall of Khartoum in his new capital at Omdurman, the Mahdi was stricken with the typhus and expired several days later. His mission was now entrusted to his Khalifa Abdullah bin Muhammad who had to take it forward by following the footprints of his great predecessor.

The British made great efforts to discredit Mahdi Sudani and his followers, even in 1900 when after the completion of the British and Egyptian occupation of Sudan, the British chief Lord Kitchen, overwhelmed with vengeance, dug up Mehdi's grave and burned his bones. Mehdi Sudani is considered the forerunner of the Sudanese awakening movement. His shrine in Umm-e Durman is still a place of reverence for him, by the Sudanese Muslims.

“However, the Mahdist Movement was not in vain. Undoubtedly the fervor of piety and zeal for *Jihad* that Muhammad Ahmed Aroused among his people is responsible for the fact that to this day, the Sudanese are the most Islamically minded in the Arab World.”⁴

3.2.3.4 Fara’idi Movement:

Haji Shariatullah the founder of this movement was born in 1764 in Faridpur (Bengal). After completing his primary education, he moved to Mecca. Upon his return, he became very disappointed over the deterioration of religious affairs by his contemporary Muslims in Bengal, so he started the religious reforms to curb these ills.

¹ Alan Moorehead, *The White Nile*, (New York: Dell Publishing Co., 1960), 226.

² The Anglicized spellings of the “Umm-e Durman.”

³ Moorehead, *The White Nile*, 224-225.

⁴ Jameelah, *Islam in Theory and Practice*, 154.

The purpose of this movement was to fulfill one's duties and repent of one's sins. To persuade the people for the obligations that are made must perform in Islam, such as monotheism, fasting prayers, Hajj, etc. That is why this movement was called the Fara'idi Movement.

Haji Shariatullah died in 1840. After his death his son Muhammad Mohsin who was commonly known as Dudhu Mian led this movement. He worked hard to free the Muslim peasants from the clutches of the Hindu landlords. Dudhu Mian died in 1860.

In the subcontinent there was a colonial rule of the British at the time of Shariatullah and under such suffocated religious atmosphere he was attending different teachers to get the proficiency in the religious studies and mastering over different languages like Persian in Calcutta. But he was so disgusted with the British regime that he decided to emigrate to the holy city of Makkah. This emigration provided a great opportunity to him to excel in this international center of Islamic culture to prepare himself for the great role he was destined to play in his later life.¹

Jameelah says that when he returned, having been educated he sees in his native region that common folks are going astray from the right path. She writes:

“Twenty years later in 1818, having fortified himself with Islamic learning, the Haji returned to his home country to preach and to teach. Here he found many local superstitions practiced by the common people which appeared to him quite normal prior to his trip to Mecca, he now realized were grossly un-Islamic. Contemporary sources reveals that the Muslims of Bengal did not hesitate in ascribing superhuman powers of the Sufis and Pirs such as giving life to the dead, killing anybody at will, being present at several places at the same time and foretelling the future. Because of these miraculous powers people considered the tomb or shrine of a Pir as a place of pilgrimage.”²

A Fara'idi movement leader was called *Ustād* or teacher, and his students were called *xagrids* or students instead of using prevailing terms of Pir and Murid. A person who became a part of Fara'idi movement was labeled as *Tawbar* Muslim or a believer. It was a religious reform movement based in the rural areas of East Bengal. It was peaceful at first but later turned vicious. The main goal was to abandon un-Islamic practices. Its center ground was in Faridpur.

¹ Ibid, 166-167.

² Ibid, 167.

Desperate for the religious reformation of the Muslims of Bengal, Haji Shariatullah spoke diligently to the large congregations not only in his own village, but also in the adjoining districts, preaching the pure ideology of Islam everywhere.¹

Once William Hunter wrote about this movement that it is spreading so steadfastly even in the life of its founder which shows his commitment and dedication towards his mission. Infact the British rule was now started considering this movement a danger to their occupation. In start they took this movement quite like the movement of “Indian Wahhābis” but they soon knew their misconception when they got themselves aware of the major difference between the two, as that the Arab Wahhabi movement was following the Hanbli school of thought while the Fara’idi were the followers of Hanifi school of law.

Haji Shariatullah soon faced fierce opposition from conservative ulema who only wanted to uphold the current practice of worship. However, the strongest opponents were the class of Hindu *zamindars* who in many ways bullied and oppressed the Muslim peasants and the British indigo planters. Importantly most of his followers consisted of people in humble professions such as oil-grinders, farmers and weavers who found in him a campaigner for their progress.²

In *Our Indian Mussalmans: Are They Bound in Conscience to Rebel against the Queen?* The report submitted by William Hunter, the followers of Fara’idi movement were considered as their worse enemies. So, the British Government malign them by labeling them as “troublemakers”, “reactionary” or “fanatics”.

On the other hand, some Muslims, especially the feudal lords of Dhaka, reacted fiercely countering it, which caused a commotion in Dhaka's Nayabari district. Due to the reaction of these feudal lords and Hindu zamindars and European indigo planters, this movement turned into a social and economic problem.

Met with such an active movement of the revival of Islam, the planners of the Hindu landlords and the British Indigo brutally persecuted Fara’idi through acts of violence and terrorism. Even after his father's death, Dudhu Mian was falsely accused and arrested several times. His followers were frequently brutally tortured. Despite this provocation, the movement sustained until the death of Dudhu Mian in 1862. Fara’idi inheritors did not prove to be equal to the founder's ability and competence, so this movement was shattered by this lack of strong leadership and the attacks by

¹ Ibid, 168.

² Ibid, 169.

the strong trio of colonial Britain, Hindu zamindars and the hardline conservative Muslim scholars.¹

The pro-Islamic Fara'idi movement can be viewed in different parts of Bengal, in which conceivably for the first-time forced Anglo-Bengali agreements were reached. The enraged feudal lords launched a propaganda campaign with the help of British officials, which provoked Fara'idis into a rebellious mood. In 1837, these Hindu feudal lords accused Haji Shariatullah of trying to create his own state within the state. They also brought several lawsuits against him, in which they benefited their allies with their active cooperation to European indigo planters. Shariatullah was detained by police in multiple incidents in Faridpur for the purpose of inciting the agricultural riots.

In his concluding note Jameelah writes that:

“The history of the Fara'idi movement proves that the Muslims of Bengal have powerful and enduring ties with Islam and its heritage and can still become a great force for Islamic renaissance once dynamic, honest, capable and selfless leadership arises among them.”²

3.2.3.5 Al-Ikhwān al-Muslimūn ³:

Al-Ikhwān al-Muslimūn was founded in 1929 in Egypt. Its founder was Sheikh Hassan al-Banna, a resident of a village in Assyria. He started this movement in 1923 but in 1929 it was formalized. Its purpose was to revive and enforce the basic tenets of Islam. But later the party took a political turn. This movement became very popular in Egypt and its branches were established in other Arab countries as well. At the end of World War II, it had about two million members.

Ending of World War, I brought many social, religious, and political changes for the Muslim world, as in Egypt where pro-Western forces gained momentum. With the abolition of the *Khilafah* by Mustafa Kamāl Atatürk, nationalism is on the rise in the Muslim world. The feminist movement gained much strength when upper-class Egyptian women refused to wear the veil, started dressing themselves in European fashion and participated in mixed social activities, privately and publicly, and making demands to join universities on the same basis as men. Woman now demanded equal rights to enter all walks of life.

¹ Ibid, 170-171.

² Ibid, 171.

³ Al-Ikhwān al-Muslimūn (Muslim Brotherhood) is a pro-Islamic political party of Egypt founded by Hassan al Banna in 1929.

Jameelah writes that all this happened while Sheikh Hassan Al-Banna was being qualified to become a teacher in *Darul Uloom*. She quoted one of his memoirs, he recalls that during his youth how much these events caused him and his colleague's anxiety and distress.

“Nobody but God knows how many nights we spent going over the state of the affairs of the nation and its present relation to the various aspects of life, the effects of its sickness and the various remedies. With emotion which reached the point of tears, we talked at length of our decision. How shocked were we when compared ourselves in our violent emotional discussion with the complacent and indifferent people who were loafing about the cafe!”¹

In these memoirs, Sheikh Hassan al-Banna admits that the idea of his movement was his reaction to his observations in Cairo, where he became well acquainted with the ignorance of the people about Islam. Then he realized that mosques and mosque preachers alone were not enough. Every day he observed the powerlessness of the traditionalist scholars. Which could do nothing to stop the modernists except to throw away the words of abhorrence. Worst of all, he discovered his frustration with the so-called men of religion who were ever ready to compromise on Islamic principles to do good to the ruling classes. Cairo scholars endorsed the decision when the verdict regarding the approval of king Farooq had been issued by the rector of Al-Azhar, urging that he be considered as a suitable candidate for the caliphate because he is a pious Muslim who was the descendent of the family of the Prophet!

Al-Ikhwān al-Muslimūn was well-organized with members divided into grades, first and second class supporting and active workers who could not advance to higher grades until they had passed certain examinations. The General Headquarter would be furnished with a schedule of the activities of each branch prior to the general assembly. The approval of the Central office was required to validate the decisions approved by the General Assembly. All members had to take *Ba'it* or oath of Allegiance that they would protect the “Brethren” even with their lives and have implicit trust and confidence in their superiors, enforcing their decisions even if they personally differed with them.²

Hassan al-Banna declared that the message of Islam is universal and that it is a complete system of life. Through the organization of al Ikhwan, he began to work

¹ Musa Ishāq Hussaini, *The Muslim Brethren*, (Beirut: Khayat's College Book Cooperative, 1956), 7.

² Jameelah, *Islam in Theory and Practice*, 222-223.

on his mission. Soon branches of the al Ikhwan were established across Egypt. Students and workers were organized, and a separate department was set up for the organization of women under the name of Ikhwat al-Muslimin. Al Ikhwan also established madrassas and participated in public welfare work. He established a system of training under which al Ikhwan's workers could become the best kind of Muslims.

Amongst the standard endeavors of the movement was its keen interest in education and the opening of various schools. On several occasions, the leaders of Brethren called on the Egyptian government to consider religious education in public schools and the teaching of a higher moral standard to the growing generation. Their manifesto has four main objectives: the spread of religious beliefs, high moral standards, pride in the nation's Islamic past heritage, and the national history of Egypt, and preparation of experts in all fields of science to gain a renaissance of Egypt. They demanded that special attention be paid to the curriculum on Islamic history, national history, Islamic civilization in general and the establishment of religious education as compulsory at the university level as well.¹

Moral degradation is more prevalent in cities than in rural areas, as was the case in Cairo. When Hassan al-Banna arrived in Cairo from his hometown, the city's un-Islamic tendencies had a profound effect on his sensitive nature. He saw that Egypt was being made a part of Europe and was being invited to return to the time of Pharaoh. He also felt that although the ulema continued to preach against non-Islamic ideologies, there was no movement to eradicate these evils.

Ikhwan built mosques in all parts of the country, some members took part in the land purchase on which mosques were built, while others will donate the cost of their construction. Most of the Ikhwan's branches had their own mosques. The "Brethren" was also involved in public health and for this purpose they set up hospitals and dispensaries in many places of the country to deal with the health issues.²

The Brethren also turned its attention to newspapers and magazines. After Rashid Raza's death in 1935, Hassan al-Banna took over the editorship of his magazine, *Al-Manar*. The Brethren itself published a daily, a weekly and a monthly. The Daily al-Ikhwān al-Muslimūn was one of Egypt's leading newspapers. Through

¹ Ibid, 225.

² Ibid, 226-227.

these publications and pamphlets, the “Al-Ikhwān al-Muslimūn” emphasized its aims and objectives and explained how Islam can guide the world in various areas of life.

Maryam Jameelah writes about these publications that:

To propagate their ideals, the Ikhwan were active in the field of publicity. They published a daily newspaper and more than a half dozen magazines, among them being the monthly *Al Manar* and the Weeklies, *Al Taaruf* (The Acquaintance), *Al Shu'a* (The Radiance), *Al Nadhir* (The Warner), and *Ash Shihab* (The Meteor), *al Mabahith* (The Discourse), *al Daw'ah* (The Mission) and *al Muslimun* (The Muslims). The writings of al-Banna were published daily in the most conspicuous parts of the newspaper—articles of powerful eloquence replete with quotations from the holy Quran, the Traditions of the Holy Prophet and classical Arabic poetry.¹

The Al-Ikhwān al-Muslimūn greatest emphasis was on the high importance of *Jihad* as being the most prominent of all the characteristics of Quran. The Brethren preached *Jihad* because Muslims have always understood it, without any compromise with modernists apologetics. The Al-Ikhwān al-Muslimūn preached that the worship and the other good deeds of the Muslims are useless unless they are willing to defend their faith with their lives without expecting a worldly reward, but only for the love of God and of the day of Judgement. Hassan al-Banna repeatedly urged his compatriots to declare *Jihad* against Britain, and during the Palestinian war in 1948, the “Al-Ikhwān al-Muslimūn” volunteer troops proved themselves to be the strongest and bravest of all the other Arab fighters.²

Al-Banna and his sympathizers alone had the courage to stand up and openly declare their faith that Islam was the only solution to all the evils which infested the nation, so their main goal was to establish an Islamic society and a government with the sacred *Shariah* as the law of the land. Said al-Banna:

“We shall never remain quiescent nor silent nor shall we rest until we see the Quran as an effective mode of implementation. We shall live for this aim, or we shall die in the attempt.”³

Hassan al-Banna called for the establishment of an Islamic government and the implementation of Islamic law. He said that un-Islamic constitutions have been tried in Egypt for 50 years and they have failed miserably, so now Islamic *Shariah* should be tested. He stressed that the present source of the current constitution and law of

¹ Ibid, 227.

² Ibid, 228-229.

³ Husaini, *The Muslim Brethren*, 42.

Egypt is not the *Qur'an and Sunnah* but the constitutions and laws of European countries that conflict with Islam. He also instilled the spirit of *Jihad* in the Egyptians and wrote a permanent treatise on the subject, stating that Imam Badruddin Aini an Egyptian scholar, used to wage *Jihad* for one year and was engaged in teaching for one year and one year used to perform Hajj.

He insisted that legislation in its entirety be brought into conformity with the *Shariah* and the Government and society obey the Islamic law. Jameelah quotes one of his speech's excerpts here:

Al-Ikhwan understands the full and complex meaning of Islam. Followers must consider all matters of personal and collective life, and everything in accordance with its strengths and teachings. Islam cannot be compared, people who are Muslims by name only and are imitating infidels and their norms are nothing but unbelievers.¹

And in reply to one of the political leaders of his time, he said:

“...we call you to Islam, the teachings of Islam, the rules of Islam and the guidance of Islam. If this means politics to you, then this is our politics.”²

Because democracy did not exist in Egypt since long, Hassan al-Banna called for the dissolution of all political parties and the parliamentary system, insisting that they had nothing but greed for power and moral corruption. He and his sympathizers had no doubt that none of the Egyptian parties in King Farooq's time had any intention of enforcing Islamic law, nor any love for Islamic ideology. The Al-Ikhwān al-Muslimūn wanted a strong and united Islamic government based on Egyptian politics with no room for the political prejudice. Ikhwan was not demanding the reign for themselves, but they were firm in their promise to support a ruler who will enforce Islamic law but rejected by this new military dictatorship. President Gamal Abdel Nasser said:

“I met the supreme Guide of the Muslim Brethren who then made demands on me. The first thing he asked was that we should proclaim that women should wear the veil. He then made other demands such as the closing down of the cinemas and theaters—in other words, to make life dark and gloomy. It was, of course, impossible to do such a thing...”³

¹ Ibid, 62-63.

² Ibid, 62.

³ Khalil Hamidi, “The Movement of al-Ikhwān al-Muslimūn”, *Muslimnews international*, Karachi, (October 1966), 25.

By the beginning of World War II, al Ikhwan's teachings had taken root in most of the Arab countries of the East, but its strongest center was Egypt. After the war, the Ikhwan began to participate in public political issues. They took an active part in the Palestinian *Jihad* after the British withdrawal from Palestine in 1948, and their volunteers showed their marvelous courage than the government forces. In addition, the Ikhwan demanded the immediate fulfillment of the British declaration of independence of Egypt during the war. This greatly increased Ikhwan's popularity and within two years their membership reached 500,000. The number of sympathizers was double of that, with this growing popularity, on the one hand, King Farooq began to feel threatened, and on the other hand, Britain began to put pressure on Egypt to ban Ikhwan, so on December 9, 1948, the Egyptian government declared al Ikhwan an illegal movement and thousands of their activists were arrested.

As a result of this policy, thousands of Ikhwan members, including women, were arrested without trial, and subjected to brutal torture. Hassan Ismā'īl Hudaybi, a prominent judge and scholar who had succeeded Hassan al-Banna as the movement's supreme guide, was brutally flogged despite his old age and poor health. On August 29, 1966, three Ikhwan leaders were assassinated. Among the martyrs was the most respected Syed Qutb, the most famous scholar in the Arab world. Her brother, Muhammad Qutb, also a well-known author, and her two sisters, Amna and Hamida Qutb, were sentenced to life in prison.¹

President Nasser established a high-power committee to curb the influence of Ikhwan. This committee to suggest all possible measures to exterminate Ikhwan some of the suggestions of this committee was to remove all kind of Islamic history from syllabus and in its replacement principles of socialism will be included. Anti-religious communist pursuits to be carried out in the country and should be encouraged by the government to eliminate the religion from Egypt. All the religious men should not be given the permission to propagate their agenda and should be treated iron handedly. People associated with Ikhwan, and their sympathizer should be forcibly imprisoned². All protection of their properties and assets should be withdrawn and they should not be relieved of these ordeals even for a single moment.

¹ Jameelah, *Islam in Theory and Practice*, 233-234.

² After the death of the President Nasser in September 1970, his successor, President Anwar Sadaat, released most of the imprisoned Ikhwan and stopped the severe persecution but the activities of the movement had not been yet revived.

“Although the Ikhwan is suppressed in its native land, in Syria, Jordan, Lebanon and the Sudan, it continues its activities. In Geneva, the Islamic Center, under the direction of Dr. Said Ramadan who is married to Shaikh Hassan al Banna’s daughter and who fled his native Egypt for his life when sentenced to death, is now zealously spreading the ideology of Islam to the West.”¹

It is a misconception that the ideology of Ikhwan is dead now. The author of these words has been to Egypt and Syria and has seen with his own eyes the contemporary effects of this movement. The mere temporary absence of the movement from the scene due to the artificial situation is no evidence of its demise. Ideologically, movements never die like this, their message spread. In the intellectual, social, and cultural spheres, the ideology of this movement is still evolving and conquering new footings. And when time removes the ruthless obstacles imposed by oppression and barbarism, it will become even stronger and more powerful. This is the true meaning of burning up of bad psychic imprints. But what about secular parties in Egypt? Where, for example, is the *Wafd Party* today? Also, where is the Saadist Party? Let the intellectuals of this country go to Egypt and find out for themselves that when difficulties were overcome under an authoritarian government, Ikhwan proved themselves firmer and more sustainable.²

3.2.3.6 Jamaat-e-Islami:

In the recent past all the previous movements for Islamic restoration having failed to achieve their goals are now more or less successfully suppressed. Jamaat-e-Islami is the only major Islamic movement in Pakistan that is still strong and dynamic, striving hard to achieve its objectives. The existence and survival of this extraordinary movement was indebted to its founder Maulana Syed Abul Alā Mawdūdī.³

Jamaat-e-Islami Pakistan is the country's largest and oldest ideological Islamic revival movement, started by twentieth-century Islamic thinker Syed Abul-Ala Mawdūdī, who is considered a central figure in the struggle for the revival of Islam today. Jamaat-e-Islami Pakistan has been one of the few global Islamic movements working peacefully for Islamic revival around the world for more than half a century.

¹ Jameelah, *Islam in Theory and Practice*, 234.

² Ghulam Muhammad Chaudhry, *Jamaat-e-Islami and Foreign Policy*, (Karachi: Dar-ut-Tasnif Printing Press, 1964), 33-34.

³ Jameelah, *Islam in Theory and Practice*, 260.

Mawdūdī first drew public notice in 1926 from the publication of his book "*Al-Jihad Fil Islam*" in which the Islamic concept of war was compared in detail with modern international law. And carefully distinguished *Jihad* from ancient and modern conceptions of war. In 1932, he compiled his most famous and well-known book, "*Towards Understanding Islam*" with the aim of conquering the minds of educated youth. The book has been translated into more than a dozen languages, reprinted, sold thousands of copies around the world, and has become a standard text in schools in several Muslim countries. In the same year, Maulana started publishing a monthly magazine, which has since been associated with his name, *Tarjuman-ul-Quran* which now has been presenting an undiluted Islam to the Urdu-speaking masses for four decades.¹

Maryam Jameelah states him as he writes about this journal:

The real objective behind the publishing of *Tarjuman-ul-Quran* was to give awareness to the reader that Islam has its own philosophy its own culture like education economics and politics. So, it presents a complete code of life which can never be regarded inferior to any western system which is overcoming the Muslims despite its shortcomings.²

For the period of those years when the Muslim League-led movement for the attainment of a separate land was gathering strength, although Mawdūdī fully embraced and endorsed the "*two nation theory*", and the Muslims of the subcontinent to be free for development and prosperity in their independent country. At the same time, he strongly opposed sectarianism, which provoked nothing but hatred and fear between Hindus and Muslims.³

"The Muslim League was no doubt gathering strength rapidly, but I felt that while the kind of men who were joining it could establish and run a nationalist Muslim state, I felt equally certain that they were by no means the kind who could really set up an Islamic state. The kind of leadership and those who flocked to the Muslim League, and were in fact in the forefront of it, did not inspire by their character and conduct..."⁴

This was the main theme of a series of articles written by him during 1937-41, entitled as "*Musalmān aur Maūjooda Siuasī Kashmakash*". Even before the

¹ Ibid, 263-264.

² Sayyid Abul Alā, Mawdūdī, "Twenty-nine Years of Jama'at -e-Islami", *The Criterion*, Karachi, (November-December 1970), 45.

³ Jameelah, *Islam in Theory and Practice*, 264.

⁴ Mawdūdī, "Twenty-nine Years of Jama'at -e-Islami," 49.

partition of the subcontinent, here he had predicted that if Pakistan was not established as a true Islamic state and the hypocritical policies would remain a feature of its leadership, regionalism-based chaos and local nationalism will devoid the coherent theory. It will soon re-energize itself and the country will inevitably disintegrate.

Mawdūdī says that in the pre-partition situation there were three issues. What to do to save the Muslims if the country is not divided. What to do for the Muslims who will remain in India if the country is divided. Instead, what should be done in the latter case to prevent the new Muslim state from becoming a broader Islamic state? It was only after reflecting on these three concerns that I came up with the idea of a party known as Jamaat-e-Islami to deal with this situation.¹

He further pours some light on the objectives behind the formation of this religious and political move, as he writes:

He also decided that the party should have a very good organization and strict discipline and there should be no relaxation of standards. Another factor that came to his mind when organizing the Jama'at was that it should consist of both educated under the old system and educated under the new system so that they could coordinate for the establishment of Islamic discipline by working together. The party also sought to unite Muslims of all sects and schools of thought. Although no Shia was a full member yet, but there are many who have joined as sympathizers.²

No one in Muslim India has supported the Pakistan movement more passionately than Maulana Mawdūdī. In all his writings and speeches, he made the Muslims of India believe that they are a unique community and if they governed themselves in their own coalition this would help themselves to avoid Hindu domination and oppression.

In 1937 a program was started by the *Indian National Congress*³ dedicated toward educational and social field. This program was extremely detrimental to the welfare of the Muslim community. To awaken the Muslims of India from this danger of Hindu domination and to make a concerted effort to achieve the practical establishment of the Islamic way of life, he thus called on all those who demanded to

¹ Ibid, 50.

² Ibid, 50-55, abridged.

³ The Indian National Congress (abbr. INC), colloquially the Congress Party but often simply Congress, is a political party in India with widespread roots. Founded in 1885, it was the first modern nationalist movement to emerge in the British Empire in Asia and Africa.

organize his views. On August 26, 1941, he and seventy-five of his supporters met in Lahore and founded the Jama'at-e-Islami.¹

Maryam Jameelah says that once I asked Maulana Mawdūdī why Jamaat-e-Islami is so involved in political activities. He replied that preaching, printed literature and even education were of no use unless Islam could be implemented in practice in a full-blooded Islamic state. He explained that if the governments of Muslim countries were not controlled by the Islamic forces, they would be in the hands of anti-Islamic forces.²

Jameelah says he told me further that in the Muslim world, nationalism does not have any of the patriotism as in the European history it is associated with its manifestations. On the contrary side, among Muslims, nationalism has always done nothing but dissent, chaos, disruption, and corruption, which is so evident in the Arab world's struggle against Zionist imperialism. For a Muslim country to consider nationalism as the basis of its policy is suicide.³

In Mawdūdī's opinion, there is no reason to assume that conditions in Pakistan would be any better without the influence of Jama'at-e-Islami. So why does he regard politics as his most important field of action? This is an important question, and its answer will be equally too important. He writes:

“Our complete submission to our creator and the effort to ward off hypocrisy along with the struggle to rid our lives of contradictions and to become true Muslims necessarily demand a revolution in the social set-up in which we live. This system stands on the foundation of unbelief and atheism as well as on the worship of false gods, on sin and immortality. And the thinkers who designed this system and the statement who run it are all people who have turned away from Allah and broken the bounds of His laws.”⁴

All the rulers of Islamic countries are now living at mercy of the western countries. They continue to use them as they please and the pro-Western rulers of Islamic countries are always ready to do anything in the interest of the West that will make them happy so that their jobs will be ripe, and they will continue to rule and keep enjoying their power on behalf of western agenda.

¹ Jameelah, *Islam in Theory and Practice*, 327.

² Ibid, 315.

³ Ibid, 315-316.

⁴ Sayyid Abul Alā Mawdūdī, *Come Let us Change the World*, compiled and translated by Kaukab Siddiqui (Washington D.C.: The Islamic Party of Northern America, 1972), 142.

As long as the leadership will remain in their hands and as long as they provide education, information and broadcasting, legislation and law enforcement agencies work in their supervision, finance, industry, trade, under their direct control and they guide the science and education in literature and art, public administration, and international relations are bound to their decision making, it will be very difficult to live as a Muslim in this world and it will be impossible for our future generations to have even the slightest belief in Islam. If immoral, rebellion against God, Satan's disciples are present in the world as leaders and guides. There is no possibility that their oppression, immorality, and misleading schemes will end, and it would be against reason and nature. Therefore, the fact that we as Muslim demands that we to end the leadership of the misguided, eradicate the domination of disbelief and the worship of false gods and replace it with true faith.¹

The goal of Islamic *Jihad* is to rule a non-Islamic system of government and replace it with an Islamic state. Islam aims to carry out this revolution not in one country or in several countries, but all over the world. The members of the Islamic Movement are obliged to carry out revolutions, even in the beginning and everywhere, but the goal is only a world revolution. Any revolutionary ideology that protects the interests of all people, not just the unity of the state, may reduce the attitude of the people of the country and nation. Basically, this ideology is aimed at making the world revolution better for you. By its very nature, this ideology must make world revolution its ideal. Truth and Right on this side humanity should be cut off from it.²

A few years ago, a true Muslim leader held the presidency of Egypt, known to the world as Muhammad Morsi. This mujahid passed away in jail because of the western puppet powers in Egypt. Instead of being enslaved by the West, this man preferred to be enslaved to his people and his beliefs. Morsi ran his government according to the Islamic principles and openly condemned the West's anti-Islamic and anti-Muslim attitude. Although his reign was short, but it was enough to mirror the pro-Western nature of Muslim rulers. In his speech at the United Nations, he made it clear to Western countries that Egypt is an independent Muslim country that will move forward only under Islamic ideology. He and the Egyptian people will respect

¹ Ibid, 142-143.

² Ibid, 143.

the country that values Islam from the bottom of their hearts and they will be wary of the country that is bent on Islamophobia.

Once in an interview with the editor of the al-Ikhwān al-Muslimūn Arabic monthly, who asked him about the recent efforts to crush the Islamic movement in various Muslim countries. Was he disappointed with any chance of success, to which Mawdūdī replied:

Individuals who really love Islam and those who are satisfied that this is the truth and have full confidence in it can never be disappointed with the current situation or surrender to disappointment. Such people consider it their duty to fight for the supremacy of Islam until their struggle in this world succeeds or fails and until to their last breath. If their efforts seem to fail here, they do not consider it as a failure, because they believe that the real success is salvation in the Hereafter and that is their goal. From this point of view, they are sincere, dutiful, mujahids who fail will not fail in either case. Instead, the real failures and degradations are for those who claim to be Muslims and yet try their best to stop and defeat those who struggle for Islamic rule. These are the people who deserve God's punishment in this world and the next. This punishment may be delayed but when the wrath of Allah comes it is a warning and admonition for the whole world. However, I am sure that as soon as the sun rises tomorrow morning, God willing, the forces of Islam will finally be victorious.¹

While on the character and responsibilities of the people engaging in the pro-Islamic movements, he suggests that:

I trust that the workers and leaders of the Islamic Movement in their countries have a responsibility to govern wisely and honestly, and to remember the nature and character of the colonies in which they live. Seek and seek new opportunities to serve the cause of Islam. They must be ready to work peacefully for the benefit of Islamic revival. Even when they are in great danger, overcoming or even overcoming adversity means going to jail and being killed.²

In the end Maryam Jameelah concludes with a complementary note on the balanced personality of Maulana Mawdūdī who has the grip of many contemporary subjects of great importance i.e., religion, philosophy, economics, art, science, and politics etc., and always offered an intelligent opinion to his follower on the burning

¹ Sayyid Abul Alā Mawdūdī, Answers Questions, *The Criterion*, Karachi, (March, April 1969), 30-31.

² Ibid, 128.

issues by combining it with his broad knowledge and mental balance. Jameelah writes:

It is rare for a single person to find such a distinctive combination of extensive literary activity, religious leadership, and state-building qualities. Unlike most of the Muslim scholars, Maulana Mawdūdī has been unenthusiastic to merely write and preach, but he has been forced by himself to put all his teachings into practice in the form of the Jamaat-e-Islami, which is the biggest, best organized, the most disciplined, strongest and the most active Islamic organization in the world today. But now with his growing ill-health and the aging weakness have made it impossible for Maulana Mawdūdī to lead an active life further, but he can rest with inner satisfaction that no one has contributed more to the Islamic cause during this century than him.¹

3.3 Political Thoughts of Montgomery Watt:

Part of the teachings of the Prophet Muhammad ﷺ on Islam are those in which the political system of Islam is introduced, the foundations of the Islamic state are laid down, and the duties and responsibilities of a Muslim government are stated. He was endowed with all these attributes such as honesty, fidelity, fulfillment of covenant, justice, steadfastness, pure ideology, and good knowledge of the rights of subjects.

The more one reproduces the estimation on Muhammad ﷺ and the history of early Islam, the more it marvels at the extent of his success in the form of his great impact in world history. Circumstances gave him a chance, as some men have, and over time that person has become more competitive. If it were not for his gifts as a prophet, statesman, politician, and administrator, and behind him his trust in God and his firm belief that God had sent him, then a golden chapter of history would have been left unwritten.²

A considerable work of Watt is done on Islamic politics as his major works revolve around the Sīrah and the aspect of politics of the prophet is a significant part of it. For example, the decision against the Banū Qurayzah by Saad bin Muadh is an important incident in the Islamic political history that is discussed by Watt in detail. In this regard Watt's opinion is of scholarly worth.

¹ Jameelah, *Islam in Theory and Practice*, 326.

² Watt, *Muhammad: Prophet and Statesman*, 237.

In 1952 Watt wrote an article which has the title of "The condemnation of the Jews of Banū Qurayzah" here we see a marked sympathy for the Jews expressed¹ for the Jews and he is on the opinion that the judgement of Saad bin Muadh was not made by himself but it was influenced by Prophet Muhammadﷺ and it was the will of Prophet Muhammadﷺ which is spoken through the words of Saad bin Muadh as in the incident it is tried to save prophet Muhammad from culpability. Thus, he says to endorse his idea that:

There were many Jews in Madinah, they had madrassas and centers of learning here, and their position was very strong in Khyber as well. When Prophetﷺ migrated to Madinah, jealousy and envy became more intense and they realized that now our intellectual superiority was over, so they followed the latter in enmity with the truth. The Holy Qur'an is full of descriptions of their mischief and sedition, though the Prophetﷺ made an agreement with them so that the parties could live in peace and tranquility and there would be no obstacles in achieving the political system, but their mischievous nature collapsed the mutual confidence.

“The sentence ... was in any case dictated and inspired by the Prophet, who certainly made him understand what the decision was required of him. The responsibility for the slaughter falls entirely on the Prophet.”²

Watt is of the opinion also that the point that the Jews themselves picked Saad as the judge is a later interpolation and the reason for that just to make the traditional version more appealing for the people and pronouncing the sentence by Saad is having the sole purpose to save Prophet Muhammadﷺ from that kind of strict decision against the Jews otherwise he is the real person whose will is to be fulfilled through the other person and prophet is responsible for that incident.

The significance of the situation can be gauged from the fact that the forts of Banū Qurayzah were five or six hours' walk from Madinah and there was no moat on either side of it. It was reported that two thousand foreign invaders from Banū Qurayzah would enter and attack Madinah, where there were only women, children and the disabled. The Prophetﷺ ordered a group of five hundred people to patrol Madinah at night, due to which they failed. The foreign invaders left the campaign unfinished due to prolonged siege, lack of fighting, shortage of supplies, daily shortage of passengers and one day strong winds. The war ended but Allah ordered a

¹ William Montgomery Watt, 'The Condemnation of the Jews of Banū Qurayzah'. MW, Vol. 42, (1952), 160-171.

² Ibid, 160.

battle to be fought against Banū Qurayzah. The Banū Qurayzah fort was closed but with the intensity of the siege they kept making various offers. They thought that they too would get the concession of Banū Nudhir but when they surrendered and went out, their ally Saad bin Mu'adh decided that their young men should be killed, and women and children should be enslaved.

The dissolution of Khaybar and the submission of other Jewish tribes was not the place to replace caliph Umar's expelling the Jews from Hijaz, but the end of the Jewish strength in Muhammadﷺ's life. The Jews betray Muhammadﷺ, who did his best, and defeated them. Many of them were still living in the old houses in Madinah and elsewhere, but have lost much of their wealth, losing their dependence on Arab politics.¹

Watt then makes an interesting speculation rather an optimistic speculation, would that Jews become the part of Muhammadﷺ's mission then what would be the case of world's politics now, but it never happened because of the theological pride from both sides as he writes:

“But the fundamental reason for the quarrel was theological on both sides. The Jews believed that God had chosen them specially, Muhammad realized that his prophethood was the only possible basis of Arab unity. As so often in the history of the Middle East, theology and politics were intermingled.”²

There is no authentic history of Arab Jews in the world. Jews have not left any of their writings in the form of a book or a pamphlet that sheds light on their past. And Jewish historians and writers outside of Arabia have not mentioned them, that's why it is said that when they came to the Arabian Peninsula, they were separated from the rest of their nation, and the Jews of the world never adopted them. Because they had abandoned the Hebrew culture, language, and even the names and adopted Arabic instead of Hebrew. This is fact that even during living in Madinah their prime interest was the economic affairs instead of religion.

Archaeological excavations in Hijaz have found no trace of Jews before the first century AD, and only a few Jewish names are found. Jewish-Arab history, therefore, relies heavily on the oral traditions that were popular among the Arabs, and a significant portion of them were spread by the Jews themselves. Thus, Jews of Arab was not basic inhabitants of Arab and they were perished due to their deceptive

¹ Watt, *Muhammad at Madinah*, 219.

² Ibid, 220.

actions during the upsurge of Islam not only from the religious but also from the political scenario in the Arab Peninsula.

On Islamic politics Watt wrote a book under the title *'Islamic Political Thought'* this work produced by Watt on the heels of the work on socio-psychological study of truth in the religions.¹ This book is the sixth in the *Islamic Survey Series* that was written especially as a special addition to ordinary writing in the market on Islam. Hence the introductory views mentioned inside the jacket of this book convey that in Islam religious foundation for political consciousness is an important factor that devise its dimensions.

Watt is also on the view that there should be an affinity between religion and politics while introducing *'Islamic Political Thought'* Watt argues:

As politics motivates human instincts, men become more powerful in their lives and ready to die for the goals they favor. Under normal circumstances, this power can only be derived from a religion or ideology that assumes a specific function from religion (for example, it gives people the understanding of the power on which their lives depend).²

Watt emphasize here that in this book the political process in the Islamic history in the perspective of religious confirmations has been discussed. He further discusses the objectives by saying this:

For sociologists, this will help to maintain neutral approach. In this way it does not accept or ignore the regression of religious ideological beliefs but reflects the ideology that affects social life.³

3.3.1 Watt's Perceptions about Muhammad ﷺ as Statesman:

Before coming to the political role of Prophet ﷺ Watt discusses the political background in Makkah where involved several key factors that had made a race to get power as the most prominent one was the commercial interest, number of political groupings were struggling to gain power to hold on the markets and to gain force for the control over the region as Makkah is the center of Arabia due to its religious posture.

Even in Quraysh there was a political tussle between its subgroups. Watt describes it as roots of the enmity between Abbasids and Umayyads can be traced

¹ William Montgomery Watt, *Islamic Political Thought*, (Edinburgh: Edinburgh University Press, 1968).

² Ibid, ix.

³ Ibid, x.

back to the account of relationship between B. Hāshim and B. Umayyah before the prophethood of Muhammad ﷺ with that Watt gives a historical background of the Makkah by giving details about the antiquity of its religious pivotal position. The Banū Jurhum tribe was holding the control of Kabah and then

“... it passed to the Khuza'ah, with whom were associated B. Bakr b. Abd Manat b. Kinanah, though certain privileges, possibly of a sacral character, remained in the hands of the old families, as the Ijazah in the hands of B. Sufah.”¹

Watt is of the opinion that this was Qusayy who founded the city of Makkah, and he got power with the help of the partial alliance of Banū Kinanah and Banū Quda'ah, he has also the credit of getting united the people of Quraysh by which he enhanced his powers in Makkah. So, he gained powers and established the city of Makkah by framing more complex and systematic social and political institutions that contributed the overall welfare of the people of Makkah and developed its status to a kind of a society that concerned with all round betterment than mere religious sanctuary. And so on from this the political evolution of power in Makkah continues and Watt by referencing al-Masudi gives detail about the transferring the powers from clan to clan with divided roles in future.

The treaty of Half al Fazool was not a unification of tribes against the discrimination as evident in the opinion of Caetani. Al-Masudi states that it is done to give a Yamni his debt from al-As bin Wa'il of Banū Sahn.²

Zubair ibn Abdul Muttalib, the uncle of the Holy Prophet ﷺ who was one of the nobles of Quraysh, first proposed the oath of allegiance and invited the people to do so. The tribes of Quraysh in *Dar al-Nadwa* (which was the center of settlement of all kinds of affairs) agreed to take the right of the oppressed from the oppressor. And mutually these people agreed that if any injustice is done to a Meccan or to a stranger or a traveler in that city, they will help him to receive his due from the oppressor, we will refrain from oppression and will not do any evil and will provide financial and moral support to the needy. Since the oath of allegiance was taken to help the oppressed and to deprive the oppressor of their rights, Islam not only supported it but also strengthened it.

¹ Watt, *Muhammad at Mecca*, 6-7.

² Ibid, 6.

Watt compares the politics of Makkah with that of Athens and reaches the conclusion that the political body of the Makkah was wiser and the responsible than the Athens, he writes:

It is interesting to compare Abu Sufyan's role in the political affairs of Makkah with Pericles of Athens. Arab's political system seems less democratic, but they have developed the ability to judge the prominent member of a tribe to whom the consultation was done at senate. In this way political body of Makkah was much matured than that of Athens. This was the reasons that its decisions were more pragmatic, just and in accordance with the merit.¹

Dar al-Nadwa (Parliament House) a building in front of the Ka'bah in Makkah, which was built by Qusay bin Qalab, the great ancestor of the Holy Prophet. This building was built by him along with the Haram. Today, the building is on the site where *Bab al-Ziyadat* is said to be. Whenever the Quraysh had to make an important decision, they would gather in the same building for consultation. The Quraysh would gather here to consider important matters as if it were their *Darul Shura* or Assembly Hall. Weddings and other ceremonies were also held here. The Quraysh chiefs of Makkah had gathered here and suggested the assassination of the Holy Prophetﷺ.

Watt then describes the changing political scenario in the light of major developments that occur after the prophethood of Muhammadﷺ. The Messenger of God continued his work until success began to be achieved. The Quraysh then came to Abu Talib and complained, but Abu Talib did not stop the Messenger of Allah. The Quraysh then came to his service and offered to take Ammar bin Waleed and hand him over to Muhammadﷺ. Abu Talib was very angry when he heard this offer and said: you want to give your children to me so that I can raise them, and you want to snatch my son from me so that you can kill him? By God, this is impossible.

The death of Abu Talib came with a strong impact on the political scenario of Makkah because his successor, his brother Abu Lahab remained a part of alliance against the Muslims who forces them to be boycotted for three years. Yet it is said at first, he also agreed to safeguard Muhammadﷺ like his brother Abu Talib.²

Abu Talib took a very rational stand against the politics of Quraysh. He praised the Messenger of God and tried to dissuade the Quraysh from taking a wrong

¹ Ibid, 8.

² Ibid, 137.

stand against him by showing immense sincerity towards his nephew. And at other occasion he condemned some Abd al-Manaf's descendants those who had taken an opposing stance instead of supporting the prophet. Abu Talib addressed the Quraysh and told them that all the honors of the Quraysh are due to the sons of 'Abd al-Manaf, and that all the greatness of Banū Abd al-Manaf belongs to Banū Hāshim and the honor of Banū Hāshim belongs to Muhammadﷺ.

Later, Abu Lahab broke his promise to safeguard Muhammadﷺ on the account that according to Muhammadﷺ Abdul Muttalib is destined to go to Hell. The actual account behind this is the intrigues of Muhammadﷺ's enemies who suggested Abu Lahab to question Muhammadﷺ on such type of inquiry about their common ancestor. In this way there is an opportunity available for Abu Lahab to refuse Muhammadﷺ's protection without losing his self-respect.¹

Watt says that probably this was the year 619 A.D. in which Muhammadﷺ's faithful Wife Khadija and his protector Abu Talib died. He points out that we have no indication that at this time what Khadija Meant to him as earlier she remained quite sympathetic and helpful for him in the time of hardships after prophethood. Yet he admits that her support should be significant for Muhammadﷺ till her death.²

The great services of Abu Talib and Khadija r.z. in the way of Islam can be determined from the fact that the Holy Prophetﷺ named the year of their death as the year of grief. He described the separation from these two as a calamity and a tragedy for the entire Ummah. Affected by this great heartache he said that two calamities befell this ummah and I cannot decide which of them was more severe for me than the other calamity.

3.3.1.1 Opposition of Muhammadﷺ in Makkah:

Watt further explains in his *“Muhammad at Mecca”* in chapter *“The Growth of Opposition”* the leading and influential persons of Quraysh who did great agony to the Prophetﷺ. This enmity was because of their manifold benefits of political, economic, social, and religious significance.

Abu Jahl was the most notorious foe of Muhammadﷺ who belongs to Makhzum. Abu Jahl was so severe in his enmity against Islam that he integrated a

¹ Ibid, 137-138.

² Ibid, 137.

league comprising on different clans of Makkah to counter Banū Hāshim and al-Muttalib.¹

Watt further writes that though Abu Jahl was not enjoying the full support of Quraysh and there were also few persons with difference of opinion, he describes this with an example here:

“The break-up of that league shows that there was a strong party of pagans which was not ready to follow Abu Jahl all the way, but it is hardly possible to say anything about their distinctive reasons for opposing Muhammad.”²

The genealogy of Abu Jahl goes back to Murrah bin Ka'b and meets the Holy Prophet ﷺ, i.e., Murrah is the ancestor of both. If we look at the two branches below Murrah in order, then Abu Jahl was the cousin of the Prophet ﷺ in a distant relationship, not his actual uncle. His real name was Amar ibn-e Hisham, and he was the leader of the polytheists of Makkah. He was respected by all the tribes of the polytheists. But got the title of Abu Jahl from the Prophet ﷺ as he became known as Abu Jahl because of his strict adherence to his ancestral religion and for his constant refutation of Islam.

There are many motives related to this opposition by the Quraysh of Prophet Muhammad ﷺ infect the honor of Makkah was due to the Kabah. The family of the Quraysh who had a religious rule over all of Arabia and because of which they were called the neighbors of God but also the family of God. The only reason for this was that they were the guardians and key holders of the Kabah. In this connection, the business of the Quraysh expanded. Even several departments and large positions were established by them due to this sanctuary. But according to Watt this was not chief motive involved in the opposition. He writes:

There may be a dispute over the position of Islam, as if Islam was accepted and idolatry abandoned then the pilgrimage by the people of Arab would be stopped to the holy city of Makkah and so that trade of Makkah also perished. Meanwhile Watt also admits that this cannot be regarded as the principal motive that hinders the people of Makkah to accept Islam. As there is no evidence in the Quran to attack Kabah, yet there are secondary elements which were changed at the conquest of Makkah.³

¹ Ibid, 134.

² Ibid.

³ Ibid.

Watt stresses the real motive was that of political deprivation in Makkah in result of the upheaval of Islam. He writes that

The biggest fear of opposing Muhammad ﷺ was that if the prophethood of Muhammad ﷺ be acknowledged then this would have political impact also. There was already an Arab tradition of giving supreme position in tribe to whom who has more wisdom and knowledge. And if it was supposed that Muhammad ﷺ will only be a warner then there would also be no surety that when he gets attention of the people as religious leader and got the opportunity to take the supreme power in Makkah, he will refuse to avail this opportunity.¹

Giving the example of usury Watt again stresses that it was not mainly the financial issue involved in the opposition of Prophet ﷺ, but it was the fear of losing the political power as he gives example of usury that it was not made prohibited before the *Hijrah* though Prophet ﷺ addressed their individualistic attitudes towards the wealth. The real issue was the political gains if prophet took this with his ethical practicing that could ravish their position tremendously.

“Perhaps they felt that these ethical ideas would gain Muhammad much political support if he became politically minded. Some may even have felt that this was a reopening of the old dispute about policy between the Makhzum with its friends and the Hilf al-Fudul.”²

Thus, there is a fear of political loss accompanied by the economic interests. To save their role and key position in sanctuary of Makkah and leaders there opposed Muhammad ﷺ's mission with great resistance.

One big reason was the tribal rivalry also that reflects political stakes. In the Quraysh, the two tribes were very prominent i.e., Banū Hāshim³ and Banū Umayyad⁴. Due to the great leadership qualities Abdul Muttalib had made Banū Hāshim political more powerful and united, but after him no influential person was born in this family. Abu Talib was not rich, Abbas was rich, but he was not generous, Abu Lahab was immoral, the power of the Umayyads was increasing. The Umayyad family was the rival of the Prophet's prophethood because they thought of it as Hāshim's political victory, so the same tribe opposed the Prophet ﷺ the most. All the battles except Badr

¹ Ibid, 134-135.

² Ibid, 135.

³ The Banū Hāshim is the clan of the Quraysh tribe to which the prophet Muhammad belonged, named after Muhammad's great-grandfather Hashim ibn Abd Manaf.

⁴ The Umayyad dynasty or Banū Umayya were the ruling family of the Muslim caliphate between 661 and 750 and later of Islamic Iberia in Europe between 756 and 1031. In the pre-Islamic period, they were a prominent clan of the Meccan tribe of Quraysh, descended from Umayya ibn Abd Shams.

were fought by Abu Sufyan from Banū Umayyad and he remained the chief of the army in these battles.

In such circumstances, for the survival of Islam the new developments were become necessary. Everything should have been done according to the capacity and had been done in Makkah. In Watt's view, principally Muhammadﷺ was regarded himself a prophet sent towards Quraysh and till the death of Abu Talib he says there was no indication of expansion of his prophetic mission. But soon after the death of Abu Talib a deterioration had happened to his personal position that is why he tried to make few agreements with the people of Ṭā'if and Yathrib and with other tribes.¹

Security on the Muslim side was becoming a huge calamity caused by the deceptive nature of Abu Lahab who had withdrawn his decision to protect prophet. There may not have been a significant conversion to Islam as except for Umar and Hamza r.z. but the failure of the boycott could be seen as the beginning of a movement that would improve its expectations. However, the relinquishment of the Prophetﷺ by Abu Lahab had shattered all such hopes. Even if Muslims could still sustain themselves in Makkah, it was by no means certain that others would be less likely to follow Islam because of their politically inferior position there.

3.3.1.2 Muhammadﷺ's Negotiations with Madinah:

The dominant class of the population of Madinah was the Banū Qaylah, who were known as Ansar (helpers of the Prophetﷺ) after embracing Islam. This tribal group consisted of the respective trunks of Aws² and Khazraj³, each of which was divided into several sub-tribes. According to the tradition, Aws and Khazraj had migrated from southern Arabia to Yathrib and settled in seemingly unmanned lands as clients of the present inhabitants. To gain political supremacy in the oasis eventually they were in large numbers with some help from outside. This happened in the middle of the sixth century or shortly thereafter.

The two strong and wealthy groups of the first inhabitants who occupied the fertile lands remained largely free from Aws and Khazraj, namely Banū Qurayzah and Banū Nadir. Although in many ways, like their neighbors, the two groups upheld Judaism and maintained their credibility and formal distinctions.⁴

¹ Watt, *Muhammad at Mecca*, 138.

² The Banū Aws, "Sons of Aws" was one of the main Arab tribes of Madinah.

³ The Banu Khazraj is a large Arab tribe based in Madinah. They embraced Islam and invited Prophet Muhammadﷺ in Madinah.

⁴ Watt, *Muhammad at Mecca*, 141.

“...however, Madinah was much divided; and the lack of unity, with the suicidal warfare to which it led, meant that the point which had been at the root of the opposition in Mecca—Muhammad's position as prophet and its political implications—was the very thing which offered the Medinans some hope of peace.”¹

A prophet, preaching peace and having authority over religion, can bind the two tribes in one string by terminating the long-lasting enmity between them, that is why the Muhammad ﷺ's message appealed both tribes because they have thought in him a Messiah who can guide them towards prosperity putting an end to their misery. Both the tribes hurried to get on good terms with him. And if this conception believed to be as it was, the main philosophy working behind was the peaceful community establishment under the leadership of the most appropriate person with a special character and with special abilities. Then Watt writes about the pledge of al-Aqabah² and gives details of the negotiations between Ansar and prophet.

The numbers of the followers of Islam are increasing day by day and when the people who migrated towards Abyssinia returned before Muhammad ﷺ's migration towards Madinah there were many people who were converted to Islam and were visiting Makkah to meet Muhammad ﷺ there. Noticing this Quraysh started to build up pressure on Muslims to try to get them apostatize and to suppress Islam.³

On the other hand, the persecution of the enemies of Islam and the obstacles to the propagation of Islam were intensifying further and a siege of the Muslims was enforced by Quraysh. Seeing all this, Ansar invited the Holy Prophet ﷺ to come Madinah with his followers. When they expressed their desire to entertain his companions, the Holy Prophet ﷺ, to appease them, ordered the Muslims of Makkah to migrate to Yathrib so that the Muslims could get rid from this oppression and perform their duty of worship in peace and order. And to be able to take the Islamic Movement forward by constituting a political power there.

With reference to Caetani Watt expressed that the people of Madinah didn't embraced Islam with the full understanding, but abrupt objective was to get his political intellect for the settlement of their long-lasting issues, that is why there are only few devoted converts. Thought these conversions are made for the political success of Prophet Muhammad ﷺ but this view completely ignores the ideological and

¹ Ibid, 143.

² Pledge at al-Aqabah was an important event in the mission of the Islamic Prophet Muhammad ﷺ where residents of the settlement of Madinah pledged their loyalty to Muhammad ﷺ as their leader.

³ Watt, *Muhammad at Mecca*, 143-145.

religious aspect of the Migration of Prophet ﷺ and conversion to Islam by the people of Madinah because both aspects are not opposing each other but complementing each other in the whole scenario.

However, we must understand that the majority of the Medinans who supported Muhammad ﷺ understood the essence and accepted the basic tenets of Islam, God as the creator and monarch of the world and the judge of the Day of Judgment. And Prophet ﷺ as a facilitator of God's message towards mankind. Muslims were forming a new kind of society in Madinah, and this new formation needs an obvious and distinct philosophical basis. Many Muslims in Madinah may be religiously inclined, but all of them must have been largely convinced of the reality of the religious relationship; to join the experience of a community based on religion as an alternative to those of based on blood relationship.

3.3.1.3 Post Hijrah Position of Muhammad ﷺ:

On his view about the agreement between the Prophet ﷺ and the Medinan people, Watt writes that religiously this meant accepting Muhammad ﷺ as a Prophet, and politically accepting him as a mediator between opposing factions in Madinah. It seems that many people were sincere in accepting his prophethood, but others may have only looked at the political aspect. Depending on the agreement, some seventy Muhammad ﷺ's earlier followers in Makkah went to Madinah, where they were accommodated by his Medinan followers. Therefore, on his arrival in Madinah, Muhammad ﷺ had a large religious following and his status in that society was of political significance, although her powers could not be fully defined. His followers in Makkah and Madinah became known as Muhajir (the one who made the *Hijrah*) and Ansar or the helper, respectively.¹

Madinah was also a very impregnable place, with mountains on three sides and an oasis on one side. All trade caravans from Makkah passed through this route. This place was also very important in terms of climate and production.

After the migration to Madinah, the Prophet ﷺ built a mosque in Madinah on priority basis, as this new movement desperately needed its headquarters to continue its da'wah work and plan. This mosque was not only a place of worship but also an administrative, diplomatic, and judicial center. Delegations were stationed here, young men were trained here, and welfare matters were settled here.

¹ Watt, *Muhammad at Madinah*, 1.

Talking about the earlier expeditions of prophet Muhammad ﷺ Watt writes that:

“The chief point to notice is that the Muslims took the offensive. With one exception these seven expeditions were directed against Meccan caravans...”¹

Similarly, writing on the impact of these early expeditions he says that:

In all the seven expeditions by the Muslims to the Caravans of Makkah there was no fighting between the two groups. But this move exerts pressure on Makkah and Muhammad ﷺ impressed them by achieving an impactful political position and gathering a systematic force which can attack them. The other positive impact of these expeditions was that the neighboring tribes started negotiations with Muhammad ﷺ for achievement of pacts of mutual non-aggression as this was done with Banū Damrah and many others.²

Prior to the Battle of *Badr*, the expeditions were mostly to stop the Quraysh trade caravans. The reason for this was that after the migration of the Muslims to Madinah, the Quraysh were constantly harassing them. Sometimes they would attack Madinah and loot their cattle. They used to persecute the Muslims in Makkah. Most of the wealth they earned through their trade was spent on weapons. Their rebellion was against the Messenger of Allah, upon whom the punishment of Allah descended upon them in the battle of *Badr* in which Muslims remained victorious against the unbridled chivalry of Quraysh as the Quran reveals this victory:

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَانَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّلَتْ رَأْيَ الْفِتْنِ

نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾³

“And when the devil (Shaitan) decked their work fair in their sight, and said, 'No man is to prevail against you today, and you are under my protection'. Then when both armies came in front of each other, he ran upon his heels and said, 'I am quit of you, I see what you see not, I fear Allah' and severe is the torment of Allah.”

After this battle Muhammad ﷺ further became strong in his belief and same was the case of his companions. Their belief gives them strength to endure the agony and hardship throughout their painful period in journey of Islam.⁴

¹ Ibid, 2.

² Ibid, 3.

³ Al-'Anfāl: 8/48.

⁴ Watt, *Muhammad at Madinah*, 15.

As a result of the Battle of *Badr*, the infidels in Makkah had a severe reaction and immediately after that they started preparing for the second battle. In addition, the Prophet ﷺ had to take military action on two fronts. One of them was against the Jewish tribes of Madinah, who had secretly met the Quraysh and wanted to attack this nascent government of Madinah from within. Others were pirates from the rural areas of Arabia who saw their looting coming to an end with the establishment of this government in Madinah. But in the subsequent war of *Uhud* Quraysh stayed victorious and this was a great setback for the emerging political power of Median. Not only they have to bear a great loss of precious lives but also to face the ironic attitude from the hypocrites. Watt writes:

Eventually it is a common idea that *Uhud* was a great defeat for the Muslims and a great victory for Mecca. *Uhud* was a blow to the Muslims. There killed their more than 70 people, including some old and trusted followers of Muhammad ﷺ and his father's brother Hamza. And in the Arabs, everyone felt the loss. More serious, however, was the theoretical aspect. Lower morale among the fighters was dealt with the official account of the war.¹

The loss of the Islamic army in the battle of *Uhud* raised the spirit of the rural Arab tribes. The Banū Asad began preparations for an attack on Madinah. The Prophet ﷺ sent one and a half hundred men under the leadership of Abu Salama r.z. The Banū Asad dispersed before the attack and their weapons were captured by the Muslims.

Quraysh then again gathered an army of ten thousand from different Arab tribes and invaded Madinah. It is one of the largest armies in Arab history. The total population of Madinah was much less than this army. Even after that there was a series of wars that continued. The Prophet ﷺ dug a trench around Madinah defensively and devised a strategy to counter the enemy. The only Jewish tribe left was the Banū Qurayzah, an ally of the Muslims. Instead of helping the Muslims, they broke the peace treaty and started supplying to the infidel army. Allah Almighty helped the Muslims through His unseen powers. Due to strong winds, storms and cold, the army of infidels dispersed, and their spirits became low. On this occasion, the Prophet ﷺ announced that these people would never be able to attack Madinah again.

¹ Ibid, 26.

As a result of the breakup of alliance against Muhammadﷺ the people of Makkah were now disappointed with the situation. All their efforts to dislodge Muhammadﷺ had gone in vain, rather he had become more influential political leader than ever before.¹

So, this was the aftermath of the last attack by the Quraysh on the Muslims in Madinah, they completely loss their credibility to as political power to lead the other tribes now, Watt further insists that:

Their trade with Syria was over, and most of their prestige was gone. Even if Muhammadﷺ did not attack them, they had no hope of maintaining their wealth and position. But he may well use armed force against them and try to eliminate them because they tried to eliminate him. It would be surprising if some practical people in Makkah did not begin to think that it would not be better to accept Muhammadﷺ and his religion.²

3.3.1.4 Expedition of Ḥudaybiyyah:

The Prophetﷺ left for Makkah with fourteen hundred companions with the intention of performing Umrah. The Quraysh sent Khalid ibn Waleed who had not yet converted to Islam, to stop the Muslims. Instead of confronting them, the Muslims took a long and arduous journey to Ḥudaybiyyah. The Holy Prophetﷺ offered peace to the Quraysh, which they accepted after some reluctance. At the same time, some of their enthusiastic youths, numbering seventy or eighty, tried to kill the Muslims but Muhammad ibn Muslimah, with the help of guards, arrested them. The Holy Prophetﷺ ordered the release of all of them free of charge. After this incident, an agreement was reached between the Quraysh and the Muslims of not to fight for ten years.

An article was written by Farrukh B. Ali on this topic in which the writer focuses on the incident of al- Ḥudaybiyyah and writes about the proceedings as:

“...constitutes a strange chapter in the history of Islam and the life of the prophet Muhammad. The accepted version of these events and the terms of the treaty raise many questions and create many difficulties.”³

So, the writer questions the whole literature regarding this incident which is incompatible in his views with the status of the prophet under the divine guidance.

¹ Ibid, 39.

² Ibid.

³ Farrukh, Ali, ‘Al- Ḥudaybiyyah: an alternative version,’ MW, Vol. 71, (1981), 47.

In Farrukh's opinion Ḥudaybiyyah treaty is humiliating because the condition of the treaty seems to bear no logical relationship to the general situation prevailing in Arabia at the time, nor to the situation existing at Ḥudaybiyyah on that occasion. It appears unlikely that he could have agreed to such a treaty.¹

In reaction of this article by Farrukh, Watt wrote an article "*The Expedition of al- Ḥudaybiyyah Reconsidered*"² in which he rejects the underlying rationale in Farrukh's paper by stating that:

"In the actions of the Prophet there was nothing dishonorable or cowardly and no neglect of principles."³

In fact, the Ḥudaybiyyah peace treaty, in accordance with the testimony of history and the prophecies of the Prophet ﷺ and the promises of the Qur'an, brought many blessings to the Muslims. According to historians, the Muslims did not have a greater victory than the conquest of Ḥudaybiyyah in the first political administration of Islam because in its light the clouds of war dissipated and the call to Islam spread, and Islam spread throughout the Arabian Peninsula. Even in the twenty-two months since the peace treaty was violated, the number of embracers of Islam has far exceeded than the number of people who had already embraced Islam.

At the same time, because of the peace and tranquility brought about by the peace of Ḥudaybiyyah, the Prophet ﷺ intensified his preaching activity in the Arabian Peninsula and drew his attention to foreign lands. In the year 7th AH, he also invited the surrounding kings and chiefs to Islam. But the most important benefit of the peace was the provision of the environment and means for the conquest of Makkah, which took place shortly after the Ḥudaybiyyah peace treaty.

Rightly so Watt describes it as a tactful dealing by the Prophet ﷺ and his exposition as a skilled strategist rather of humiliation, though the Makkan people consider it an upper hand over the prophet and the companions but he is of the view that it was only a desperate attempt by the Makkan people to boost their self-confidence which proved temporal later, and on the other hand the Prophet ﷺ and his companion were become more confident and self-composed during this expedition.

¹ Ibid, 48.

² William Montgomery Watt, 'The Expedition of al- Ḥudaybiyyah Reconsidered,' HI, Vol. VIII, No. 1, (Spring 1985), 3-6.

³ Ibid, 3.

For Muhammadﷺ and his people the victory was inevitable and the desperate efforts by the Makkans to escape it were according to its outcome.¹

This treaty provides a new initiative by Muhammadﷺ though Quraysh had become failed to curb Islam. Their endeavor to curb Islam in Madinah had also been failed. On this juncture Muhammadﷺ can take advantage of the circumstances to eradicate the influence of his opponents completely but he acquired a new way.²

3.3.1.5 Submission of Makkah:

The Muslims and the Quraysh had agreed not to fight in Ḥudaybiyyah for ten years. The Quraysh violated this agreement by attacking the Banū Khuza'ah, an ally of the Muslims. The Prophetﷺ began preparing to attack Mecca for violating this treaty. When Quraysh came to know of this, their chief Abu Sufyan came to Madinah to renew the treaty, but he was refused. The Holy Prophetﷺ then attacked Mecca with an army of ten thousand Companions and conquered it without a fight. Instead of making all the people of Makkah prisoners after the conquest, they were released as a favor. Watt writes on this success as:

All this does not affect Muhammadﷺ's faith in his purpose, vision, and wisdom. His community is still young, and while he did his best to prevent the enemy from defeating them, he now thinks of a united Arabia, and the inhabitants of Makkah can play a more important role like their previous role of businessmen. Firstly, he woke them up and then warn them and now almost everyone, including the greatest, has given up to him.³

“Versus the odds, frequently with little limits, but almost every time with the strength of contact, he was pushing near his target. If we were not satisfied with the historical significance of these events, many would be appreciative that a modest Muhammad could re-gain his city as a victorious leader.”⁴

What is the most glorious stage of Muhammadﷺ's career with the events that took place in Jiranah? With few exceptions the men who had been the invincible enemy a few months earlier had now come to him. Not only were they ready to be his associates, as they were in the battle of Hunayn, but they were also ready to acknowledge him as a prophet. And that led to his recognition as a political superior chief to which they now feel right, in fact without sovereign power, but with various

¹ Ibid, 3-4.

² Watt, *Muhammad at Madinah*, 52.

³ Ibid, 70.

⁴ Ibid.

privileges which kept them above other men. Although some people kept to themselves, at least some became eager to spread their new faith.¹

The conquest of Makkah and the conquest of Hunayn did not make any technical difference to the position of Muhammadﷺ in Madinah. He was still the leader of the Muhajir tribe, one of many tribes. And he was also a prophet of Allah, who from time to time applies to the whole congregation through revelation. It was probably God's Messenger that he was the Commander-in-Chief, because Muslim campaigns were fighting in God's way.²

Watt clearly specifies the strength of Islam growing rapidly under the guidance of Muhammadﷺ in accordance with the revelation from the Almighty and acknowledges the prestige of the prophet even more decisive after the above-mentioned military victories.

“Although things were technically the same, however, subtle differences had been gradually making their appearance as Muhammad’s prestige grew. Most of the clan-chiefs in Madinah now realized on which side their bread was buttered, and would be unlikely to go against Muhammad...”³

According to Watt, another distinction is that the tribe of emigrants had greatly expanded and Khalid bin Waleed and other powerful people like him had converted to Islam and many people belonging to the nomadic tribes went to Madinah to take part in the Prophetﷺ’s campaign. They were previously engaged in the occupations such as herding camels, and it seems that these people are considered as Emigrants perhaps because they themselves were under the direct protection of Muhammadﷺ.

“In one or two cases whole clans or tribes were allowed to call themselves “Emigrants” as a title of honor. It is therefore quite credible that at the battle of Hunayn there were 700 Emigrants as against about 90 at Badr.”⁴

The most important change that was taking place was that of all the tribes or clans, or their important sections of had now started going to Madinah to demand an alliance with the Prophetﷺ and after his returning to Makkah after Hunayn such a practice is increasing day by day. The pressure on Muhammadﷺ and his companions

¹ Ibid, 76-77.

² Watt, *Muhammad Prophet and Statesman*, 212.

³ Ibid.

⁴ Ibid.

must have been huge because there were lots of tribes divided into small sections as groups of any size usually had at least two factions or rival subdivisions. If a tribe came to Madinah, it was trying to rob the march from one part of the tribe to another as often as it was not from one part of the tribe. So, there was a very complex situation to deal with and Prophet ﷺ diplomatically dealt with all the people whether coming to embrace Islam or trying to wage a campaign against Islam like the people of Hunayn. Watt endorsed this ability of political wisdom by the prophet Muhammad ﷺ as he writes:

To counter these threats Muhammad ﷺ's knowledge of domestic political situation was matchless, his closest Friend Abu Bakr was also an expert in genealogy that comprises the knowledge of mutual relations within different groups and subdivisions. That is why there was no major disturbance for him while he was facing these affairs with wisdom.¹

3.3.1.6 Consequences of the Eclipse of Persia:

By the time of migration to Madinah the Persians overpowered the Byzantines and subjugated Egypt, Syria, and Asia Minor, they were even inciting the savages to destroy the European provinces of the Byzantine Empire. After that, the tide turned. From 622 to 625, the Byzantine emperor Hercules was conducting a modest campaign in Asia with some success. A brief siege of Constantinople by Persia in 626 proved to be a failure. The following year, Hercules invaded the Persian Empire and achieved a major victory near Nineveh in December. However, the Persian Empire was now collapsing at the center after a long sequence of wars. Meanwhile the emperor was assassinated in February 628, and his son who accomplished his place was not safe on the throne and wished for peace. About March 628, Hercules considered himself victorious, but negotiations for the evacuation of the Byzantine Empire by Persia were not completed till June 629. In September 629, Hercules arrived Constantinople as a conqueror, and in March 630, refurbished the Holy Road to Jerusalem.

These major developments around Arabia were directly influencing on the Arab politics which had remained under the influence of Persian empire since long ago. About the changing scenario Muhammad ﷺ would have the keen understanding of these events. Though the Persians must have influenced the attitude of the tribes

¹ Ibid, 213.

under their influence towards Syria and made them less willing to make a treaty with Muhammadﷺ. Watt writes:

Muhammadﷺ will understand these events. It is possible that when they went to Syria, they influenced the behavior of the tribe and forced them to refuse to make a treaty with Muhammadﷺ. However, the result of their previous acquaintance was a few Persian societies. The Persian Gulf coast and southern Arabia were ruled by many Persian-ruled nations, mostly small tribes, and it was impossible to maintain power without Persian support. When it became clear that the Persian emperor could do nothing for them, then these tribes turned to Muhammadﷺ and asked for help.¹

In southern Arabia, in the province of Yemen the Persian governor of Badham made an agreement with Muhammadﷺ in the year 630. Whether he also converted as Muslim is controversial. He seems to have done so, as the Persians there were not accustomed to receiving regular aid from their homeland. On the death of Badham, Muhammadﷺ recognized his son as the governor of Sana'a, but he also recognized several other people in various parts of the area as his ambassadors. Despite the troubles here, the expeditions in the south, led by Khalid bin Waleed and Ali, are conducted in June, July, and December 631, respectively.²

Importantly, not only was it on the Arabian Peninsula, but the Persian decline played an important role in the development of the Islamic expansion. Before the death of Muhammadﷺ he himself must have known the possibility of invading Iraq. Within Iraq's raiding distance, Bakr Ibn Wail, and the large-scale Christian tribes of Taghlib were based. As the Persians deteriorated precipitously after 628, it is possible that some of these tribes began to rethink short raids on settled lands. And it is also important that on this front few years before they had defeated the Persians that instilled in them confidence to meet the enemy mightier than them.

Watt stresses that at the same time, the expansion of the Islamic State brought these tribes under Muhammadﷺ's control. According to him what happened is not explicitly stated in the sources, but it is possible that Muhammadﷺ formed an alliance with these tribes without asking them to become Muslims or to make contributions initially. The coalition will be led by a large-scale raid organization in Iraq, just as Muhammadﷺ was thinking in Syria. If this is an almost correct calculation, then the invasion of Iraq was neither a tribal movement that the Muslims themselves dealt

¹ Ibid, 216.

² Ibid, 216.

with, nor a particularly Muslim plan that the tribes were able to accept. The tradition of performing the razzias in Iraq by the tribes was transmitted through Islamic ideology, and that the reduction in the amount of booty in the devastated countryside became a battle of permanent victory.¹

Muhammadﷺ's interest in Syria and its strategic importance for the complete consolidation of the Islamic State have already been emphasized. These points are given as the greatest example of all Muhammadﷺ's expeditions to Tabuk, near the Gulf of Aqaba, from October to December 630. At that time, Iran and Rome were two major powers that had fought long wars, but the emergence of a third major power was unbearable for them. Therefore, the news of the conquest of Mecca and the conquest of Hunayn for the Roman Empire in the north of the Arabian Peninsula was not very good. According to the historians, in the year 9 AH, almost the entire Hijaz came under the control of the Muslims and many tribes began to convert to Islam, willingly or unwillingly. But the Islamic government was now facing threats from Rome outside its borders. They had already taken over Syria and the Roman forces were now planning to invade Muslim territory.

This was the background of the Tabuk campaign. Muhammadﷺ had no doubt heard of the successful refurbishment of the Holy Road to Jerusalem by Hercules in March. He will have realized that he had no chance of winning over the tribes here unless he showed that he could bring maximum power to this great campaign against the Roman empire. This, of course, was to be achieved through the extended Islamic influence towards Syria, and it was claimed that the sphere of Muslim influence spread over most of the region.²

In the time of the Prophetﷺ, Syria was a colony of Eastern Rome with Constantinople as its capital. The people and rulers of the border areas were Christians and the tribes living on the borders were obedient to the central government of Syria, while the central government of Syria was a puppet of Eastern Rome. With the conquest of the pagan fortress in Mecca by the Muslims, the Roman authorities feared the possibility of a Muslim invasion of Syria. The Roman emperor wanted to suddenly subdue the Muslims and destroy their power, and he entrusted this task to the ruler of Syria. When the Prophetﷺ heard about this, he too, suddenly, and unknowingly, decided to surprise the Roman rulers. The people of Madinah were

¹ Ibid, 217-218.

² Ibid, 219.

busy with their work, and it was harvesting season while on the other hand a state of famine prevailed in the area. Amidst these challenging circumstances Muhammad ﷺ announced the military preparation and invited the Muslims to pay for the war. Muslim men and women generously contributed upon his call.

Agreements reached with the small Christian and Jewish communities around Aqaba which guaranteed them of their protection in return for an annual tribute to the Islamic state, indicating that this claim of influence was to be permanent in the region. These agreements were part of the future structure of the Islamic State. These groups of the Jewish and Christian populations did not have to convert to Islam, but only to appear before the Islamic State under specific conditions. The most important requirement is to pay taxes approximately every year. On the other hand, it will allow them to solve their internal problems as before, and regarding their dealings with the outside world they will be under the shelter of Allah and His Prophet ﷺ in the Islamic Empire.¹

The concept of such an agreement may have been derived from a nomadic tradition in which a strong tribe would protect a weak one. It then became an honor for strong people to make their security effective. Watt further insists his point by giving the example of fair dealing within the Islamic state as he writes:

Being dealt as a religious minority under Islam, it has a great track record, it is said that Islam is having a good reputation for protecting the non-Muslims, rather it is an honor to do so effectively. Though a secure political system is crucial, and many of the problems facing the Arab world today remain resolved if this lost system again be revived.²

This analysis, given the reasons for Muhammad ﷺ's insistence on expanding to the north Arabia, Watt once again insists that this should not indicate that Prophet ﷺ himself thought that it could be called a logical approach. His thinking will be better described as intuitive. If allowed, we have content that enables us to provide details. And it is apparent that all the Prophet ﷺ's political decisions were governed by the will of God, he writes.

In fact, the religious propagation was his foremost duty, and his goal is to fulfill God's commandments and disseminate Islam. However, it is not surprising that the ideologies and policies that introduced and supported by him, such as *Jihad*, came

¹ Ibid, 219.

² Ibid, 220.

into force thoroughly twenty years after his death. In a way, he thinks ideologically, and he must have known the political truth.¹

Someway, even if he could not provide a critical account of the political facts, he would have been able to give an appropriate answer for them. He had also collaborated with his followers, at least with Abu Bakr and Umar, to share his knowledge of the political realities. In the critical days after his death, when Madinah itself could be threatened by the rebels, they move forward with the campaign Prophet ﷺ was planning, out of 3,000 people on the Syrian border in Mu'tah a detached place from Madinah.²

3.3.1.7 Unification of the Arab Tribes by Muhammad ﷺ:

The Arab tribal system was very complex, and their unification is a very tough task, but the Prophet Muhammad ﷺ dealt this issue wisely and tactfully so that in the year of 9th from Islamic point of view he succeeded to make most of them embrace Islam.

Tribal divisions are not just a matter of names, they are important political figures. In each group, small groups are jealous of each other and often pursue conflicting policies. When we learned that a certain tribe had gone to meet Muhammad ﷺ, he may have represented only one group of the tribe. Muhammad ﷺ must have a good understanding of the internal politics of each group and decide wisely which group to give favor. It should be noted that he always solves very difficult situations.³

The conflict between the Quraysh and the Prophet ﷺ was awaited by all the Arabs. The Arabs believed that untruthful power could never occupy the Sacred Kabah. When the Prophet ﷺ defeated the Quraysh and Makkah was captured by the Prophet ﷺ, the Arabs understood and said that Muhammad ﷺ is a true Prophet, because he took Makkah from the Quraysh. And Makkah could not be invaded by any falsehood and the Arabs no longer had any doubt that he is surely the Messenger of Allah. Thus, after the conquest of Makkah, delegations kept coming from different parts of the Arab world for confirming the prophethood of the Prophet Muhammad ﷺ and accepting his obedience. In a matter of days, the Islamic State spread from the Red Sea to the shores of the Arabian Gulf, and from Jordan in the south and the

¹ Ibid, 222.

² Ibid.

³ Watt, *Muhammad at Madinah*, 79.

Syrian region to the shores of Yemen and Amman. And the Prophetﷺ was busy fixing the administration of this far-flung country. Watt writes this development as:

“Each tribe is supposed to have sent its *wafd* or 'deputation' to Muhammad, which professed Islam on behalf of the tribe; arrangements were made for giving instruction.”¹

Watt further writes that as the number of allied tribes increasing with the passage of time Muhammadﷺ became able to expand the Islamic empire towards Iraq in the last two years of his life.²

All Muhammadﷺ's actions can be considered as the foundation of a religious, social, and economic system. Racial discrimination is one thing, but it was a fact that the tribes of Madinah, who joined the immigrants and formed a new community, were a coalition with the state Jews and nearby Gypsies. From the beginning, these alliances shared the new political system.

Islam creates the economic, social, and political system called the *Pax-Islamica*. Religion is an essential component of this system. This can be called the basis of system theory. The tranquility and protection that this system provides is the reassurance of Allah and His Prophetﷺ.³

Watt writing about the political success of prophetﷺ acknowledged the mass conversion to Islam a great achievement.

Thus, there is nothing surprising or impossible about the mass movement in the Islamic community in the ninth and tenth years of the *Hijrah*. And as a result, there is no justification for rejecting the statements in the sources because they glorify Muhammadﷺ. This, from a European analytical point of view, may have been essentially a political movement, but religious and political factors were inseparable from the essential reality of events.⁴

In fact, we must ask, at least to what extent the tribes were in political alliance with Muhammadﷺ. All those who lived about Madinah and Makkah were steadfastly united with him. There were similar ones on the way to the center and to Iraq, but there were also some exemptions. There were several coalition groups in Yemen and the rest of the southwest, but they probably did not make up more than half the

¹ Ibid.

² Ibid, 142.

³ Ibid, 146.

⁴ Ibid, 147.

population. The ratio was probably lower in the southeast. On the way to Syria, there was little success in separating the tribes from the Byzantine empire.¹

Muhammadﷺ did not fully unite the Arabs, but what he did, went beyond the cynicism of European intellectuals. In addition, his personal influence extends ahead of the powers and authority granted by formal treaties, as on the issue of racial discrimination. Of course, there are limitations, but they are not acceptable except in the northwest. This created the skeleton of the union. The political system was built on a solid foundation that would bring the tribes together. Many people came and other can join and they were easier to integrate, and the economic basis of this system were stable. Ethnic conflict and hatred have not been eliminated but suppressed. It was used to consolidate the system.²

In Watt's opinion the upsurge of Islam was so mighty that the whole region captivated by it immensely and it was due to the political wisdom of the prophet Muhammadﷺ, he writes in his conclusion that:

“For those who had allied themselves politically with Madinah, the new religion of this rapidly expanding state must have had a great fascination and must have seemed the answer to their religious needs. Only a deeply rooted Christianity could withstand such fascination.”³

3.3.2 Essentials of Islamic State Suggested by Watt:

The notion of a secular state that is found today in the Western world and through it all over the world is acceptable to all other religions. Because these religions are not a complete code of life, but a sermon and a collection of a few acts of worship and morals. They have virtually no connection to most areas of life, from trade and the economy to politics and government. That is why when followers of these religions involve their religion in political affairs, a situation like European theocracy, Burma and India arises. Everywhere in the world, a state was first created and then a law was enacted to run it, but Islam presented the opposite scenario. The law of the Qur'an and *Sunnah* already exists here. A state will be set up to implement it. Here the principle of 'state for law' prevails instead of 'law for state'.

So, the case of Islam is completely different. The question of the separation of government and religion does not arise here. The pathways of economy and religion are not separate. Judicial law and *Shariah* are two names for the same fact. Islam is

¹ Ibid, 149.

² Ibid.

³ Ibid, 150.

the only religion which has presented the beautiful combination of religion and state to the world of humanity by holding of *Shariah* in one hand and by the elevation of socio-political structure of life in other hand.

To Watt religion is an integral part of the social life for human beings without it we cannot achieve the true essence of human life out of it, so he always stresses the need of religion. The year 1968 is very important in his life in fact this was the richest year in his life as a scholar he produced another versatile work that is entitled *What is Islam?* This work is under the editorship of Nicolas A. Ziadeh then of the American University of Beirut which was a part of Arab Background Series. Ziadeh introduces this work by claiming that this work is for the English-speaking people on the outcomes of Islam as the guiding force of the Arab world, and about the significance of this topic he says without it, world could do nothing. He declares Islam a great force that exerted its strong impression on the followers to develop multi-faceted and rich culture to contribute to the world civilization heavily rather than a superpower which is void of civilizational virtues. But at the same time Christianity has seen Islam through the lens of enmity in fact this was done in the response of Islamic spiritual and military growth. This was the reason that:

Due to the fear of enemy Christian world tried to present their enemy in most unfavorable way. Same was their case with Islam as their feeling about Islam in the twelfth and thirteenth centuries still sustained to overshadow the European feeling even in the second half of the twentieth century with great impact.¹

Watt points out a difficulty while giving a definition to religion in the West by comparing it to the Islamic concept of "*Din*". He then argues that the western mindset about religion shows an approach that religion should not exceed beyond the individual necessities in the daily routines of the respective community. And it should have no concern with commerce, general hygiene, law and order or etiquette, in simple words this shows western secular mindset. On the other hand, the Islamic concept of '*Din*' surrounds all these areas as part of it. So, this is the reason why a gap is existed between Christianity and Islam. And Watt claims that this book by him seeks to bridge this gap between the two for the creation of sociological understanding of religion because this understanding is required for the deep-seated function of religion.

¹ Watt, *What is Islam?*, 2.

In the first chapter of this book Watt focuses on the vision of prophet Muhammadﷺ had, he declares Islam as a new irruption with its own worth and creativity yet at the same time following the traditional ways of scriptural history. He opposes the theory that says Qur'an depends on the already existing ideas. He writes as:

The study of origin and uniqueness reveals to us some systems that satisfy our thirst for knowledge and play a secondary role in the creation of literature, but the main role of intellectual creativity negates this type of research.¹

Such conception regarding Islam is only a fixed ideas and nothing to do with reality Watt says. And it would be a futile thinking if we believe the scholarly consciousness which presents Islam merely a garbled form of previously existing monotheistic religions as Christianity and Judaism. By pointing out this misconception he invites people towards the distinctiveness of Islamic vision given by the prophet of Islam.

Strengthening his argument, he cites Tor Andre who even said that “Muhammadﷺ's image of God does not indicate any influence from Judaism or Christianity.”²

Watt continuously insists the point that though Christianity and Judaism were existed at time prophet Muhammadﷺ, but Islam presents new irruption neither borrow nor follow the teachings of other faith as he writes:

This does not prevent the personal teachings of the Qur'an from becoming a new irruption.³

With that he also opines on Islamic belief that Qur'an is wholly true, contrary to that he says that Quran is not embodying a measure of whole truth, he states:

Meanwhile, we cannot assume the accepted view of Islam that the Qur'an is the truth and the absolute standard of all other truths. This is because, in fact, in the field of history, we cannot prevent the Qur'an from invalidating the traditional principles of historical proof.⁴

In the final chapter Watt concludes the Islamic teachings in the contemporary scenario and evaluate the Muslim perception about Prophet Muhammadﷺ as the

¹ Ibid, 12.

² Tor Andrae, *Mohammed: The Man and His Faith*, (London: George Allen & Unwin, 1936), 86.

³ Watt, *What is Islam?*, 17.

⁴ Ibid, 21.

presenter of paradigmatic and archetype character. Though he has some reservation in respect of historicity of many of traditions.

However, he also acknowledges that:

“So much moral abuse has been hurled at Muhammad in Europe over many centuries that it is difficult if not impossible, for any Occidental to think of him as a moral exemplar.”¹

West has a specific opinion about the Islamic tradition and Watt also having the view not entirely different from this, that most of the projection about the life of prophet of Islam comes from Muslims.

Though Watt admits the fact that this projection by the Muslims is not entirely be considered devoid of authenticity. He presents the example of a novelist who portray a story in his own words which is based on some real incidents in the history. In a statement which is difficult to accept by the Muslims.

It is possible that some Muslims have circulated these hadiths, and if they objected, they would probably say, "This is the right way to presume and expect for Muhammad's action."²

On the question as apparent from his book title which is *What is Islam?* He concludes that to this question I have done justice with my work that should be acceptable for both Muslims and non-Muslims. Watt states:

I expect that my book will give Occidentals a comprehensive view of the Muslims who were not only their rivals but partners also. And will show Muslims also that in what way a compassionate Occidental views them.³

As it is mentioned earlier that it is difficult for the Muslims to accept such statements a well-known Muslim scholar from Pakistan Khurram Murad also a leading figure of Jamaat-e Islami Pakistan reviewed this book and concludes that:

It is disappointing because Islam can do it without this kind of support while disseminating its teaching in more comprehensive way to the west.⁴

A.S. Bazmee Ansari is also on the same view and considers Watt's depiction of Islam as one side of the picture and not a whole even one step forward he writes that:

¹ Ibid, 228.

² Ibid, 229.

³ Ibid, 234.

⁴ Khurram Murad, 'Watt's What is Islam?', MWBR Vol. 1 No. 3, (Spring 1981), 5.

In this book Islam is presented in a philosophical and sociological way. Historical explanations have been provided in the name of religion and the author failed to define Islam as purely religious system.¹

Ansari is hopeful of the constitution of such Islamic society which has the desired characteristics according to the true spirit of Islam. He further shares the views and concern of Watt for the damaging effect that colonialism has had on Muslim polity at the same time having hope for the ideal Muslim society with the characteristic of occidental values that are compatible to it.²

In the early days of Islam Watt sees these developments based on the sole motive of getting material gains as he mentioned in the incidents of *Hijrah* to Madinah and the expansion of Muslim Empire in the world. Talking about the pact of al-Aqabah Watt states that the acceptance of the invitation towards Islam by the people of Madinah from Prophet Muhammad ﷺ is based on the raids on Makkan Caravans to get economic benefits and this is the very reason for acceptance and to move for Madinah.³

Watt claims further:

However, the wars of the next century that led to the further expansion of the Muslim empire in Europe, Africa and Asia were not in fact with the purpose of having mass conversion into Islam but to gain financial benefits.⁴

3.3.3 Watt's View of Political Integration with Islamic Ideology:

The Islamic ideology of politics does not qualify a single person or family or class for the *Khilafah* but assigns the position of *Khilafah* to the whole society which is ready to fulfill its obligation by accepting the conditions of *Tawhid* and the basic principles of Prophethood, the clear commands of God and the Prophet ﷺ are for obedience surely and no legislature can change them. The sub-committee of the *Majlis-e-Shura* will consist of scholars who have knowledge of *Shariah*. In Islam, the court is not subordinate to the administrative government. It is representative of God and directly accountable to Him. This is the basic tenet involved in Islamic politics and the point where democracy begins in Islam. The government that will be formed to run the state will be formed by the will of Allah Almighty.

¹ Bazmee Ansari, "Review of Watt's What is Islam:?, HI, Vol. IV, No. 3 (Autumn 1981), 91-97. He uses almost the same wording in his appreciation of Watt as a scholar in his opening paragraph as that of Khurram Murad in Page 5 of his (the latter's) review.

² See Watt, *What is Islam?*, 168-169,233 and Bazmee Ansari's review, 96-97.

³ Watt, '*Muhammad as the Founder of Islam*,' 238.

⁴ *Ibid*, 242.

Watt's widely acknowledged work on the life of Muhammadﷺ is available in two parts, "*Muhammad at Makkah*" and "*Muhammad at Madinah*". Watt later combined the contents of the two books into another well-known book, with some modifications and assign this work with the title of "*Muhammad: Prophet and statesman*." In Watt's neutral opinion, the political aspect of both Prophet'sﷺ life at Makkah and Madinah was so significance that in the title of this book he called the Prophetﷺ both a prophet and as well as a statesman. An in-depth and detailed study of Sirāh in general and then of its political aspect from the point of view of a European non-Muslim will be well illustrated by reading the book itself.

Watt while denoting the political aspects of Islam writes that:

Seeing the combination of religion and politics here, the reader may feel that the inclusion of the Arab tribes in the Islamic State was perhaps a political move and not a religious one. It is not right to think so. Religion and politics have always been intertwined in the Middle East since the Israelites withdrew from Egypt. And the fact that there is a clear political dimension to this involvement does not mean that the work had nothing to do with religion. (As is commonly understood in the West). Islam provided a complete economic, social, and political system and religion was an integral part of that system, as it was the concept on which the whole system was based.¹

And on another occasion, he writes:

The Arabs of that time certainly saw the system as a unit. They could not imagine the system divided into economics, politics, and religion. The most important question before them was whether to join the system or leave. They could not gain political and economic benefits without acknowledging the religious call to faith in God and the Prophetﷺ. It would have been pointless to accept this call to faith in God and the Prophetﷺ if they had not become part of Muhammadﷺ's group, a group that was political as well as religious. Therefore, it is not uncommon to think that religion was the driving force behind the tribal affiliation in 630 and 631 AD. In European analytical language, this would be primarily a political process (although this may be based on Europe's biased bias towards materialism), but given the reality of events, it is impossible to distinguish between religion and politics.²

¹ Watt, *Muhammad at Madinah*, 224.

² Ibid, 225.

At the end of the book, Watt, under the title *"The Foundations of Greatness"*, mentions the three abilities of the Prophet Muhammadﷺ. He writes that, we will mention three abilities that can be said to be indispensable for Muhammadﷺ's extraordinary achievements. The first characteristic is his ability as a fortune teller or prophet.

Another characteristic is his ability as a man of the state and a shrewd politician. The Qur'an provides only one basic framework for political instruction. This structure needed to be supported by solid strategies and strong institutions. Much has been written in this book about his far-reaching political strategy and social reforms. Proof of the success of Prophetﷺ's political strategy is how a small state transformed into a vast world empire in such a short period of time and how this system was successfully implemented under different and diverse conditions and then this series further and it lasted even after thirteen centuries.

The third characteristic is his managerial ability and the wisdom by which capable people are selected who can be assigned important and sensitive responsibilities.

The more one looks at the early Islam and the historical events that took place with Muhammadﷺ, the more one is amazed at the spread of his achievements. The circumstances provided him with the kind of opportunities that few people may have had, but he was found to be in every way suitable for their given circumstances. If he did not have the ability to be a prophet, a man, a statesman, and a great administrator, and then to have the conviction that he was sent by God, he would write an important chapter in the history of mankind, would have left.¹

Therefore, if an individual or a group still intends to continue to enjoy the linguistic structure of the term poor and infallible, such as "non-political Islam", then there is no solution to this perversion of taste or intent. There may be a limited scope for such uselessness in "intellectual circles", but it is certain that the Islamic State has been a religious institution under the Prophetﷺ from the very beginning. It is not possible to separate religion and politics from within the Islamic style of government, and, that Islam has never been, never will be, 'non-political.'

In this way calling Islam non-political will be a universal joke. Hopefully, all the critics of Islam shall also understand why it is wrong to call Islam non-political. In

¹ Ibid, 334-335.

the current context, it is important to understand that the zealous missionaries who are patrolling the countries on a campaign to spread secularism, or the active enlightened thinkers who are engaged in pen-and-ink efforts to discredit Islam, both are sub-headings formed under the same contradictory term. However, before criticizing this term, it is necessary to look at what is meant by "political" or politics. Moreover, what kind of psychology is at work behind the anti-Islamic movement to separate religion from politics and where do its hidden agenda come from?

3.4 Summary of the Chapter:

In this chapter the political thought of Islam has been presented in the light of the scholarship of Maryam Jameelah and William Montgomery Watt. With a brief introduction of politics, the integration of politics with Islam has been evaluated. The role of Prophet Muhammad ﷺ as statesman discussed and his achievement as a political leader convinced the reader towards the strength of his character and belief.

Jameelah rationalizes the Islamic political thought by relating it to the prophet's life and by making inferences from his political conduct. She proves that there is a strong bond between Islam and politics, and she refuted all kind of theories that confine Islam only to masjid. Much of her talk is about the current political position of the Muslim world, the conduct of the Muslim rulers and her suggestions for them to bring them to the right path, the path of Quran and *Sunnah*. She has discussed in detail various political revivalist and revolutionary movement of the Muslim world in the recent past. She gives a detailed account of these movements by evaluating their basic tenets, way of functioning and influence in their respective region.

Watt has discussed in detail the political scenario of Arabia as his writings gives a thorough understanding to its reader as he penned down the politics of Makkah after and before Islam with a detailed account of the surrounding political might of the Byzantine and Persian empires and their relation or influence on the Arab politics. His major works in this regard are "*Muhammad at Makkah*" and "*Muhammad at Madinah*" which have given the thorough journey of Islam from the account of pre-Islamic era to its origin, its evolutionary stages, its triumphal and to the reign of the Pious Caliphs. In his book "*Muhammad as Prophet and Statesman*" approximately the same topics but with more details have been given which shows the impressive role of Muhammad ﷺ as a political leader. All his findings and descriptions about the prophet ﷺ are found a detailed expression in this chapter.

Chapter Four

Comparative Study of the Religious Thoughts of Maryam

Jameelah and William Montgomery Watt

4. Comparative Study of the Religious Thoughts of Maryam Jameelah and William Montgomery Watt

4.1 Introduction:

In chapter one and two religious and political thoughts of Maryam Jameelah and William Montgomery watt have been examined respectively, now we are heading towards chapter three of this research. In this chapter the comparative aspects of both scholars have been presented in respect of their contributions to religious thought by giving the essence of the previous discussion. Similarities and differences have been sought out and every discussed segment has been summarized at the end.

4.2 Comparative Study of the Views on Islam:

Maryam Jameelah has analyzed Gibb's book "*Modern Trends in Islam*",¹ here she is explaining her point of view on the emergence of Islamic philosophical thought, in the current scenario saying that this valuable and honest critique of Muslim modernity should be examined by well-educated and contemplative individuals. And people should pay attention by thinking that why has the modernist movement failed in the Muslim world? The justifications are not what Gibb suggests. This is not due to the familiar ideas of the traditional Arab mind, nor to the old-patterned education system, nor to the excuse that the Muslim world has not long been exposed to Western influence. This is because of the hope of reconciling two controversial opposing ways of thinking in the impossible situation which cannot be harmonized without resorting to intellectual dishonesty, double thinking, and hypocrisy. Gibb has rightly denounced this intellectual moderation as reflected in the writings of Muslim modernists, but he still insists against all the evidence that contradicts the modernist movement.²

She elaborates Gibb's point of view with an example as she writes that:

Here is an illustration of his misconception in which he reproaches the Muslims on not judging the Qur'an by "high criticism" standards, as Jews and Christians have done with the Bible; contrary to the hadith, the Qur'an itself almost untouched by any breath of evolutionary criticism. Only a few Indian liberals and even lesser Arab socialists have yet tried to question whether the Qur'an is a literally

¹ Hamilton Alexander Rosskeen Gibb, *Modern Trends in Islam*, (Chicago: Chicago University Press, 1945).

² Jameelah, *Islam and Orientalism*, 159-160.

instigated word of God, and every assertion of it constantly appropriate, just, and correct.¹

In her response Maryam Jameelah questions that why are Western influences on the Muslim world remained so frivolous? Why did Westernization not mark the cultural resurgence? And the awakening has not been created which has been compared to the academic geniuses like Al-Kandi, Al-Farabi, Ibn Rushd who blended Greek philosophy with Muslim thought so beautifully without shattering the Islamic belief.? The first reason is that the influence of Greek education reached the Islamic civilization in the heights of its power. It was the time when it enjoyed steadfast dominance in the most decisive regions of the established world. Consequently, Greek education was attempted by Muslim scholars with a confident and free approach and with crucial attitude, while the influence of the modern West reached the Muslim world in its setback and humiliation when the Muslims were already frustrated and could only imitate the conqueror. While they were unable to produce anything their own and original production.²

Second important factor is that Hellenism was a lifeless philosophy. Classical Greek was a dead language, and therefore the influence of Greek civilization was entirely scholarly and was derived from books. That is why Muslims can freely benefit from Greek education without any significant effect on their Muslim identity. Since Gibb's book was first printed in 1945, the modernist movement in the Muslim world has made no improvement. Sheikh Mohammad Abduh, Sir Syed Ahmed Khan, Syed Amir Ali, and Allama Iqbal's polemical and apologetic approaches do not include anything special.³

Modernists with Muslim names today operate under the direct sponsorship of Orientalists or the governments and in fact cannot be separated from the Orientalists themselves in their views and methods. The people in the Muslim land justifiably view them with deep apprehension and distrust. Modern reforms aimed at tampering with personal *Shariah* laws which have been forcibly implemented by the governments in many Muslim countries. Instead of making more fruitless efforts to standardize Islamic laws, foundations, and practices with the demands of modern life, the average Muslim has adopted the Western way of life in utter disinterest, apathy,

¹ Ibid, 160.

² Ibid, 160-161.

³ Ibid, 161.

and deviation from Islamic prohibitions and injunctions. The advancement of Western secular values and the infiltration of Western education, radio, television, cinema, and the press have left the new generation virtually oblivious to the responsibilities and sacrifices necessary for Muslims.¹

On the other hand, since Gibb's book was available first in 1945, the apologetic style has lost its fascination and has become obsolete. Many authors who present Islam in modern-day language without conceding on its ideology have been appeared on the intellectual front like Syed Abul Alā Mawdūdī, Maulana Abul Hassan Ali Nadvi, Muhammad Hamidullah and Syed Hussain Nasr, four of whom notable people have been mentioned here. Fortunately, these authors do not have to deal with a low profile. They present an immovable Islam at a high intellectual and literary level in modern terms. Muhammad Hamidullah and Syed Hussain Nasr have published many of their articles in Western journals and thus propagate the meaning of Islam to European and American intellectual circles.²

Gibb undervalues the significance of such crucial developments for Islamic resurgence as the Muslim Brotherhood and the Jamaat-e-Islami, in his survey of modern trends in Islam, which completely ignore their ideology and inspiring literature. It is wrong to place the hopes of the future of the Muslim world in the hands of scholars. It is not the scholars who are advancing the standard of Islam today, but the modern-day educated youth who, by the grace of Allah, have stayed loyal to the belief. The greatest misfortune of the work under conversation is that its writer is continuously persevering the misconception that Islam needs "reforms" rather than spiritual revival to persuade the Muslims.³

The people who propagate Allah's cause in the times of adversities are those who are the most blessed ones by Allah; here Maryam Jameelah exactly providing the example of these people who done marvelous job for Islam against the prevailing ills with great courage and determination. Today if we become sincere like these people towards our religion this can be done again easily with the help of Allah Almighty, she writes:

What the Muslim world requires most today is a scholar like Ghazali and a scholar like Ibn Taymiyyah. The work of their successors will not be as complicated

¹ Ibid, 161-162.

² Ibid, 162.

³ Ibid, 162-163.

as it seems at first, because secular humanism in ancient Greece is no different from modern materialist philosophy. The latter is a further development of the former. One of the most important tasks of our modern Ibn Taymiyyah is to repudiate the boogie of "progress". Our fascination with "transformation" and "advancement" and "moving forward with time to meet the challenge of the times" is derived from Darwin's theory of evolution and amalgamated into social philosophy as a materialist theory of history by Karl Marx. There is nothing but involved a modernist struggle.¹

Today the most challenging issue faced by the modern world is the epidemic of mental disorder. Psychiatric cases are being reported in alarming ratio today and the incidents of suicide have become more frequent. Though the world has approached to the heights of progress through science and technology, yet the nervous instability has reached to its dangerous level. It is apparent from the careful examining of this situation that all of this because of the materialistic philosophy. Hollowness of the attitudes, insincerity, devaluing the traditions, selfishness, and the race to attain the luxurious lifestyle deprived humanity of the original serenity.

When we examine the western approach towards mental health the most prominent theory, she says was that of Sigmund Freud who believes that the human behavior is basically modified from the compulsive intrinsic drives of the unconscious mind this is pouring out from completely a sexual origin because according to this the behavior disorders and the frustrated sexual urges that is unacceptable by the society. Freudian theory says even in the infancy the human mind is full of passions and it is the sex drive that is responsible for the destructiveness and constructiveness of oneself or others or anyone's spiritual and material accomplishments.²

Good is rewarded with good and bad with bad, this is a lie. Cruel, bad natured and unforgiving people fall into the bright light of the world, while the wise are remained empty handed. So as according to religion there seems to be no concept of religious justice that governs the world. Any attempt to downplay the quality of science does not change the fact that it believes in power in relation to the real world outside of it, and that religion is simply a ridiculous illusion that originates its potency from the coincidence that fulfill our natural desires.³

¹ Jameelah, *Islam in Theory and Practice*, 403-404.

² Ibid, 44.

³ Ibid.

Freud's theory failed to employ anything purposeful to human life that would constructively reduce the human sufferings, yet such atheistic thoughts merely reject the religion for their imperfect knowledge of the spiritual needs of the human mind. This brings the world on the verge of catastrophe in the shape of material mindset and in this regard the ruthlessness, insanity, and selfishness to gain more and more resources can be seen. All this disturbed the human mind to great deal and as a result it is obvious that the number of suicidal cases and social chaos is on the increase day by day.

Death is great thing but at its appropriate stage. It is not appropriate at the time when people are enjoying their youth, health, happiness, and pleasures of life. But contrary to this it is decent for the elderly, the sick, the tired and the hopeless. In some cases, the suicidal person chooses the right time for their respectful death so they should be respected instead of their condemnation.¹

She is quoting this to make the picture clear that in Islam an individual is vicegerent of Allah on the earth with certain responsibilities to be accomplished by him and more importantly he is the representative of Islam as the personification of Islam is due to the Muslims and their conduct. So, every Muslim is required to ensure the safety of his health by eating Halal food, safety of mind by thinking positively and remembering and fearing Allah, safety of faith by purifying his conduct. Thus, in Islam any act of self-destructiveness, injury or the suicidal attempt is strictly prohibited, therefore it is considered as a disbelief on Allah and on the day of Judgement due to these teachings of Islam, suicide is an unknown phenomenon among the true believers of Islam. On the other hand, the mental breakdown and the social disintegration are the fruits of atheistic and material thought in the present era.

The enormous impact of the modern society destroys family relationships. More and more people are suffering from loneliness because they neglect the relationships between neighbors, even friends, and people. Government officials, teachers, and even doctors make a complaint of isolation. People are involved in their work. They are not alone by nature, but they do not have the opportunity to establish a

¹ William Vogt, *People!*, A plea for Universal Birth Control, (New York: Hillman Books 1961), 28-29.

personal relationship in their environment. Isolation of the old and the young stems from this problem.¹

There are many reasons for this mental disorder like fear, anxiety, love, failure, intolerance, inferiority, exploitations, lack of opportunities and the hallucination that one's life has no conclusive importance. Everyone is so busy in his life that he seldom feels the feelings of others, needs and sufferings of others and his responsibilities bound to be done for others and in this way, he also becoming lone and lone day by day. Parents doesn't have enough time for their children, old citizens are neglected and mostly living a life of an ordinary member of the society doesn't need anymore. This kind of disturbance in the social life are causing mental disorder issues.

In Islam there is a strong emphasis on the wholesome family system and importance of marriages. Holy prophet Muhammadﷺ said that believers in Islam must bestow abundant affection upon their little ones and respect for their old ones. In this connection a famous incident of one of the companions of the Prophetﷺ can be presented who had ten children but he hadn't kissed any of them, he was intensely reproached for this behavior. As the Islamic teachings are universal in nature thus these are not bound anyone to one's own family, but courtesy is what, which is equally done to everyone especially with neighbors, colleagues, and even with the non-Muslims. In Islam every Muslim is a brother of another Muslim regardless of region, language, caste and race the only thing that make this relation is their faith and this very faith is the foundation of their cooperation.

Worrying for the future which brings anxiety and fear that destroy the mental health, this thinking is discouraged in Islam as the Allah is the only Who knows the future. This faith gives confidence to Muslims, and they entrust their matters to Allah Who has all the future knowledge, and they are unable to judge that what will be good for them and eventually all the fear of future sufferings releases from them. Similarly worrying about livelihood is not a worry in Islam but a difficulty in the material philosophy and the most concerning matter. Jameelah quotes an example in this regard.

Sybil is a mother of eighteen years having two kids already, and now became pregnant again. Her husband, Ted, was paid less per week because he was inexpert.

¹ Muhammad Nasim, "*The Dilemma of the Welfare State: Loneliness in the Midst of Plenty*," *The Light*, organ of the Ahmadiyya Movement, Lahore, (February 1966), 1-2.

Anxious and frustrated, Sybil told Ted that she would abandon the child even if she must commit suicide, so she asked a neighboring chemist, who sold her medicine that made her sick only. She tried many things to get rid of the child, but she failed in all her attempts and is still pregnant. The unwanted child came on the time in the poor family.¹

In comparison to this ugly picture of the social chaos a true Muslim believes in this hadith as she quoted:

((لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُوا خِمَاصًا وَتَرُوحُ بِطَاءً))²

According to 'Umar ibn al-Khattab: I heard the Messenger ﷺ of Allah, if you believe in Allah, He will provide you your livelihood as he provides it to the birds who in the morning went hungry and came back in the evening with full belly.

Whatever happens, a true Muslim always believes Allah as his guard from ills so his actions remain balanced and productive. If the time brings him good, he utilizes the advantages of it and if it is a calamity, he sees it as an experience for the upcoming success, thus there always remained a hope for him. He never overwhelms himself with the tragedies like the people of west who usually become addicted to alcohol or commit suicide in such circumstances. In this way pessimism is constrained in Islam that kills hope, hope to do better and better for the attainment of ultimate success. So as the literal meaning of Islam is peace this provides peace to all aspects of human life as with God, with other people and to one's inner self and more significantly the attainment of the eternal peace in the Hereafter. She aptly quoted Quran here:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾³

“Tell it will be nothing, but we believe what our guardian Allah has commanded for us, because He is the Lord of all, and the believers rely on Him”.

Watt in his book *“Islamic Philosophy and Theology”*, evaluated the practical implementation of the Islamic philosophy. He gives the details of the effects of Hellenism on Islamic philosophy and discusses its stagnation over the period. He writes that:

¹ Leland E. Glover, *The Sex Life of Modern (American) Teenager* (New York: Belmont Books, 1961), 173-174.

² Yazīd Ibn Mājāh ibn Muḥammad, *Sunan Ibn Mājāh*, Book 37: Zuhd, Chapter 14: Reliance and certain faith, Hadith no. 4164 (New Delhi: Kitab Bhavan, 2008).

³ At-Tauba: 9/51.

European historians fear that the *Middle Ages* lasted until the nineteenth century, but this view is important in the context of Islam. It changed little over the next three to four hundred years, and in the nineteenth century became the basis for an intellectual and cultural response to European and Western influences. Otherwise, it is difficult to show this age and it could be called the *Dark Ages*¹ because it failed to provide integrity to its life as was seen later.²

In the first half of this period and up to about 1500, Egypt was a powerful nation under the Mamluks and ruled all over Syria. In the east, the Mongols ruled the Transoxiana region, and Timur Lenk expanded it to westward along the Tamerlane who conquered Persia, and settled for a time in Iraq, Syria, and Anatolia.³

Though at that time, nevertheless, facilities of Islamic learning have sprung up in Persia, Central Asia, Afghanistan, and India. Thus, the wider political turmoil created less disintegration in the intellectual life and social structure than expected. There have been major changes, but surprisingly, there has been a great deal of success in preventing the turmoil.

With the emergence of several additional centers of Islamic learning, the amount of religious thought may have increased, but in general its quality has worsened, particularly in *Kalām*⁴. A little bit of authenticity was shown, and the main effort of the religious experts was to shine on fabrication of commentaries and reviewing of earlier works.⁵

This lack has been justified by many Muslims and Western scholars for its theological rigidity, lack of genuineness and amalgamation of conservative stereotypes in religion, and low levels of cultural success in certain regions. One view is that the cause of the Mongol invasion and destruction must be sought.⁶

The seeds of elimination have been present in the Islamic religion from the very beginning. Its further suggestion is an illustration of anti-Islamic discrimination and is not worthy of serious concern. In the case of most religions, it is better not to

¹ The "*Dark Ages*" is a term for the Early Middle Ages or Middle Ages in Western Europe after the fall of the Western Roman Empire, characterizing it as marked by economic, intellectual, and cultural decline.

² Watt, *Islamic Philosophy and Theology*, 133.

³ Ibid.

⁴ 'Ilm al-Kalām literally the study of "speech" or "words", this is an Islamic philosophical discipline of seeking theological principles through dialectic. To be more precise, Kalām in Islamic practice relates to the discipline of seeking theological knowledge through debate and argument.

⁵ Watt, *Islamic Philosophy and Theology*, 134.

⁶ Ibid.

solve this problem, realizing that enigmatic changes of various kinds have taken place.¹

However, a religious rigidity is often directly linked to social services, so it cannot be directly blamed. Christianity found in difficult reason to compare it with Islam as Christianity gained a subtle sense about five hundred years later and so may be the case with Islam also.²

However, a discrepancy can be made amongst the formation of a final cult and the religious discourse of doctrinal subjects. A certain cult helps to stabilize the religious class, and in the troubled conditions of the Islamic world, centuries of rigor in theology have helped to strengthen the social fabric and just as compensate for the failure of political harmony.

It is also possible that the rigidity for Western scholars may not be much clearer than that it is easy for them, bored with the repetition of almost the same argument which they do not appreciate, turning their boredom into its characteristic.

The reliance of Islamic scholars on governments or rulers should also be considered. The inquisition was launched under Khalifa al-Mamūn who had rendered it clear that the ulema will operate under the control of the government.³

Professional development is government-owned, and many scholars were too secular in accepting offers of higher-paying by sidelining the theological principles. Exemption was also there like al-Ghazali and Ibn Taymiyyah, there are disagreements, but the general approach of the scholars towards rulers is of servility. On the other hand, there is a vast domain where scholars opposed the mindset of the rulers.⁴

It should also be questioned whether the ulema have tended to be isolated from the common people over the centuries. In the thirteenth century, dervish orders began to take shape, and many common people came to fulfill their spiritual needs through salutations, veneration of the command, or worship led by these ulema instead of the formal *Salat*. Did Before it can be asserted that this caused a rift, there are several queries to be responded.⁵

¹ Ibid, 135.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid, 136.

Muslim sectarianism is a core issue many people wrote about it and Watt also tried to comprehend the disparities by addressing the issue in his own logic and style. In the first chapter of his book *“Islamic Philosophy and Theology: An Extended Survey”*, he discussed the beginning of Muslim sectarianism and its impact in the long run. He traced back the roots of Muslim sectarianism in the rivalry of Meccan people and the Medinan and the enmity and jealousy among the Medinan tribes.

“The rivalry between the two main tribes of Madinah a continues almost to the time of Muhammad’s death; in the appointment of a successor the jealousy of Medinan towards the Meccans came to light...”¹

Though the issue was arisen on the appointment of successor after the death of prophet Muhammadﷺ, but this was also settled down soon after the elaboration of prophet’s saying to the Medinan people that the caliphs will be among from the tribe Quraish. Everybody surrendered and accepted the decision and Abu Bakr Siddique was nominated as the first caliph of the Muslims. Though there are some bitterness, but we may not consider it a sectarian conflict at that time.

According to Watt the theology of Islam firstly interfered with politics in the caliphate Ali r.z. there were many developments going on, the followers of Ali r.z. were residing in the military camps of Iraq and most of them belonged to the nomadic tribes. These people fought for Ali r.z. defeated their Meccan opponents in the battle of Basra and were now trying to grace their strength to defeat Muawiya ruling on Syria by disobeying the caliphate of Ali. The followers of Ali he said was so dedicated towards him that they had sworn that they will be remained loyal to Ali in all sorts of circumstances.

At Ali's command, several soldiers stood beside him. They were supposed to sworn to him to be a friend to those he considers his friends and an enemy to those he hates. In other words, these people believed that leaders or imams like Ali cannot and will not be wrong.²

According to him this type of devotion towards a leader by his followers gives birth to narrowness and leads to sectarianism because such type of devotion sometimes cannot be acceptable to the opponents as in the case of Ali r.z. whose opponents thought that he as a human being capable of being wrong and making mistakes.

¹ Ibid, 2.

² Ibid.

He then discussed the martyrdom of Uthman the third caliph of Islam which parted Muslims in two groups in detail. This incident further increases the sectarianism in the Muslim community that gave birth to two prominent new sects of Shiites and *Kharijites* in Islam.

Watt spoke of two significant movements related to *Kharijites* that had a profound effect on ideological change during the civil war of Ibn az-Zubayr and greatly expanded it. The first is a small part of *Azraqites* represented by Nafi ibn al-Azraq. It should be noted that *Kharijites* in Basra reached an agreement with Ibn az-Zubayr, a rival of the Umayyads, and gave him their full support. However, over time, they gradually understood that even if he succeeded, he would not be in their control. But with the passage of time the *Azraqites* became so extremists that their dictums and ideology converted into sheer cruelty and injustice. This leads to their unacceptance by the people. Watt writes about their theology that:

This ideology became a pretext for mass terrorism, and the *Azraqites* people were feared for their assassinations. When a man approached them and told them that he wanted to join their group, they gave him a prisoner of that man's own tribe to kill him. And when he killed him his ties with his own tribe became broken and he becomes their part forever.¹

With reference to the beginning of sectarianism in the early Muslim community Watt quoted the other subsect of *Kharijites* which was *Najdites*. This subsect consists of the region of central Arabia i.e., the district of Yamama where they had established their autonomous rule. The *Najdites* by and large possessed the same ideology as held by the *Azraqites* but their liability for governing a sizeable region made them less meticulous in their version.

The Shiism² conflict erupted when the Prophet of Islam died in the year 632 and the succession of the Prophet led to differences among the Muslims. Then the incident of Karbala took place, but even then, there was no Shiite-Sunni ideology among the Muslims. Both Shiites and Sunnites agree on the Qur'an, but the sources of the hadiths differ. Watt discussed the Shiism that after the death of Ali r.z. his followers compelled Hassan r.z. to take over the place of her father but he failed to do so because of his lack of interest in the state affairs. Another effort was done by Hussain r.z. with the help of his smaller number of people against the military might

¹ Ibid, 8-9.

² Shiism is also called Shia Islam; it is one of the two main sects of Muslims.

in Iraq but they were all massacred brutally there. Shiism remained most of time in the beginning under cover unless there was somebody to lead them. Then he discussed the way of their progress when they found a leader namely Mukhtar. Though the force gained by him had been suppressed by Ibn-az-Zubayr's general, but this had already showed the strength and political power of Shiism that's why Watt regarded it a success of Shiism.

The next event in Shiite history is more successful and significant. This is the appearance of al-Mukhtar in Kufa around 685-687. Before that, all Shiites, or at least all known Shiites, were Arabs. However, at Kufa, al-Mukhtar had been supported by Mawali or the clients and he trusted them as much as possible because of the tension between the Arabs and the clients.¹

Infect in the period of Umayyad Shiism remained a disintegrated theology consists of chaotic ideas and then we can see the beginning of stability when the idea of designation introduced which mean that there is only one imam at a time, and he only has the authority to appoint his successor.

In the reign of Abbasids Shiism flourished because of Abu Muslim who was also a client and a spearhead of the movement of Abbasids. The support from the clients for Abbasids meant that when they achieved control over the caliphate, clients, especially Persian and Persianized Aramaeans obtain a due share of power and with the help of this strength the inferior status of non-Arab Muslims will disappear. The success of this at least partly Shiites movement in 750 is another stage in the development of Shiism, but as will be seen its immediate impact is difficult to assess but it is a great truth that Abbasids get great support of Shiites for their journey to get the political strength and to establish their regime.

Finally, the Shiites supported the move to replace the Umayyad dynasty with the Abbasid dynasty, and the religious image could be seen as an expression of the Shiite religion. It remains to be seen what will happen to religious development when these external events occur.²

Near the end of the nineteenth century, European researchers became engrossed in some of Mutazilite views. In a document published in 1865, Heinrich Steiner of Zurich described them as the independent Islamic thinkers. At that time, the

¹ Watt, *Islamic Philosophy and Theolog*, 14-15.

² Friedlaender, The Heterodoxies of the Shiites in presentation of Ibn Ḥazm, *Journal of the American Oriental Society*, xxviii (1907), 1-80; xxix (1909), 1-183.

philosophical theology of Sunnite or philosophy of *Kalām*, was not well known in Europe and its introduction was limited. Mutazilite were now believed that as endeavoring for freedom of expression and human rights. They were the exponents of liberal attitude in the 19th century.

It was the Mutazilites, who attracted European scholars and played an important role in the history of Islamic theology, who introduced Greek ideas to the Islamic dogma, they used and expanded the theology of *Kalām*. As mentioned earlier, the name "Mutazilite" was originally used in a very broad sense for the people involved such as Dirār ibn-e Amr but was later given only to those who performed the five forms of the Mutazilite doctrine. Now Muslims and Westerners use the term Mutazilite in constrained perception as is being used here.

Watt is on the view that Mutazilite school of thought contributed to Islamic thought and groomed it while the prominent Islamic scholars don't think so as in their point of view this movement just borrowed the ideas of other philosophical thought as Greek philosophy and intermingled these with Islam that polluted the dogmatic philosophical ideology of Islam. Watt writes:

In the last two decades of the twentieth century, it was difficult for Western scholars to share the aspirations of metaphysics of the Mutazilites scholars of a century ago, while the Mutazilites made an important contribution to the development of ideas by linking Greek thought to many Islamic methods. This is a great monument of the golden age of Mutazilites. However, it should always be noted that this is not just an acceptance of Greek beliefs because they seem more realistic and better than Arab and the Quranic principles, instead, it recognizes the importance and usefulness of the ideas to argue with Muslims and non-Muslims.¹

While writing about the Mutazilite Allama Iqbal reveals the metaphysical complexities of the Mutazilite beliefs about Islam. He discusses two special aspects of reasoning, the concept of God and the concept of matter. The Mutazilite philosophers were also of the opinion that matter existed in its primitive state, but it could not have come into being without some outward attributes. In this sense, they considered the existence of matter to be ancient. If this is accepted, then matter also becomes eternal like God. This notion is the cause of the birth of materialism. These materialist

¹ Watt, *Islamic Philosophy and Theology*, 54-55.

philosophers do not consider the appearance of matter to be its origin, but rather that it exists even before its present external state.

While writing on the polarization of Sunnism and Shiism Watt states that the most important feature in the history of the Islamic tradition between 850 and 950 was the division into two distinct forms, the Sunnite, and the Shiite. There is no concept of promoting the academic tradition of Muslims, and Sunnite Islam has adopted Sunniism since its inception. On the other hand, modern researchers using the idea of evolution may show how Sunniism has gradually led to a more accurate and correct expression of its principles because the contemporary situations compelled the Muslims to choose between the interpretations of the primitive passages. He added the possibility that because of the inquisition, the Sunniism was the formal religious conviction of the Caliphate.

He believed that Sufiism may become another sect like the Sunniism and Shiism he quoted:

“During the late ninth and early tenth century the Sufi (mystical) movement experienced a period of advance, and this might appear to constitute a third element in Islamic thought along with Sunnism and Shiism.”¹

Sufism is the name given to the focus on a superior source of knowledge which gradually became more profound against the method of the Islamic scholars in response to the rigid mentality of the al-Asharī, thought.

Watt also described al-Asharī, as a prominent figure in the history of Islamic theology, but researchers have only recently been capable to shed light on the reality and meaning of his success. Until the middle of this century, before the emergence of al-Asharī, it was usually thought that the only rational and philosophical theology was Mutazilite, and few people had such an opinion; that this understanding led to the emergence of philosophical theology of *Kalām*, in the Sunniism, where al-Asharī, shifted his allegiance from Mutazilite to Hanbalism and promised to mystically preserve Sunnite Orthodoxy.²

A study of Islamic history reveals that most of the Abbasid caliphs helped the intellectual movement to flourish in most of the intellectual circles of Muslim countries. At the beginning of the Abbasid period, translations of various Greek sciences, arts, and philosophy greatly encouraged rationalism. In the first half of the

¹ Ibid, 62.

² Ibid, 64.

ninth century AD, a high-ranking thinker, Abul Hassan al-Ash'arī, reacted strongly against it. Abul Hassan al-Ash'arī, educated under the tutelage of rational teachers, infect the Mutazilite teachers used his logical weapons which were taught to him by them and launched critical attacks on them.

Mutazilites tend to be completely free in their thoughts (for example, the ideas of Al-Jahiz). In some cases, they simply led to negative thoughts. The movement launched by al-Ash'arī, was not only an attempt to rid Islam of the non-Islamic elements that had quietly entered Islam, but also an attempt to harmonize religious consciousness and the religious views of Islam. The teaching of the al-Ash'arī, is that the power of choice and the creator of all human actions is Allah. Almighty has given man the power to adopt different methods.

The emergence of Islamic philosophy and its practical journey through the modern era is examined here by Jameelah and Watt Jameelah writes:

Although Islam is completely self-sufficient in the same values, which have only one standard of truth and commands to the believer to live a harmonious life, nothing is putative other than harmony and directly in line with this way of life, Christianity seems to Muslims to be disorganized, contradictory, unrealistic and, in exercise, completely unworkable. However, we Muslims ought to keep in mind that what we find flawed is what Christians see as the greatest virtue.¹

Watt finds a stagnation in later part of the Muslim philosophical thought, and he destined the Muslim scholars responsible for their ingenuine nevertheless unwanted work. In his view the role of the Muslim scholars was not that of which was due from them. Religious rigidity and aloofness from the common folk are the basic failures.

A healthy argument has been achieved by Jameelah on evolution of Islamic philosophy. As presented by her in his "Islam in Modern History", Wilfred Cantwell Smith, who reiterated his assertion to reform Islamic philosophy to meet the modern-day needs, Jameelah quotes him as:

Polemically, this sentiment can be found in the proposals or theories that Islamic foundations can and should be substituted by new ones according to contemporary conditions. Already during the 1920s, fundamental changes in Islamic rituals and observations, including its prayer traditions and mosque offerings, were

¹ Jameelah, *Islam in Theory and Practice*, 16-17.

being formally debated. Kemalists are ready to utterly consider such suggestions. Islam was broadminded for its time but in the meantime epochs and circumstances have changed. The logic by which Orthodox was first articulated has become an accepted way of discerning and has concluded to be an effective resource of communication. Therefore, they feel that if Islam or any other religion is to be self-explanatory, let alone tolerable to educated men, its proposition will have to be redesigned.¹

Thus, the proposals involve, among other things, the ban on Arabic, the ritual of Wudhu and *Salat*, as well as an initiation to the mosque of pews and a mixed choir that sings Western-type choruses with musical organs. Although these "reforms" flopped miserably and never were flourished. Smith claims that the intent of these reforms does not comprise the matter of modernization rather than the acceptance of Christianity.

Jameelah and Watt both have similar view that the ulema play a crucial role in the transmission of religious philosophy which we can in a way call classical Islamic philosophy. Obviously, the reason for this is that it was the product of an age and a society that was closer to the place of revelation, and which was not affected by external oppression, tyranny, and slavery. But in the later period they both agreed to the point that ulema with few exceptions remained unable to disseminate it with responsibility. Though the names of ibn-e Taymiyya and al-Ghazali and many other geniuses are very prominent, yet more should be done.

They further agree to the fact that there is no denying that there is an intellectual decline and moral degradation. It has led to think that the dominance of the transcendental element in thinking is the cause of decline, and the Muslim thinkers began to want us to adopt our own way of thinking and calling to take the shield that belongs to us and our occupiers. Jameelah cites Kemalist regime and their proposals to change the foundation of Islamic Philosophy. Similarly, Watt gives example of Muslim rulers and the ulema under the control of these rulers that create a way forward deviating from the basic principles.

When the emergence of Islamic and Christian Philosophy is comparatively examined in the recent history, however both differ in their opinion as Watt advocates the changes accepted by Christianity to survive in this era, but Jameelah refutes any

¹ Jameelah, *Islam and Orientalism*, 119.

principle change that will cause a complete ignorance and alteration of the basic foundations of the Islamic Philosophy.

However, the situation is not so disappointing. Attempts are still being made in some quarters to keep the candle of thought burning. In this regard both mention the names of scholars with genuine contributions to the Islamic philosophy.

4.3 Comparative Study of the Views on Quran:

The first source of Islam is the Holy Quran. Therefore, every Muslim looks at this inspired book with great respect and every Muslim is trying to follow the teachings of the Qur'an, so that they may prosper. That is why some Western scholars have begun to question the basic source and the preservation of the Word of God. And they started to present their objections to it by misinterpreting its verses. Any contradiction between the Qur'an and the Jewish or Christian scriptures is attributed to his (Prophet Muhammadﷺ's) imperfect retention and knowledge! Thus, Jews and Christians have fought for centuries to prove that the Qur'an is not a divine revelation but merely a book like any other.

Maryam Jameelah refuted all such type of efforts against Quran she says that Hitti cannot forgive God because he saved Muhammadﷺ from his murderer in Makkah, he remained alive there and formed an influential Islamic community at Madinah. On the sources of Quran, he writes:

“The sources of the Koran are unmistakable—Christian, Jewish and Arab heathen. Hijaz itself had Jewish but no Christian colonies but had Christian slaves and merchants. It was surrounded by centers whence Christian ideas could have radiated into it...Drawn second handed from heresy, the Koranic material does not distinguish between what is canonical and what is not.”¹

We can well imagine the purpose of above-mentioned paragraph a description to prove that the Islam is formed either from the Christian or from the Jewish teachings and persons are mentioned from Jews and Christianity as a proof of the existence of these at the time of Prophet who are presented as a proof of transferring their beliefs to the Prophetﷺ.

﴿فِيمَا نَقَضُوا عَلَيْهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَتَسُوا حَظًّا مِمَّا ذُكِّرُوا

بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾²

¹ Ibid, 33.

² Al-Mā'idah: 5/13

“So, Allah cursed them for violating their promise and toughened their hearts. They distort words with their [proper] use and forget part of what they were reminded of. And yet you will see fraud in them except for a few of them. But forgive them and ignore [their wrongdoings]. Indeed, Allah loves those who do good.”

Jameelah says that Aubrey Menon shows his ignorance of the Qur'an at worst. He writes that various verses of the Qur'an were smashed to pieces on the bones of the sheep, after which these were thrown into a box without any respect of their order as it was ignored and after the death of the Prophet ﷺ, the Muslims were confused as to how to compile the Qur'an, so they arbitrarily arranged the Surahs in a mechanical fashion putting the longer ones first and shorter ones last contrary to what the author had said, as every verse was to be revealed, instructed where it belongs in specific perspective so that the companions faithfully followed his instructions. There was no chance left to compile it as it was desired by the prophet¹.

Like Menon Noldeke also has the doubts about the sequence of the Qur'anic surahs, he has counted Al-Fatihah as a Meccan surah, and in the surahs revealed in Madinah he is silent. He arranged the Quranic Surahs in the chronological order and at first, he has kept surah al-Alaq and then Surah Al-Qalam and then historically the rest of the Surahs have been arranged. Here are few more choice gems by Maryam Jameelah from the book “Islam and Pakistan” by Freeland Abbott which illustrate how low these people are ready to stoop to achieve their purpose, she quoted him:

To find the source of Muhammad's revelation, people did many reflections and assessments that could explain the words of the Prophet ﷺ. Though the results are unclear. Various reveal that Muhammad ﷺ had a Jewish adviser, that may be true. Various believe that he knew and inspired by the Christian monks in Syria, and this may be true. Various see the trading community in which Muhammad ﷺ existed as presenting him a history of another religion, and this may be true.²

Allegations that the Prophet ﷺ learned the religion during his journey to Syria by the Christian monks: It must be emphasized that the trade journey was mainly or entirely to the Christian land. That way, the question of not communicating with Christians does not arise. Importantly, there is no mention in the sources that these trips have been used to get material about Christianity from any monk or Christian.

In fact, Muhammad ﷺ did not say that his religion was original. He has repeatedly stated that his revelation is an endorsement of all previous ones.

¹ Jameelah, *Islam in Theory and Practice*, 25.

² Freeland Abbot, *Islam and Pakistan* (New York: Cornell University Press Ithaca, 1908), 14.

Identifying the origin of Qur'an from Jewish or any old sources and meanwhile revealing it to the readers has no impact on the basic faith of Islam.¹

Regarding the borrowing ideas of Quran and the Prophetﷺ's authorship of the Quran, one could easily imagine the roots of this idea, in fact this came from the compilation of Gospels which are four sacred books of Christianity written by different authors and contain in abundance contradictory statements. This is the main reason why these Christian orientalist believe that the Qur'an is also the work of the Holy Prophetﷺ. He further contends that:

“To the Muslim this kind of analysis seems inconsequential and perhaps the absence in Islam of anything corresponding to the “Higher Criticism” of Christian scholars today is partly dependent upon this attitude. It is, of course, more dependent upon the unquestioned belief that the Quran is God’s word and why should one try to criticize what God has said?”²

On this Jameelah argued that now the question arises that Holy Prophetﷺ was uneducated and knew no language other than his native Arabic, how Muhammadﷺ could "borrow" from the holy scriptures of Judaism and Christianity when he could not read and the same were only accessible too but in the foreign language?³

She further clarifies that these orientalist also claim that the Prophetﷺ had some knowledge of languages and business matters, that is why they made this argument. Therefore, from above discussion we can obtain the fair conclusion that all the allegations on Quran regarding its roots in Judeo-Christian theology put forward by the orientalist are false and baseless. Reality is contrary to these groundless frivolities of the orientalist these are only their wishes and ambitions not the result of any partial research or a scholastic work.

Jameelah says that like his predecessors in Orientalism, Montgomery Watt is determined to prove at all costs that the *Shariah* is a purely man-made legal institution. Thereby depriving it of all transcendental religious value she quotes him here:

The consequences of stoning for adultery show how non-Arab customs can be converted to Islam. The Qur'anic punishment for adultery is flogging. But some legal experts have also acknowledged stoning as a penalty in the case of married individuals. In the time of Muhammad, the usual punishment for adultery in Madinah

¹ Ibid.

² Ibid, 15.

³ Jameelah, *Islam in Theory and Practice*, 24-25.

was flogging, although in some cases it could also be the house imprisonment. When many members of the Jewish-Christian tradition converted to Islam, they retained the stoning punishment as they were accustomed to. Eventually, stories began to circulate in which it was shown that Muhammad and some well-known companions had approved and practiced the penalty of stoning.¹

Jameelah contended that here Montgomery Watt admits the maligned explanations of Ignaz Goldziher and Joseph Schacht on the progress of the Islamic law. They are not the only experts to determine the subject and issue the verdict on it.

In the last century, Western scholars have made great strides in understanding the progress of Islamic law. Ignaz Goldziher took an important step in critique writing of the Islamic beliefs in the late 19th century, and another step, especially in relation to *Shariah*, was recently done by Joseph Shecht. Thanks to the work of these and other scholars of modern Western world on the development of *Shariah* which was considerably different from those of orthodox Muslims.²

After comparing the methods of compiling and preserving the Gospel and the Qur'an. The mistakes of the orientalist find their solution here. Even in the case of the compilation of hadith is far more reliable than that of Gospel, the compilation of the Qur'an, which is far more reliable than the Gospel, and in some way, it can be said that only the compilation of a common work on the history of the life of the Prophet of Islam is somewhat like the compilation of the Gospel. This is the standard for compiling their own holy book and they are pointing their fingers at the Qur'an which is much higher than their holy literature.

Watt says it is difficult to locate the exact chronological dates of the Quranic revelations and incidents which are associated with them. He says all the information today we have, is reached to us by the Muslim scholars.

There is a lot of material available about these occasions that different sections of the Quran came up with. However, this material has two disadvantages: deficient and inconsistent. The other, which we have cited as an instance of the first chapter of the Quran is not as significant as the first one specifically if it relates to the revelations of Makkah.³

¹ William Montgomery Watt, *Islam and the Integration of Society* (London: Rutledge, 1961), 192.

² *Ibid*, 199.

³ Watt, *Muhammad at Mecca*, 60.

Later Muslim scholars agreed on which passages and verses should be revealed in Makkah and which in Madinah. But for most mechanized parts, there is no tradition of their relevant occasion, and besides, there are not many occasions for which an exact year can be assigned. Thus, when it comes to accepting traditional material about specific occasions in association to which Quran is revealed as normal, it is unable to provide answers to many of the questions that Western scholars ask.¹

Quranic text is an important subject discussed by Watt. The book *Companion to the Qur'an Based on Arberry's Translation*² which was another main publication by the scholar. This book is having the purpose of an explanatory handbook, though sketchy, of the Quranic text for the common English reader. As in its introduction Watt himself states:

The purpose of this analogy is to provide English-speaking readers with valuable aids to enable them in understanding and interpretation of the translation of the Qur'an.³

In the comparison of the Arabic and the English language Watt acknowledges the richness of the Arabic and deficiencies of the English and hence he declares it a paramount factor in translation of the holy Quran in English tongue which does not meet to the needs of Arabic language.⁴

The scholar further goes on declaring that the translation of the Qur'an is more problematic. Here he makes a statement which might look objectionable for the Muslims. In respect of some references as described in the science of *Asbāb al-Nūzūl* Watt accuses the Muslim scholars of doing ambiguous conjectures in their explanations. Though Watt seems steer clear from major controversies in the book he often having the casual references that Muslims also believe. While explaining the problem with the Quranic translation he puts an example and refers to the last verse of Surah al-Fatihah, one could understand his resentment with some of the classical and traditional interpretations of the holy Quran. Watt is on the contrast and writes that traditionally, this verse refers to,

¹ Ibid.

² William Montgomery Watt, *Companion to the Qur'an Based on Arberry's Translation* (London: George Allen & Unwin, 1967).

³ Ibid, 10.

⁴ Thomas Ballantyne Irving "Terms and Concepts: Problems in Translating the Quran in Ahmed, K. and Ansari, Z. I. (eds.), *Islamic Perspectives: Studies in Honor of Maulana Abul A'la Mawdūdī*, (Leicester: The Islamic Foundation, 1979), 121-134.

“... Jews and Christians respectively ... but this is not possible if the Surah is early Meccan, while the phrases would suit the pagan Arabs.”¹

Gradually Watt’s interest in the Qur’an increased and this can be seen in his analysis of Quranic critique on Christian doctrines as this appears in yet another article by him which he published in the year 1967.²

This paper is largely on the Quranic text which is about Christianity and to be more specific about the criticism of Christianity having the purpose also whether this criticism is against the whole Christianity or some specific groups. It examines an overall approach of Quran in respect of Christianity. Putting example of Waraqah and Negus and their well-known sympathy and friendliness for Prophet Muhammadﷺ, Watt claims that the Quranic ideas have been gradually revised and, in its critiques, change can also be observed, giving example of this he states the statements early that were early related to the Jews and later applied to the Christians though he didn't able to present an example to prove this claim.

He claims that the Quran reveals the concept of Christian ‘Trinity’ in the form of ‘Tritheism’ which Christians deny altogether.³

Watt claims that the specific Quranic verses to the Christian concept of the sonship of Jesus, as mentioned in Surah al-Taubah (9: 30), Watt states that:

“... this was not intended as an attack on the Orthodox Christian conception of the sonship of Christ, but on something else.”⁴

In the holy Quran it is mentioned that Jesus was not killed on the Cross, but it was made ambiguous for the people to understand what had happened, (Surah al-Nisa 4: 157-158), the interpretation of these verses by Watt is having a unique understanding as he claims:

Again, the fundamental denial is a matter of ideology. The Jewish conflict sees the crucifixion as their victory, and the renunciation must be fully justified by the Orthodox Church.⁵

While reaching to the conclusion Watt states that instead of attacking fundamental Christian Orthodoxy, the Quran is championing its cause in the face of heresy and Jewish condemnations.

¹ Watt, *Companion to the Quran*, p. 14.

² William Montgomery Watt, 'The Christianity Criticized in the Quran,' in MW LVII No. 3 (July 1967), 197-201.

³ Ibid, 198.

⁴ Ibid.

⁵ Ibid, 200.

In 1970 Watt reviewed the work of Bell on the Holy Quran as Bell's "*Introduction to Quran*" hence published his revised edition. Bell was his teacher, and he has great respect for him, so Watt present his reservation in a very mild tone and in a frank mood which is indicative of his academic integrity and reverence.¹

Watt discusses here the importance of the Qur'an for Muslims and refers to Bell's point of view that Qur'an is the creation of the Muhammadﷺ, he insists that:

Since there has been so much contact between Muslims and Christians over the past twenty-five years, Christian scholars should not do harm to Muslim readers, but should give their arguments in an acceptable way.²

Watt shows great importance to Quran as a divinely scripture and of course a religious book that molds lifestyle of great part of the world population. So, he advises to give it importance that it deserves. He then diverts his attention towards the 19th century scholarship of the occidental scholars about Islam where they rendered a pontificated approach against the other religions especially towards Islam. He concludes this saying that the time has come to adopt an altered approach towards the study of Qur'an that must be fair and unprejudiced. He claims that this very approach gives foundation to his critique of Bell's work.

Watt regarding the Quranic monotheism declares that the early parts of the Holy Qur'an, join the people who were first introduced to the concept of a Supreme Being and its acknowledgment; other reasons for this approve that the rational environment generally in Arabia and specifically in Makkah was surrounded by monotheism. To clarify his view further he mentions Margoliouth as he writes:

Therefore, in his essay "*The Origin of Arabic Poetry*", D. S. Margoliouth cites several examples that show the existence of monotheism in pre-Islamic poetry. He tried to use this as an excuse to negate the sound document, but the simplest explanation for this fact is the infusion of monotheism which was also assumed by the Quran.³

Then Watt presents Torrey who in his "*Jewish Foundation of Islam*" makes his argument by constructing the assumption that:

¹ Watt says that: "The sincerest tribute to such a scholar is to take his views seriously and criticize them frankly". See page v of this book for further detail.

² Watt, *Bell's Introduction*, vi.

This, further, brings to the fore the methodological conundrum as to how one scholar studies a faith he does not share.

³ Watt, *Muhammad at Mecca*, 158.

His Arabic Qur'an, a work of wisdom; a marvelous work by a great man is infect made of Arabic information. All the features of the Qur'anic diction, as well as unfamiliar words and names, were known before his emergence on the scene in Makkah.¹

The prejudice of anti-Muslim writers has to this day offered no defensible explanation as to how an unlettered traveler in a seventh-century caravan was able to create such a masterpiece that has the potential to evoke emotions, who was able to create turbulence and who has knowledge and wisdom. Who stands far above among his contemporaries? The research done in the West in which an attempt has been made to determine the resources that the prophet ﷺ used and this has tried to shed light on the psychological issue which enabled him to seek guidance from his subconscious. But this proves only one thing and that is the anti-Muslim prejudice of these writers.”

For Watt, Torrey is thinking about terms that are used by the Arabic-speaking Jews. But no doubt most of them also utilized by the Arabs. It is crucial to emphasize that there is a belief in the existence of words that are not expressed at all in worship, that are different from faith, or at least what I call "monotheism." that is the monotheism which does not express itself in worshiping modes at all and is not completely aware of the discrepancy from infidelity.²

Regarding this Watt maintains that:

In addition to extensive scientific research, the impartial religious position of historians suggests that the main question in this area is the determination of Jewish and Christian or may be any other factor that influenced Makkah in 600 A.D. and not influenced Muhammad ﷺ himself, and especially not influenced the Qur'an; so, the answer to this question cannot be simple or undeniably certain.³

The presence of this implicit or environmental effect does not imply that the explicit effect should be completely rejected. Since the thoughts that were 'in the air' were easily conveyed to Muhammad ﷺ by the Arabs, it would generally be better to understand that we work with monotheistic influences on the environment of Makkah, and just assume that the direct influence was present of a monotheistic informant where there is a good sign for it.

¹ Ibid.

² Ibid.

³ Ibid, 158-159.

It is difficult for Western critics to deny that Muhammad ﷺ learned more about these stories, so he sought information from people or acquaintances.¹

Watt concludes the discussion on the borrowing of monotheistic value from Jew and Christian in a decisive note as he writes:

No Jew or Christian ever called Muhammad ﷺ a prophet. So, the bigger question about the concept of origin of Islam is the determination of the extent to which Judaism and Christian views were accepted in Hijaz.²

Allegations put forward by the orientalists against Quran are of divergent types both external and internal criticism have been done, in this section arguments of Maryam Jameelah with the orientalists have been analyzed. Freeland Abbot, Watt, Aubrey Menon, Hitti and other's work discussed by her, she put forward her argument in the comparison of the other divine scriptures and discussed the validity of the content of these scriptures with the Quran. In this regard she has acquired a logical and fair approach towards the works of orientalists. Similarly, Watt's work on the subject has also been discussed his views on the sources of Quran, chronological arrangement of the Quranic surahs, language of the Quran, common philosophies of the Quran with the Judeo-Christian literature, for example the concept of monotheism in Quran which is claimed as borrowed from Jews and Christians and Watt also discussed the work of other orientalists like bell, Margoliouth, Torrey and others; sometimes he agrees and sometimes contradicts their views. Both Jameelah and Watt extensively discussed the allegation on Quran of copying ideas from the previous scriptures, so their discussion is pivotal to this main point of resemblance in the light of the criticism by the orientalists.

Here are the findings of contentions that since the heavenly books come from the same source (i.e., from the same God). Therefore, there are similarities in the narration of events in these books. The question here is, if two different books on the same subject give the same description, would it be called theft or borrowing? Why is it assumed that the details of the same event should have been presented differently in each divine book when the same event took place? The similarities between the Qur'an and the Bible do not necessarily mean that the former is copied from the latter. In fact, it is evident that the two are based on a third common source. The source of

¹ Ibid, 159.

² Ibid, 161.

all divine scriptures is the same being, namely the Lord of the Universe. This same source is common to many religions.

It is true that the Qur'an also mentions few incidents which are also mentioned in the Bible but there is no justification to accuse Muhammadﷺ of merely copying something from the Bible or from other source and that he compiled the Qur'an by copying it. If this logic is correct, then it will also apply to Christianity and Judaism. For example, some commands were given to the Prophet Noah and similar commands were given to the Prophet Moses after him. If the followers of Noah call the teachings of the followers of Moses as the theft of their teachings, then how will the followers of Moses respond? It can also be claimed that Jesus Christ (may whom be peace) was not a true prophet because he merely copied the Old Testament.

Between them there is a similarity on the subject that both critically examined the works of orientalists on the Quranic text, revelation, language, message, and the similarities within the divine scripture. And at the same time both differ as their findings come out, Jameelah shows her resentment of such frivolous allegations on the Quran as it was the creation of prophet Muhammadﷺ, and he copied the views from Jews and Christians to originate a new religion contrary to fact that Islam is the continuity of divine guidance by the Almighty. While Watt talked about in an abstruse manner sometimes, he seems in the mood of confession of the reality and refutes the false allegations of his fellow orientalists like the instances of Torrey and Margoliouth in this section are evident but sometimes he seems unable to clearly reach the conclusion of the discussion decisively as in the discussion of the idea of monotheism in Islam. The other startling similarity is the approach towards Quran by its critics as most of the critics of the Quran belongs to the non-Muslim communities and Jameelah is rightly compelled to say that their approach is prejudiced and biased and having presupposition for Quran, same is the view of Watt, whatever his opinion about the Quran may be, but he asked the critics to change their approach about the study of Quran and give it its due respect as a great religious book.

The similarities pointed out by the critics in Quran from the previous *Shariah* are, for example, the sanctity of the Ka'bah, circumambulation and Hajj had already been declared the slogan of *Jahiliyyah*. *Jihad* has always been a very undesirable act for them, it has been declared out of the religious practice. The Arabic word for Hanif was not familiar, the word was used in foreign languages to mean atheist, heretic, and hypocrite, so Islam, which calls itself the religion of Hanif, became the religion of

atheism, innovation, and hypocrisy in their final judgment due the unauthenticity of Quran.

The differences are also based on the phrases used in Quran. The conscience is that he who does not have his own words was a stranger to these ideas. Since words such as *Allah, Qur'an, Salah, Sajdah, Malaika, Masjid, Ayat and Qurban* are borrowed, all these imagery and elements of worship are borrowed from the religions in which these words were found, most of these words being related to Hebrew. So all these influences have been accepted from the Jewish religion. Due to this view, Caitani, Wensenk, and Buhl called "Fasting" the worship of Christians, Magians, and Arab pagans.¹

Furthermore, about morality, Tar Andre ruled that the religious values of Islam, such as aversion to worldly wealth, hatred of thought, detachment from atheists, avoidance of ridicule, avoidance of jokes and careless talk, and the importance of charity. Emphasis, atonement for sins, imagination of heaven, all these are full of the writings of the Syrian Christians (Nestorians).²

Like the work of Jameelah on Quran here in his analysis Watt admits the false indoctrination on Quranic traditions by Buhl who ignorantly claimed the purpose of fasting was to celebrate the success of the battle of *Badr*, this shows another similarity of both scholars.

Buhl³ called the Battle of Badr like the Exodus of Prophet Moses and said that just as Prophet Moses had commanded the fast of Ashura on the success of the Exodus, so was the fast of Ramadan ordered on the success of the Exodus. However, fasting had become obligatory before the battle of *Badr*, and on the 17th of Ramadan, 2 AH, when the battle of Badr took place, fasting was being observed. They seem to have the same effect in declaring Jerusalem as a *Qibla*. The construction of the Prophet's Mosque in Madinah was called the effect of the Jewish temple.⁴

On the similarity of words, the fact is that the words of the languages match we see that from 5200 BC to 1500 BC, the nations that inhabited Syria, Palestine, Iraq, Hebrew, Phenicia, and Egypt have striking similarities in character, language, beliefs, and society. This led to the conclusion that all these nations were called

¹ Watt, *Muhammad at Madinah*, 203.

² Hamilton Alexander Rosskeen Gibb, & Johannes Hendrik Kramers, *Shorter encyclopedia of Islam* (Ithaca, N. Y.: Cornell University Press, 1953), 393.

³ Frants Buhl was a Danish orientalist (1850-1932).

⁴ Watt, *Muhammad at Madinah*, 200.

Babylonian, Assyrian, Chaldean, Amorite, Hebrew, Arabic and Egyptian. All of them were of the same race, where was the original homeland of the Sami race, experts are different in this regard, one group thinks it spread from North Africa, the other group that is influenced by the Old Testament is their original homeland. The valley of the Tigris and Euphrates. Accepting these claims means that human society adopted a nomadic life after adopting an agricultural life, a practice that is against the law of evolution.

This Arab region was the cradle of Semitic civilization. It raised the grandsons who emigrated and became known as the Abyssinians and later, the Phoenicians and the Syrians. These are the Hebrew people of history. Traces of Judaism emerged from this land of Semitic civilization, where Christianity flourished. From this reggae a new religion, Islam, emerged.¹

This close association are to be held responsible for the semblances of the lingual complexities that provided the opportunity of accusing Quran of copying beliefs from the contemporary theologies.

Another glaring difference between both is that Watt talked about more regarding the compilation of the Quran, while Jameelah is mainly concerned to uphold it against the disinformation of its critics.

4.4 Comparative View of Islamic Religious Structure:

In our *Salat*, each one of us recites the *Taqbīr*, “Allahu Akbar” which has the meaning of Allah is the greatest and we do this practice at least fifty times every day. As we do so, are we aware of its true significance or are we merely repeating an empty formula? She puts this question to her readers that do we really believe that Allah is the greatest? Infect she wants to clarify the scope and the consciousness of *Taqbīr* as she says that people believing in Allah as their greatest lord and at the same time their adverse conduct and mischiefs put a question on the superficiality of their belief. According to her when anyone admits the supremacy of Allah, he fears Allah and it becomes impossible for him to do any evil, this is the real strength which *Taqbīr* provides to the Muslims and made them accountable for their trivial actions also, they surrender to their Lord in every field of life. They listen to their belief and submissively follow the required practice. She writes:

¹ Phillip Khuri Hitti, *History of the Arabs*, 9th Edition (New York: Palgrave Macmillan, 1967), 3.

A true Muslim will never question the wisdom of Divine Law, no matter how contrary or incompatible it is with modern western life. In contrast, a worshiper of materialism assumes that something is right just because he sees everybody doing it. This is utterly abhorrent to the true Muslim who believes in the *Taqbīr*. He does not seek to do “what everybody else is doing” but rather to live the kind of life Allah wants him to live as revealed in the Holy Quran and the *Sunnah* of the Holy Prophet.¹

She stressed that if our belief in the *Taqbīr* were genuine, then no Communism or totalitarian dictatorships of any kind could possibly exist. An inevitable result of idolatry is slavery and tyranny, violence, and lawlessness. Dictators feel they have the perfect right to make slaves of their subjects, using them and abusing them as they please. They consider their power superior to that of Allah and deny that they will ever be held accountable for their crimes before Him. Their creed can be summarized: “might is right and the end justifies the means”. She further writes:

According to the *Taqbīr*, ruler and ruled alike are equally obliged to live according to Divine Law as revealed in Quran and *Sunnah*. If we are slaves to none but Allah, then we will never be the slaves to our own desires or to any other man. Only through our complete submission to the supremacy of Allah above all else shall we ever be truly free.²

The Islamic system is not an administrative structure to be enforced like democracy, dictatorship, or socialism. The foundation of the Islamic system is the training that makes every individual a good human being. While Islam presents a complete system of administrative structure, laws, and institutions, it also gives primary importance to the basic moral, spiritual and social training of mankind. Therefore, Islam conveys the etiquette of an individual throughout his daily routine like even the etiquettes of how to eat, how to treat, how to sleep and in broader sense how to rule, how to fight and how to deal with others, and if all this is acceptable, then you will be able to establish this system successfully, with your patience and perseverance you will be able to implement it, and with your sincerity you will be able to maintain it permanently. This is the very thing that Islam demands from its followers as the formation of the religious structure.

¹ Jameelah, *Islam versus the West*, 109.

² Ibid, 110.

Contrary to these principles given by Islam Jameelah contrasts today's European religious structure with Islam by defining their principal teachings. She historically defines that:

Ancient Greek society was the oldest society in history, with its system, traditions, art, and science separated from religion. So, the ancient Greece was the first secular civilization. Its philosophy assumes that it is possible to create a perfect and balanced society full of beauty and justice through the wise and intellectual use of human will and without any supernatural power. To this day, this concept of citizenship has been a major theme of Western civilization.¹

In Jameelah's view the upper mentioned findings are the roots of the present western mindset about religious eradication and minimization from their politics.

“According to the ancient Greece, beauty reached its perfection in the naked human body, both male and female, was the dominant theme of Greek art which sculptors and painters reproduced endlessly. In order to promote maximum physical development, the utmost encouragement of sports and games was deemed essential.”²

According to the metaphorical theory of polytheism, the creation of the universe is neither accidental nor based on the atheistic view of its origin but has many masters instead. This theory is not endorsed by any coherent evidence, but only by the rectification of man's own inventiveness. Throughout the ages, polytheism has been strengthening atheism. The ancient civilizations of Babylon, Egypt, India, Iran, Greece, and Rome combined the two. There are several reasons for this agreement and Jameelah clarifies these by quoting Mawdūdī here who writes:

Polytheism does not provide people any idea of their true association with God, but rather various forms of control that bring them happiness and harm.³

Through this psychological environment, he tries to plead for them for their help to achieve his worldly goals and objects through various areas of worship. Since they are likely to receive moral guidance or a way of life, the polytheist is least concerned because there is no one to reveal them. Therefore, the polytheists themselves invent a code of ethics and propose a lifestyle based on pure deviousness

¹ Maryam Jameelah, *Western Civilization Condemned by Itself*, Vol. 1 (Lahore: Muhammad Yūsuf Khan & Sons, 1990), 3.

² Ibid.

³ Sayyid Abul Alā Mawdūdī, *A Short History of the Revivalist Movement in Islam* (Lahore: Islamic Publications, 1963), 9-13.

and opportunism, which, when is translated into practice, implies not anything less than absolute atheism.

The only difference between the two social systems is that polytheists have temple, prayers, and rituals, while atheists do not. But ethically, it's the same. The remarkable resemblance between the moral status of modern Europe, Greeks and Romans is the reason and so it is not surprising anyhow.¹

Mawdūdī further elaborates his point by putting the second factor of Polytheism that it cannot provide a free and lasting foundation for the arts, science, philosophy, literature, politics, and economics. Hither again, the polytheist had to follow the path of atheism.

This ridiculous myth was introduced into atheist society on the grounds of racism, nationalism, imperialism, dictatorship, capitalism, and class conflict. If we look at these two theories, we will see that they are in fact the same. The best example of the above conclusion is the nervousness with that modern Europe seek to establish a line of knowledge with ancient Greece and Rome.²

The pagan Rome adopted, cared for, and preserved Greece's secular heritage. However, since the Romans were, above all, military-minded, the worship of beauty was rapidly replaced by the worship of power. The intense idealism of the Greeks soon turned into growing malice and skepticism. Like modern materialists, the Romans accelerated their actions and decided everything according to its immediate advantageous value.³

“In the thousand-year interval between the fall of the Roman Empire and the rise of the Renaissance, the Roman Catholic Church reigned supreme. Throughout this period popularly known as “The Middle Ages”, Europe remained completely severed from Greek and Roman philosophy which was universally condemned as pagan.”⁴

The medieval reality is nothing less than a separate, unique civilization with all its characteristics common to ancient Greek and Roman societies or Europe as it exists today. In fact, medieval civilization can only be called "Western" based on its geographic position.

¹ Ibid.

² Ibid.

³ Jameelah, *Western Civilization Condemned by Itself*, 17.

⁴ Ibid, 49.

“The civilization of the Middle Ages was in every respect hostile and contradictory to that of the modern times. This is why no period of European history has been more unfairly maligned.”¹

That is why no other word in English language has attained a more insulting meaning than "medieval". On every occasion an American or a European encounter this adjective, his imagination immediately invokes as he conceived it as "dark age" of barbarism, feudalism, ignorance, and superstition.²

The question of how man should behave here and how he should function in the world is in fact closely related to the question of what man is, what his status is in the universe, and what the system of the universe is like. Which should be in harmony with the way of life of man. Whatever solution is proposed to this question, a theory of morality will be established. Then the various spheres of human life will be formed according to the nature of the same moral theory, then within the same template the individual character and the laws of collective relations and affairs will take their detailed forms, and finally the whole edifice of civilization on those foundations will be built. All the religions and sects that have been formed for human life in the world so far have to formulate their own basic philosophy and a basic code of ethics, and from the principle to the smallest details, this is what that sets it apart its philosophy and its moral point of view. Because the disposition of every way of life is formed according to the nature of that entity and it has the status of soul in the body.

The civilization of medieval Europe was based entirely on religious ideology, graduated by the Roman Catholic Church, which flourished between the 12th and 14th centuries. And "the renaissance coincided with the rejection of Christianity, because of the immorality and oppression of the Church, Europe's leading intellectuals with their irrational worship of ancient Greece and Rome.

“The “Renaissance” really meant the revival and renewal of paganism. Thus, western civilization reverted to its original theme, continuing its development ever since, accordingly.”³

Then the entire look of this mindset took another philosophical which gives birth to an entirely new phenomenon of politics in Europe. Jameelah states that:

Machiavelli was the father of the modern autocratic state. He considered power a high end. Achieving this is permissible in any way. He emphasized that the

¹ Ibid.

² Ibid.

³ Ibid, 50.

only way to achieve this is to work for the political process. It is therefore natural that Benito Mussolini, while a student at the University of Rome, chose *"The Prince"* as his doctoral dissertation. In addition to reading, *"The Prince"* also was the Adolf Hitler's favorite. *"The Prince"* inspired Lenin and Stalin to guide them in their political intellect. In fact, it is hardly an exaggeration to claim that every government in the world today particularly in Europe, behaves according to the principles of this book by Machiavelli.

Machiavelli's distinction is that he was the first political thinker of the modern age to not only acknowledge the importance of the nation, but to declare national independence and unity as an important and lofty goal for which every effort was made. Tricks and tactics are permissible and for which a conscious citizen should be ready to make all kind of sacrifices. Not only the sacrifice of life and property but also of the principles and morals. There is no doubt that in Macaulay's view the political reconciliation is more important than morality in practical politics, and that every possible means must be used to maintain national independence, and that the ruling religious or moral constraints must be put aside and to do this is seemingly very weird, cunning, and disgusting to the morals defined by the religion.

An important material change was taking place in Makkah in which Muhammadﷺ began to preach. It began half a century or more ago but has been gaining momentum in the recent years. This change was the development of trade to such an extent that Mecca became the center of far-reaching and complex trade operations.¹

There has been a sanctuary and shrine in Makkah since ancient times. For this, nomads, or Bedouins from many parts of Arabia came to visit this sanctuary at a specific time every year. Due to its rocky surface, no agriculture was possible in Makkah, and it is unlikely that the people at the time of Muhammadﷺ's birth would be able to make their entire living from trade. Therefore, they should survive to some extent as nomads were living in the desert as Arab nomads or Bedouins can live almost entirely on their camels, by consuming their milk and meat.²

For further illustration it was the way of nomads who sacrificed each other to protect the surrounding settlements and to provide safe gaskets for the merchants and from them they received fee for that. In addition to these costs and revenues from the

¹ Watt, *Muhammad Prophet and Statesman*, 46-47.

² Ibid, 47.

sale of camels and by-products, they were able to purchase food and other goods from the agricultural zone.¹

The grandfather of Muhammad ﷺ, the patriarch of all the important tribes of Makkah, may have been the first to settle in this holy place for the whole year settlement at this sacred place. After the full control of their sacred city, through pilgrimage and commercial duties during the trades, their descendants flourished, and the village became a city. For reasons that are not fully understood, as the inhabitants of Makah continued to trade through the western part of the Arab world, their trade extended significantly in the second half of the sixth century.²

At that time along with the local products such as Southern Arabian frankincense, Makkans carried goods from Abyssinia and India to the Mediterranean. They arranged regular caravans to Yemen in the south and to Damascus or Gaza in the north. They had also joined businesses in various fields, such as mining in different parts of Arabia. Many residents of Makkah will now be able to earn a living, either fully or through large-scale their trade.

Then there was a sharp change in the material sense as the transition from a small economy to a vast trade economy. People of Makkah had now developed social attitudes and systems that promoted their life in the desert.³

This was the social background at the time of the inception of Islam in Makkah, Watt writes:

A prerequisite for the conversion to Islam is the difference of outlook of the people of Makkah with the prior situation now as its new and more vibrant economic environment had emerged.⁴

As for as the social institutions are concerned, it was seen in the disintegration of the tribes or clans and the associated solidarity of the tribal system. In Makkah, this tribal unity was being replaced by individuality. There may have been some commencement of individuality among the nomads also, but the tendency of individuality in Makkah was primarily due to the development of trade. Thus, this new materialistic outlook brings with it a tide of selfishness, deterioration of the moral values as the weaker people were being exploited, and widows and orphans were

¹ Ibid, 48.

² Ibid.

³ Ibid.

⁴ Ibid, 49.

being oppressed. And most importantly the public opinion is being changed in favor of material gains no matter in which they are coming from.

Before this decisive material change, the religion by which the Arabs lived can be called tribal humanism. According to this, the meaning of life is a manifestation of human virtues, that is, all the qualities that make up the Arabs ideal of humanity. It is the tribe rather than the individual who possessed these virtues, yet the meaning of individual life is perfect for it, when it is esteemed, and anything involving discredit and dishonor should be avoided at all costs by the individual.¹

“This religion of tribal humanism had no cult forms in the strict sense, but the practice of reciting poetry had a function similar to that of a religious cult. One of the chief tasks of the poet was to recount the glories deeds of his fellow tribesmen in which the excellencies of the tribe were manifested...It was primarily this tribal humanism which constituted the religion by which men lived.”²

However, in the prime existences of Muhammadﷺ in Makkah, people had stopped thinking highly of honor which was adhered to the traditional ethics of the desert, and much of it became now irrelevant in Makkah. Now it was so high in wealth they found the meaning of life. In their new rational approach, wealth gave its owner the power. For people now, increasing wealth and power became a major goal of life, not only for the few very rich men of Makkah, but also for most of the population which was residing even at distant places of Arabia. So, it appeared Makkah in its religious and social perspective when the Prophetﷺ of Islam began to preach there.

Watt draws attention to the preceding passages of the Qur'an and says that the views contained in them are relevant to contemporary conditions. If you look at these views in context, you will see that the Qur'an emphasizes the religious side of the situation and problems in Makkah. It encourages people to realize and worship the power and goodness of their Creator God.³

As the number of converts to Islam had been increased, local tribes and leaders began to see the Prophetﷺ as a threat for themselves. Their wealth and honor were also due to the Kabah. If they threw their idols out of the Ka'ba and started worshipping one God, they feared that the center of trade would slip out of their hands. The Prophetﷺ also faced opposition from his own tribe because they were the

¹ Ibid, 51.

² Ibid.

³ Ibid, 52.

guardians of the Ka'ba. So, in this way Islam was challenging the supremacy and authority of the riches of Makkah.

“The Quran thus provides a corrective—a more satisfying alternative—to the presumption and pride in wealth, which it regarded as the root of the materialistic humanism underlying the social malaise of the times.”¹

Another way to explain this would be that the Qur'an makes human life meaningful when it is virtuous and straightforward. The greatest purpose of life is not to live with honor or to increase one's wealth and power, but to live a simple life to attain the joys of heaven. The person who pursues wealth through misguidance, will be ruined by the Qur'an as "ugly". In making surveillance a serious sin, the Qur'an shows a discrepancy between the worship of God and the worship of wealth and power.²

“The more fundamental matters—the prevention of murder, theft and adultery, especially the first of these—were still adequately dealt with by traditional customs, and in particular the blood feud.”³

Watt then himself explains the reason for upper mentioned fact that:

Following the study of the relationship of the Qur'an in the social context, the three laws of cultural influence can be seen for a better understanding, as in the first law the need for an already existing activity was stressed, and this activity is better can be defined as working for the societal wellbeing of Makkah as a whole. Muhammadﷺ had this goal in his mind even before he began to receive revelation, and it was sustained during his life. Many followers of his community had the parallel attentions after his death, and this was undoubtedly a matter of significance, and the logical and applied actions that went beyond it, which fostered biblical concepts. And helped them to expand the Islamic culture. It is in the agreement of the second law of cultural influence. The third law of cultural influence is to avoid an existing philosophy in its fundamental values that oppose to one's own core values, emotive attitudes, or aesthetic standards, which is evident from the restricted variety of biblical perceptions found in the Qur'an.⁴

Watt then conclude the discussion with a tint of acknowledgement that the Biblical conceptions have also been involved in the origin of Islam but with a fusion

¹ Ibid.

² Ibid.

³ Ibid, 53.

⁴ Ibid, 54.

of the Islamic independent teachings that based on the local conditions. And it may be assumed that the reason behind his saying this is the continuity of those basic principles of *Shariah* which had also been the part of teachings of the previous divine religions i.e., Judaism and Christianity. He writes:

“Islam thus stands within the biblical or Jewish Christian tradition, or, to use a phrase that, under the Abrahamic tradition, evades any suggestion of subordination. Yet it is not a pale reflection of the old faiths. It ascends from the combination of biblical fundamentals in which the human soul moves freely, occurring from local conditions. All these features should be preserved in elucidation the birth of Islam.”¹

From time immemorial, Christian missionaries have tried to somehow prove that the Qur'an is a worthless book, copied from the Bible, and that the Prophet Muhammadﷺ was a fraud. This practice began with the Crusades and in written form, in the recent past was carried out by Abraham Geiger, a Jew in the 19th century. This person wrote a book: “*Was hat Mohammed aus dem Judenthume Aufgenommen*”² in which the source against the Qur'an deals with things related to Judaism. This book is based on the premise that similarities mean theft. According to Geiger, the existence of something in common means copying, and Muhammadﷺ derived what he found in the Qur'an from the Hebrew Bible and other Jewish sources.

Modern researchers have clarified the exaggeration and misrepresentation in Geiger's book. Commenting on Geiger's book, Stillman says:

This book exaggerates the Jewish support for the Qur'an. Many of the traditions he cites are also found in Christian, Talmud, and Haggadic literature. With so many books published today by Muslims, Jews, and Christians, we think we know more about events than Geiger. Considering this, we now know that where Geiger felt that Jewish sources were used in the Qur'an, it could in fact be reversed in such a way as “*Pirkei De-Rabbi Eliezer*”³ which was edited and published after the origin of Islam.⁴

In his review, Stillman writes:

¹ Ibid, 55.

² Abraham Geiger, *Judaism and Islam (English Translation of Was hat Mohammed aus dem Judenthume aufgenommen?)*, (New York: Ktav Publishing House Inc., 1970).

³ Pirkei de-Rabbi Eliezer is an aggadic-midrashic work on the Torah containing exegesis and retellings of biblical stories.

⁴ Norman Arthur Stillman, “The Story of Cain & Abel in The Quran and The Muslim Commentators: Some Observations”, *Journal of Semitic Studies*, Vol. 19 (1974), 231.

“Finally, there is a need to emphasize that one must be very careful when attributing a story to a particular source”.¹

And on the same lines Brannon M Wheeler goes on to say:

Before making any decision, a multidisciplinary study is needed to work on the dates of these sources and to find out all the Jewish and Christian sources that are said to be added later in the Quran. Did they really exist before Islam, and did they influence Islam, or did they have any influence because of Islam?²

Watt says it is often believed that there is no real unity in Islamic society, and we should keep in mind that there are many different societies in Islam, each with a religion that is based on the teachings of Muhammadﷺ. This is an extreme statement of diversity that is undoubtedly found among the followers of Islam. There is no need to deny that there is a wide variety, but just to insist that Islam is a unity in some important senses and that Islamic society has achieved some steps of harmony and integration.³

As judged by Jameelah west ruled out religion from the stately affairs following the materialistic and secular ideas in the name of prosperity, the opinion of Watt about the subject is also important. In Watt's view, it is not enough to show that economic change is taking place under the guise of religion. Even if this could happen in every case, it could still be true that there was no connection between economic change and the religious movement, or at least the latter did not depend on the former. He gives three reasons for this and writes.

“Firstly, the economic change must be of a degree of importance commensurate with the importance of the religious movement. Secondly, an attempt must be made to show in detail how a particular economic change or set of changes leads to a particular religious movement...Thirdly, the conclusions will be made more impressive if they can be linked up with a general account of the economic and social aspects of the life of the individual.”⁴

So, in this connection when Watt considers the movement of Prophet Muhammadﷺ he was compelled to say that he had established his prestige and political power through his character and politics, so that by the time of his death he

¹ Ibid, 239.

² Brannon M. Wheeler, “The Jewish Origins of Quran 18:65-82? Reexamining Arent Jan Wensinck's Theory”, *Journal of The American Oriental Society*, Vol. 118 (1998), 157.

³ Watt, *Islam and the Integration of Society*, 1.

⁴ Ibid, 4-5.

was not only the un-controversial leader of Madinah, Makkah, and the surrounding area, but also was acknowledged as suzerain by numerous tribes of the Arab world.¹

Additionally, inside the span of ten years of his death, the state he had formed had succeeded in defeating the armies of the two great Middle Eastern empires, Byzantine, and Persian, in battle, and thereafter. The latter was completely overtaken.

“A hundred years after his death the empire of his successors extended from France to India. It will be convenient at this stage to consider three phases of the origin of Islam, namely, the beginning at Mecca, the development in Median, and the extension to include most of Arabia.”²

Watt says that the main function of ideology in the life of a society was to clarify and refine for the members of the society what they were physically pursuing, to set and articulate these goals in the order of subjugation and supremacy. The theory of the nature of reality on which this pursuit of the end was based is thus a sense in which all members of society have an ideology and participate in the intellectual life of society. On the other hand, there are once again individuals in society who are more actively involved in this intellectual life than the vast majority. They organize the ideology, they defend it against attacks from inside and outside and try to pass it on to future generations, and they also have a primary responsibility to change the ideology in the circumstances by adapting the prevailing change but within the strong bond of their ideation and destiny.³

“The main conception in the Quranic message-or kerygma belong to the Judeo-Christian tradition—the conceptions of God, prophets, revelation, the Last Day with the judgment assigning eternal reward and punishment in accordance with man’s conduct, and the rejection of idolatry.”⁴

However, if it appears in the Qur'an, they have already adapted to the types of Arab thought, that is, to the assumptions and ideas that were apparently natural to the Arabs. In this way there is a more complete separation between the divine and the human, which gives a more mechanical conception of revelation. However, in the Qur'an, there are some features of the Arab office of the ruler or mediator in the prophethood, so that in the end the ‘prophet’ will overshadow the ‘messenger’.⁵

¹ Ibid, 5.

² Ibid.

³ Ibid, 210.

⁴ Ibid, 211.

⁵ Ibid.

It seems that this was not merely a familiarity with the Jewish custom, but rather an act of some of Muhammadﷺ's opponents, in which they combined his opposition with the defense of their infidel shrines other than the Kabah or he criticized them on the basis of their polytheistic ideology of whatever happens to replace the satanic verses, the Qur'an emphasizes the rejection of worship at the shrines, as an important sign distinguishing the followers of Muhammadﷺ from their opponents.¹

Coincidentally, this is an interesting example in which social and political conflict focuses on a particular intellectual conflict. If we are right in upholding that the living religion of the pre-Islamic Arabs was an ancestral humanism and that the enmity associated with the shrines of the infidels had survived a long time ago, then it is somewhat become accidentally that the question of idolatry has become an important issue between Muhammadﷺ and his opponents.²

The Qur'an asserts that each person must appear before God as an individual. But, as has already been seen on several points, sectarianism gradually returned until the standard theory came that what was necessary to ensure salvation belonged to the 'People of Paradise'. Another example of this feature is prediction theory as the Qur'an emphasizes the supremacy of God in the present, but there are some indications that every life was determined in the faraway past.³

The foremost and vigorous revolutionary phase of the *Kharijite* movement was based on the principle that the grave sinner was excluded from the Muslim community. Because he is no longer a Muslim, and he can be killed right after that. In this way his revolutionary activity was justified. In practice, however, the revolutionary activity was far from successful. This may appeal to some of those people who love desert wildlife, But, with the passage of time, a growing number of people believed in the amiable community and excluded the grave sinners, realizing that he had no profession in the life of revolutionary camp. So, for their decision to live among the "grave sinners", who were destined for hell, they had to find justification for the *Kharijite* principles.⁴

In this section religious structure of a community has been discussed with relation to Islam and Christianity Maryam Jameelah discussed the Christianity in the

¹ Ibid, 213.

² Ibid.

³ Ibid.

⁴ Ibid, 215.

modern times and give us a detailed description of its roots that are eventually belong to the Greek and Roman civilization. Beauty and power have been adored and in the modern times it got the shape of materialistic and atheistic norms. She then defined the atheistic and polytheistic faith contrary to the teaching of Islam with their ugliness and with the dishonesty towards the Creator. As the western civilization traces its roots to Europe and the Mediterranean. It has to do with ancient Greece, the Roman Empire, and medieval Western Christianity that emerged from the Middle Ages, including episodes of changes such as the Renaissance, Reformation, Enlightenment, the Industrial Revolution, the Scientific Revolution, and the development of liberal democracy. Faced with classical Greek and ancient Roman civilizations that are considered an important factor of the Western history. There are also some cultural contributions from pre-Christian pagan European nations, such as the Celts and Germans, and some important religious contributions from Judaism and Hellenistic Judaism, beginning with Judea, Galilee, and early Judaism in other temples.

Based on atheism came the ideology of secularism, which was a reconciliation between religion and atheism. Philosophical and atheistic ideologies had a profound effect on the European elite. To them, being educated meant being an atheist. The promotion of this ideology of secularism was in fact a great defeat of religion and a great victory of atheism. The people of the West have turned their political, social, and economic systems away from the light of religion and have established them on a purely atheistic basis. Religion was restricted to the church. All laws began to be made on the democratic foundations and all kind of mischievousness became allowed in the name of politics.

Watt founds that in Islam there are rules relating to the theoretical training of the individual. It also includes the concept of worshipping God. This training enables people to establish a strong and deep relationship with God in thought and action. This training makes the individual rationally aware of the fact that the existence of Allah is also a reality. Although the essence of Allah cannot be fully and completely understood and the laws of nature cannot be violated, the certainty of the existence of Allah can be obtained. The universal laws designed to improve human life can be discovered and understood, and human life can be improved by following them. Acknowledging this truth gives a person a sense of full responsibility for all the actions of life and removes the contradiction of words and deeds in a person. This theoretical training gives a person a purpose in life, the right destination and direction.

Helps to increase the strength of knowledge and character and enables him to play an effective role in the reconstruction of the society in which he lives.

In the religious structure there involves a value system and both Jameelah and Watt evaluate this system. Having well understood the philosophy of Islam Jameelah contrasted it with that of Christianity. Watt joining Jameelah in similar way also penned the structure of Islamic belief system. Both are agreed on the point that there should be a religious and moral system which can integrate the people into a systematic and accountable community. Watt agrees with Jameelah on the capacity of Islamic faith that can establish an idealistic society. He contends on the Islam and economics, Islamic fundamentals, political structure with social and religious connexion. As Jameelah evaluated the modern form of Christianity and the piercing of the polytheism, atheism, materialism, and the capitalism that polluted its true shape in the modern Europe. Due to the rise of these values, morality has come to be regarded as a separate entity from religion, but it is a fact that all world religions teach general social ethics the same. Adultery and other moral defects are equally forbidden. Religion creates meaning and color in human life, all the cultural, social, moral, and philosophical development of the world is related to religion. Religion is a mean of bringing people closer together and to make them accountable for their deeds, both are similar in these views.

There is an amazing difference came from the discussion between the two that Jameelah points out the corruption of the Christianity, for example, The teachings of Jesus have changed over time. Greek philosophy and ideas dominated it, and philosophical discourses gradually became part of religion and gained sanctity. Although there were many imaginary and hypothetical assumptions in these discourses. As Aristotle presented the view of centralization of earth, which had nothing to do with the teachings of Christianity. From time immemorial, this concept was absorbed into Christianity and became the official acknowledgment of the Church. But on the other hand, Watt acknowledged the righteousness of the Islamic faith and the Muhammad ﷺ as an influential character in the history of mankind. Even he defies the ill-faith movements of Islam like the *Kharijite* which deviated from the true teachings of Islam and became practically failed in their revolutionary agenda.

4.5 Comparative Analysis of Islam, Christianity and Judaism:

One way of the triangular connection between Islam, Judaism and Christianity is their common elements. Like many of the orientalist claim that Quran is a

borrowed philosophy of Judeo-Christian heritage. Nowhere in the Qur'an does it claim that the Prophet ﷺ brought any new religion or new teachings, but Islam is a continuation of the previous religions of truth, although Islam rejects the superstitions created in these religions which over time the ignorant people had become accustomed to them, so to call this divine message stolen from history is nothing but ignorance. Moreover, if this incident is taken from the narration of the Torah itself, then this objection should have been raised first by the Jews who were contemporaries of the Holy Prophet ﷺ, and they were not ignorant at all. On the contrary at that time this was not happened, though there were Jewish jurists and scholars of *Shariah* like Abdullah ibn Salam and Amr among them who were well known for their spiritual knowledge. Now, after a long span of time, no matter how much noise the orientalist raise, there can be no question about the authenticity of Islam, and the Qur'an.

Maryam Jameelah illustrates that any contradiction between the Qur'an and the Jewish or Christian scriptures is attributed to Prophet Muhammad ﷺ's flawed memory and knowledge! Thus, Jews and Christians have fought for centuries to prove that the Qur'an is not a divine revelation but merely a book like any other.¹

And sometimes it finds their expression in the words like 'borrowing' and having its roots in Judaism or Christianity. Goitein defines this culpability as:

What religions and teachings did Muhammad ﷺ directly help to improve his knowledge? This is because the Qur'an mentions people who taught the Prophet ﷺ in many places. Why is it so difficult to find a solution to this problem? He believes that the main reason for this position is the large number of articles in the Quran that originate from Judaism and Christianity. Muhammad ﷺ not only learned about the Jewish and Christian traditions through the Bible and the Apocrypha, but soon became involved in the affairs of the Jews and the Christian community.²

Jameelah categorically denied the statement of teachers from the Christian and Jews who instructed Muhammad ﷺ as she says that there are no such allusions in the Quran of these teachers. And this thing is also not proved in course of history. She has also discussed in detail the secular view of Christianity that has changed the entire spirit of it thus it is apparent that for Muslims even today there is no appeal for Christianity as it was the case during the inception of Islam.

¹ Jameelah, *Islam and Orientalism*, 24.

² Ibid, 74.

And similarly, the Islamic concept of Day of Judgement in his view is also came from Christianity. Goitein writes:

Even though it is known about the general tendency of Muhammadﷺ's serious, pious religious conviction, that with his dominant note of the fear of the Day of Judgment, this is the way out of the difficulty caused by the seemingly contradictory evidence, Christian monastic piety. It has more similarities than it seems that the group of Jews, which we can assume influenced the beginning of Muhammadﷺ. Although they were primarily ordinary Orthodox Jews, and they themselves became influenced by monastic piety and adopted some of its methods, including some of its literature. To be sure, most, if not all, of the elements of monastic piety that were introduced into the Qur'an were already present in some from the earliest times of Judaism.¹

And again, on the monotheism of Islam Goitein also possesses the similar thinking of borrowing ideas and imitation. He writes:

The solution I intend to offer to the question of the identity of Muhammadﷺ's teachers is also the most reprehensible explanation for the immovable and uncompromising behavior of the Prophetﷺ based on monotheism from the very beginning of his mission. This cannot be explained by his natural temperament or personality, but by a very strong influence of the Jewish monotheists. Finally, I would like to say that, whether the solution I have presented here to the problem of the origin of Islam is acknowledged or not, there is no doubt that Muhammadﷺ had conquered his Arab compatriots with such great glory and affluence, and all this had become possible due to the Judgment on the mounts of Judea many centuries ago.²

Here Goitein seems not interested in a constructive discussion but wanted his point of view to be fully acknowledged without any argument or debate, adding that his discussion on the sources of Quran and of the origin of Islam is so poisonous which fosters a polluted environment and undermines the efforts made for an honest scholarly debate.

Watt on the theological relationship also possesses the point of view that Judaism and Christianity has contributed to Islam, he writes:

At the beginning of the seventh century, thanks to Muhammadﷺ's preaching, Islam was born in places where Judaism and Christianity were predominant. Meccan

¹ Ibid.

² Ibid, 75.

merchants visited places such as Gaza and Damascus in the Byzantine Empire. These sections were Orthodox and were also associated with the kingdom of the Ethiopian Empire who believed in Christianity and the same time in one God.¹

In fact, the scriptures of Jews and Christians are also based on a third common source. The source of all divine scriptures is the same being, namely the Lord of the Universe and this the reason why there are common teachings between these religions.

There were some Christians in Makkah, mostly foreigners, while in Madinah, where Muhammadﷺ lived for ten years, some Jewish tribes settled permanently. Shortly after Muhammadﷺ began to make revelations, his wife's uncle, Warqa, who was well acquainted with the Christian Scriptures, confidently expressed the view that what had been revealed to Muhammadﷺ was received by Moses. And this undoubtedly strengthened Muhammadﷺ's belief that he followed a long way of prophets. The result of this and such type of other related encounter with Christianity there was a time when Muslims considered Christians to be their friends.²

When he arrived in Madinah, Muhammadﷺ was greatly influenced and believed that many Jews there, were not ready to acknowledge him as prophet. Nevertheless, they were using their information of the Old Testament to dilute his stature as prophet though there were also some exceptions also.³

If you look at the Qur'an and the Bible, there is a similarity in places. But if you analyze them in depth, you will see a slight difference. If you look at this difference in the light of scientific information, these two things will be proved. One Qur'an does not narrate stories and in the light of other scientific information the veracity of the Qur'an is clearly proved.

Watt further states that in the closing years of the life of prophet Muhammadﷺ he seems to have met Christians whose mindset was comparable. As a result, attitudes among Muslims changed. In fact, the Qur'an presented Islam as a similar religion to Judaism and Christianity and followed their scriptures. Long ago, nevertheless, it became necessary to defend ordinary Muslims against Jews and Christians to protect them from unsettling their belief by intermingling the teachings of Judaism and

¹ Watt, *Islam and Christianity Today*, 1.

² Ibid.

³ Ibid, 2.

Christianity.¹ Regarding this the most important point in the Quran was that the Islam is religion of Ibrahim in its integrity, and that Ibrahim was neither a Christian nor a Jew, because he had sent before Moses and Jesus before the revelation of the Gospel. Jews and Christians, on the other hand, deviated from the revelations they received and introduced false beliefs, which the Quran plainly denied. Thus, the Quran uses the word Hanif for the followers of the religion of Ibrahim.

Inside a dozen years of Muhammadﷺ's passing away, his followers had agreed on the provinces of Egypt, Iraq, and Syria, and they were spreading towards east and west. These conquests taken them into contact with many educated Christians, and some more 'defense' became necessary. It took the form of explaining the corruption of the scriptures of Jews and Christians.²

Discussions of distortion have fluctuated at various stages of history, and such debates have been more prevalent in areas and times where Muslims have had more contact with Jews and Christians. For example, these discussions between Muslims and the People of the Book have become more interesting in the life of the Prophetﷺ, or in the border areas where Christians and Jews were close, such as in Andalusia. In later times, due to the preaching of American or European evangelists in Islamic countries, these topics came to the fore once again. In contemporary times, since non-Muslim scholars have confirmed the authenticity of the Bible through its historical critique, Islamic studies have also cited the confessions of these scholars to substantiate these distortions.

According to Watt this theory of corruption was never finalized, and it was interpreted differently by Muslim writers. Some argued that the original text of the Bible had been altered, while others said that it was the only interpretation that had been altered. This theory is allegedly based on some verses of the Quran. But on precise examination they prove to deal with trivial matters, otherwise they become very vague in the sense.³

The debate over the distortion of Jewish and Christian scriptures is rooted in the Holy Quran. The Holy Quran confirms that the Torah and the Gospel are heavenly books which Allah Almighty has revealed to His Prophets. At the same time, it has been emphasized that these books have been distorted. Surah Baqarah states that a

¹ Ibid.

² Ibid.

³ Ibid.

group of Jews listen to the word of God and distort it even though they understand it. Surah āl-e 'Imrān have been revealed in the context that some people write the book with their own hand and say that it is from God. Similarly, Surah An-Nisa and Al-Maidah point out the distortion of the Jewish and Christian scriptures at the hands of the People of the Book.

In this section the mutual relationship between Islam, Christianity and Judaism has been discussed. Both the scholars give their argument. Maryam Jameelah discussed the works of Jewish and Christian scholars like Goitein who believes that Islam is evolved from the amalgamation of Jews and Christian scriptures. As it is blamed by him that even the ideas of Day of Judgment and Monotheism are borrowed from these earlier sacred scriptures. In her reply to this she writes that:

In the Qur'an, Jews and Christians are permanently referred to as "People of the Scriptures" (*Ahl-e-Kitāb*) and the close affiliation of Muslims with them is repeatedly confirmed. It is also a fact that apart from the Bible, some of the same material in the Talmud and Midrash is found in the Qur'an and the Hadith. So Jewish scholars directly came to the assumption that Islam was merely a distorted form of Judaism. The only convincing and final answer about the origin of Islam is that the Qur'an itself has given, as since all the prophets of God preached the same message and the revealed books taught the same truth, the resemblance between the Qur'an and the scriptures before it is not a credit but a proof of their combined origin.¹

In this way, Islam upheld moral monotheism and most of the laws practiced by Jews, while vehemently rejecting the emphasis on Judaism's customs and its racist prejudices. Islam, while maintaining the universality of the Christian message, condemns pagan practices that have corrupted it from its inception. How can we as Muslims eternally acknowledge Islam and God has given the truth and refuted the views of our Orientalists that the Prophet's message was on the other hand taken from others? For those cynics who assert that the Qur'an is authored by Muhammadﷺ, not celestial revelation, we can point out to every student of history that the artificial religious and philosophical system has always failed.²

The *Din Elahi* of King Akbar, that perished with its creator, is ample confirmation of this fact. The fast-paced electoral system can never command the

¹ Jameelah, *Islam and Orientalism*, 76.

² Ibid, 77.

binding authority and universal respect that Islam has instilled in the minds and hearts of millions of people for fourteen centuries.¹

Both Jews and Christians agree that God has sent thousands of prophets to guide mankind. Every prophet is related to the coming prophet, there are some similarities between them because the greatest purpose of all the prophets is to make people aware of the oneness of Allah and to make them obey Allah. When all the prophets have a universal goal, then the similarity of their message is very clear and inevitable. Bani-Israel had the status of having many prophets in their lineage, but before the prophethood of Muhammadﷺ; the Prophetﷺ of Islam and this was the continuity of sending of prophets by God and nothing else, the Prophet who bestowed with revelation in which all the details are given about the dishonesty and mistreatment of their prophets by Bani-Israel. Therefore, the Qur'an portrays the role of Jews and Christians with great regret and indignation. How can they be the ideal of the Prophetﷺ that he obtains religion from them? There is only regional communication and mutual dealings between them due to being part of the society or being a neighbor, nothing happened in the cultural or religious aspect.

Watt also presents the Quranic view of distortion of the Bible and discussed the findings of Muslim scholars who parted in two ways few or on the view that this distortion is done in the actual text and the other is of the view that this was done in the meaning of the very text. He also discussed the possibility of intermingling the common ideas from the people of book by the Muslims. He writes in the perspective of traditional Christian attitudes to Islam that:

When Christian theologians having Greek-language heard about Islam, they first branded it as sacrilege of Christianity. Since his knowledge of it did not increase, he made false statements as well as statements about Muhammadﷺ with blames of various moral weaknesses. These were their "defenses" against Islam and were especially necessary for many groups of Eastern Christians who had turn out to be a sheltered minority under Muslim sovereigns.²

With relation to Christianity and Islam Watt also points out the distortion created by the activists of the Crusades; he writes:

The Crusades demanded complete knowledge, and it was provided by various scholars from about 1100 to a century or two. However, though they had admittance

¹ Ibid.

² Watt, *Islam and Christianity Today*, 3.

to the Qur'an and other Muslim manuscripts, the notion of Islam they had created for Western Europe was a misleading one.¹

Watt further clarifies the academic dishonesty of this misinformation from west for his reader and writes that:

Perhaps this was because even the intellectuals had a sense of cultural inferiority, and so did the "defense" to show that Islam as a religion was inferior to Christianity. The points that made up this misleading persona of Islam were as follows: There were many phony claims in Islamic ideology and deliberate obstruction of the truth. Islam was a religious conviction of bloodshed, spread by the sword. It was a religion of selfishness, especially sexual indulgence. And since Muhammad was the creator of a fictitious religion, in addition to exposing moral weaknesses, he ought to have been a mean or representative of Satan.²

Though Watt has admitted the fact that:

Nothing of these views about Islam have been acknowledged by any independent historian these days. However, the grotesque picture has influenced Western understanding of Islam in the current century, despite the efforts by researchers to eliminate more obvious falsehoods for two hundred years or more.³

The main similarities between both come out in the form of incidental contacts among prophet Muhammadﷺ, Jews and Christian, these contacts are also a part of Islamic history. For instance, we can quote the example of the Christian monks during the journeys of prophet Muhammadﷺ accompanied by his uncle Abu Talib in his childhood. Secondly the consolation of Waraqa soon after the first revelation as discussed by Watt also. Thirdly after the commandment by Allah to His prophet to convince the people around him to embrace Islam. It has then become imperative for the prophet to contact the people around him to convey the message of Islam to them. In this way the pagans of Arab, Christians, and Jews remained in his contact as it was also stated by Watt in detailed discussion on the relationship of Muslims and Jews after the migration of Madinah.

These are the similarities that both shared in the subject discussed, yet the differences came out when we evaluate the outcomes of these contacts between Islam, Christianity, and Judaism. Watt considers it as a guideline for the prophet as it is

¹ Ibid, 4.

² Ibid.

³ Ibid.

evident from his discussion of the concept of God which according to him is taken from Christianity. Maryam Jameelah here gives examples of orientalist who also consider few people from Christian and Jews as the mentor of the Prophet Muhammadﷺ in these contacts. So Jameelah differentiate in this absurd claim stating that Islam is not a new religion but a continuity of the Divine Truth. In this way the existence of similarities to some extent between Islam and earlier scriptures is a natural thing and this cannot be regarded in anyway imitation or borrowing ideas.

Moreover, Christians and Jews of the contemporary age of prophet Muhammadﷺ have been condemned for not acknowledging his prophethood and concealing the truth which was also explained in their scriptures then how it can be possible that Muhammadﷺ learned religious ideas from these both.

Yet they also share another similar view as they affirm the biased and un-objective approach towards Islam by the Christian and Jew scholars to prove the superiority of their faith over Islam.

4.6 Comparative Analysis on Islam, Modernity and Present Challenges:

“*The Futility of Prayer*”¹ is an article by Voltaire, Jameelah remembered that we do not identify about any religion without prayer. Still the Jews prayed even though they had no public formula until they started singing the canticles in their synagogue, which was too late in their history. All men suffering from desire and fear have surrendered to God in the shape of prayer one way or the other.

God is eternal and He has His Plans in eternity. If anyone prays to him and his prayers are according to His undeniable wishes, then it would be frivolous to ask Him that what he intends to do. And if someone pays Him to do the reverse in place of what He has intends then it means he is ridiculing Him and considering Him weak.²

There is the reason for the denial of religion in modern times, which some experts have interpreted as absolute freedom and liberty. According to George Herbert, an American writer, "People fear that their freedom will end when they believe in God." For those intellectuals who are fond of intellectual freedom, any notion of any kind of lack or limitation of this freedom demand is highly unacceptable.

¹ Voltaire, *The Portable Voltaire*, edited by Ben Rey Redman, (New York: The Viking Press, Inc., 1919), 178-179.

² Jameelah, *Western Civilization Condemned by Itself*, Vol. 1, 67.

So, our prophet teaches his followers to pray and to pray regularly for their submission to Allah so that they will give of themselves and be ready to face Him.¹

As the United States began to enjoy incredible economic prosperity, outstripping any European country, materialist philosophies grow up and blossomed on an extraordinary scale. The most important of these was Pragmatism. According to the theory of Pragmatism, there is no absolute truth that goes beyond time and space. Rather, the truth can only be known as the result of one's own experiences during one's life. Therefore, moral standards are subject to constant change to the immediate benefit of the individual and the society.²

On the Morality as a subject in the modern curricula she further clarifies that: Morality, like mathematics, is a science, like the other branches of human knowledge, and separated from theology. Philosophers such as Diderot and Rousseau realized that a man should seek great happiness and pleasure in life without deducting the part, he owes from his fellow beings. So, they believe that the traditional requirements for chastity of sexes are useless, and humans should be free to do everything without harming others.³

Jameelah further states that the students no longer attend the colleges and universities to develop their intellectual faculties but rather only to acquire certain specialized skills which guarantee a prosperous livelihood. Thus, because of John Dewey's application of pragmatism to education, schools at all levels are rapidly deteriorating into vocational training centers.

All that is left is the reprehensible permission of teaching and training of children which has created nothing but bedlam in schools, disrespect of teachers and virtually all authority, absence of moral standards, bullying and malicious mischief.⁴

One of the most popular ideas in modern Western civilization is women's emancipation. The feminist movement was a direct result of the Industrial Revolution when factories began employing women on a large scale. These women were brutally exploited and assigned to the minimum wage for the least demanding jobs. At the same time, all signs of domestic life and family relationships began to disappear and with this the degradation of the female in the factory turn out to be completed.⁵

¹ Ibid, 74.

² Ibid, 117.

³ Jameelah, *Westernization and Human Welfare*, 8-9.

⁴ Jameelah, *Western Civilization Condemned by Itself*, Vol. 1, 119.

⁵ Ibid, 177.

The system in which it was made necessary for women to enter the field of work and labor in factories, no matter how much wealth it provides to the country, but it is certain that it will destroy the building of domestic life. It does, because the system has invaded the structure of the home, shaken the foundations of the family, and disrupted the flow of social relations.

The foremost great advocates of the feminist movement were none other than Marx and Engels, the originators of communism. Both preached that there was nothing but marriage, home and family that kept the woman in slavery. Therefore, they should be free from domestic employment and achieve full economic freedom through productive employment in the industry. Women should be given unlimited sex licenses such as men, sterilization, abortion, contraception, and artificial insemination are supported in this regard and with this also the government-operated nurseries and public boarding schools are responsible for raising children.¹

In today's so-called enlightened and modern ignorance, women have been pushed back to the same oppression, insignificance, worthlessness, humiliation, and disgrace in the name of freedom which was the issue of *Dark Ages*. Her status is nothing more than a deceitful creature that is used only to buy and sell commercial goods being a part of advertising companies, and the situation has reached to the point that her clothes have been taken off and her body is being presented for the publicity of commercial goods, men have made it their goal to play with her everywhere by the laws they have made for this purpose.

Jameelah here quoted from Simone de Beavoir, who was a widely read female writer from France. In her "*A Plea for the Emancipation of Women*"² offers a coherent commentary on the predicament of woman in the west who is facing unprecedented humiliation in history. She writes on western claim of equality of sexes opposing to the Islamic theory regarding the role of woman in society:

If men and women are equal in some respects, it is absurd to say that sin, joy, and passion are impossible. Their connection will be closer to the desires, love, dreams, and interactions that lead us. By giving, benefiting, and being united they do

¹ Ibid.

² Simone de Beavoir, *The Second Sex*, translated by H. M. Parshley (New York: Bantam Books Inc., 1961).

not lose their sense. “People have direct, natural, and necessary relationships with both men and women”.¹

She further quoted to elaborate this mindset:

Marx once said that if we end half of human slavery and stop the deceitful system altogether, as more "human divisions" will reveal its true meaning, and human couple will return to their original state.²

Under the shadow of Islam and with the modesty of veil, the delicate gender performed every deed and Islam never forbids women from wielding swords in the field of *Jihad* or from going to the mosque. Assess that, what was the condition of women before Islam, what were the rights of women in the religion of Christianity, what was the condition of women in Judaism? You will find out that Islam is the only religion that came and raised the woman from the low status of insignificance, contempt, humiliation, and disgrace and gave her the honor and status that no other religion gives to women.

((إِذَا لَنَفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا لَنَفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْحَازِنِ

مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا))³

“When a woman gives some food in her house in charity, without any loss, she is rewarded for it, and her husband is rewarded for what he has earned. The same thing applies with trustees. In no way does it diminish each other's rewards.”

Progressive Western materialism realizes its most crucial manifestation in the so-called birth control program. It can be traced back nearly two centuries when Thomas Malthus, an English pastor, argued in his famous book, *Essay on Population* that because the number of people is always growing faster than the available food so it has become imperative to control birth rate if famine is to be circumvented. This view, however, was strongly supported by the English biologist Charles Darwin in his book *“The Origin of Species”*.⁴

“After World War II when the “population explosion” became most acute in Asia Africa and Latin America and especially after the discovery of the discovery of the oral contraceptive pills and intrauterine devices, the propagation of birth control was no limited to

¹ Jameelah, *Western Civilization Condemned by Itself*, Vol. 1, 189-190.

² Ibid, 190.

³ Muslim, *Ṣaḥīḥ Muslim*, Book 12: The Book of Zakat, Chapter 25: The reward of the Trustworthy Trustee, and if a woman gives charity from her husband's house without causing any damage, with his explicit or implicit permission, Hadith no. 1024.

⁴ Jameelah, *Western Civilization Condemned by Itself*, Vol. 1, 203.

the individual family but is now frantically advocated on a national and finally, on a universal scale.”¹

She shares an essay on “Arguments in Favor of Mass Birth Control”² in which its writer says that:

It is assumed, there is no fear of death, but it is a blessing when it comes as it is destined to come. It is seldom good for youthful, healthful, pleased, and beneficial. It can be good for the elderly, the sick...Demographers have put a lot of effort into helping us understand what is happening to the human population which is spreading across our previously congested world. A better quality of life because of reduced families should demonstrate to be the highly valuable learning.³

Jameelah counters these views from an Islamic perspective and insists that the widespread of birth control, nationally and internationally based on demographic factors was not fully aware of Islamic civilization. In the golden age of Islamic culture, classical Islamic literature and Muslim thinkers do not see population growth as a threat, because there was none.⁴

There are some acknowledgements from the western people in favor of Islam for their modern progress in every walk of life. In 1979 Watt contribute a book to “*Islamic Survey Series*” which is ninth in the series bearing the title of “*The Influence of Islam on Medieval Europe*”.⁵ This book is based on Watt’s experiences in the College de France in the year 1970 where he remained as a visiting professor. In the first chapter Watt blames the western writers for not appreciating Islam for the contribution to the progressing western civilization, the main concern of Watt in his book to offer

... a comprehensive view of this influence ...⁶

Talking about the rich Islamic heritage and cultural indebtedness of Islam Watt confesses the European irony in these words:

We as Europeans haven’t remembers the good from Islam. Sometimes we underestimate the importance and significance of Islamic influence in our heritage, and sometimes we completely ignore it.¹

¹ Ibid, 204.

² William Vogt, *People! A plea for Universal Birth Control*, (New York: Hillman Books 1961).

³ Jameelah, *Western Civilization Condemned by Itself*, Vol. 1, 205-218, abridged.

⁴ Ibid, 205-220, abridged.

⁵ William Montgomery Watt, *The Influence of Islam on Medieval Europe*, (Edinburgh: Edinburgh University Press, 1972).

⁶ Ibid, 1.

Here Watt presenting the example of science and technology and says that its foundation is laid by the Arabs and later this knowledge influenced Europe immensely, he further writes about the influences of Islam on west and its reaction from the western scholarly writings:

“... way in which a distorted image of Islam has dominated thinking in Europe from the twelfth century almost until the present day.”²

This book by Watt is reviewed by J. D. Latham³ and Latham make Watt’s position clear to the readers towards the study of Islam with objectiveness that should also be rendered towards the study of other faith one not associated with, from methodological point of view this is a role-model by Watt to follow for the researchers. Hence Latham writes:

The highly interesting thing about this book is that the writer believes in impartial approaches from Christians and believes that his subject can be deliberately or unintentionally kept as free from Islamophobia as possible.⁴

He appreciated Watt for his effort to study Islam with a new approach which is objective.⁵

Watt was reverend by the Muslims because of his work which is also widely acknowledged this is the reason he toured many Muslim countries on the invitation of different universities, in 1976 he had been requested to present his research paper at “*First International Congress on Seerat*” which was held in Islamabad.⁶

In his paper Watt addresses a core and common challenges posed by the modernity to religion. He introduced ‘Atheism’ as a curse for religion, surely common to both Islam and Christianity hence this instigates a pressing need of dialogue for the defense of religion in general. He asserts the fundamental view that it is now needed to listen to each other learn from each other experiences. He talks about Arberry and

¹ Ibid, 2.

² Ibid, 72.

³ John Derek Latham, 'Review of Watt's The Influence of Islam on Medieval Europe', IQ, XVII, Nos. 3 & 4, (July-Dec. 1973), 191-192.

⁴ Ibid, 191.

⁵ Ibid.

⁶ William Montgomery Watt, 'Secular Historians and the Study of Muhammad,' HI Vol. 1 No. 3, (1978), 51-53.

Also see the full text of the paper published as: "Western Historical scholarship and the Prophet of Islam" in Message of the Prophet, a selection of articles read at the First International Congress on Seerat, Islamabad, (1976), 68-75.

Massignon who took the study of Islam as a serious work and were become enriched in the subject.¹

He discourages the approach of distortion of each other and recalls the twelfth and thirteenth century Christian study of Islam in which this kind of writings found abundantly. Watt also pointed out the procedure of shift in the seventeenth century when Thomas Carlyle and Leibniz Goethe who rendered a positive approach while producing their literary works about Islam. He further writes that the:

The hatred stems from the author's personal views, not from the methods of historical science, contrary to it, remained continued, though these methods are impartial in Islam, Christianity, and other religions.²

Watt remained on the opinion entire his life that it is much needed that all the religions forget all their differences against the growing trend of secularism which is depriving people from God. So, he advised his Christian fellows also to adopt a dialogical and collaborative approach by give space to other's ideas to achieve friendly ties among faiths to escape the modern and material thought which is harming religion viciously.

Nineteenth-century missionaries did not praise the great accomplishments of major religions in creating a tolerant and meaningful life in society. As over the years, he made many Muslim friends for this purpose.³

Watt is on the view that when Christian thought is to interact with Muslims or the people who affiliated to other faiths the secular scientific argument should be used to pose the argument effectively, as he insists:

We are asked to join the modern mindset of the world in the new reality of this century, essentially in our interaction of inter-religion discourse.⁴

Watt claims that here is a universal link within the religious societies especially those which belongs to Abrahamic faiths, and he again stresses his point of inter-faith harmony and mutual contacts that is existing and should be developed for world peace. With that he has also the apprehensions for the struggle of supremacy so

¹ William Montgomery Watt, 'Western Historical Scholarship and the Prophet of Islam', (Islamabad: 1976), 68-69.

² Ibid, 72.

³ Bashir Maan & Alastair McIntosh, "The whole house of Islam, and we Christians with them," *The Coracle: The Lona Community*, Wild Goose Publications, Glasgow Scotland, (August 2000), 8.

⁴ William Montgomery Watt, 'Thoughts on Muslim-Christian Dialogue,' MW, LVII, No. 1 (January 1967), 23.

to avoid this kind of disastrous situation he recommends a four-step principle which would surely better the mutual relations. Watt warned against the use of proselytization in the form of religious preaching and dissemination. He introduces proselytization in these words:

Try to connect people to your community more than you want them to be nice to you only. This will glorify your community.¹

Watt further stresses the need of dialogue for interfaith harmony in these words:

“If we demonize one another, we cannot even debate such things. Dialogue is therefore imperative...”²

Watt denouncing the attitude of ‘superiority complex’ and the attitude to see the people clinging to inferiority system, in his opinion this kind of attitudes should be abandoned and here he presented the remedy also by saying:

“Any genuine mission in future must more and more be a mutual personal relationship...”³

Watt was a great advocate of religion, and he has belief that among that of political, economic, social, and cultural foundations the strongest, the most important and the most unifying foundation is the religious foundation and as the basis of this foundation only then world can attain the unity and peace.

Watt recommended for the Muslims a scientific and historical study of the Sīrah to defend their religion against the modern phenomena of atheism, though he admits the hostility, but he says that this is the only method that pays back the credit of writer’s effort which is nothing but to reach the glory of truthfulness. Watt wishes this method will increase the level of understanding Islam by the other people who don’t share the faith.

This is a very important issue, because Islam is flourishing through the world, so the Muslims can see a variety of modern issues and there would be a difference of opinion regarding these issues among them and western observers and politicians.⁴

¹ William Montgomery Watt, *Truth in the Religions: A Sociological and Psychological Approach* (Edinburgh: Edinburgh University Press, 1968), 173.

² Maan and McIntosh, "The whole house of Islam, and we Christians with them," 8.

³ Watt, *Truth in the Religions: A Sociological and Psychological Approach*, 173.

⁴ William Montgomery Watt, *Islamic Fundamentalism and Modernity* (London: Routledge, 1988), 1.

Watt says that a renowned liberal Muslim scholar Muhammad Arkoūn has accentuated this factor by making the classifications of thinkable, unthinkable and the unthought.

Today, ideological control confirms this unthinkable thing for everything related to Islam. It is always impossible to think about the history of *Shariah* hadith because one is touching the foundations of real power. That is why the restoration of Islam, which is being talked about by observers who pay attention only to the voices that cry out, is taking place based on centuries of boundless thinking.¹

It is imperative to open analytical thinking about these figures, which now go back to the philosophy of speculation, as it may be that Muslims themselves are unthinkable about the obstacles posed by their own history and stumbling against unintentional thinking. There is a deep but hidden cause of many current problems.²

Earlier, different sectarian ideologies have been largely pinched out, and the novel sectarian philosophies have had little opportunity to promote sectarian ideologies. A movement like Wahhabism, which appeared in Central Arabia in the eighteenth century and is now the official jurisdiction of the Saudi monarchy, although it is a novel in the sense because it reinforces some aspects of the typical worldview in a conservative way.³

It is no more than a plea for the reformation of Islam the new scientific, cultural, political, and social journey that the West embarked on from the *Dark Ages* with the French Revolution three hundred years ago is called the journey from darkness to light, from subjugation to justice and from oppression to rights. Being given the new ideas and philosophies that the West has presented to the world in this process are considered a symbol of enlightenment, and the Muslims around the world are being asked to accept this enlightenment and join in this journey with the West, but the Islamic concept of enlightenment is completely different from the Enlightenment of the West because this journey that the West calls the journey from the *Dark Ages* to the enlightenment is in fact a journey of deviating from the divine teachings and turning away from divine revelation to make the aspirations of human society the standard of everything. Thus, to the West, the heavenly teachings are

¹ Ibid.

² Ibid, 1-2.

³ Ibid, 2.

symbols of the *Dark Ages*, while the philosophy based on the aspirations of human society becomes enlightenment.

Jameelah discussed the modern trends in different fields of the present society as in education she discussed the idea of progressive education by Dewey, she called it that the modern concept of it was not that as intended by Dewey. The famous educator, philosopher and psychologist John Dewey is considered one of the founders of the theory of Pragmatism he was one of the founders of the school of functional psychology who has also been instrumental in reforming the American education system in the early twentieth century and one of the leading thinkers in the progressive education movement. The absence or the insignificance of arts and theology in the present scheme of progressive education deteriorating the moral standard of our social life. She states that:

Scholars in all Muslim countries share the same belief that if we are to succeed in competing with the rest of the world, we must fully and unconditionally accept all aspects of modern science and technology.¹

In the Muslim countries the governments are claiming this to stimulate economic progress, industrial development, and mechanization to alleviate deprivation, disease, and illiteracy, and by curbing such type of menaces welfare of the people can be ensured. Many modernists in Muslim countries will inform their conventional minded brothers that we can become more modern and sophisticated and still maintain the genuine Islamic way of life. Jameelah says that according to all this, there is a misunderstanding and a universal deception.²

Jameelah describes that to avoid any conceivable misunderstanding, it is important to make it clear that Islam is not against the modern knowledge and progress in any real division of knowledge, comprising science also. The Qur'anic verses and hadith, which define the acquisition of learning, are away from all controversy but there is a dogmatic difference between the concept of modernity of west and Islam.³

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا نَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾⁴

¹ Maryam Jameelah, *Modern Technology and Dehumanization of Man* (Lahore: Muhammad Yūsuf Khan & Sons, 1976), 5.

² Ibid.

³ Ibid.

⁴ Az-Zumar: 39/9

“Say: Are those who know and those who do not know alike? Indeed, only those with understanding accept admonition.”

((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ))¹

“Acquiring knowledge is compulsory for every Muslim”

Another topic that is shared by her is the issue of emancipation of the women in the present era, according to her this is a humiliation of woman in the name of freedom and liberty. The differences between Darwin's theory of evolution and spiritualism, and Karl Marx's identification of the economic problems arising from capitalism's own contradictions, are also called a turning point in the evolution of modernity.

“Darwin’s concept of the evolution² of man from lower forms of life introduced an entirely new scale of ethical values. Philosophers now conceived of human society in a constant state of flux and change inevitably leading to higher and more complex stages of development. The principle of biological evolution, applied to human society, identified the “modern”, “up-to-date”, “advanced”, “progressive” with what was most desirable.”³

Watt concedes the point that Muslims have contributed a great deal of scientific literature beyond geographical and ideological boundaries. Muslims promoted science as throughout the Qur'an, there is an emphasis on contemplation, which points to practical science and advanced technology. The Muslims of Spain performed amazing feats on the nature and purpose of science. With relation to modernity, he insists on his view that Muslims should today think about the scientific study of Sīrah and should conduct a reinterpretation and reformation on the fundamentals which still they have thought unchanged so that they can change themselves with the changing scenario of modernity and meet the needs of the day.

Jameelah poses a question regarding this notion that, is Islam the dominant political, cultural, and moral force in the world today as it was in the past? She answers as, gradually and it will develop along very different lines and put into use completely different philosophy, according to the spirit of our cultural values. She further clarifies the modernity in its relation to religion that the European Renaissance

¹ Ibn Mājah, *Sunan Ibn Mājah*, Book 1: The Book of the Sunnah, Chapter 17: The virtue of the scholars, and encouragement to seek knowledge, Hadith no. 224.

² Darwin says that with the passage of time living things can change their form though they are from a common ancestor, it is called his theory of evolution.

³ Jameelah, *Westernization and Human Welfare*, 9.

that brings about massive civilizational expansion of science in Europe and in United States has not only been a direct product of Western materialism in its revolt against the authority of the Church, but has also been its most important, inevitable, and powerful weapon.¹

Both the scholars have valuable view on modernity its adoption, its relation to religion and its essentials and they possess a similar view regarding its adoption but the difference that apart their ways is the methodology of adopting the modernity with the religious belief system. Watt is on the view that the fundamentals of Islam that are still unthinkable to make any change should be molded in the new matrix to revive and modernize Islam. contrary to this Jameelah says that it would be a denial of the true spirit of Islam and as the real Christianity is no more to exist, same will happen to the religion that adopt such kind of change or alteration to its conventional institutions for material gains. She says that:

Westerners consider their modern development to be superior to that of all other countries because they claim to have surpassed others in technical development for more than a hundred years. The reason for the existence of modern science and technology is mainly related to materialism. Of course, the focus will be on increasing strength in the shortest possible time and accelerating growth, efficiency, happiness, comfort, and convenience.²

Non-European nations, comprising Islamic societies, have never had this degree of technical expertise because technology has been rejected in principle, but because the goals were preoccupied, and best minds remained busy for creating their most valued objectives. And it is a fact of life that if you want to achieve something badly and are willing to sacrifice and subdue all other reservations, you will naturally surpass all others in this special respect. Such is the case with modern Western civilization in terms of science and technology.³

Within the historical civilization of Islam, the acquisition of knowledge was never divided or apportioned like the West. Islamic worldview enabled Muslims to develop a wide range of sciences which had a significant impact on Western science without disturbing the established order. In this way, a scholar like Ibn Sina can be equally distinguished as a physician and philosopher. King like Nasir-ud-din Tusi

¹ Jameelah, *Modern Technology and Dehumanization of Man*, 5-6.

² Ibid, 7.

³ Ibid, 7-8.

could also be a prominent mathematician of his time and the author of a classic on Shia theology and an essay on Sufism.¹

Though Watt concedes the firmness of the Islamic belief as was evident from time since its inception. He writes that in the context of the societal fluctuations of the time, the attitude of the new religion, Islam, was that it necessitated a large-scale movement of individuality away from tribal unity. Ethical versions of the Qur'an are primarily individualistic, because for the Muslims the final approval is the reward and punishment on the Day of Judgment, and it is as individuals that men are to be judged. As the Qur'an often reminds them by indicating that wealth and powerful relatives will not benefit them on the resurrection day.²

Modernity has not come alone it brings materialism and un-religious attitude with it and both the scholars are agreed that there is dire need of the elevation of the religious mindset, concept of God and the Day of Judgement. In this regard Watt insists on the intra-religion harmony. While Jameelah on the other side and going beyond it, also finds that as she has experienced Islam after the comparative study of religions as more valid faith in all the domains of human life, hence humanity should adopt it on large scale because this is an ultimate reality and the God favored belief. In the perspective of modern philosophical changes this should be kept in mind that the reasons why the West had to abandon divine teachings, they have their own specific background, as the many centuries of oppression that they have endured but West now propagating progress and wants to impose its specific background on Muslims as well. Turning a blind eye to historical and ground realities, West insists on enforcement of its modern philosophy on the Muslims at all costs in this journey of deviation from divine teachings and turning away from divine revelation which is tantamount to total injustice and discrimination. So, she comes out as a preacher of Islam in the modern arena and Watt as a student of religion and particularly of Islam.

What happened to West Maryam Jameelah elaborates that:

“The spirit of modern Western civilization is so hostile to religion that even Christianity has fared miserably. Today, in most of Europe and America, Christianity, especially the protestant faith, is remote from the daily life of its adherents who only occasionally go to church to pay it lip service.”³

¹ Ibid, 10.

² Watt, *Islam and the Integration of Society*, 11.

³ Jameelah, *Islam versus the West*, 26.

4.7 Comparative Study of the Views on Inter-Faith Harmony:

The subject of study of other religion is of immense significance and its significance increases more when we relate it to Islam because of the works of orientalists. Maryam Jameelah reviewed the works of orientalists and evaluate their approach on the standard that should be rendered in the comparative study of religions. In the beginning, the method of the Orientalists was to openly express hostility towards Islam, their books and periodicals were a clear manifestation of their obstinacy against Islam, the Prophetﷺ of Islam, and Muslims. But soon the Orientalists realized that their method of research had become a cause of hatred and stubbornness against them, so they entered the field in the guise of research and began to achieve the desired goals and objectives through it. These people present the virtues of the Holy Prophetﷺ in a very attractive way; but when it comes to historical facts, they distort it, thus confusing the reader, and young people who are completely unaware of their intellectual heritage are reluctant to investigate these Orientalists. In addition, the educated class of the Muslim Ummah and the modernist minds have become greatly skeptical. She reviewed “*Islam and Pakistan*”¹ a book by Freeland Abbott in this whole scenario, she inscribes:

Orientalists generally try to convey that Muslim society's allegiance to Islam was only short-lived. This was the time when the Islamic community was just being formed. At that time, it was possible to create a unity between real life and the teachings of Islam, but at the end of this short phase, a rift arose between Islam and Muslims, and thus Islam become nothing more but only a leading force for its followers.²

These views are not only the personal thoughts of the author, but also the indisputable truths and laws of nature, as in the works of Orientalists, and there is no doubt in their minds. Their arrogance and pride allowed them to gain the right to tell Muslims how to reform their religion.³

Jameelah further accentuates that Orientalism is not a composed and unbiased study of Islam and its culture which is devoted to the best traditions of research to produce in-depth, creative research but there is a rebel incitation for the Muslims against their faith. She declared it nothing but a systematized conspiracy to provoke,

¹ Abbot, *Islam and Pakistan*, 1908.

² Jameelah, *Islam and Orientalism*, 164.

³ *Ibid*, 165-166.

chaotic ideas and the whole legacy of Islamic history and culture has been abandoned through their works. Thus, the main theme is to sow the seeds of doubt, malice, and suspicion and to create more disruption among the ignorant and young people.¹

In the works of the orientalist, she finds every one of our great historical figures are ridiculed, disparaged, and slandered as an important weapon for their mischievous endeavor, so she gives some instances of the influential historical figures from Islamic history. For instance, Freeland Abbot refuted Sultan Tippu's political intellect by saying:

In the real politics of South India, no unitarian idea of Islam appears to have materialized. Teju's defenses eventually collapsed, and in 1799, when the British defeated him in Seringapatam, the army fell silent, and he was killed during his resistance till death.²

Here is yet another example of the same kind of mischief:

The answer is that Islam in history is easy to recognize, and it is not hard to believe that God is one and Muhammadﷺ is His messenger. However, a respectable Muslim defines Islam without mentioning of the Prophetﷺ.³

In the past, even geographically, there was a domain where it was possible to understand some aspects of Islam and learn about hostility. Ancient tradition cunningly associated it with turban. The prophet declared, there is a boundary among the turban, belief, and disbelief. But these boundaries cannot be extended now! Today, it is increasingly used by fewer Muslims.⁴

Watt gives his point on the African situation in connection with the works of Muslim intellectuals:

“In West Africa, there has been little integration in the intellectual sphere. There has been Muslim scholarship in West Africa, sometimes of high standard in restricted fields but the deep need for conformity has ruled out any attempt by competent scholars to rethink Islam in the light of the Western Africa situation...”⁵

Goitein writes I believe that such an attitude should be adopted in our own time, but only as an indication that Judaism was an independent culture within Islam despite that, and possibly deeper than its environment. Because of the relationship of

¹ Ibid, 166.

² Abbott, *Islam and Pakistan*, 87.

³ Cragg, *The Call of the Minaret*, 29

⁴ Albert Kenneth Cragg, *Islamic Surveys-3: Counsels in Contemporary Islam* (Edinburgh: Edinburgh University Press, 1965), 181-182.

⁵ Watt, *Islam and the Integration of Society*, 138.

Judaism has never encountered such a close and auspicious symbol as with the medieval civilization of Arab Islam.¹

Jameelah states that even more than their Christian counterparts, Jewish orientalist feel compelled to search for the “Original Sources” of the teachings of Muhammad ﷺ and expound their conjectures as to how he “borrowed” Jewish and Christian practices then in vogue. Of course, Goitein bestows upon Judaism most of the credit for the achievement of the Holy Prophet ﷺ!²

*A Muslim Account of Christian Doctrine*³ is an article published by Watt in the year 1983 in which he examines the approach of al-Shahrastani in his book *Kitāb al-Milal wal-Nihal*. Watt says this study is about the three major sects of Christianity generally it is:

“... objective and, so far as it went, reliable.”⁴

Watt translates this book, and his commentary is important in footnotes, he also appreciate al-Shahrastani on his discussion on the Christian theory of Trinitarian and Christological doctrine. During this year Watt also produced a marvelous work that was his book, *Islam and Christianity Today -A Contribution to Dialogue*⁵ again an effort for mutual contacts and to seek avenues for constructive dialogue, also to define an ideal approach to study other religions with objectivity. This work based on Watt’s own ‘inner dialogue’ as he conceived it that how one should study the other faith to which one don't share, so the work revolves around his own perception of dialogue.⁶

Watt further explains the objective of the work as he states:

There is no information on the ideology, morals, or other issues of the meeting between the two religions. The moral side is very complex, so it needs to know it by studying thoroughly.⁷

¹ Shelomo Dov Goitein, *Jews and Arabs: Their Contacts Through the Ages* (New York: Schocken Books, 1955), 129-130.

² Jameelah, *Islam and Orientalism*, 73-74.

³ William Montgomery Watt, 'A Muslim Account of Christian Doctrine,' *Hamdard Islamicus*, Vol. VI, No. 2 (Summer 1983), 57-68.

cf. his 'The Christianity criticized in The Quran,' in MW LVII No. 3, (July 1967), 197-201.

⁴ Watt, 'A Muslim Account of Christian Doctrine,' 57.

⁵ William Montgomery Watt, *Islam and Christianity Today: A Contribution to Dialogue* (London: Routledge & Kegan Paul, 1983).

⁶ Ibid, xiii.

⁷ Ibid.

Watt observes the approaches towards each other both by the Muslims and Christians and concludes some interesting findings that is about the traditional attitudes of both sides, so he writes quite objectively that:

However, the "distorted picture" is influencing the perception of West regarding Islam in the present century, despite technical efforts of the scholars to eliminate the distortion that lasted for more than two hundred years. As a result of their efforts, several cases related to the modern Islamic renaissance have prevented some Western countries from returning to their "distorted views."¹

Watt asserts that a positive dialogue depends on mutual witnessing though there exists a fear of inherent skepticism, but it is imperative to reach a solid and fruitful conclusion. He considers himself among the supporters of reconstruction of the 'defenses' that remained over the years due to the old ways of thinking and narrow mindedness, hence he recommended a 'quantum leap'² to be formed from both stake holders.

Finally, approaching towards conclusion Watt declares that every believer of a God has an imperative responsibility from his creator to gain a better understanding of the other faith so that a civilized community can be built on the strong bonds of inter-faith harmony and for this nothing can be as helpful as the constructive dialogue will be. These views by Watt are very attractive for a peace-loving person but there are some dangers though Watt didn't give many details about the dangers like amalgamation of faiths. Yet he points out that a dialogue may be caused the glorified things to become happened like:

"... mutual recognition where the various world religions accept one another as fellow-climbers of the cloud-covered mountain on whose summit in the mists God dwells unseen."³

Such writers Alvi says lost their credibility because of their work had become so polluted and unrealistic that turn out to be objectionable for the Muslims. Main reason for this was the relinquishment of neutral approach in research which is an essential ingredient required for objectivity. He further advises to implement some

¹ Ibid, 4.

² A great improvement or important advance in something.

³ Watt, *Islam and Christianity Today: A Contribution to Dialogue*, 146.

neutrality and religious ethics while depicting the life events of prophet Muhammadﷺ.¹

“...at least, he tries to refrain from making the mistakes already committed by some Western writers...”²

Another trait of his research methodology can be seen in his *'Islamic Surveys'* as he was its first general editor and the first contributor. When we have a close look of these series we find his persistence, he describes:

It aims to offer the more to educated readers than usually found in prevalent books. Each study covers a specific area, and the status of the scholarship is shown here.³

As introducing his book *“Islamic Philosophy and Theology”*, he has some important advises to the researchers, he explains that a researcher who is working on the Arabic theoretical texts confronts many problems, and he opines that these might bring a misinterpretation of evidence and leads to the entire endeavor futile and unworthy.

While handling the manuscripts he advises that a certain object is made of the heaps of explanations available for any ordinary scholar who is dealing with the texts without the diacritical marks. So, in Watt’s opinion an astuteness in following the story is very significance factor to handle correctly so that to escape the criticism and not to mislead any reader.

With this Watt succeeds the truth that it is possible that his work may also be treated in the same way. Hence, he spends his considerable attention to primary and secondary sources of this book giving an insight into the authenticity of this book to the reader. And it is basic trait of a researcher to talk logically and give references to gain the worth and make the other speechless with your logical argument and Watt uses this approach abundantly during his research work.

In 1968 Watt made another remarkable effort *“Truth in the Religions: A Sociological and Psychological Approach”*, this book is written on psychological and physiological viewpoint on religious reality.

¹ Mustafeez Ahmed Alvi, Montgomery Watt on Sirah: An Analytical Study, *Al-Qalam*, Institute of Islamic Studies Punjab University, Lahore (June 2011), 22.

² Ibid.

³ Watt, *Islamic Philosophy and Theology*, v.

In this work he shares his purposes and employed methods and explains all his conceived ideas. Watt stresses the significance of religions for human welfare, his multi-faith mind set is apparently seen, he writes:

I believe that in today's world, great religions are united by conscious or unconscious against the hostile forces, so I try to defend religion generally and not only Christianity.¹

While remembering the olden times Watt discusses the evils of prejudices and presuppositions when anti-Islamic mind set shaped up by the,

“... War propaganda' of medieval times.”²

Watt criticizes the exaggerations by western intellectuals who are possessing the opinion that Divine Truth is only belongs to Christianity. Hence Watt employed a fair and unprejudiced methodology to his research and evaluate the facts evenly to his best possible extent.

While making a review of one of Watt's books A. L. Tibawi mentioned the characteristics of Watt's writings. He mentions the creativity in these words:

“His writing is clear, logical and sparkles with inventive comments.”³

In good research humility is the trait which is indispensable, and Watt possess it as he asserts that:

“Since complete impartiality is impossible, the best I can do is to make explicit the position I myself hold.”⁴

Due to his personal trait of humility, he openly accepts the biased, unfair, and unreasonable information propagated by the western scholars, consequently his personal humility abandoned him not to disseminate such material to the possible extent.

And this is the reason also that Watt always seeks positive points of Islam and Christianity because he always believes in dialogue and a plain speaker. He explains his approach and concludes in these words:

Therefore, I believe that the difference between Western Christianity and Islam, which it is, of course, is not very big difference than the difference of their cultural and civilizational aspects in which both religions are existed.¹

¹ Watt, *Truth in the Religions*, vii.

² Ibid, 1.

³ Abdul Latif Tibawi, 'Review of Watt's Islamic Political Thought', IQ, XIV, No. 1, (Jan-March 1970), 53-54.

⁴ William Montgomery watt, *Freewill and Predestination in Early Islam* (London: Luzac and Company Ltd., 1949), 1-2.

As we can also see the evidence of Watt's emphasis on dialogue from the review article of Ali Quli Qarai² who critically examine the book.³ Here Qarai also acknowledges the positive posture of Watt for all religions especially for Islam as it was his area of study, he points out two important aspects of Watt's efforts. He says Watt's inner dialogue is the result of his urge to defend Christianity against the rising tide of scientism and in this way the defense of Christianity is also meant the defense of Islam as religion. Qarai highlights Watt's reverence for religious pluralism his defense to the religion and the significance of faith axiology, he also declared Watt's approach a pragmatic one.⁴ He quotes Watt's statement as he writes that religion is a fundamental force that gives humanity in every age the satisfaction and guidance towards a quality of life.⁵

“Al-Qarai analyses Watt's approach on two fundamental contentions between Islam and Christianity, one is the prophethood of Muhammad and the other is the incarnation of the Jesus, thus he reaches to the conclusion that when we comparatively study these two, we find nothing to contradict.”⁶

Al-Qarai also pointed out Watt's use of symbolic language and his attempt to convince the Muslims to accept the divinity of Jesus responding to the acceptance of the authenticity of the prophethood of Muhammadﷺ by the Christians.⁷ Yet he accuses Watt for his naivete while interpreting the religious doctrines and for his deep infatuation as he writes:

“... with the desire to defend the Christian doctrines by diluting Islamic disapproval of them.”⁸

As the Crucifixion of Jesus is fundamental faith in Christianity and Watt endorsed this by saying that it is historical truth and there is no doubt, can't be refuted by revealing that:

“... Muhammad proclaimed the religion of Islam in Mecca about the year 610 ...”⁹

¹ Ibid, 152.

² Qarai was a writer and a translator, his major work is the phrase-by-phrase English translation of the Holy Quran. He has Indian origin.

³ Ali Quli Qarai, “Review of Watt's Islam and Christianity Today”, *Al-Tawhid*, Vol. 11, No. 3, (April-June 1985), 136-176.

⁴ Ibid, 137.

⁵ Watt, *Islam and Christianity today*, 21-22.

⁶ Ibid, 23-31.

⁷ Qarai, “Review of Watt's Islam and Christianity Today”, 138.

⁸ Ibid, 171.

⁹ Watt, *Islam and Christianity*, 144.

Al-Qarai rejects the secular historian mind set by stating it mere conjectures and that are not to be considered certain all the time and in his opinion about Watt he says that he is following the other orientalists and using sophistry and these conjectures in making analysis of Islam.¹

Zahid Aziz also critically analyzed this book by Watt and opines about Watt by giving the place of most prominent scholar of Islam.² But he is surprised too that with all his intellect Watt hasn't present the Islam's view of inter-faith harmony, Aziz states further as:

Watt's notion of "dialogue" has led Muslims to change the interpretation of Qur'anic verses that contradict Christian teachings.³

Though watt has a strong believe on interfaith dialogue but if the interpretation of the Quranic verses is concerned Aziz says that Watt's point of view is clearly unacceptable as to say the alleged biblical corruption "limited" and "temporary" by the Muslims and on the other hand his view that Christians should change some of their core opinions about Islam in present times. He further states that such premeditated opinion:

"...is clearly a retrograde step so far as modern research and knowledge are concerned."⁴

Comparative study of religions is need of the hour, especially in the modern times when rationale mind set overwhelming the modern trends, so it becomes necessary to give space for each other to evolve a more realistic approach instead of underlying enmity and distortion. If Islam is concerned, is always treated in a sarcastic manner. Jameelah in result of her evaluation reached to the conclusion and is compelled to say that the works of orientalists on Islam or mostly baseless and a distortion of what Islam really depicts. She discussed the work of many orientalists here like Freeland Abbott, Watt, Kenneth Cragg, Cantwell Smith, and Gibb which is a misinterpretation of Islam. Watt also examines the work of Christian writers and pleads for the adoption of a fair and just approach towards the study of religions. It is important that in the works of Watt we find such type of instances that can be regarded a fair approach and like reviews of his books and articles, done by the

¹ Qarai, "Review of Watt's *Islam and Christianity Today*", 176 Note 11.

² Zahid Aziz, 'Review of Watt's *Islam and Christianity*', *The Islamic Guardian*, Vol. V, No. 2 (April-June 1984), 18-28.

³ *Ibid*, 19.

⁴ *Ibid*, 21.

cf. Watt, *Islam and Christianity*, p. 3.

Muslim scholars, discussed here, he is appreciated for his objective approach by them on account of understanding and respect for the Islamic belief.

The first prominent similarity between them is their support for the just approach in the exploration of truth in religions. Interfaith harmony has become imperative to treat all religions with justice and equality. As now the world has become a multi-religious global village, we cannot not tolerate any form of discrimination, imbalance, and neglect of religious practices. Another startling similarity between them is their agreement on the anti-Islamic work by the orientalist without following the standards of comparative study of religions and both point out such authors and identify their negativity and hostility against Islam.

As a result, the “progressives” and not the “Orthodox” who are responsible of heresy, religious discrimination, and racism. The Orientalists are ready to tolerate the use of dictatorship by the modernists if they achieve their goals, because the United States has a strong internal defense of political freedom and the rule of law.¹

Montgomery Watt acknowledged the misinterpretation of Ignaz Goldziher and Joseph Schacht on the progress of Islamic Law as if both were an absolute power on the topic and would not be asked for their opinion, he writes:

Over the past century, great progress has been made by Western scholars in understanding the development of *Shariah*. A significant step in the critique of the Islamic tradition was taken by Ignaz Goldziher towards the end of the 19th century, and another move that was specifically related to *Shariah* by Joseph Schacht recently in his "*Origin of Muhammadan Jurisprudence*", (Oxford, 1950). As a result of the work of these and many other scholars, the modern Western view of the development of *Shariah* is very different from the Traditional Muslim view.²

And of-course in the similar way both are deemed acceptable by the Muslims for the research work on Islam. Watt gives the example of al-Shahrastani and appreciated him for his realistic approach regarding the comparative study of religion. Same is the case of Jameelah as her works shows a quest for truth having an aim to explore the more truthful, realistic, and pure way to obey the Lord of the universe. But it is also reality that as compared to Watt who remained associated with Christianity in his whole life Jameelah was a firm believer of Islam and after the comparative study of religions they differently grasped the meaning of Islam, and we can

¹ Jameelah, *Islam and Orientalism*, 116-117.

² Watt, *Islam and the Integration of Society*, 199.

understand that Watt took it in a critical manner though ever ready to acknowledge its reality and Jameelah adopt it as a way of life being satisfied with its self-sufficiency.

4.8 Summary of the Chapter:

In this chapter all the discussion by Jameelah and Watt on Islamic religious thought has been summed up and similarities and differences are evolved since evaluation of textual data and here we found many similar and different opinions on the subject coming from both scholars which is satisfying the basic objectives and research questions of this research.

Their major differences are based on the conventional Islam and its description by the Muslim and non-Muslim scholars mainly on the origin of Islam, validity of the Quran and the prophethood of Muhammad ﷺ and on their emphasis of restructuring Islam. Jameelah discusses the works of many orientalist who give their understanding about Islam in the contemporary world, she scorns them for their exertions to change the basic principles of Islam surrendering to the material gains of the west and their endeavor to degrade Islam. Watt in the similar way discusses the works of Muslim ulema who are portraying the conventional Islam with rigidity suggesting them flexibility to adapt with the modern day needs that is why he appreciates the enlightened and reformists of the Muslim world.

Their similarities are mainly coming from the significance of religion in one's life both emphasizes the importance of religion and point out the fact that all the possibilities of eradicating religion from human life will cause in human moral disaster, as it is imperative for the civilized social structure to be formed on the religious foundation, because human intellect is limited and flawed. Religion has formulated family, social, political, and economic principles for the guidance of human beings so that they can solve all kinds of problems of life in the light of these principles. If they did not have those principles to follow in their life, they would fall into the pit of destruction and ruin. So, mankind needs a "religion" and religion is not only a personal issue but also a collective issue. Because no society can be an "ideal society" without religion. Thus, a society needs religion, more than the individual needs it for personal life. And more importantly religion bonds the deeds of its followers by the concept of accountability in the Hereafter that make them responsible for their conduct throughout their life.

Chapter Five
Comparative Study of the Political Thoughts of Maryam
Jameelah and William Montgomery Watt

5. Comparative Study of the Political Thoughts of Maryam Jameelah and William Montgomery Watt

5.1 Introduction:

In this chapter keeping in view the objectives of this research, the comparative aspects of both scholars have been presented in respect of their contributions to political thought by presenting the gist of the previous discussion. Similarities and differences have been obtained and every discussed section has been summarized at the end.

5.2 Comparative Study of the Views on Muhammadﷺ as Statesman:

Maryam Jameelah was a stern believer of Islam and she often described by the non-Muslims as a fundamental and traditionalist. So, this mean that she was a devoted person who firmly believes in the fundamental beliefs of Islam and of course in the prophethood of Muhammadﷺ. Rather it would be better to present her as a writer who was ever ready to speak in favor of Islam by pointing out the threats to Islam provoked by the anti-Islamic forces. In her book *"Islam and Orientalism"* she successfully defended Islam against the anti-Islam campaign by the orientalists. With many basic misgivings of the orientalists, one of the most prominent is the caricaturing the personality of Prophet Muhammadﷺ. There are many allegations posed by them in respect of the social, religious, and political aspects of the prophet's life. In this regard Aubrey Menon, Philip Khuri Hitti, Wilfred Cantwell Smith, Kenneth Cragg, and others who wrote about Islam is discussed by her with a logical reply to their apprehensions about Islam.

Eminent historiographer Philip Khuri Hitti inscribed his view about Islam that "Islam has close affinities with Judaism and Christianity, though, in the conception of many medieval European and oriental Christians it stood as a misbeliever Christian sect rather than a separate religion. In his *"Divine Comedy"*, Dante commits Muhammadﷺ to one of the lower hells with all those "sowers of scandals and schism". Steadily Islam established into an independent and discrete system of belief The Kabah and Quraysh were the influential features in this new orientation."¹

Describing the prophethood of Muhammadﷺ, Jameelah further discussed the work of Hitti, who was well-known expert in the Arabic language and history, he is considered a credential in the Western world on the issues of Middle East. He has

¹ Hitti, *History of the Arabs*, 128.

authored several books on Arab and Islam and he is also the author of various encyclopedia articles. His books have been translated into various European and Asian languages. He has held high-ranking positions in various universities.

In the middle of the 19th century, the bulk of western literature attacked Islam on the purely theological basis of Christian dogmas. As the Christian missionary enterprise became increasingly identified with the aims of British and French imperialism.¹

“*Islam and the West*” is a book by Hitti, published in the United States in 1962. Its subject is the history of the cultural relations between the Christian world and Islam in which various fluctuations have been found since the time of the Byzantine Empire. He has prepared this book not with the help of translations but with direct use of the original source. This book comprises on two parts. The first three chapters of the first part introduce Islam as a religion, state, and culture, respectively. The fourth chapter is "Islam in Western Literature". The fifth and sixth chapters show the influence of the East on the West and the influence of the West on the East respectively. In the Seventh chapter, a brief introduction is given of the movement that is going on in various Islamic countries to create harmony between Islam and Western civilization. The second part of the book comprises on the quotes from the Qur'an and other ancient books about Islam and Islamic history and Islamic personalities.

In Hitti's views and in medieval Western literature, the Prophet ﷺ of Islam was generally portrayed as a forger and a false Prophet. The Qur'an is a fabricated book and Islam is a selfish way of life. At that time, there was a great deal of animosity between religion, Islam, and Christianity. Both sides claimed that their religion was the only treasure of all truths, but the political and military conflict proved to be even more severe than the ideological conflict. There are many other such allegations which are forged to discredit Islam for example Hitti says that for a century and a half after Muhammad ﷺ, his followers left Madinah, then Damascus, and then Baghdad, trampling on the Byzantine empire until they reached the gates of the Christian capital. In the four centuries since the fall of Constantinople, the Muslim Seljuk and Ottoman Turks became the greatest threat to their neighboring Christian powers. Muslims had occupied a part of Spain in about eight hundred years, and they invaded

¹ Jameelah, *Islam and Orientalism*, 19.

France. Sicily remained under their control for two centuries and served as a military base against Italy. During the twelfth and thirteenth centuries, Western nations fought crusades on Muslim land. Thus, he is trying to prove that the Prophet Muhammadﷺ's efforts to wage a war against the non-Muslims are solely for the attainment of material gains and not for the religious dissemination. And after him his successors did the same job, and the same belief even exists today.

Jameelah asserts that the authenticity of Muhammadﷺ's prophethood is proved by the fact that he as a political leader, revolutionized life in the large part of the world and now for fourteen centuries gained love, loyalty, and devotion by the millions of his followers. Unlike the imposter, he successfully implemented what he taught. And the ultimate proof of the truth of his mission was that his closest people - the Ahl al-Bayt (his family) believed in him the most and the most devoted to his personal character and deeds though the same association with him is also by every Muslim with him.

Jameelah says that the character of Muhammadﷺ portrayed by Hitti is a mere effort to invalidate his prophethood as he regarded economics as the basic motive behind the rapid expansion of Islam. He is of the opinion that Arab historians were mostly religious scholars with a simple explanation of the extraordinary expansion to the extraordinary Arab world, which destroyed the greatest power in the East and its most sustained provinces to the west, the greatest power was taken away. This was in accordance with the scientific explanation of the spread of Christianity and the Hebrew interpretation of the conquest of Canaan. The reassurance we have been assured was religious to popularize the faith. The fact is that the stimulus was mainly economics.

The needy people of a desert were compelled to seek financial benefits in the adjoining regions. The love of wealth didn't evade the early historians of occupation. Thus, state was conquered by Islam instead of religion first. And it was Arabianism, not Mohammedanism. For the sake of a material life Arabs emerged as an occupying force. The people who had congregated into Islam were mainly due to their ambitions of economic and political self-interests.¹

If Islam had been synonymous with Arab nationalism, what would have attracted the Abyssinian Bilal, Sohaib Roman and Salman to become the most devoted

¹ Jameelah, *Islam and Orientalism*, 39.

companions of the Prophet ﷺ? If non-Muslims convert to Islam for worldly reasons, what can stop them from becoming apostates when the situation has turned negative after centuries of anti-foreign domination?¹ This is an important question posed by Jameelah in her reply to Hitti that cannot be answered with his unauthentic blames. Hitti praised the Holy Qur'an in a special way in his book *"History of Arabia"* but wanted to prove that it is the word of the Holy Prophet ﷺ by calling it an extraordinary word. He declared the Prophet ﷺ an eloquent man who prepared the Quran with his eloquence. Hitti has used all his energy to prove that the Holy Qur'an is not a divine book but a creation by Muhammad ﷺ.

On the one hand, these Orientalists denigrated the beliefs and ideas of Islam, on the other hand, they prove the greatness of the Christian beliefs and values of the West and presented such an interpretation of Islamic teachings and principles that it proved the weakness of Islamic values. Their main target is the educated Muslims as they wanted to compel them to be astray with their misinformation about Islam. Their relationship with Islam may be weakened and they may become skeptical about Islam or at least be forced to understand that Islam does not fit in with the mood of the present life and they are unable to meet the needs and requirements of the present time if they adhered to Islam as it was originated in its inception.

Similarly, the allegations on Prophet ﷺ by Aubrey Menon for preaching a sensuous religion and a sensuous paradise to exert the impression of Islam on his followers to achieve the specific motives of material and political worth and the allegations on the polygamy of Prophet ﷺ are also refuted by her. She says that Aubrey Menon more explicitly claims that the Prophet ﷺ preached a sensuous paradise to attract his followers. It was natural as he says these are just some of the things that will appeal to Arabs in the desert. The truth is that this so-called "sensuous paradise" is limited to the despairing minds, especially among the non-believers. This is far from the thoughts of a true Muslim. The concept of polygamy in Islam is a great blessing because it provides a haven for widows and desolate women to become second, third or fourth wives, ensuring the purity of their character and morality. Provides sanctity against the moral corruption that guarantees the establishment of a beautiful social life. Western society, on the other hand, is full of illicit sex, such as sodomy, homosexuality, sex dolls, and the porn industry has become a curse for

¹ Ibid, 40.

humanity. The polygamy of the prophet was associated with multiple factors as to strengthen the ties with the tribes of his wives to strengthen Islam and there was also involved the aspect of transmitting information of *Shariah* relating to the woman so one of the apparent wisdoms of polygamy was that the Prophet ﷺ preceded a hard-nosed nation that was far behind in civilization and whose social life was very disorganized and chaotic. It was the mothers of the believers who were the means of imparting Islamic law and education to their homes. The mothers of the believers became the source of education for other Muslim women.

Jameelah says that as a missionary Kenneth Cragg is enforced by his psychological instincts to assist the idea that Islam is a failed and flawed belief and eventually worthless spiritually. He is of the opinion that the biography of the Prophet ﷺ is, after all, a story of choice, no less important than this contradictory Gospel statement. *“The cup my father gave me, shall I not drink it”?* This is the decision that arises from the question, how should the prediction be successful? What is the ultimate relationship of God's Messenger with those to whom he is sent when they refuse to listen?¹

“The Mohammedan decision here is formative of all else in Islam. It was a decision for community, for resistance, for external victory, for pacification and rule. The decision for the Cross—no less conscious, no less formative, no less inclusive was the contrary decision. It is impossible to say precisely when the choice became final in Muhammad's career.”²

He further insists his idea that some have argued that Muhammad ﷺ's character deteriorated significantly during the Madinah period. It's probably easier to misinterpret its source symbol. The deep truth is that at some point, Muhammad ﷺ opted for a religious authority, equipped with the means of war and the means of government, and that this decision acted on his own character, behavior, and destiny.³

Here in Jameelah's findings Cragg like the other orientalist, in the name of changing life and developing the capacity in advanced times, considered the practice of God's last and eternal religion and law to be tantamount to traditionalism, regression, and stereotypes. On the other hand, they adopted the earliest civilizations and called for the revival of languages that have been buried under the rubble of the past for thousands of years, losing their life potential and all usefulness, thus their sole

¹ Ibid, 46.

² Cragg, *The Call of the Minaret*, 93.

³ Ibid.

purpose is to create chaos in Muslim society, disintegrate Islamic unity, and Islamic civilization and to harm the Arabic language.

Watt acknowledges the political wisdom of Muhammadﷺ as we discussed this in the second and third chapter but on the issue of borrowing ideas like monotheism and the resemblance of the *Shariah* with the previous divinely scriptures, there is an ambiguity in his thought though he discussed prophet's life in detail but he is reluctant to admit categorically the prophethood of Muhammadﷺ descended to him by Allah and the Quran as a divine scripture same like the previous given to Jews and Christians.

Watt said that Muhammadﷺ has been interpreted from historians' point of view to this day. However, like the initiators of world religions, he also demanded the religious rule. Emil Brunner, for example, on his claim to be a prophet says, this does not prove the content of the revelation, yet he admits that if Muhammadﷺ had been a prophet before Christ he wouldn't have been separated from the prophet's ancestry who continued the sequence of revelation.

Regardless of the religious barriers that drive Brunner's view, I will try to be at the level of an educated person with no specific knowledge of Christian or Islamic theology. So, here's some common type of considerations while answering this question. The first thing I want to say is that people can have at least, that be called as "creative imagination."¹

Watt here involved the role of creative imagination in the revelation on the prophet Muhammadﷺ from Allah that will surely leads the reader towards the impression of the revelation as his own creation and not from the heavens. He further insists his point and writes:

Examples include artists, poets, and science fiction writers. They are all characterized by interesting forms (pictures, poems, plays, novels) that most people feel but cannot express at all. The great works of creative imagination have a unique form of universality that reflects the feelings and attitudes of the generations. It is not imaginary because it is about the real thing, but it depicts things outside the human mind and beyond its conceptions by using illustrations, images, or words.²

Among the Orientalists, Montgomery Watt seems to be the most active among those who consider the Qur'anic text to be Muhammad's invention. He creates an

¹ Watt, *Muhammad prophet and statesman*, 238.

² Ibid.

artificial environment. And it has adopted the method of reasoning from rational possibilities as opposed to counterfeit arguments and evidence.

Prophets and prophetic religious leaders, Watt states that I must persevere, share in the creative imagination. They proclaim the ideas that are most profound and central to the human experience, with special reference to the specific needs of their day and race. The mark of the great prophet is the deep attraction of his thoughts which draw attention towards him of his people. Where do such ideas come from? Some would say, "Unconsciously." Religious people speak that on behalf of God, ultimately with reference to the prophets of their own tradition, although some will, along with Baron Friedrich van Hegel, claim that wherever, there is some truth. That this fact is from God. Perhaps it can be argued that these ideas of creative imagination come from the same life in a human being which is greater than himself and below the threshold of mass consciousness. For the Christian it still means some association with God, as, according to St. John, there was life in the Word, and Jesus said, 'I am the life'.¹

Yet Watt is of the opinion that adopting one of these ideas does not solve all the questions and problems. What will happen to the ideas of the creative imagination that are wrong or baseless? Baron von Hegel is careful to say that truth comes from God. The religious tradition also says that the thoughts of the devil can also come. Even if the creative imagination is a tool that God or life can use, it does not necessarily mean that the whole idea is correct or correct, for example the creative imagination was well developed in Adolf Hitler, and his ideas had a wide appeal, but it is generally believed that he was a neurotic and that the Germans who followed him were deeply affected by his neurosis.²

Watt further defines his view of creative imagination as he states that I must admit that Muhammadﷺ has a good process of creative imagination in terms of carefully and consistently developed ideas and opinions. However, not all theories in the Qur'an are correct. On one thing, they seem unfounded; the view of "revelation" or creative imagination is a clear historical fact that deviates from the traditional orthodox view of mankind.³

Watt further maintains his view:

¹ Ibid, 238-239.

² Ibid, 239.

³ Ibid.

“One could admit a claim that the creative imagination was able to give a new and truer interpretation of a historical event, but to make it a source of bare fact is an exaggeration and false.”¹

This is the example of Watt’s denial of the revelation, he expresses the possibility that perhaps the thoughts that appear to man to come from outside are in fact the product of his own unconsciousness. He also expresses the possibility that Muhammadﷺ was depending on the environmental factors of the cotemporary events and the world of his emotions has become so passive that the same emotions have emerged and manifested in the form of the revelation.

He further opines that too much should not be made of this minor error, which of us, conscious of being called by God to do a certain work, would not be more than a little proud? He states that the whole life of Muhammadﷺ was free from pride. Yet this slight exaggeration of its own act has had serious consequences and cannot be ignored, and then coming back to the question that if Muhammadﷺ was a prophet? He writes:

He was a man of creative imagination and theories about the fundamental problems of human existence, so his religion became very popular not only in his time but also many centuries later. All the ideas he preached were not true and not good, but by God's grace they have proved to millions that there is no god but God, and Muhammadﷺ is the prophet of God. In this way he has given them a better religion than they have before.²

As the role of Muhammadﷺ as political leader and statesman is concerned Watt acknowledges the perfection of his character and his wisdom, he is of the view that Muhammadﷺ did not fully unite the Arabs, but what he did went beyond the skepticism of European intellectuals. In addition, his personal influence extends beyond the powers and authority granted by formal treaties, as evident on the issue of racial discrimination and other affairs of the tribes. Of course, there are restrictions, but these are not acceptable except in the Northwest. This created the skeleton of the union. He established a strong political system that would bring the tribes together. Many people were coming to be a part of it, and these were easier to integrate, and the economic basis of this system were stable now. Ethnic conflicts and hatred have not

¹ Ibid, 240.

² Ibid.

been eliminated but suppressed and this thing helped in strengthening the political system.

On the call of Muhammadﷺ towards Islam, when the religion of truth began to flourish day by day and even glorious personalities like Hamza and Umar (may Allah be pleased with them all) came to faith, Islam was strengthened tremendously but as Islam spread from the poor and weak people to these dignitaries, opposition by the Quraysh, became so intense with that. Now they had started persecuting the poor Muslims while the Muslims were tolerating this maltreatment for the sake of Islam, but the Prophetﷺ could not bear the persecution of these innocents and ordered the Muslims to migrate to Abyssinia, a Christian country, for peace. The king there was Najashi who was very kind. By the order of the Holy Prophetﷺ, the Muslims migrated for peace in the fifth year of Prophethood, which included 11 men and 4 women. Among them were Uthman r.z. and Ruqayyah r.z. There were two migrations to Abyssinia within a quick succession.

Watt almost quoted the same with the reference of Ibn e Ishāq, he writes:

Ibn Ishāq stated that after seeing the miseries of his companions and when Muhammadﷺ saw his companions were in danger, though he himself was still safe due to the will of Allah and the commitment of his uncle Abu Talib who had taken him in his protection, he now told them to migrate to Abyssinia and told them that is the land of truth (and stay there). May God free you from your current situation. At that time, so his companions traveled to the land of Abyssinia, and this was the first migration by the Muslims for the sake of Allah, for the sake of Islam.¹

Watt discusses the ambiguity about the two Abyssinian migrations, as western historians, especially through Caetani, have cast doubt on the minds of two different Abyssinian migrations. The main reason for refusing the two migrations was that because Ibn Hisham and at-Tabari have reported from Ibn Ishāq, who never told us that there were two separate migrations towards Abyssinia, and according to him, the detail of the migration was as, the first Muslims left for Abyssinia and then he provides a short list of the immigrants. He went on to say, "then Jafar B. Abi Talib left, and the Muslims pursued..." The first list did not mention a second return of immigrants who in the meanwhile had come back from Abyssinia, these names can be considered as registered in the public records of the caliphate.²

¹ Watt, *Muhammad at Mecca*, 110.

² Ibid, 111.

The pagans of Makkah followed the Muslims in the palace of Najashi but their negotiations failed with him and he allowed the Muslims to live in his country peacefully. Allah Almighty thus granted peace to the Muslims and after a long ordeal this group of Muslims breathed a sigh of relief, and the messengers of Quraysh returned empty handed and disgraced. This is the reason why the Holy Prophet ﷺ always valued Najashi and even offered his funeral prayer.

No doubt this was not only a sigh of relief for the Prophet ﷺ and his companions, but it was also the first move towards building a political and diplomatic relationship with the neighboring empires. Now at least the Muslims have friends outside the Arabian Peninsula which was a worth political gain. As all the efforts had been foiled to detach Prophet ﷺ from Banū Hāshim, Quraish now called upon a grand meeting of all the clans, Watt accounts the decision of boycott in these words he writes:

With the establishment of alliance, the Hashemite tribes began to be boycotted by the other tribes of Makkah. They had no commercial relations with other tribes and didn't allow to get married in these tribes. The boycott seems to have lasted more than two years, although it is not very much harsh, as the Banū Hāshim is closely associated with these tribes and their people were married earlier in these tribes. If the Banū Hāshim could continue to send their own trading convoy to Syria, things would not be so bad; indeed, securing Muhammad's protection has been proven to be not the only source of this controversy.¹

In Arab society, killing anyone was not an easy task. If the Quraysh wanted to assassinate the Holy Prophet ﷺ, the best place for them to decide this, was *Dār al-Nadwā*,² where the Quraysh would make important decisions collectively after much deliberation, but no meeting was held in *Dār al-Nadwā* on this occasion. Any important decision taken outside of this was not called the collective decision of the Quraysh, so it was not workable for them as they gain nothing out of it. Many years after this incident, the time came when all the families of the Quraysh gathered in *Dār al-Nadwā* and after much discussion and deliberation agreed on the measures to kill

¹ Ibid, 122.

² *Dār al-Nadwā* is a place in Makkah where the noblemen of Quraysh assembled in order to confer and decide about various issues. Some crucial and historical decisions made at *Dār al-Nadwā* include: the Treaty of Khuza'a and Banu Hashim, *Hilf al-Fudūl*, and Quraysh's decision to murder Prophet Muhammad ﷺ.

the Holy Prophetﷺ. Since this later decision was taken very seriously, Allah Almighty saved His Messenger from his enemies and ordered him to emigrate.

Ṭā'if was a small duplicate of Makkah, although there were significant differences. At-Ta'if was a commercial center with a particularly close relationship with Yemen. The Thaḳīf tribe, from at-Ta'if, was often engaged in long-distance trade with the Quraysh. At the same time, Ṭā'if had a much better climate than Mecca, and majority of the region were incredibly productive.

“There were two main political groups in at-Ta'if, the Banū Malik and the Ahlaf. The latter were probably those longest settled in the district since they were custodians of the sanctuary of the goddess; it is misleading to speak of them as plebeians. The Banū Malik were intimately connected with the great tribe of Hawazin which dominated the surrounding country, while the Ahlaf, to counterbalance this advantage, sought support from Quraysh. That the inferiority of Thaḳīf to Quraysh was due to their greater internal disunity is possible but by no means certain.”¹

It was Ṭā'if where the Prophetﷺ was the first to turn in search of new followers of Islam. After the death of Abu Talib, the humiliation of the Muslims was increased rapidly in Makkah, and it was assumed that he went there to seek protection from the tribes of Ṭā'if. But this may not be the only reason. Sources guide us that he was hoping for the acceptance of Islam there so that to make himself stronger as this was done latterly in Madinah with the formation of devoted and influential Islamic community.

Meanwhile, Muhammadﷺ cannot completely ignore the possibility of disaster after his departure from Makkah and his desire to expel his followers from there. Muhammadﷺ wanted to take advantage of some local political differences, but we did not have enough evidence to explain what it was. He then met with Abd Yalil and his brothers in Ṭā'if, these prominent men belonged to the clan of Amar b. Umayr. Watt presumed that Muhammadﷺ hoped to get their favor by attracting them with the financial benefits from Makhzum.²

Eventually, the Prophetﷺ went to the local chiefs, Abd Yalil, Masood, and Habib, and explained to them the purpose of his visit. But to his misfortune they turned down his invitation and scorned the Prophetﷺ by adopting a very blasphemous attitude. On his return from the same journey, a group of *Jinn* converted to Islam. The

¹ Watt, *Muhammad at Mecca*, 139.

² Ibid.

journey to Ṭā'if was not only an important event in the life of the Prophetﷺ but also a revolutionary turning point. During this journey, the people of Ṭā'if did not accept the declaration of truth and on the other hand, a slave converted to Islam. The journey to Ṭā'if was a culmination of personal trials and tribulations for the Prophetﷺ. And well said by Watt that on this crucial juncture of his Life he took the refuge of Allah.

After the incident of Ṭā'if Muhammadﷺ did not directly come back to Makkah but traveled to the suburbs and from there he began negotiations to seek protection by the tribal leaders. It should be noted that his own tribe now led by Abu Lahab who refused to give him more protection. In addition, when he went to Ṭā'if, and as his visit's political impact became known among his foes in Makkah, their hostility against him became more intensified.¹

The head of Banū Nawafal Mutim bin Adī, agreed to take Muhammadﷺ in his protection. And here we can presume that Mutim surely laid down some conditions in this respect, however, this is not surprising, since the story is repeated in his honor and later these passed lightly, as it was not an admirable thing for Hāshim. It is apparently excluded by Ibn Ishāq. So, it is noteworthy that none of the Muslims, even Umar, was strong enough at that time to protect Muhammadﷺ.²

Soon after this tragic incident the Prophetﷺ began to approach nomadic tribes through the congregation at the sanctuary of Kabah, fairs, and other such type of gathering to preach them the message of Islam. according to Watt the objective behind this move by him may be considered as to unite the entire Arab, he writes:

“What we are justified in believing is that at this period Muhammad began to summon members of nomadic tribes to accept Islam, and that behind this activity there was at least a vague idea of the unity of all Arabs.”³

The situation in Makkah was such that Muslims could neither openly preach the religion nor lead their lives freely according to Islamic rules. The Prophetﷺ had already visited Ṭā'if for this purpose but to no avail. Now it was necessary to find another center for the propagation of religion. So once the people of Madinah promised to support Muhammadﷺ he did not waste any time in carrying out his plans. The pledge was kept secret and had to be achieved as much as possible before his

¹ Ibid, 140.

² Ibid.

³ Ibid, 141.

opponents hinted at their plans. Therefore, he sent a message to his followers in Makkah to leave Makkah and emigrate to Madinah.

At the same time, the heads of Quraysh realized that this was imminent, and after several discussions and on the suggestion by Abu Jahl, they approved a plan to form a group of young warriors comprising one member from each tribe who will murder Muhammad ﷺ all together. In this way all the tribes would share this crime, and nobody alone be exacted as responsible for this killing and to be avenged on for this killing.¹

The immediate cause of the migration was the preparation of the infidels of Makkah to conspire to assassinate Muhammad ﷺ. The Quraysh of Makkah, on the suggestion of Abu Jahl, decided that a strong and experienced young man should be chosen from each tribe and at night they should be stationed at Prophet ﷺ's house to fulfil this heinous crime. But according to the promise of Allah Almighty, "Allah is not infallible to the people," They could not succeed in harming him in any way.

It is noteworthy that in this council, the tribe of Nawfal was represented by Tuaymah B. Adī and Jubayr b. Mutim, the brother and son of the man who protected Muhammad ﷺ on his return from Ṭā'if. But we do not know whether he died or was away. The other tribes whose representatives were there, are Abd Shams, Abd ad-Dār, Asad, Makhzūm, Sahm and Jumah.

Watt with reference to ibn Ishāq writes that when Prophet Muhammad ﷺ realized that he must have leave now, he placed Ali r.z. in his bed to force the people of Makkah to think that he was sleeping safely. Then he himself went out unscathed and secretly went with Abu Bakr to a cave not far in the south of Makkah and there they hid for a day or two. Then they came out started their journey on two camels, accompanied by Abi Bakr's freedman, Amir B. Fuhayrah and a guide Abdullah bin Uraiquit. For the first part of the journey, they followed the underhand paths and only joined the track not used often for the journeys to Madinah and eventually they arrived safely in Quba on the 12th of Rabi, i.e., 24th of September 622 AD on the Oasis of the Madinah.²

Muslims existed in Makkah as a social and cultural unit, but this unit did not have any effective status. Other Arab tribes did not even acknowledge the existence of Muslims. But after the migration, Muslims emerged in Madinah as a political force.

¹ Ibid, 150.

² Ibid, 151.

The Holy Prophet ﷺ focused on the internal stability of Madinah and strengthened his political grip by the Charter of Madinah that prepared Muslims and non-Muslims for the defense of the city by binding them to a single discipline.

Watt regards Islam as the greatest achievements of Prophet ﷺ at Makkah he writes that:

Muhammad ﷺ achieved great success in Makkah and finally started a new religion called Islam. In general, it can be said that Islam was perfected during the time of the migration, but many of its institutions were in the infancy stage.¹

The above discussed results show that the migration by the Prophet Muhammad ﷺ with his companions towards Madinah started a new history of Islam, the Muslims became stable in all respects, they got a separate identity, the first ideological Islamic state was established on this land and Islam spread rapidly. It began to spread in the four corners of the world that shows the political surge of Islam that strengthened more and more with the passage of time.

The year 1937 is very important in Watt's life as he discovered Islam by an Ahmadi namely K.A. Mannan a student from Pakistan who had become his paying guest as Watt has to pay his educational dues, and from him he learned a lot about Islam. There arises a curiosity in him about Islam and he started corresponding with the religious figures to learn more about Islam and in this way, he became the chaplain of Graham Brown who was the Anglican Bishop at that time in Jerusalem, he learnt much from him about Islam under his religious patronage.

Alvi regarding the approach of Watt says that he is a moderate researcher whose ideas seldom challenged in respect of favoritism or biasedness as he wrote that:

“Unlike the view of the other Orientlists, Professor Montgomery Watt has a moderate approach towards Sirah ...”²

This was the reason that he had a different approach while delineating the character of Prophet Muhammad ﷺ. He believed in his Prophethood and the justness of the character and its impact on humanity:

“I do, however, believe that Muhammad, like the earlier prophets, had genuine religious experiences. I believe that he really did receive something directly from God.”³

¹ Ibid, 151-152.

² Alvi, “Montgomery Watt on Sirah,” 22.

³ Ibid, 24.

His perception about the last Divine book is also very clear and declares it as the word of God but here we can notice some limitation of his inferences from Islamic point of view that can't be agreed surely by the Muslims. Though he has accepted the Muhammad ﷺ as prophet and similarly believes in the holy Quran as is a divinely scripture but at the same time limited its teachings and commands and confines them to time and space only:

I always say that the Qur'an is God's word in a certain period and place, so it doesn't match other times and places. Thus, I don't believe that the Bible or the Qur'an has everything true in them and their commandments will be applicable to all occasions.¹

In his "*Muhammad at Mecca*", we see that with the religious values propounded by the Prophet Muhammad ﷺ he also talked about the economic and social conditions at that time faced by the tribal community. There exists a growing rift between rich and the poor and inequality among the people. And Watt is on the opinion that prophet Muhammad ﷺ was only an economic and a social reformer that somehow is against the reality.

There is another example that amply be quoted about Watt's passion for interfaith harmony which is in the acceptance of other's opinion instead of caricaturing their religious figures as was done by the west in the case of Prophet Muhammad ﷺ.

Watt discussed the term 'dialogue' and declares that it is meant for a trio of scholars whose works are on genuine academic topics though he doesn't have a lot of faith in this practice. As he has a strong believes in inter-religion dialogue hence watt declares it a living dialogue rather than only an intellectual personification. He mentioned the new scientific and technological development which created for us more opportunities that these opportunities should make our faith stronger on inter-religion dialogue than mere ordinary dialogue.²

It is a fact that Watt's literary works has been dedicated mainly to bring harmony and to develop a better understanding between Islam and Christianity and for mutual relations and interaction and it is clear that he gives so much importance to this topic and he is of the view that in the eruption of missionary movement towards the completion of the eighteenth century the impressive approach by Christians to

¹ Ibid.

² Watt, 'Thoughts on Muslim-Christian Dialogue,' 19.

adopt was to disseminate the message of Christian religion to the other regions and try to compel the folks to embrace Christianity on the maximum scale; though these activities is going on by the individual to the extent of their will and sources. Talking about Islam he says that such cases were very less in which Muslim embraced Christianity. He is of the view that the people associated with the missionaries' activities need to improve their approach towards preaching they should acknowledge the constructive ideals of other faiths while rendering their affiliated people with patience and tolerance. In the case of Watt, he was a living example of mutual respect and recognition as he had many Muslim friends around the world and majority of those were on the eminent positions in their respective societies providing excellent services to their faith. He states that in the altered state of mind it would become necessary to admit that sometimes conversion of an individual may become inevitable for one's spiritual health and growth; though this is exceptional and vary in different faiths.

From this analysis of the contextual evidence, we reached to the conclusion that Prophet Muhammad ﷺ had performed both the roles of a religious figure; a prophet and a statesman; a wise political leader and both are inevitable to each other because one is incomplete in the absence of the other. Maryam Jameelah with the religious stature of the Prophet ﷺ gives emphasis on the political aspect of his disposition as this is a part of the prophetic duties of Muhammad ﷺ and after his migration to Madinah this role became more prominent as the prophet was acknowledges as a sole authority of all the political matters of the emerging Muslim state of Madinah and this continues till his death. His successors followed his footsteps and in all the ages political aspect of Islam remained a prominent feature of Islamic theocracy.

When we analyze Watt's works, here we found a moderate approach towards Islam as compared to the other Christian scholars he frequently seems to present the factual data on Islamic historical developments but on the issue of borrowing ideas from Jews and Christian dogmas and delineating the position of Prophet Muhammad ﷺ as prophet like the other prophets, his views are unable to satisfy his reader in order to develop a categoric decision on the issue and there is a great amount of ambiguity from him. He often used the words for Prophet ﷺ as the founder of a new religion instead of stating him as one of bead of the chain of prophets of God. As for as the role of statesman and a political leader is concerned, he seemed in the

agreement that Muhammadﷺ was an influential political leader who left unprecedented impression on the record of human political history.

While writing on Sīrah Watt relies heavily on the primary sources so that to produce an original research work that might be acceptable and be acknowledged by the scholars belonging to different sects. This research style adopted by Watt is also got appreciation as Alivi mentioned this diversity and fertility of Watt's approach in his article in these words:

Watt seems to be looking for a new perspective on the relationship between conventional historical information and the Quran. According to him this information relates to the Quran is incomplete and that is why do not provide a comprehensive image of Sīrah and should be utilized as an additional informant in other historical tradition.¹

As well as the objectivity and fair approach is concerned Watt's works on Islam are quite different from his contemporaries and predecessors though sometimes from the projection of Islamic values, we see his writings having a tint of prejudice, same point is mentioned by Josef Van Ess that being an associate of the Church during his entire life some of his works may be regarded as propagandistic and in the state of didacticism establishing a specific mind set revolving around some destined purposes. He also states about Watt's approach towards dialogue that:

The dialogue that was advocated by Watt is of dual nature its one aspect is related within the Christian community which is in obliviousness of the true spirit of their faith and the other aspect is related with the Muslims as the case is same for them also. He wanted a purification of the basic principles of Islam as well, which is pouring out from the same fundamental values of Christianity, by establishing alternatives and these are the alternative that shall provide an impartial and eloquent dialogue.²

In 1937 Watt published his first book giving it the title of "*Can Christians be Pacifists*"?³ He started publishing Islamic material through his article namely "*Freewill and Predestination in Early Islam*" which was a part of his doctorate research done in 1944 from Edinburgh University. Later this dissertation was printed

¹ Alvi, "Montgomery Watt on Sīrah", 22.

² Van, 'Tribute to William Montgomery Watt,' xiii.

³ Published in London by the Student Christian Movement Press, 1937.

by Luzac in London as a book in 1948 under the same title. About the methodology that Watt rendered in his thesis Van Ess says:

“...his thesis demonstrated an unusual gift for textual interpretation, combined with a certain lucidity of arrangement which made the argumentation immediately clear to the reader. Yet there was more than sound method and persuasive style...”¹

As for as theology is concerned, Watt is seen further pragmatic and further consequential and explicit. In the foreword of his book “*Freewill and Predestination in Early Islam*” Watt is trying to explain his point of view in these words:

“... the great underlying principles and influences in men's hearts and minds, and the manner in which these are derived from the original intense realization of God!”²

Explaining this point further he says:

For the attainment of this goal, it is essential to remove as much as possible the predispositions and biases of the nineteenth and twentieth century in the western philosophy.³

After the evaluation of textual data there comes many similarities and differences on the subject by both the learned scholars. The first similarity between both is that Jameelah and Watt admits that Muhammadﷺ possesses a high rank position in the world history as the belief under his guidance given to the world still has a powerful exertion and a form of progressive dogma in the world. The second similarity is about the political aspect of his personality as both admits that unlike the worldly monarchy, Muhammadﷺ introduced a new concept of sovereignty based on the sovereignty of Almighty and the caliphate of the people. Here is the third similarity between them that prophetﷺ during his blessed life, fought, negotiated, sent diplomatic delegations, and took military action and he remained just and truthful, and people acknowledge that he has never broken a promise never given false assurances, never broken any agreement, and never left allies in the worst of circumstances. He has never done injustice in dealing with enemies. Did not leave instead of reacting aggressively and retaliating against the obstacles and conspiracies of the opponents, and always focused on his mission. This shows the perfection of his foresight, understanding and opportunism. Due to this standard of politics, the Holy Prophetﷺ

¹ Van, 'Tribute to William Montgomery Watt,' ix.

² Watt, *Freewill and Predestination*, 1.

³ Ibid.

never failed in the field of politics and became an influential political figure in the history. Another similarity between them is that both have the view that Prophet ﷺ started his civil life in Madinah with the status of ruler and prophet, because he did not have the status of a ruler in Makkah, and he did not have power there. Wisdom and foresight were evident in the politics of the ideal state and such an ideal society in Madinah with his good manners and good management in the light of Allah's guidance. He was the head of the state as well as the religion and his personality had both religious and political potential.

There are also few differences between them Watt contrary to Jameelah seems ambiguous in confessing the prophethood from divine in clear verdict and same is the case of the revelation of the prophet as Watt says, the presumption is that at first the Muslims did not know about the connexion of Ishmael with Abraham and (according to the Old Testament) with the Arabs. At Madinah, however, in closer contact with the Jews they gained knowledge of such matters.¹ Muhammad ﷺ's low and despicable family origins are a vain slander of the Christians; his lineage from the Ishmaelite race was a national honor but the earliest links in his genealogy, even if dark or dubious he can still trace the lineage of many pure, noble and honorable sources from his lineage: he was a descendant of the Quraysh tribe and belonged to the family of Bani Hāshim, who was the most revered among the Arabs, and the hereditary guardian of the Kabah. There is another startling difference on the polygamy of the prophet as Jameelah make it evident to her reader by giving justifications on it and Watt on the other hand just gives details about the marriages of the prophet in the chronological order.

Another protuberant difference between them is about the revelation of Muhammad ﷺ as it is basic belief of every Muslim to embrace the fact that Muhammad ﷺ is the last prophet of Allah and the Quran is last divine book; Maryam Jameelah believes in the same but about the revelation, Watt maintains that it was the creative imagination of the prophet ﷺ and imagination is not true all the time, there may be thoughts from devil also, so in this way all the ideas of Quran are not true and sound this comprehension of the creative imagination by Watt is not alike with the understanding of Maryam Jameelah regarding Muhammad ﷺ as prophet.

¹ Watt, *Muhammad at Madinah*, 204-205.

5.3 Comparative Analysis of Relationship between Religion and Politics:

The word 'theocracy' has a Greek origin. In Greek, Theo is called God, and from this theology is made. Theology is called knowledge perhaps theology means the knowledge of God, while theocracy means sovereignty. Thus, theocracy means the sovereignty of God. The real concept of this system is very blessed that in fact the real sovereignty in this universe belongs to Allah Almighty and whatever government is established here should abide by the commands of Allah Almighty. But the question arises, who will determine the rules of Allah Almighty? The practical answer in the Christian world was that the head of the church, who was called the Pope, he alone has the power to determine the commandments of God and to inform the king, so that whatever the Pope decides to be the command of God, the head of government is obliged to abide by it. The result is that, in-practice theocracy means the rule of religious leaders. Thus, the Theocracy is now translated with the word "sovereignty of religious leaders" instead of "sovereignty of God." The most important basis of this concept, which should be called the principle, is that the real sovereignty over this universe belongs to Almighty and the rulers of the world can rule only under this sovereignty. It is a part of the belief and every Muslim have adopted and this clearly means that the instructions which Allah Almighty has conveyed to mankind, whether through revelation or hadith, are the primary source of the Islamic rule.

Maryam Jameelah discusses the book *"Egypt in Search of a Political Community"*¹ by Nadav Safran. The author is from a Jew and of Egyptian descent, devoted to Zionism, living in Israel, and had served in the Israeli army. At the time of writing, he was serving as a lecturer at Harvard University. This book has been chosen by Maryam Jameelah as a representative of many other writings of this nature, not because it is better written than average, deals with the subject thoroughly and is franker in the expressing of opinions. The only other works available in English on this subject are *"Islam and Modernism in Egypt"*² by "Charles Adams" and *"Arabic Thought in the Liberal Age"* by "Albert Hourani."³

There are seen three models of religion and politics enriched today. At a time when both religion and politics unite to monopolize political power, we call this the integration and sharing model. In the second model, politics, after suppressing

¹ Nadav Safran, *Egypt in Search of a Political Community: An Analysis of the Intellectual and Political Evolution of Egypt: 1804-1952* (Cambridge: Harvard University Press, 1961).

² Charles Adams, *Islam and Modernism in Egypt* (London: Oxford University Press, 1933).

³ Albert Hourani, *Arabic Thought in the Liberal Age* (London: Oxford University Press, 1962).

religion and giving it more power, uses it to its advantage. In this model, religion plays a subordinate role in politics. In the third model, the two come into conflict with each other which later leads to their separation. In this model, they appear as rivals and compete for dominance.

The basic premise is that a political paradigm cannot be viable and stable unless it is based on common ideas, ways of thinking, principles, and values (which will also be referred to as belief systems), theory and worldview. Such a belief system interprets the world in which different groups of society live, justifies the institutions under which they live and helps to regulate the relationships between them. The second suggestion is that there is a deep connection between material realities, economic, social, and political conditions and ways of thinking, ideas, principles, and values. A particular complex of material conditions suggests a particular kind of worldview and eliminates others.¹

In short, he is of the view that there is a connection between material realities that can obsolete a particular system of belief, requiring modification or change, and suggesting its direction. Such ideological restructuring can take a long time to materialize. At the same time, the community, which lacks a proper belief system, can be confused, and must be kept together by sheer force or some temporary facility.

The third suggestion by Safran as the basis of the study is that there is an experience in which most, if not all, societies should go through, and which always puts such pressure on the existing belief system that it is disrupted and it leads to political turmoil of the community. It is experienced in the society, which begins with a position of adherence to a religiously based belief system, the first comes under the influence of modern science, technology, economics, and organizational methods, as well as the need to reform the system of belief, we have no place for gods and religion but between them the ideas, values, and principles they cover are seen as their foundation in "transitioning into" reality.²

Nadav Safran questions that why is such a transition necessary through science, technology, economics, and organizational methods? Then answered by himself that these instincts to testify man's ability to understand and manipulate the natural and human environment through the principles he has discovered or learned. The reason why the transition is so difficult, is the systems of beliefs in general,

¹ Safran, *Egypt in Search of a Political Community*, 1.

² Ibid.

because of the functions this system performs in society, by making itself a part of the community consciousness. So, this become a mean of identifying and distinguishing themselves from others and that is why they acquire a certain sanctity that makes these resistant to change beyond material conditions. For society itself, its established belief system is never a relatively temporary and changing phenomenon as it really is but is the end of the historical process and the result.¹

One can well imagine the practicability and versatility of *Shariah* from the Rule of Rashidun (may Allah be pleased with all of them); surely a golden period and progressive and productive one also in the Islamic history. Today if the Muslims stick to their basic beliefs with devotion history can repeat itself.

Jameelah then quotes an example by Nadav Safran, of the belief system in political perspective of Ottoman Empire as Safran says that since the beginning of the Ottoman occupation, both the system of beliefs and the material conditions have been crystallized and have changed little over the next three centuries. In the early 19th century, the role of the Egyptian government in leadership and the economic and social structure began to change swiftly under the influence of new relations with Europe, but the system of beliefs froze. The vast disparity between reality and ideology endangers to destabilize the current political community and criticize the volatility and disagreements that have arisen in Egyptian society until the conventional belief system is modernized or a new political society is established.²

Maryam Jameelah comments that of course, the "solution" is a clear rejection of Islam in favor of secularism and materialism. The author bases his study on the blind assumption that the total Westernization of the non-Western world is an integral part of natural law and evolutionary history. He refrains from passing any moral judgment on the undesirable effects of this rapid social change. He accepts the status quo inevitably and without question.

The concept of Muhammadﷺ's mission has seen the despair of history. Until the arrival of the Prophetﷺ, it was possible to see the historical process as a perfect revelation of God's will, but as a progression toward Muhammadﷺ's appearance. Since Muhammadﷺ was seen as the "seal of the prophets", no further perfection can be expected in the expression and interpretation of God's will. After that, history can

¹ Ibid, 2-3.

² Ibid, 3-4.

only move to this level or below the possibility that it will remain at this level. It is obvious that in Islamic theory, precision is a reference to justification.¹

Jameelah says that Nadav Safran argues that, apart from the scope of personal status, *Shariah* has never been utilized permanently and that the ideologies of Islam applied to politics are hopelessly unworkable, naive, and impractical.²

In condemning Rashid Rida's book on the Khilafat Maryam Jameelah shares the view of Safran as:

It should be noted that Rashid Rida's ideological approach to politics is highly moral, which does not allow him to learn practical lessons from previous Islamic experiences. Here he is of the opinion that the truth is that the political system has been functioned normally for only first forty years since it was adopted fourteen hundred years ago.³

Nadav Safran broadens his judgement and asserts about Rida as:

"...did not for a moment lead him to look for weaknesses in its procedural arrangements but to search instead for villains and wicked plotters. Decisively Rida's views of politics were religious—the excellence of a political system is entirely determined by the quality of its ideals, never by how it performs."⁴

Infect the prejudice of the scholars from West is apparent when they narrate the history of different ideologies on any subject, they do not mention Islamic teachings or the services of Muslim thinkers. The same thing has happened in the history of political ideology that they start the history of political ideology from Aristotle and Plato and then after reaching the Christian era they jumped many centuries and reached Voltaire, Montesquieu, and Rousseau. Not to mention that there has been a long period of Islamic rule in the meantime in which a different concept of politics has been presented. Thus, in the theory of the 'Divine Origin', only the theocracy that pertains to the theocracy of Jews, Christians, or Hindus is mentioned and there is no mention of how the sovereignty of God in Islam has been built since politics and based on the governments that were established by the Muslims against it. What was this, it is in fact the result of the prejudice that these people have had with Muslims and Islam, otherwise if only historical honesty had been followed, at least as

¹ Ibid, 16.

² Jameelah, *Islam and Orientalism*, 142-143.

³ Safran, *Egypt in Search of a Political Community*, 80.

⁴ Ibid.

an ideology, it would have been mentioned what the concept of Islam is in politics. And what kind of governments have been formed under it?

The political aspects of Islam are derived from the Qur'an, Hadith, literature, and *Sunnah* (sayings and living customs of the Prophet Muhammadﷺ), and from the history of Islam. Traditional political concepts in Islam include the acquisition of the model of the leadership of Muhammadﷺ by the elected successors, known as the Caliphs (Imamate for Shiites). Supreme importance is given to the Islamic law and following Islamic law or *Shariah* by the Muslim rulers have a duty to seek advice from this for their imperial conduct. And the importance is also given to the reprimanding of illegitimate rulers.

It has been maintained by the Muslims that Islam is a self-sufficient religion having religious, political, and social systems. Maryam Jameelah strongly agrees to the statement and on the subject Watt also admits this doctrine as in his book "*Muslim-Christian Encounters: Perceptions and Misperceptions*"¹ under the title of Islamic self-sufficiency is used by Watt to indicate the status of Islam over other religions, where "Islam has all the religious and moral truths required by the entire generation from now on." Therefore, in the religious and moral spheres, Islam has nothing to learn from any other school of thought.²

In this perspective we should keep in mind that the Islamic school of thought believes that religion and politics is inseparable, and the religious self-sufficiency surely also means the political self-sufficiency. Politics is a part of religion and politics becomes a need of society in the context of religion and solves its problems. If religion is separated from politics, its example is like a tree that has withered and lost its luster and freshness. The concept of politics without religion is one of the colonial conspiracies. Colonialism, after many years of experience, concluded that the greatest obstacle to the pursuit of its interests was the divine constitution and its collective laws. Therefore, colonialism has always tried to keep politics separate from religion to achieve its goals and objectives.

Watt is on the view that by the year 2000, it looks like Islam will join half a dozen major political forces in the world. Others will be a combination of Leninist Marxism, Confucian Marxism, perhaps Catholic Christianity, perhaps Humanism and

¹ William Montgomery Watt, *Muslim-Christian Encounters: Perceptions and Misperceptions* (London: and New York: Routledge, 1991).

² Ibid. 41.

Protestant Christianity, and Buddhism, perhaps in some form of alliance with Hinduism. For many Europeans and Americans, the inclusion of religions in political forces may seem strange, as they have become accustomed to thinking about religion only out of personal piety. However, since the annulment of religion and politics in the West, they have been misled into fighting wars of religion.¹

On the relationship between Islam and politics Watt's significant work is his book "*Islamic Political Thought*" in this book he overviews the integration of Islamic belief system with the politics. This book comprises of eleven chapters and in every chapter a different dimension of the Islamic political thought has been presented by him that evaluate the pros and cons of practical political systems of the Islamic regimes of primitive times to the regimes of recent past. In the first chapter "*The Islamic State under Muhammad*", he writes:

In AD 610, there were a thousand or more men in Makkah, close to west coastline of Arabia, and possibly further five thousand in total. Makkah was a major trading center. The great traders grabbed all financial dealings along the west coast of the Arabian Peninsula², which was probably the main artery of the Indian Ocean and the coast of Africa. They dealt with Iraq, which was then a part of the Persian Empire, and held mining and other businesses.³

It is evident from the commercial conditions of Makkah that a complex political activity was taking place and emerging Muslim state was a crucial development. While evaluating the worth of the leadership of Muhammad ﷺ as head of the state in the second chapter he writes:

Since the constitutional status of Muhammad ﷺ is very similar to the status of a Muslim community or state based on pre-Islamic Arab views, it is to be hoped that Muhammad ﷺ's position in society will be the same. In fact, Muhammad ﷺ is not only a tribal leader but also a leader of a tribal alliance. In Arabia before Islam the political governance was not given to one individual only, though there existed a leader or a chief of a clan.⁴

¹ William Montgomery Watt, "Introduction," *Islamic Political Thought* (Edinburgh: Edinburgh University Press, 1968), ix-xii.

² The Arabian Peninsula or "Island of the Arabs" or simply Arabia, is a peninsula of Western Asia, situated northeast of Africa on the Arabian Plate. The Arabian Peninsula is the largest peninsula in the world. Geographically, the Arabian Peninsula includes Kuwait, Oman, Qatar, Saudi Arabia, the United Arab Emirates (UAE), and Yemen, as well as the southern portions of Iraq and Jordan. The largest of these is Saudi Arabia.

³ Watt, "*The Islamic State Under Muhammad*," *In Islamic Political Thought*, 3-19.

⁴ Watt, "*Muhammad as Head of State*," *In Islamic Political Thought*, 20-30.

But amidst the decayed circumstance of Arabia, Prophet ﷺ displayed the iron of his sincerity and honesty, and when he proclaimed the Prophethood, a great revolution took place not only in Arabia but in the whole world. Prophet of Islam gave a new life to the supremacy of God and people began to gather in droves under the banner of Islam. The universality of the divine message and the devotion of the Messenger ﷺ of God brought about the great revolution. Explaining the institution of Caliphate Watt writes in the third chapter of the book *“The Early Caliphate”* as:

Muhammad ﷺ died in 632, after fifteen days of illness. There is no indication that he had really thought how to do the governmental affairs after his death. Maybe he understood about it and communicated to Abu Bakr and Omar. However, if this is the case, he will have decided that it is better not to try to make any decision by force. In the Arab tradition after the death of a leader, tribal committees were to convene about the successor.¹

Our beloved Prophet Muhammad ﷺ did not appoint any successor or caliph after him in his life. However, it can be assumed through various occasions, such as ordering Abu Bakr Siddique to lead the prayers during the days of the Prophet ﷺ's illness. Similarly, a few other incidents indicate that in the mind of the Holy Prophet ﷺ, in his absence, the leader of the Muslims would be Abu Bakr. In some places it is mentioned that the Prophet ﷺ feared that many people would aspire for the Caliphate after him and some would claim that they are more entitled to the Caliphate. The fact that the Prophet ﷺ did not nominate a successor or caliph despite the people's aspirations for the Caliphate was the fear of the people considering themselves more deserving for this position. So, the power to make a caliph was left to the time to come and to the Muslims.

“The Organization of Empire” is the fourth chapter of the book in which this most significant topic has been discussed by him, as he writes:

Participants in most of Muhammad ﷺ's lifelong campaigns will receive good booty. Some people who could not join because Muhammad ﷺ gave them other responsibilities were considered as participants and were given their due share of the booty. And in great expeditions the booty was well distributed and can be relied upon by those who understood big business. Many real estate transactions, such as cattle,

¹ Watt, *“The Early Caliphate,”* In *Islamic Political Thought*, 31-45.

slaves, and equipment, are done by traders, and anyone can get the money and goods they deserve.¹

Montgomery Watt, in his various writings, emphatically proves that after the migration, the Muslims had no reasonable source of livelihood, so they resorted to looting trade caravans and plundering various tribes according to the Arab constitution. In his opinion these campaigns, including the battle of *Badr*, were robberies and their purpose was to amass booty without taking unnecessary risks. Thus, the only difference between robbery and *Jihad* is the change of name. In this way, the drive was in fact a robbery and an attempt were made to give it a religious color.

The next chapter of the book is on the Muslim sectarianism which got its birth even in the reign of Four Pious Caliphs. About the sectarian inception in the Muslim history, he writes:

Like many Islamic historical movements, the *Kharijites* group has a political and religious dimension. It can be seen as a movement of political unrest or a movement of religious deviations. Two years after when Ali the fourth caliphate had come up with an agreement, a group of his supporters denied his involvement in the negotiation and left his army, and this group is called *Kharijites*.²

According to the belief of *Khawarij*, Ali was the rightful caliph. His allegiance was obligatory on every Muslim. Those who denied it were enemies of Allah and His Messengerﷺ. That is why Amir Muawiyah and his supporters should have been treated with iron hands. To reconcile with them in any way is *Kufr* according to the Qur'an. Since Ali has committed the crime of reconciling with them and mediating in the Qur'anic injunction. Therefore, his caliphate also became illegitimate. Consequently, *Jihad* is necessary against both Ali and Muawiyah.

In the subsequent chapter Watt then compares the religious institutions of Islam and Christianity and by making a comparison he reaches to the conclusion that:

Because there is no church here in Islam, it is often thought that the political development of the Islamic world is very different from that of Europe. However, the obvious truth of this suggestion is that there are institutions in Islam or complex bodies that carry out most of the Church's political work. Therefore, one of the

¹ Watt, "The Organization of Empire," In *Islamic Political Thought*, 46-53.

² Watt, "Membership of the Community," In *Islamic Political Thought*, 54-63.

interesting aspects of this study is the difference of the activities of religious organizations in both civilizations.¹

In Christianity, the government of religion, the church, was in the hands of the clergy, and the secular government was in the hands of the king. They were subjugated by two rulers at the same time. There was a cold war between the clergy and the kings themselves. Islam, on the other hand, established the Caliphate. Caliph was found to be the vicegerent of the Prophetﷺ. Religion and politics were brought together in one person. It was a festive and revolutionary experience in human history, but the clergy never forgave Islam for it, because it endangered their very existence.

In the chapter titled as "*The Form of the Political Struggle*", he presents a historical overview of the political endeavors of the present times in association with the old foundations:

The main persistence of this chapter is to study the true nature of the political struggle beneath a resilient and independent regime. It is noteworthy that the most important factor in this struggle in the ninth century was the traditional recognition of the Persian Sassanid dynasty. So prior we go to this struggle, we need to look at the changes that took place in the first fifty years of the Abbasids regime i.e., 750 to 800. The rules of incorporation are the most important in these changes.²

The rule of the Abbasids was as personal and hereditary as that of the Umayyads, and the coronation was the same as that adopted by the Umayyads. The Arabs and the Iranians always hated each other and when Iran was occupied by the Arabs, the "Rightly Guided Caliphs" tried to reduce this hatred by establishing a just government but the rulers of the Umayyads did not follow the principles of the Righteous Caliphs. Iranians also began to complain to the government. They were now Muslims and wanted equal rights as Arab Muslims. When they were not treated equally, they began to worry about overthrowing the Umayyad government and sided with the Banū Hāshim to achieve their goal. The Abbasid Caliphate is the second of the two greatest empires established by the Arabs after the fall of the Righteous Caliphate.

"*The Community as Bearer of Values*", is another chapter which discusses the sustaining of values by the community.

¹ Watt, "*The Religious Institution*," *In Islamic Political Thought*, 64-77.

² Watt, "*The Form of the Political Struggle*," *In Islamic Political Thought*, 78-89.

To explain why Sunniism is established, one should try to think about society. Specifically, we must consider the expression which is used for most of the Muslim community, and it is called a sect getting redemption and having protection. This means that as a member of the Islamic community, you can find meaning and importance in life or realize its true value. All of this happens in a Muslim society or nation.¹

Ahl as-Sunnah are those who believe in obedience to God and His Messengerﷺ. All the companions are looked upon with respect and dignity. According to this sect, all the companions, especially the Rightly Guided Caliphs, are right. And their time is the best and brightest period of the Islamic Ummah. According to this belief, every believer can have the caliphate if he is qualified for it. According to this the caliph should be elected by the people and the hereditary view of caliphate cannot be accepted. According to this philosophy, Abu Bakr has the status of virtuous among the companions. And then in the order comes Umar Farooq, Uthman, and Ali bin Abi Talib. *The Ahl-e-Bayt* are also viewed with great respect and devotion by the Sunnis.

Watt has examined the post Abbasids era and it can be said according to his view, the fall of the caliphate instigated in the early ninth century. In the early eighth century, Abbasids flopped to sustain their power in Spain, Morocco, and other parts of the empire there, where sovereign dynasties had formed themselves. Though, these changes did not introduce any new political principles. The Umayyads in Spain earlier were in trouble because they were Sunnite and do not acknowledge the caliphate of Baghdad. Yet, this case did not cause much controversy. The other rulers were also either from Shiites or from *Kharijites*.²

During the decline of the Umayyad dynasty, revolts and uprisings broke out everywhere in the kingdom, the most dangerous of which was the movement of Bani Hāshim. Since the Bani Hāshim belonged to the family in which the Prophetﷺ was born, they considered themselves more deserving of the caliphate than the Umayyads.

Two groups were also born in Bani Hāshim. One group was the people who considered Ali and his descendants after him to be entitled to the caliphate. Later some of the same group took the form of Shia sect and they were called Twelver. The second group wanted to give the caliphate to the descendants of Abbas, the uncle of

¹ Watt, "The Community as Bearer of Values," In *Islamic Political Thought*, 90-98.

² Watt, "War-Lords and Political Theorists," In *Islamic Political Thought*, 99-109.

the Holy Prophetﷺ. Initially, the two groups revolted together against the Umayyad government, but later the Abbasid group prevailed.

The real reason for the decline of Banū Abbās was not that their rulers were incompetent, but the biggest reason was the rise of the Turks who had been increasing their influence since the time of Mūtassīm. In fact, the Iranians had a big hand in bringing the Abbasids to the caliphate, and the Abbasids, out of self-interest, pushed the Turks forward to reduce the Iranian influence, which did not bode well for them. There is no doubt that later Abbasid rulers worked to promote Islamic values. It is a fact that Abbasids were interested in enforcing Islamic law, but the main flaw of this regime was that it was monarchy. The revolution that took place in their hands only changed the rulers, not the style of government. They did not remove any of the defects of the Umayyad period but maintained all the changes that took place in the Islamic system after the advent of monarchy instead of following the model of Rightly Guided Caliphate. The style of kingship remained the same as that adopted by the Umayyads. The only difference was that for the Umayyads, the Caesar of Constantinople was a model, while for the Abbasid Caliphs, the Caesar of Iran was a model. And in this regard, we must agree with Watt who says that these both regimes were on the pattern of Sassanids Empire.

Further elaborating the sectarianism involved in Islamic political thought Watt in the next chapter under the title of "*The Development of Shiite Islam*", writes that:

Others spoke of Shiite resistance during the Umayyad and Abbasid eras. Shiite's belief to select the political leadership was intellectually ambiguous, but they strongly believed that they must create security and prosperity by observing the obedience of charismatic family leaders and individuals. Whether the leadership belongs to the individuals from Hashemite tribe or the individuals from the lineage of Ali and Fatima.¹

Shiite is the second largest sect of Islam. After the Prophetﷺ, the Shiites believe only in the Imamate of Ali ibn Abi Talib and consider him only as the successor of the Prophetﷺ and the first innocent Imam. Shiites do not recognize the caliphate except Ali ibn Abi Talib as the successor of Prophet Muhammadﷺ. In the history of Islam, the word Shia is used for a person's followers. As in the time of the disagreements between Ali and Amir Mu'awiyah, their supporters were called *Shian-e*

¹ Watt, "*The Development of Shiite Islam*," *In Islamic Political Thought*, 110-15.

Ali and *Shian-e Mu'awiyah*, respectively. If only the word Shia is used without distinction, then Shia refers to Ali, the group that was the supporter of Ali Ibn Abi Talib in every dispute and who believes in his Imamate without distinction.

The last chapter of the book under discussion by Watt is "*Islam in Contemporary Politics*" Modern political thought of the Muslim Ummah has been presented by Watt:

When it is stated, at different times and in different places, the views of several groups of Europeans were warmly received, we are compelled to say that this recognition is one-sided and partial, it is not clear, though encouraging. The work of European institutions is often exaggerated that gives European politicians the impression that Islamic countries are changing speedily.¹

Nowadays, there are existing two ideologies about the relationship between Islam and politics, which are on the two extremes of extremism. There is a theory of secularism according to which Islam, like other religions, is a personal and individual matter of an individual which must do only with his own personal life. Politics and government have nothing to do with it. This ideology was in fact adopted as a reaction to the flaws of Christian theocracy and became popular in the world after the advent of secular democracy. This view is further reinforced by the practices of some religious circles who have not only limited their entire activities to the extent of their beliefs and worship and the maximum moral correctness, but also to those who have gone beyond this and wholly engaged in political activities, they also criticize why a religious man is involved in politics. This view is, in fact, derived from comparing Islam with the other religions, although this conjecture is wrong. The teachings of Islam are not limited to beliefs, worship, and morals, but they also give us important instructions on financial matters, politics, and government without which the whole concept of Islam is incomplete.

The second extremism of these rulings was adopted by some who denied secularism with such intensity that they declared politics to be the main goal of Islam, meaning that the real goal of Islam is to have a just world. A political system should be established, and all other rules of Islam are subject to this original purpose. Therefore, the person who is working for the supremacy of religion in the field of politics, is the one who has achieved the real purpose of religion, and the one who

¹ Watt, "Epilogue: Islam in Contemporary Politics," In *Islamic Political Thought*, 116-29.

deviates from politics and is engaged in self-improvement, education, preaching or social reform and furthermore they have no role in politics, they seem to be narrow-minded and oblivious to the real purpose of religion. Both ideologies are extremist ideologies based on ignorance of the proper place of politics in Islam. The fact is that the teachings and rules of Islam apply to every aspect of life, including politics, but it is also wrong to say that politics is the real goal and that the rest of the rules are subject to it.

Jameelah and Watt both have valuable knowledge of the subject, as Jameelah evaluates a book by Nadav Safran, *"Egypt in Search of a Political Community"* in which the author presented a critique of the Islamic politics. She maintains that the author has tried his best to prove the dire need for the reformation of Islam to be more affective in the present era. He is of the view that if we acknowledge the belief system of Islam a self-sufficient phenomenon then how could we meet our changing social needs and in this way our belief system would be carrying us in state of despair. In his view the material and political needs are a different aspect and religion is a different aspect of social life. Jameelah plainly rejected his philosophy saying that this is nothing but mere a blind acceptance of secularization and materialism. And if we talk in the context of research, it will be known that the ideology and slogan of separation of religion and politics has become popular in Western countries. It can be said that one of the few ideologies that Western societies consider final and certain is that there is no connection between religion and politics. That is why they are amazed at the Islamic rule and the Islamic way of thinking and are terrified of its growing influence. Because Islamic regime means a strong connection between religion and politics and an unbreakable association.

She discusses role of Islamic political movements of the world in recent past and the contemporary age and appreciated their work for the uplift of Muslim throughout the world. Similarly, she has also penned down the prominent political figures of the Islamic world and examines the worth of their endeavor to achieve the political strength by the Muslim world. As the movements for the revival of Islam become popular and fulfill political demands, it must not be forgotten that their real goal is revolution of leadership and change of system. For this, it will not work in the same way as ordinary political parties, but it is necessary to work on the most intellectual front. If this work is abandoned and the Islamic revival movement becomes an ordinary political party, its disadvantages will soon begin to show.

Therefore, the scientific, intellectual, and ideological field of our movement must be very organized and strong. Without it, neither a leadership revolution is possible, nor can a system be abolished, and a new system be established. Revival of the Islamic political system and implementation of Islam will not be possible. One step is to make clear the scientific, intellectual superiority of the Islamic way of life, its usefulness, and its applicability today.

Watt in his view explores the political realities of Makkah before and after the prophethood of Muhammad ﷺ he presents an overview encompassing all the political history of Islam. As far as the primitive period of Islam is concerned the major work has been discussed from his influential works like, *“Muhammad at Mecca”*, and *“Muhammad at Madinah”* for the later period in which institution of caliphate, Umayyad and Abbasid regimes and the modern political trends in Islam have been discussed, his work like *“Islamic Political Thought”* has been consulted to evolve an understanding of his views. He in his account on the subject examines the styles of politics acquired by the Muslim rulers, their semblance with other political systems and the impact of western politics on the Muslim world.

There are many similarities and differences between both on politics and religion, as the first similarity is their agreeing on the point of self-sufficiency of Islam, both acknowledges this aspect of Islam that covers all spheres of life including politics. Islam, like other religions, has not separated politics from religion. Islam makes religion and politics inseparable. According to Islam, the purpose of ruling is to enforce the divine commandments and to monitor and guide the people in accordance with the religious commandments, as well as to protect their welfare and rights. Then they both concedes that in Islam, the source of supreme sovereignty belongs to the Almighty alone, and similarly both individual and collective authority of Islamic law belongs to the Almighty alone and nothing to do with humans. It is instructed in the Holy Quran that "The order is not but only for Allah." Man has been appointed only his vicegerent and caliph in the earth just to obey His commandments, who can exercise the entrusted powers within his limits and can't go beyond these limits.

In this way both are critics of secularism and recognize it as an element that is a danger for the effective role of religion because secularism advocates anti-religious principles and in it the accepted religious laws lose their significance, religious sensitivities are lost and so is activism perishes to nothingness.

As there was a difference between both in the previous section in the matter, that Watt penned down the Islamic thought in an evaluative manner, as a researcher, and come up with findings about Islam discussing its different aspects. As here he gives views on the political aspect of Islam, while Maryam Jameelah discusses the work of orientalist by pointing out their concerns about Islam as in this section, she discussed the work of Nadav Safran on the political integration with Islamic faith and its practicability by supplementing it with the opinions from different scholars and by combining it with his own intellect.

5.4 Comparative Study on the Essentials of Islamic State:

We Muslims must face the harsh reality that Western hostility to Islam is based not only on historical reasons but also on the fundamental instability between the two conflicting cultures. As a result, many, if not most, true Islamic values appear to be highly offensive and even belligerent to the modern Western mind. Prominent examples of this are Islam's universal totalitarianism and authoritarian conception of life, the fusion of religions, law and government, the concept of *Jihad* or holy war, the strict separation of sexes, the open and legally allowed polygamy, the stringent prohibition on the forbidden marriages, or the prohibition of mostly discouraging arts and entertainment.¹

Maryam Jameelah discusses many values, that should be observed in an Islamic state. One of them is the slavery of God. In an Islamic state it is necessary to follow the principles of Quran and the Quranic values, one of them is *Tawhid*. The greatest blessings on man belong to the Creator and Master, Lord, who created and nurtured him. Therefore, it is incumbent upon mankind to acknowledge the Oneness of God Almighty so that they may benefit from the true positive effects of this belief in their worldly and otherworldly life and be safe from the negative and evil effects of denial of *Tawhid* in this world and in the hereafter.

In the observance of this self-sufficiency of Islam she discussed the thought of Mawdūdī in detail who insists on the policy of Jamaat on the political situation prevailing at that time in Pakistan and the changes to be made in the current political system through his political mission as he says that:

“In our view it makes no difference at all if the hands are changed. We fix our eye not on the hand that run the system but, on the ideology, and the principles that regulate and underlie it. if these are wrong, then

¹ Jameelah, *Islam in Theory and Practice*, 387-388.

we must struggle against them and try to replace them with true and incorruptible principles.”¹

As a result, one of the first tasks of the Jamaat-e-Islami was to mobilize public opinion enough to put pressure on the government to align itself with a constitution that specifically meets up the promises and aims of the new Islamic state. Thus, they realized that the creation of a proper constitution was the most important thing to prevent the Islamic character of Pakistan.

“The policy of the Jama’at require some explanation because of misunderstanding in some quarters regarding the Jama’at’s participation in active politics. They think it would have been preferably for the Jama’at to limit its activities to Tabligh only. Thus, they argue, the Jama’at would have avoided official notice and no conflict would have arisen with the ruling section. In these respects, the position of the Jama’at is very clear.”²

Is only Tabligh is enough for the full implementation what the mode of Islamic politics defines the responsibilities of an Islamic state. He further elaborates it as:

“It thinks and does so in the light of history, that the real and true Tabligh of Islam was never a palatable dish for the autocratic rulers who were intoxicated with power and cared little for the guidance of Allah. Conversely, it thinks that curious sort of Tabligh which they take to be innocuous or tolerate and encourage with a patronizing air, is not the Tabligh which was undertaken preached, taught, and organized by the Holy Prophet ﷺ.”³

Exactly was the situation faced by the Jama’at as they were raising slogans to Islamize the entire setup of the country, urging the government to take decisive steps towards making the Pakistan a true Islamic state but all their endeavor ended futile. At last Mawdūdī took the decision to launch a country level campaign to get implemented their demands either way or the replacement of the ruling powers with the honest, capable, sincere and Islam loving public servants, as evident this thing was not going to be tolerated by the authorities, so as a result of this Mawdūdī was arrested for the false pretext that the Jama’at is responsible for the country wide violence over the demand that the Qadiani sect be officially declared as non-Muslim.

¹ Sayyid Abul Alā, Mawdūdī, *The Message of the Jama’at-e-Islami* (Lahore: Maktaba Jama’at-e-Islami, 1950), 16.

² Ali Ahmad Khan, *The Jama’at-e-Islami of Pakistan: Introduction Series No. 2* (Lahore, 1954), 11.

³ Ibid, 12.

Mawdūdī unveiled the face of the Congress and warned Muslims through a series of articles published between 1938-39. He examined the history of Muslims in the subcontinent, revealed the secular aspect of the Congress and proved that democracy was unsuitable for the Muslims in the specific circumstances of India. Because in this system Muslims will get one vote and Hindus will get four votes. He also condemned the national colonialism of the Hindus and opined that merely mixed elections or a little more representation in the assemblies and setting a little quota in jobs is not the solution to the political problems of the Muslims in India.

Jamaat-e-Islami urges people to follow Allah and Prophet Muhammad ﷺ throughout their lives and urge them to renounce hypocrisy and polytheism. In addition, the party calls for handing over power to believers and righteous people instead of apostates. So that goodness can be spread through the political system and people can walk freely in the Islamic way and benefit from its blessings.

The initial program of Jama'at-e-Islami consisted of two phases, as thorough preaching of Islamic ideology followed by disciplinary training of the Muslim community of the subcontinent to put this ideology into practice.¹

Maryam Jameelah says that the reason of this is to remove the effects of ill-faiths. As it is evident that by living with Hindus and under the imperial forces Muslims affected both religiously and politically.

The pagan influence of Hinduism had for centuries polluted the Muslim community of India with various customs contrary to the true Islamic teachings. To make matters worse, British imperialism exploited the weakness of the Muslims who later began to mold this weak community into their own ideology. After being physically defeated on the battlefield, Muslims became mentally enslaved by their conquerors.²

Jameelah said that this Mawdūdī led pro-Islamic party then began to wage a war against all anti-Islamic influences including Hindu paganism, atheism, and materialism. She quotes Mawdūdī here who writes:

There is a misconception among us that if the Muslims in India were fully organized and strengthened their unity, it will cure all our diseases. In fact, this was a national initiative. Any country that aspires to be strong, big, and powerful, uses these methods to achieve these goals. A leader who has dedicated his life to his country, can

¹ Jameelah, *Islam in Theory and Practice*, 328.

² Ibid.

adapt to the current situations, can design different plans and strategies, be experienced, get his decisions implemented and makes right choices according to the needs of his nation, can lead a nation successfully by guiding his people towards their destination.¹

Soon after the partition, it became clear that the ruling class had no intention of launching the true Islamic reforms in Pakistan, but they simply wanted to continue the legacy of the British rule.

So, to counter such type of challenges Jameelah suggests the remedy by expounding the Mawdūdī's philosophy in which he recommends that:

You must understand that the true goal of Jamaat-e-Islami is not only to change the current leadership or the people who are leading the course of life, but also to transform the entire system. Our efforts are not aimed at preserving the way of life acquired by the British and allowing them to operate on the same standards, or just making small changes in the lives of the inhabitants of the East; as the British and Indians are not controlling the very system, but it is being enforced by the Muslims now.²

Jameelah writes that while Maulana was undergoing imprisonment, Chief Justice Muhammad Munīr composed his famous report, known throughout the world as the "*Munīr Report*"³ the purpose of which was to demonstrate how reactionary and fanatical would Pakistan become were it to be governed by authentic Islamic law. Scarcely any book, even by the pen of a non-Muslim, had ever undertaken such a deliberate misrepresentation and distortion of Islam and all Islam stands for. To overt the catastrophic influence of "*The Munīr Report*" upon foreign non-Muslim scholars, the Jama'at-e-Islami lost no time in its thorough refutation⁴. Because of the efforts of Jama'at-e-Islami, the arguments contained in this report against an Islamic state were all proved fallacious. Consequently, foreign non-Muslim scholars have long ceased to regard "*The Munīr Report*" as an authentic document.⁵

¹ Sayyid Abul Alā Mawdūdī, *The Process of an Islamic Revolution* (Lahore: Maktaba Jama'at-e-Islami, 1955), 21-22.

² Mawdūdī, *The Message of the Jama'at-e-Islami*, 14-15.

³ See Report of the Court of Inquiry constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, Muhammad Munīr and M.R. Kayani, printed by the Superintendent Government Printing Press, Punjab, Lahore, 1954, for its charges against the Jamaat-e-Islami.

⁴ See *An Analysis of the Munīr Report*, edited by Khurshid Ahmad, Jamaat-e-Islami Publications, Karachi, 1956.

⁵ Jameelah, *Islam in Theory and Practice*, 332.

Meanwhile in 1956 country's Constitution had been passed proclaiming Islamic Republic of Pakistan. Though this was an incomplete effort in many respects yet could be regarded as a first step towards the destination.

Unfortunately, the later government set it aside and ignored it while secularism, immortality and all kinds of corrupt practices polluted the country. This was the time when Ayub Khan imposed martial law and soon after its abolition, he drafted the new constitution of the country by himself and enacted it.

With the repeal of Martial Law, the people demanded that the government honor its commitment to elections across the country. Since the Jamaat-e-Islami has appeared as the only effective political rival to martial law, calling for amendments to the new constitution to raise it to the level of the 1956 constitution, as its Islamic and democratic clauses apply. Those present in the Jamaat felt it necessary to launch a campaign in the official press to endorse the Jamaat's message and future policy. The campaign against the movement was declared outlawed on January 6, 1964, which resulted in the banning of the Jamaat and the imprisonment of Maulana Mawdūdī and the most important leaders of the Jamaat.¹

When the case was finally brought before the Supreme Court of Pakistan, the eminent judges agreed that since the ban on the party and the imprisonment of its leaders was null and void under current law, the government's action was illegal.²

Jamaat-e-Islami considers President Yahya's biggest mistake to be his failure to make the truly democratic constitution of 1956 the law of the country. If this constitution had been legislated instead of holding elections for a brand-new constitution, disruption, chaos, and violence could have been avoided, the succession in East Pakistan could not have been successful. Political crisis, war and ultimately destruction can never happen.³

On all the crucial junctures of political situation in Pakistan Jamaat-e-Islami always showed its patriotism in the interests of the country. As it is evident in the sad incident of East Pakistan. Jamaat worker's responsible behavior showed their commitment towards the united Pakistan.

In East Pakistan, the Jamaat workers fought hard against the separatists, just before the Indian invasion, in September 1971, several Jamaat workers were

¹ Ibid, 333.

² The Pakistan Times, Lahore September 26 and October 10, 1964.

³ Jameelah, *Islam in Theory and Practice*, 346.

appointed to key ministries in the Eastern Wing. Since the formation of Bangladesh, several Jamaat-e-Islami activists have been martyred and imprisoned after the ban on Jamaat-e-Islami and all other political parties for United Pakistan. The party leaders who were not killed by *Mukti Bahini* have been jailed and forced to face trial for cooperating with the Pakistan Army.¹

While talking about the manifesto of Jamaat-e-Islami Maryam Jameelah quoted the excerpt of this manifesto that shows the clear picture of its agenda as the heart of the movement, she writes:

“In the Jamaat’s opinion what is wrong with us in Pakistan is not the lack of people truly believing in God, man’s accountability to Him or in the prophethood of Muhammad (peace be upon him). What we really lack is that the faith and system of life which an overwhelming majority of our people believes in as the only true and right way of life is not being implemented and reflected in the collective life of the nation. That is why in spite of being an Islamic country, Pakistan is neither itself receiving the blessings and benefits of an Islamic Order of Life nor is it serving a witness thereof to the rest of the world.”²

Protests, rallies, processions, long marches, referendums, strikes, corner meetings and sit-ins on national and religious issues create public support for the Jamaat’s position, as well as put pressure on the administration and government over time. Due to such activities, the Jamaat is considered an indispensable element in the country's politics and often must face the wrath of the government. If these activities turn violent, the opponents use it as a tool of public defamation and constant criticism in the media against Jamaat which damages the Jamaat’s image and message. She further writes about the salient features of the policy of Jamaat that:

“A bad government is not only the greatest obstacle in the way of reform, but also becomes the main stay of all the forces of evil. If the reins of the government are in the hands of the people who are dragging the country towards the abyss of capitalism, socialism, communism, or some other un-Islamic system of life, however much the protagonists and the lovers of the Islamic order of life may exert outside the political field, they can never succeed in achieving their desired objective of seeing Islam implemented in the individual and collective spheres of life.”³

During 1952-53 when many Pakistanis demanded that the Qadiani sect be declared as a minority in the country’s constitution, Maulana Mawdūdī wrote a

¹ Ibid.

² Ibid, 348.

³ Ibid, 348-349.

pamphlet entitled as “*The Qadiani Problem*” showing the principal stance of Jamaat on this issue in favor of the demands of masses of Pakistan. As quoted by Jameelah in her book *Mawdūdī* writes that:

“The Qadianīs penetrate the Muslim society posing as Muslims, carry on proselytizing propaganda in an aggressive manner and continuously strive to swell their numbers as the expense of Muslim society. In the present case the demand of separation of the Qadianīs from the Ummah of Islam has been put forth by the majority of Muslims, because it is the majority who has been sufferer.”¹

On the one hand, the Qadiani minority is enjoying all the privileges through its virtual separation from the central body of the believing Muslims, while on the other hand, it is enjoying all the benefits of being part of the majority in the hands of the Muslims. To deceive them, they increase their numbers through subtle propaganda, while in the various spheres of collective life it leads to a much better deal and the said majority was oblivious and unfamiliar with this fact. That is why the majority is now pushing for their secession, not the minority.²

As a result of speaking this truth Mawdūdī was arrested, imprisoned even without trial, and condemned to death. On this unlawful act by the government, he with patience declared:

“If God has so willed, I shall gladly accept this fate but if it is not His will that I must die now, no matter what they try to do, they cannot inflict the least harm upon me.”³

When an acquaintance of her from Africa met her and showed her a copy of the Holy Quran and with that, she also handed her a portrait of Gamal Abdul Nasser the president of Egypt saying that he has done marvelous work for the betterment of Egyptian economy and this is a way by her to pay him homage, Jameelah was astonished on such type of thinking, and she replied to her:

“When I replied that although our Holy Prophet ﷺ was a greater benefactor of the human race than all the dictators in history combined, he strictly forbade us to create images of him or any other man, no matter how highly esteemed...”⁴

Upon this she only replies that at the time of Muhammad ﷺ and his companions there was no such practice of making statues, and images and that’s why

¹ Sayyid Abul Alā Mawdūdī, *The Qadiani Problem* (Karachi: Jama’at-e-Islami, 1953), 22.

² Ibid, 22-23.

³ Jameelah, *Islam in Theory and Practice*, 373.

⁴ Jameelah, *Islam versus the West*, 109.

we don't find any of them. And according to her today world has been changed and we should also have to change ourselves for the retaining of our worth in the world. Jameelah says that:

“I pointed out how much she was mistaken, that Byzantine and Persia, the two world powers during the Prophetﷺ's lifetime, indulged to the last limits of picture and statue-making.”¹

Because the worship of the Muslims is the confession of the Almighty as their supreme Lord and *Salat* is a symbol of the most important worship and according to Jameelah the *Salat* and *Taqbīr* surely develops a strong belief to surrender to Allah almighty in all our deeds from core of our hearts. This means that as a true Muslim this is not possible that we are performing *Salat* and at the same time we are also indulged ourselves in the evil deeds and the things that will cause the wrath of Allah. And according to her to develop such type of strong belief is one of the embodiments of the Islamic state. She writes about the mind set of her visitor lady that:

“If this lady condones what that Prophetﷺ prohibited creating a picture or statue of a great man to detract from the honor which is worthy of Allah alone, is not her *Salat* an utter waste of time.”²

In Islam it is not just a mention of the sanctity of the image, but a single fistula that arises from photography, which clearly states that if the Ummah is involved in this heinous crime, it is a cancer that will spread in the veins of society and eventually there will be no cure. Here are a few of the obscenities of photography mentioned in the *Shariah* texts. The most severe punishment will be given to the photographers on Doomsday. The photo makers are apparently joining God in this by the semblance of His trait to create as a galactic power. The Prophetﷺ hated pictures and would not enter the house where the pictures were found. That's why images and statues have been discouraged in a Muslim state.

Then she turns her attention towards another important factor of inculcation of the human mind into the Muslim mind she says that Islam formulated such a comprehensive system of moral teachings, and the Companions implemented it in their lives in such a way that it revolutionized the moral values in human society. These same moral teachings of Islam were very effective in the propagation of Islam in later times as well. And mainly due to these values people attracted towards Islam

¹ Ibid.

² Ibid, 110.

and most of the countries of the world having a large Muslim population only because of the power of morality of Islam.

“The true Muslim is not a fanatic. The Holy Quran forbids spying and backbiting. He does not believe in heretic-hunting. No Muslim however wrong he may be, ever can be ex-communicated by another Muslim unless he publicly renounces his faith.”¹

In Islam it is not the job of a believer to investigate the hidden circumstances of others and to look behind the scenes to find out what is wrong with them and whose weaknesses are hidden. Reading people's private letters, listening to two men, peeping into a neighbor's house, and interfering in other people's family life or their personal affairs in different ways is a great immorality which leads to all kinds of mischief.

And on the very prominent virtue of Islam which creates a pleasant atmosphere between Islam and the minorities she says that:

“The Muslim does not persecute other religion nor try to convert people by force.”²

Thus, Islam is a religion of human dignity. There is no principle or rule in the religion that teaches good manners to every individual that is contrary to human dignity. Like other classes of society, in an Islamic state, minorities are entitled to all the rights that can be imagined in an ideal society. The basis for the rights of minorities was provided by denying the element of coercion in matters of religion.

Religious minorities in Islamic countries are permitted to live in the shape of independent society, they obey their religious laws and educate their children according to their will because Muslim authorities and general masses not only protect their lives and property, but also their civilization which remains secured there.³

She though clarifies that:

However, despite all these rights, a sheltered minority is guaranteed by *Shariah*. All men are deemed to be entitled to equal justice and fair treatment through Islamic teachings. A non-Muslim can certainly not be thought equal to a Muslim.⁴

¹ Jameelah, *Islam in Theory and Practice*, 35.

² Ibid.

³ Ibid.

⁴ Ibid, 35-36.

((مَنْ قَتَلَ نَفْسًا مُعَاهِدًا مَبْرُوحَ رَائِحَةِ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا))¹

“The Prophet ﷺ said, “Whoever kills a person who has been promised protection by the Muslims will not smell the fragrance of Paradise even though its fragrance can be smelt from the travel of equal to forty years.”

The gist of the whole debate is that humanity includes the whole human beings. When it comes to humanity, there will be no compromise with them in sympathy, benevolence, tolerance, etc. By good morals, we are proving ourselves as a good human being. Muslim should treat them so fair that a good image of Islam stays in their minds and at least a soft spot towards Islam and Muslims is created in their hearts. For this we are bounded, by Islamic law, Islamic distinction that always remains, its beliefs and by the basic tenets of Islam. However, there will be no change in the *Shariah*, according to which a Muslim’s closest bond is only towards another Muslim instead of a non-Muslim. So, a Muslim is not allowed to meditate or to make any changes in the name of tolerance or in the name of broad-mindedness, bowing down to the wishes of the opponents of Islam will be a big loss to an individual’s belief in Islam.

Under Muslim rule, non-Muslims are discharged from military service because Islam can fight for it. For this reason, non-Muslims are not qualified to occupy a strategic position in government. A Muslim considers a close relationship with all other Muslims irrespective of ethnic or national origin. He can never feel at home amongst non-Muslims.²

In an Islamic State, all non-Muslim minorities and subjects will be guaranteed the protection of faith, religion, life and property, and honor and dignity. They will share equally with Muslims in human rights, civil liberties, and fundamental rights. In the eyes of the law, everyone will be treated equally, as human beings no one will be discriminated against. After accepting the Jizya, they will have the same obligations and responsibilities as the Muslims, they will have the same rights as the Muslims, and they will be entitled to all the privileges and facilities that the Muslims have.

Let us now analyze the work of Watt who discussed the formative period of Islam from its origin to its peak as it was in its primitive stage in Makkah and in Madinah it took a shape of a systematic state under the leadership of Muhammad ﷺ.

¹ Muhammad bin Ismā’il Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Book 58: Jizyah and Mawaada'ah, Chapter 5: The sin of one who kills an innocent person having a treaty with the Muslims, Hadith no. 3166 (Karachi: Muhammad Sarid, 1966).

² Jameelah, *Islam in Theory and Practice*, 36.

This voyage is full of hardships, sacrifice, commitment, and loyalty to faith, not only for Prophet ﷺ but also for his companions as all of them suffered for their mission, but in the end, Almighty granted him and his fellows their desired destination. The most significant development in this regard was the accord on “the constitution of Madinah” the foundation stone of the foremost Islamic state.

Watt mentioned Ibn Ishāq, who has an old document called the "*Constitution of Madinah*." But other than the introductory text, he tells us nothing about it, and how it was created, with whom help, and when and how it was executed. It should be noted that he knows nothing about it and his description of the Medinan era was accompanied by pure logic only.¹

Ibn Ishāq revealed that Prophet Muhammad ﷺ had made an accord between the inhabitants of Madinah and the immigrants of Makkah. Similarly with Jews there was also an agreement in which Jews were confirmed with their property and religious liberty and had been given some other responsibilities and rights.²

There are separate provisions in this agreement for Muslims, Jews, and different tribes. This was in fact the initial structure of the administration of the civil state of Madinah. Like the other great civilization of ancient times Prophet ﷺ did not want to establish a limited state like the civil states; rather, Prophet ﷺ laid the foundation of a universal kingdom, which started from a few streets of Madinah and spread at a speed of 5 kilometers per day. It was a kingdom of one million square miles at the time of death of Messenger of Allah.

Watt insists his point that it is better to examine the possibility that there are two or more dates of the articles in this document. He further goes on the topic that:

“With this possibility in mind let us turn to what is said about the Jews. The inclusion of the Jews in the ummah is an important argument for dating the document before Badr.”³

The date of the document can be recreated with some speculation. The earlier articles may be the original terms of the agreement between Muhammad ﷺ and the Madinah tribes, or they may have been prepared by 'representatives' immediately after the migration of the Prophet ﷺ. They deal with the problems involved in maintaining peace among most Arab tribes. For them, other articles have been added from time to

¹ Watt, *Muhammad at Mecca*, 221.

² Ibid.

³ Ibid, 226.

time as required, while articles that have become ineffective will be deleted, such as, Qurayza and related articles.¹

On these points, the Charter of Madinah was signed in 1 AH and the Holy Prophet ﷺ got rid of the danger of their opposition for some time and engaged in the development and propagation of Islam. On the other hand, internal affairs and the maintenance of religious freedom affected the Jews, and all their misunderstandings and fears were removed, and a central system was established. The Jews accepted the Prophet ﷺ as their ruler. This was the most important clause of the treaty and the great victory of the Holy Prophet ﷺ.

Interestingly, the names of the three main Jewish tribes have not been mentioned. But Watt assumes it as Muhammad ﷺ placed Jews in Arab tribes according to areas where they lived, as he supposes that the Jew tribes of Qurayza and Nadir would have been incorporated to the Jews of Thalabah and al Aws since they were living there.²

Watt says eventually, it is possible that the document does not mention the three main groups of Jews. If so, the document in its current form may be relevant to the period after the termination of the Qurayza from Madinah. The difficulty of paying close attention to Jewish affairs at a time when there were very few Jews in Madinah can be explained by the speculation that the document in its final form was a treaty for the rest of the Jews in Madinah. And it was in the form of a charter and included all relevant former articles of the constitution of the city.

It was the first written treaty that, fourteen hundred years ago today, established a code of conduct in human society that gave every group and individual of the treaty participants the right to freedom while adhering to their own beliefs. The politics and leadership of the Jews in Madinah came to an end and Islam began to dominate. The recognition of the leadership of the Prophet ﷺ by the Jews had a major impact on Muslim politics. The significance of this agreement was also highlighted by the fact that it was the first international written agreement to be signed in 622.

The Madinah Charter is a comprehensive constitution of 7300 words which was the constitution of the state of Madinah. This agreement had 53 provisions. This is the first written manifesto of the world in which people belonging to different faiths accepted the leadership of the Holy Prophet ﷺ though Jews soon broke their promise.

¹ Ibid, 227.

² Ibid, 226-227.

Even in these circumstances, Prophetﷺ maintained friendly relations, but when there was an open rebellion on their part, Prophetﷺ retaliated. The Charter of Madinah is not only the basic constitution of the first Islamic state, but also a remarkable and unprecedented development in the history of world civilization and the formation of an ideal Islamic state in the light of the basic principles laid down in it, which can be made the cradle of peace, coexistence, and prosperity.

Maryam Jameelah develops his thought on the concept of slavery of God, in this discussion the idea that God and religion relate only to the individual life of man is an all-encompassing theory that has nothing to do with reason. Obviously, the matter of God and man cannot be free from two conditions. Either God is the Creator and Owner and Ruler of man and of the whole universe in which man lives, or not. If he is neither the creator nor the owner nor the ruler, then there is no need for a private relationship with him. It is absurd to worship an unrelated entity that has nothing to do with us. And if He is in fact our God and the Creator, Owner, and Ruler of all this existence, then it does not make sense that His jurisdiction should be limited to the private life of only one person and from where one and two persons form their collective relationship, His powers begin to an end. For ruling over the people God fearing leadership is the need of the time and enforcing the Islamic *Shariah* is imperative and the Muslim leadership should always be ready to bear the tough circumstances during this course.

In Jameelah's view the slavery of God bounds us to firmly follow the divine guidance and in this respect it becomes obvious to clarify few questions that if there is no way for us to understand that if we need guidance in the form of religious values to implement in the whole scope of our life and if this guidance neither in our home society, nor in the neighborhood, nor in the madrassa and college, nor in the market and bazaar, nor in the parliament and government, nor in our courts, nor in our administrative structure, nor in the cantonment and in the police system, nor in the battlefield and the peace conferences going to be followed, so where is the need for God we really consider it? Why should such a God be believed and worshiped which is so useless that it does not guide us in any matter of life. Or is so ignorant that in no case does any of His guidance seem reasonable and practical to us? Her stance is that the word of God should be implemented in all walks of life of the Muslim society as she discussed it here under the heading of "Muslim Mind".

Watt talk about the charter of Madinah which delineates the pros and cons of the Islamic state of Madinah, he inquired about its dating and critical examines the text of the agreement. In his view its importance lies in its aspect of the agreement between the people from different faiths, and especially because of Jews. Here also involves the Islamic values which guaranteed such type of agreement to become possible under the impression of unifying force of Islam.

However, this constitutional analysis is enough to prove that its main provisions were used in the early years of the Islamic State. In the meanwhile, it also cautions us that the Constitution's provisions on supposed dates should not be explicitly stated.¹

Thus, this is the written agreement by which the Prophet Muhammadﷺ established a code fourteen hundred years ago in human society, which gave the participants in the agreement the right to freedom of religion and belief for each group and individual. The sanctity of human life was established, property was protected, and the city became the cradle of peace.

In the above discussion Jameelah and Watt shares a similar view about the dogmatic framework of a state which involves certain core values to be followed to create a smooth functioning of the matters involve in stately affairs. As Watt quotes one of the articles of “*Charter of Madinah*”, which involves the authority of God and his Messengerﷺ to eliminate the danger of chaotic situation in the state. He writes:

According to this accord whenever there will be a difficulty among the people, or they are in danger of extinction, all their disputed matters will be returned towards God and Prophet Muhammadﷺ for final judgement. God was the most perfect, sincerest and the trusted fulfiller of what this document had in it.²

Having such supreme and authoritative position and under the commandments of Allah Muhammadﷺ became able to adopt the method of da'wah and preaching, the strategy of military progress, the formation of constitutional, political, and contractual systems for the promotion of the Islamic movement and in all these measures, the aim of his struggle was to uphold the truth of Islamic belief and to proliferate it. Thus, the dominance of religion rests in the truth. The Charter of Madinah is a significant and fundamental milestone in the political, contractual, and constitutional struggle of the Holy Prophetﷺ. This Charter on the one hand, ushered in a new phase in the efforts of

¹ Ibid, 228.

² Ibid, 224.

the Prophet ﷺ to preach, and on the other hand, gave Islam a prominent and unique place in the world scene in a longer run. Similarly in another article the glory of the agreement can be seen as Watt writes:

Agreeing with the content of this document, believers in God and the Day of Judgment should not help or protect criminals. May God curse anyone who helped them and give refuge to them. God will be very angry on him and on the day of judgment he will not be allowed to get comforted, and nothing will be accepted from him in the replacement of his sin.¹

The subsequent harsh treatment of the Jews of Madinah was in response to their extreme measures against the Muslims. This was the obligation of the Muslims to avoid any kind of mischief to ensure the safety, significance, and the progress of the Islamic state. But even after that, whether it was peace or on the battlefield, Islam's method was different and more tolerant than the rest of the stakeholders. Another such important trait is mentioned in Quran as:

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾²

“And those who obey their Lord and keep up prayer and their affair is by mutual consultation, and they give of what We have given them.”

As this charter was a framework for the value system of the state of Madinah, every article of it denotes to certain values. And watt explains it in the social context and in the light of the social context he writes that:

“When anyone wrongfully kills a believer, the evidence being clear, then he is liable to be killed in retaliation for him, unless the representative of the murdered man is satisfied (with a payment). The believers are against him (the murderer) entirely; nothing is permissible to them except to oppose him.”³

It has been mentioned in the light of Qur'an and Hadith that killing a person is the greatest sin after polytheism and the punishment of the killer is Hell in which he will stay for a long time, Allah will send wrath on him and send a curse and Allah Almighty has prepared a great punishment for the murderer. Therefore, it is essential for every person in the Islamic state that he should always avoid a major sin like murder, and he should not become a source of perturbation of the whole community in

¹ Ibid, 223.

² Ash-Shūrā: 42/38.

³ Watt, Muhammad at Mecca, 223.

any situation, because sometimes killing a person not only ruined the life of his wife and children but also different members of the family. The life of the family later becomes miserable and thus the members of the prosperous family become widows, orphans and needy, and live a life of hardships and troubles.

The spirit of this agreement is axiology that the Holy Prophet ﷺ granted non-Muslims the citizenship of the Islamic State, established their rights and decided how to defend Madinah together. It was decided that the Jews would bear their own defense expenses and the Muslims would bear their own defense expenses. The state system could be run together. That is, Muslims should consider the Holy Prophet ﷺ as a Prophet and the head of the state, and non-Muslims should accept the Holy Prophet ﷺ as the head of the state and the ultimate political authority.

Similarly, Jameelah discusses segregation of sexes in the Muslim community which is imperative for the purity and chastity of human character. She gives example of the western society the bitter fact about the illicit relations that:

Regardless of the justification, the truth is that every year millions of children are born into a cruel and devastating life that should not have been levied on them. In fact, if that were the case, parents could accuse God, but it would not have come about without them. They are responsible for the sufferings in which the children are born.¹

According to her this is all happening even in the presence of Christian values as the assertions of clergymen in favor of the prohibition of another lusty aspect of the west, she writes:

“Clergymen have asserted for years that marriage without children is a form of selfishness, whereas if we consider the welfare of the children, such a marriage may well be an expression of altruism.”²

Watt was also a clergyman and being a critic of secularism, he also emphatically believed in the supremacy of religious values. Islam, in its moral teachings, has placed great emphasis on the elevation of character and the purity of thought and action. Therefore, various rules and regulations have been formulated so that along with the purification and decontamination of the individual, the society can also be made a model and the model of moral elevation and chastity. There is no

¹ Jameelah, *Western Civilization Condemned by Itself*, Vol. 1, 212.

² Ibid.

doubt in the fact that the nature which Allah, the Lord of the worlds, has created is better for humans.

5.5 Comparison of the Views on Muslim Political Hegemony:

Ever since Muslims have declined politically, Muslims have pushed back the teachings of the Qur'an and *Sunnah* in important areas such as political affairs and national issues, and many have confined Islam to beliefs and certain practices. Due to which Muslims as a nation are suffering from further degradation and decline. Maryam Jameelah writes that:

Over the last 100 years, the fall of the Ottoman Empire at the end of World War I, the end of the Caliphate in 1924, and the declaration of a secular nationalist state by Mustafa Kamâl Atatürk of Turkey completed the decline that began with the decline of Spain. Alongside all the other non-Europeans in the world, we Muslims have come under foreign colonial domination and are now rapidly absorbing into the mainstream of modern Western civilization after the colonial era.¹

In the last century in general and especially after the fall of the Ottoman Caliphate the Western occupation of the Islamic world was established not only in the political and military but also in the intellectual spheres. The same feeling seems to prevail in the reaction against it in the Islamic world. The bitter feelings of the Islamic nation that Europe has made it its dominion under the guise of direct domination and occupation and somewhere under the guise of protection and has divided it into small states and shattered its unity.

She further states on the awful state of the overwhelming situation as:

The outcome is the utter destruction of our historical heritage and the innumerable loss of our uniqueness as Muslims. In this way, our society continues to disintegrate rapidly, creating a new generation of baseless, vile, and alien people. The consequences of our unfounded enslavement to colonial gambling after the colonial era can be clearly seen everywhere.²

Guiding us towards the solution to the ills inflicting on the Muslims she writes:

Muslims should recognize some realities about the radical nationalism that was born in Turkey and spread various other Muslim countries. In all new populations, our Muslim brothers have been targeted by a new religion, which is

¹ Jameelah, *The Resurgence of Islam and our Liberation from the Colonial Yoke*, 5.

² Ibid, 16.

nationalism, she wrote that they are forced to worship their country and its leaders. Islamic Eids are more important than National Day, Republic Day, and Revolution Day but importance was given to these days. Saluting the national flag and singing the national anthem raising on feet has become an alternative to prayer.¹

“If the Islamic revolution is to achieve success, it is imperative that nationalism and the concept of the national state be repudiated absolutely.”²

“The Ottoman Turks established a vigorous caliphate and for almost seven centuries were the standard bearers of Islam throughout the world, so much so that until the regime of Mustafa Kamâl, to Americans and Europeans, “Turk” and “Muslims” were synonymous and interchangeable terms.”³

To achieve complete freedom from colonial yolk, it is necessary for our scholars to devise an inclusive and credible review of the scientific superstitions that have prevailed over the last three centuries. We must stop judging our countries and our people by the standard of development. We must free science from the philosophy of materialism, resist its inhumane effects, and reunite this fragmented concept of knowledge to create a new Islamic science on our own initiative.⁴

Considering the utmost need for the stability of the political system she insists on the enforcement of Islamic Law as she says:

Only the divine law of *Shariah* is unbiased and fair because rulers and ruled ones come under the same jurisdiction. This is the law of God, not the rulers who are independent in the Islamic state and the rulers retain their right to rule only if they support and enforces it.⁵

Muslims of this century have been brought up and educated in a non-Islamic environment under the political, social, and economic system imposed by Western cultural domination. Thus, it is natural for them to follow the Western patterns.⁶

Islamic system, especially in its political and economic characteristics, is nowhere to be found today, nor has it fully functioned since the distant past. In fact, the ideal Islamic political, economic, and social system has not worked for so long

¹ Ibid, 24.

² Ibid, 24-25.

³ Ibid, 25.

⁴ Ibid, 28.

⁵ Maryam Jameelah, *Islam and Modern Man*, Vol. II (Lahore: Muhammad Yūsuf Khan and Sons, 1980), 16.

⁶ Ibid, 17.

that for minds submerged in Western subjects and philosophies, it is difficult to understand how to solve today's social and economic and political problems with these lines.¹

The tragedy of the present Muslim Ummah is that it is reluctant to adopt a holistic strategy and collective approach to restore and rejuvenate its greatness. West on the one hand, is using its all-round capabilities to create more and more supremacy. In such a situation, as a first step, it is necessary to create intellectual awareness in the Muslim Ummah. As Jameelah discussed the work of various Muslim scholars and their movements to politically strengthen the role of Muslims in the world today.

Isn't it ridiculous and hypocritical to preach the non-Muslims in Europe and America about the merits of the Islamic political system, the Islamic economic system, and the precision of Islam to cure all social problems unless it is nowhere existing in the entire Muslim world? This is nothing more than a superficial political liberty under nationalist rulers. This is not an Islamic "renaissance" or "awakening" but just an illustration of the growing rise of Western philosophy and system in the Muslim countries. In this way we cannot expect a significant religious and ethical impact on the non-Muslim humanity unless we, exclusively and collectively, offer a tangible, characteristic and workable example of our faith.²

Maryam Jameelah argues that we must develop a God-fearing leadership equipped with passion, devotion and courage and it will only be possible then to achieve our political upsurge and sovereignty in the world, she insists that:

We cannot be saved from a potential foreign subservientness unless there is a new leadership among us who has no fear of death or material loss and who is determined to stay composed until the end and never loses hope. Even if our initial efforts fail, they will not give up. With big heart will continue to struggle with more and more endeavor and willpower even though victory in this world requires centuries, thus there is a dire need for a strong, truthful, and God-fearing leadership whose focus is on the subsequent world.³

It must be repeatedly claimed that to preserve Islamic values and ideologies, our intellectual and political leadership must face the challenge with courage, self-

¹ Ibid.

² Jameelah, *Islam in Theory and Practice*, 391.

³ Jameelah, *Western Imperialism Menaces Muslims*, 39.

confidence, and imagination. We must close our ranks and stop living in a state of psychological and cultural inferiority. To this end, we can be relieved of the fact that our historical record has not been tarnished by the curse of racism, imperialism, and exploitation. We must not only stop defending ourselves but launch an aggression and provide the only cure from the Qur'an and *Sunnah* that can save humanity from destruction and mass suicide.¹

She is of the view that as a role model, the message of Jamaat-e-Islami under Mawdūdī's thought is for all the Muslims of the world, as the scholarship of Mawdūdī having religious and political features was acknowledged all round the world and this was the reason that in these matters he was consulted everywhere from the Muslim world for his worthy opinion and such kind of thought should be followed on a large scale by the Muslims for the attainment of their objectives respectfully.

At the urging of King ibn Saud of Saudi Arabia in 1961, Mawdūdī devised a detailed scheme for the establishment of an Islamic University in Madinah, which he hopes will eventually fill the intellectual and educational gap that has arisen after when the Al-Azhar's university in Cairo was destroyed through nationalization and secularization. He wrote about this experience that:

The scheme, proposed and approved by me through a committee appointed by the King for the Islamic University of Madinah, covers modern law, politics, economics as well as the Qur'an, Hadith, Jurisprudence, Islamic history, and theology. Further in the education scheme will be included the subjects of history and comparative religions. One of the English, French or German languages is also required to be learnt for the language competency. The education seen in this scheme cannot be labeled as "secular" or "religious" in the easily accepted sense of these terms. This university will be different from all the old and modern educational institutions and will have its own unique status. We want to produce from it the Muslim scholars who have a common sense of modern knowledge in Islamic teachings and who can apply Islamic principles to the problems of today's life.²

In March 1961, the All Pakistan Women's Association succeeded in influencing the government to ratify the "*Muslim Family Laws Ordinance*", which was in the clear incongruity to *Shariah Law*, and imposes strict restrictions on marital relations, polygamy, requiring marriage registration, explains the legal minimum age

¹ Ibid, 40.

² Jameelah, *Correspondence between Maulana Mawdūdī and Maryam Jameelah*, 22.

for marriage and invalidates the divorce by the husband's private unilateral denial of his wife, so with 209 other scholars from all over the country objected against its approval and demanded the exemption of its objectionable clauses or its complete retract. The statement of the ulema in opposition to these new family laws followed by the strict oppressive measures that were taken against them and were put behind the bars.¹

One year before this incident, Mawdūdī as well as 19 other scholars from all schools of thought met in Lahore and answered questions to a commission formed by the government on how to make the parliamentary system work more effectively in Pakistan. With the aim to sought out the reasons for this failure, and then to propose the necessary measures for the restoration of democracy and human rights in the country.

“Pakistan has come into being by virtue of the common Muslims. Furthermore, next to the grace of God, it is only the determination of the common Muslims brought this county into being. It could neither have come into existence without the sacrifice of the Muslims nor can it remain and continue to exist if, God forbid, the Muslims lose hope in it and lose their determination to live and die for it.”²

In fact, even before the Pakistan resolution, the voices of "Islamic Government", "Muslim India" and "*Khilafah Rabbani*" etc., were being raised from different quarters. Allama Iqbal had envisioned a "Muslim India, Mawdūdī's literature raised the voice of the divine government. Chaudhry Fazal-e Haq had raised the slogan of Islamic government. Maulana Azad Subhani had introduced the concept of *Khilafah*. The rise of these efforts from place to place indicates that the Muslims were acutely aware of the need to establish a government of their own ideology and that their ambitions were emerging as the circumstances demanded.

Because many of the Muslims of the subcontinent demands it comprising on common folks, did tireless endeavor and reached to the destination, so in the future the attained country to be protected by these people for sure.

Apart from a few high-ranking government officials and wealthy families, ordinary Muslims want the country to succeed as an Islamic state whose laws should be Islamic, the system must be Islamic, and the civilization must be Islamic. That is why Muslims have sacrificed their lives, property, and honor to reach Pakistan. There

¹ Jameelah, *Islam in Theory and Practice*, 277.

² Sayyid Daud Muhammad, Answer to the Constitution Commission's Questionnaire and basic principles of an Islamic State (Lahore: Ferozsons Limited, 1960), 26.

is no enmity against this country other than to do the contrary of the interests of the people. What can these people who have caused confusion and despair among ordinary Muslims do to help a country who themselves are embarrassed with their own religion Islam?¹

On 25th of October 1964, just fifteen days after his release from jail and during the presidential election campaign, Mawdūdī delivered a two-hour speech in front of a large crowd in Lahore, where he attacked all government policies with destructive arguments. Even challenging the legitimacy of this government's right to stay in power. He says:

“Our greatest crime is that we are not hypocrites in the matter of our faith in Islam and that we are earnest in our endeavors of our society so as to bring them in line with the tenets of Islam.”

“This is highly unpalatable for those who want to play fraud in the name of Islam. Their policy is to go deliberate go against Islam in all walks of life, yet continuously pay lip service to it so that the nation may remain attached to them under the spell of that deception.”

“We do not tolerate any compromise on this issue, and we are determined to practice what we profess.”

“And now equipped with the powers to frame the Constitution, the President-cum-Chief Martial Law Administrator of the country set up a constitution commission to make recommendations about the future constitution. The entire personnel of this commission were nominated by the President himself. No representation was given to the people. The expression of any political opinion was forbidden except, of course, for the President and his ministers.”

“Now let us through a cursory glance over the constitution for which the nation must pay its eternal homage and unending tributes to its framer. In this constitution all powers are concentrated into the hands of one single man—the Chief Executive. He alone controls the entire executive machinery at the center and so far as the provinces are concerned, he himself appoints the Governor and can dismiss them whenever the likes without even stating the reason for dismissal.”

“And now let us analyze what Ayub has done to our freedom of expression and freedom of association...first of all, the voice of the press was stifled. By gagging the press, they have deprived the people of their freedom of speech. Thus, after turning the country into a political grave-yard, the press, the platform, and the radio and all the propaganda machinery of the country are forced to harp only on one tune and that is: “All praise for President Ayub Khan!” The history of

¹ Ibid, 26-27.

all past and present dictators is being repeated here. Everything is depicted to revolve around one man.”¹

After the Indian invasion in 1965, Mawdūdī delivered five speeches on Radio Pakistan in Lahore and called the struggle for the defense of our homeland a real *Jihad*. He also spared no effort to seek justice in Kashmir. His speech on Azad Kashmir Radio in Muzaffarabad slammed India's atrocities on Kashmiri Muslims. He opposed both the terms of the UN Ceasefire Order and the Tashkent Declaration² on the grounds that they represented a complete diplomatic victory for India and made a just solution to the Kashmir issue impossible.³

He insists the key point that the world powers have not taken any serious interest in the Kashmir issue. This situation was created by the British as they were relinquishing their power in the Indo-Pak subcontinent and the United States, and the Soviet Union⁴ encouraged India in various ways. Not only did Soviet Union refuse to put pressure on India to accept a just and equitable solution to the conflict, but Soviet Union also helped India to maintain its crooked position. The two great powers have maintained a steady and growing flow of economic and military supplies to India, and the Soviet Union has from time-to-time assisted India by vetoing every step of the Security Council⁵ towards the implementation of its resolution in Kashmir. It really seems that these two powers see the emergence of India as an imperialist power as conducive to their imperialist interests.⁶

¹ Sayyid Abul Alā Mawdūdī, *The Political Situation in Pakistan* (Karachi: Jama’at-e-Islami, 1965), 24-41, (abridged).

² The Tashkent Declaration was a peace agreement between India and Pakistan signed on 10th January 1966 that resolved the Indo-Pakistani War of 1965. Peace had been achieved on 23rd of September by the intervention of the external powers that pushed the two nations to cease fire, afraid the conflict could escalate and draw in other powers.

³ Jameelah, *Islam in Theory and Practice*, 284-285.

⁴ The Soviet Union, officially the Union of Soviet Socialist Republics (USSR), was a communist state that spanned Eurasia from 1922 to 1991. It was nominally a federal union of multiple national republics; in practice its government and economy were highly centralized until its final years. The country was a one-party state (prior to 1990) governed by the Communist Party of the Soviet Union, with Moscow as its capital within its largest and most populous republic, the Russian SFSR.

⁵ The Security Council has primary responsibility for the maintenance of international peace and security. It has 15 Members, and each Member has one vote. Under the Charter of the United Nations, all Member States are obligated to comply with Council decisions. The Security Council takes the lead in determining the existence of a threat to the peace or act of aggression. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. In some cases, the Security Council can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security.

⁶ Ma Mawdūdī, Sayyid Abul Alā Mawdūdī, *Kashmir: A Call to the Conscience of Humanity* (Lahore: Jama’at-e-Islami, February 1966), 53-55, (abridged).

When Israel launched its relentless aggression against Egypt, Syria and Jordan in June 1967, Maulana mobilized his energies in support of his Arab brothers, and for the protection of the holy sites in Palestine, and especially of Jerusalem, and for the ultimate liberation of the Muslim territory from the Zionist occupation, as he writes that:

The call of the hour is that the entire Muslim world should join hands with the Arabs in complete unity and full determination. They should seek support from men of justice throughout the world for the acceptance of the principle that no nation can subjugate another country, nor a nation can force territorial changes by war. We must forge a united front in this regard, otherwise the consequences may be too terrible to imagine. If the Muslim states ignore the Jewish threat at this stage, disasters may follow in the future.

We must evolve a comprehensive plan to mitigate the far-reaching consequences of this defeat and do away with the basic factors that were responsible for our humiliation.

The dangerous Zionist conspiracy to capture the Old City of Jerusalem, demolish the Al-Aqsa Masjid and replace it with Solomon's temple is not just for the Arabs. It is a wound in the heart of all Muslims, because the holy city of Jerusalem is not just for the Arabs.¹

In March 1966 in the meeting of the World Muslim Congress² in Makkah, Maulana Mawdūdī, as one of the founders of the organization, stressed the urgent need for every Muslim country to become militarily self-sufficient and not to rely on the United States, the Soviet Union, or any other foreign power. He then stressed on all the Muslims around the world to reject nationalism and to be united in a single block for their own defense and for the cause of Islam everywhere in the world. He designated Islam as the only ideology capable of uniting all races and nations into one family that could form the basis of a world state and establish lasting justice and universal peace.³

¹ Sayyid Abul Alā Mawdūdī, *The Middle East Crises: How to Meet the (Palestine) Situation*, Chaudhry Ghulam Muhammad, (Karachi, Chiragh-e-Rah Publications, March 1968), 161-163, (abridged).

² The World Muslim Congress (*Motamar al-Alam al-Islami*) was founded at the 1949 World Muslim Conference in Karachi, following the creation of Pakistan in 1947. Mohammad Amin al-Husayni, the Grand Mufti of Jerusalem, who presided over the Conference, was elected President of the Congress. Its cofounder and Secretary-General for over four decades was Inamullah Khan.

³ Jameelah, *Islam in Theory and Practice*, 287-288.

“One is surprised at the people who are opposing the union of the Muslims states on the ground that such a grouping on the basis of religion is unsound. One I wonderstruck that joining hands in the name of Communism is wise and acceptable; making color a rallying force is also justifiable; only uniting in the Name of God and Hi faith is a folly!”¹

Predicting the Zionist and Hindu aggressive designs, he writes that:

World power, Zionism² and India's emerging imperialism are not lacking as a source of restoring the unity of the Muslims and the resurgence of Islam. when six hundred million Muslims get united, it will be the last sign of the expansion and exploitation of the Muslim countries. The Zionists understand the day of unity of Muslims will be the end of Israel. Even those who dream of Hindu domination and influence in Asia and Africa suffer from this fear.³

This was the proof of his deep insight into the affairs of world politics and he with his pen at all crucial junctures timely aware of the coming danger in the shape of the exploitations by the imperialist powers of the world. He again stresses the Muslims in the Israeli aggression scenario as he writes that:

The anarchy in the Muslim world and the demand for the Muslim Summit has boosted fresh expectations. Therefore, when Muslims welcome the relationship and collaboration with any state, they should be concerned about the world powers that always want to take advantage of our degradation and isolation from each other. Hence the Muslims can play a healthy and creative role in world relations while remaining sovereign and can attain their desired resurgence in the world.⁴

Mawdūdī and his movement provide an undisputed bulwark against the attacks of regionalism, nationalism, secularism, atheism, and materialism. He is the most understandable enemy of all the attempts by modernists to change *Shariah* laws to force them to comply with modern Western legal systems.⁵

¹ Sayyid Abul Alā Mawdūdī, *The Unity of Muslim World*, (Lahore: Islamic Publications, July 1967), 35.

² Zionism is a Jewish nationalist movement that has had as its goal the creation and support of a Jewish national state in Palestine, the ancient homeland of the Jews. Though Zionism originated in eastern and central Europe in the latter part of the 19th century, it is in many ways a continuation of the ancient attachment of the Jews and of the Jewish religion to the historical region of Palestine, where one of the hills of ancient Jerusalem was called Zion.

³ Mawdūdī, *The Unity of Muslim World*, 43.

⁴ Ibid, 43-44.

⁵ Jameelah, *Islam in Theory and Practice*, 292.

Now what is the real reason for the backwardness of the Muslim world? He made this clarified in a speech to the Jamaat's student body in Karachi in December 1963 as he stated that:

The extremely slow pace of development in the Muslim countries has paid a heavy price for the controversy caused by their ruler's attempts to impose foreign values. None of these Muslim countries has made significant progress in any field. Turkey, for example, has been an independent nation since 1924, but can it boast of any major advances in industry or trade? The answer is "no", while during this time, Japan and China have made significant progress, especially in all areas, and are now among the most advanced nations in the world. Obviously, Turkey's failure to develop herself on advanced progress is due to internal strife, which has led to it being targeted by its secular rulers. Those in power do their best to impose Western civilization on the country in the name of progress and modernity, while the people want Islamic discipline. A nation can develop and prosper where there is a complete harmony between the aspirations of the people and the policies of the government ... As a result, there is a constant conflict in all the Muslim countries of the world. And that is "Islam today".¹

In an interview with a correspondent of the Arabic monthly al-Ikhwān al-Muslimūn of Damascus, Maulana Mawdūdī was asked why he opposed Communism. He replied:

We oppose Communism not only because of its outright rejection of the sovereignty of God and transcendental morality and its militant propagation of atheism and materialism but also because the establishment of the Communist order is inseparable from a reign of cruelty and brutality, violence, persecution, and terror and to perpetuate the system, legalized despotism is indispensable. We also oppose communism because it neither tolerate freedom of criticism, peaceful opposition nor provide any opportunities for reform or change of government through constitutional methods. Because in our view, these things are vital from religious standpoint, if you consider the meaning of religion in its widest sense, then we can also assert that we oppose Communism on purely religious grounds.²

The scope of this opposition is further including the western modernity and the western civilization as he described it further in these words:

¹ Sayyid Abul Alā Mawdūdī, *Islam Today* (Karachi: Students Publication Bureau, 1968), 57-58.

² Mawdūdī, "Answers Questions," 36.

“We are opposed to the western block and its imperialistic policies as much as we are opposed to Communism. It is utterly fallacious to assume that our opposition to Communism means support for the Western imperialists.”¹

Maryam Jameelah asserts on the eradication of wrong philosophies to prevail in the Muslim minds, she asks for a unique scholarship to pave the way for fundamental observance of Islam, she writes:

The most important task for Islamic scholarship is to repudiate all the erroneous philosophies that currently administrate the world. Dialogues of Socrates, Plato and Aristotle which deny the genuineness of absolute, divinely truth. Propagating their "*rational Inquiry*" and "*intellectual freedom*", exalt uncertainty, distrust, and cynicism as a virtue. The political adventures preached by the "*Prince*" by Machiavelli, Voltaire's superfluous "*liberal enlightenment*" all these refer to religion as mere superstition. Darwin's "*theory of evolution*", which argues that man is a creature formed by the inferior creatures, Marx's "*materialist theory*" of history, and of course they must prove the features of Islam without rendering remorseful approach.²

Maryam Jameelah reviewed Many political movements of the Muslim world which tried to portray genuine belief system of Islam and its implementation, she is of the view that it was also inevitable that the Islamic world would try to defend itself against Western philosophy and civilization. It was this sense of security that led to the revival of Islam, the establishment of the "Divine Rule", and the implementation of the Islamic system in various Muslim countries, some of which pursued reform and followed their goals in a peaceful environment. And some movements, adopting the method of extremism, not only rejected every policy of the West, but also tried to counter the Western aggression in the form of organized groups.

Watt on the political implications of the Muslim world compares it to the influence exerted by the western world in contemporary era, he writes:

Modern European culture is a symbol of the Greek spirit, but this European influence in the Islamic world can be called the third wave of Hellenization³. However, this term allows us to bridge the significant gap between the current situation and the previous two waves. The Muslim population has been linked to the

¹ Ibid.

² Jameelah, *Islam in Theory and Practice*, 392-393.

³ Hellenization is the adoption of Greek culture, religion, language, and identity by non-Greeks.

culture of foreign scholars, but in the past its influence has been academic. But today's European influence goes beyond the influence of the intelligentsias. It all began in 1498 when Vasco da Gama discovered the Indian rout that was used for the trade purpose in the eastern part of the Islamic world. Finally, trade was influenced by political interference and leads to political domination. When Napoleon invaded Egypt in 1798, the Ottoman Empire and the Persian Empire started to have a complete impact of Europe, and commercial and political intrusions quickly gained financial support.¹

“...much of the Islamic world had become politically or economically dependent on Europe and West, so that political and economic independence was a primary aim for many Muslims.”²

During the lengthy effort for liberation, several parties bring in an Islamic factor, arguing that Islam needed a state for its full expression. Thus, Islam was both a cause of freedom and a system for an independent state. This was the approach of Al-Ikhwan in Egypt and with some variations, Mawdūdī and Jamaat-e-Islami in India. However, both movements had a structure that was not simply a return to the fundamental Islam, but some reform measures were conceived, albeit on an Islamic foundation that is in accord with *Shariah*.³

Both the movements can be seen as an Islamic renewal that has taken place in the last ten or twenty years. Of course, they are far from the latest manifestations, but there is no doubt that these movements have considerably contributed to the recovery.⁴

Why such type of Muslim political hegemony is essential for the Ummah today Watt describes the common thinking of the Muslim scholars as he states that:

The main reason for the revival is the realization among many common Muslims, including some well-versed ones, that they were in risk of missing their uniqueness, which Laurens van der Post⁵ labeled as ‘story’, due to its destruction through Western intellectual behavior. At the same time, many of them felt that they were worse than many other factions in the social turmoil caused by the West's

¹ Watt, *Islamic Philosophy and Theology*, 157.

² Ibid, 158.

³ Ibid, 160.

⁴ Ibid.

⁵ Sir Laurens Jan van der Post, (13 December 1906 – 15 December 1996) was a 20th-century South African writer, farmer, soldier, political adviser to British prime ministers, close friend of Prince Charles, godfather of Prince William, educator, journalist, humanitarian, philosopher, explorer, and conservationist.

influence on their world. And many fundamentalists were suggesting that the coming back to the true Islam of initial days would resolve all challenges.¹

Whenever there was a weakness in the implementation of Islamic principles, the Muslim scholars and reformers immediately tried to understand the sensitivity of the matter. Numerous movements arose in Muslim world due to political necessity till the end of the nineteenth century and the first half of the twentieth century. These Islamic movements played an important role in shaping the good and bad image of Islam. Rather, the most important issue that has arisen for Muslims in the modern era is the formation of Islamic thought and the modern world of Islam and its related movements. Contemporary Islamic movements, such as the Muslim Brotherhood in Egypt and the Jamaat-e-Islami in Pakistan have been successful in establishing movement of unifying force.

Fundamentalists, meanwhile, sought to encounter the menace of Muslim identity by acknowledging weaknesses in current Islamic proxies and demanding a return to a more authentic Islam, to live a more fulfilling life personifying their traditional identities. But at the same time liberals initiated to search for a new identity that, at least in some cases, will be more in line with Western standards.²

The instance of this is the subcontinent movement associated with Sir Syed Ahmad Khan and Sayyid Amir Ali. After the catastrophic defeat of the Muslims in the Indian uprising in 1857 and their consequent deportation, Syed Ahmad Khan sought to uplift the Muslim nation by agreeing to a policy of co-operation with the British rule. This included a certain acknowledgment of Western values, as it indicated that Muslim boys would be educated in schools set up for the purpose of their training and subsequently to take part in the governmental services.³

Many Muslim politicians, and others who must make important decisions, are aware of the specific difficulties facing Muslims today, and many realize that these are partly due to the characteristics of the conventional self-image. As Muslims try to understand social circumstances as inflexible, many believe that a return to the true form of Islamic social life of the early days will solve all modern problems. This

¹ Watt, *Islamic Fundamentalism and Modernity*, 61.

² *Ibid*, 62.

³ *Ibid*, 63.

hypothesis is based on a misconception, about the change in the world in which we reside, particularly in its social composition.¹

Describing the Muslim victory over Spain Watt gives credit to Prophet ﷺ who inculcate such values in his followers that such vast expansion could have been possible by the Muslims even long after him. He writes that:

For the comprehension that how this remarkable expansion was achievable, it is essential to go back to Muhammad ﷺ's career. Muhammad ﷺ was both a prophet and a politician; a blend of spiritual and political wisdom; that modern man discovers hard to realize with his various religions. Being a political leader, he was concerned in the Arab unity. But he must have also grasped that political unity lay in the fact that his mission as a prophet was for the Arabs in general and not just for the people of Makkah.²

“It is in this context that the Islamic conception of the *Jihad* or holy war must be considered. It was never a purely religious phenomenon but always at least in part a political instrument.”³

Watt acknowledged and admired the work of al-Ghazali the great Islamic scholar. Watt writes:

Regarding his perception of the contemporary state of Muslims Watt recommended them al-Ghazali as their role model to cope up the challenges fruitfully by adopting his approach about Islam. Even more he advised the Christians too to learn from Muslims and for them also there should be no better choice than al-Ghazali as the civilizational downfall is rapidly approaching which is a danger for all the faiths.⁴

Watt appreciated the philosophy of al-Ghazali, and he also wrote a book on it which was published in 1953.⁵ This book was reviewed by Muhammad Hamidullah⁶ who was a venerable scholar of Islamic studies he has also appreciated Watt on his work with few exceptions pointed out by him where he accuses Watt of having

¹ Ibid, 71.

² William Montgomery Watt and Pierre Cachia, *A History of Islamic Spain* (New York: Aldine Transaction, New Brunswick (U.S.A.), 2007), 1-2.

³ Ibid, 2.

⁴ William Montgomery Watt, *Ethical and Religious Classics of East and West* (London: George Allen and Unwin, 1953), 15.

⁵ William Montgomery Watt, *The Faith and Practice of al-Ghazali* (London: Allen & Unwin, 1953).

⁶ Muhammad Hameedullah, “Review of Watt’s *The Faith and Practice of al-Ghazali*,” *IQ* vol. 1 No. 1, (April 1954), 62-64.

inappropriate rendering of al-Ghazali's innovative work. For example, while he says that despite al-Ghazali's agreeable ideas occasionally:

“... dark forces of superstition are prominent in the background ...”¹

Though Muhammad Hamidullah nearly becomes ambiguous while clarifying this statement as he writes:

“Perhaps this remark shows the background also the translator's approach towards Islam.”²

In the year 1967 Watt expresses his views on inter-faith relations which were important in his opinion and should be communicated with others.³

Jameelah reminds us of the western persuasion for the abolition of the fundamental Islamic institutions to give place for the new philosophies of nationalism and secularism to get pierce into it as the western scholars consider it the most significant milestone to be achieved. She describes it as:

Because the ideology of the Islamic State is a denunciation to the philosophy, which is unbridled for an opportunistic mindset, these Western-trained advisers tell us that we must permanently accept the removal of the Caliphate and that in future its revival and the possibility must be ruled out. Governments based on politics and religion have been labelled as old-fashioned. Therefore, to take their place in the modern world, Muslims must reunite themselves with secular rule. And unfortunately, books have been written in Muslim countries blaming the Caliphate for all the evils that have plagued them throughout history. They claim that the Caliphate is not really a part of Islam because the mission of the Holy Prophet ﷺ was limited to preaching only and he never wanted to rule. Only prevailing circumstances forced him to be a ruler.⁴

“Islam cannot live without an Islamic community and Islamic community cannot survive without organized institutions and leadership.”⁵

The subsequent move after the removal of the Caliphate is the elimination of *Shariah*. Because *Shariah* is deemed obsolete by many scholarly leaders in the West

¹ Watt, *The Faith and Practice*, 14.

² Hameedullah, “Review of Watt’s *The Faith and Practice of al-Ghazali*,” 64.

³ William Montgomery Watt, 'Thoughts on Muslim-Christian Dialogue,' MWLVII, No. 1 (January 1967), 19-23.

⁴ Jameelah, *Islam versus the West*, 117-118.

⁵ Ibid, 118.

and its concept of justice is inferior to the Western legal system, it is considered that only secular principles can foster the collective prosperity of society.¹

After the eradication of Islamic leadership and Islamic law, there is no harm in destroying the unity of the Ummah. The concept of global Islamic unity transcends race, language, and geography, which is irreconcilable with the dominance of national sovereignty. Consequently, to adopt the essence of the twentieth century, Muslims are told that the Ummah should be substituted by nationalism.²

Jameelah quotes here from Mahmud Brelvi's book³ about the political dominance of the Muslim world today who writes that:

The virtuous doctrine cannot survive under Godless leadership. Hence, God-fearing humans have a responsibility to create God-fearing leadership in the world. Muslims do not desire leadership for egocentric ends. Muslim conflict with the materialists is not just about attaining leadership but they want to take back leadership in principle because materialists are heading the world awry and openly rebelling against the Creator. In this situation of misguided philosophy and culture, it is enormously becoming tough for God-fearing ideologies, aspirations, and ethics of life to influence the heart and mind of human beings amid the whole tendency of contemporary life that is controversially opposing to it.⁴

Within the prospect of Islamic revival and with the rise in the power and influence of fundamentalist groups. This involves mounting stress on liberals in most Islamic countries, making it difficult for them to express their views without restrictions. As a result of this, having weak political setup, governments like in Pakistan complied with some of the demands of conservative ulema.⁵

Many Muslims do not understand liberalism and secularism and are living in a state of confusion. Liberals and secularists who are citizens of Muslim countries are deceiving the people. These people take the name of God, the Prophetﷺ, the Qur'an, and Islam, but in practice they are not sincere of the implementation of Islamic teachings. These people have their influence in the political, literary, journalistic, and cultural spheres and are trying slowly and quietly to oust God and Islam from all walks of life, using the media and government resources.

¹ Ibid.

² Ibid, 118-119.

³ Mahmud Brelvi, *Islamic Ideology and its Impact on our Times* (Karachi: Published by the Author, 1967), 14-15.

⁴ Jameelah, *Islam in Theory and Practice*, 408.

⁵ Watt, *Islamic Fundamentalism and Modernity*, 65.

As we know Maryam Jameelah was a religious writer and her writings are a kind of call towards Islam not only for the Muslims but also a strong message to the non-believers but with this she always had something to say about the politics in Islam as we see her writings on the Muslim rulers who deviated from the true teachings of Islam or tried to invent such values in their era to amend the teachings of Islam according to their will and personal needs, this is why that she considers the politics as an integral part of religion she once wrote that:

It is a tragedy that Islam is gravely deteriorated by its own people rather by any other external foe. There involved the political designs by the leaderships of the Muslim world which wreaked the biggest danger to its identity to glorying their regimes and for the long lasting of their rule under the patronage of the external powers of western world. And the further misfortunes are that those people who are doing worse to Islam at the same time enjoying the respectable positions, she encouraged the people accordingly to criticize and deprive off such people from their governments because such nominal Muslims don't deserve to rule over the Muslim nations.¹

Jameelah is on the view that the modern philosophies of west and western colonialism menaces Muslims. The internal and external difficulties created by the colonial forces maintain the condition in Muslim countries in a state of instability and turmoil. As a result, segregation in Muslim nations provides an excellent basis for further intrusion and even more anarchy.²

She is also of the view that centuries of political authority, not only blaming the different philosophies of life offered by Islam, but also provoking immorality for all those who follow its spirit, this have led Muslims to such a disgraceful situation that they now find themselves.³

Jameelah says that for the Muslim political hegemony all we need at this juncture is to gather what we have quit and not to put it aside. She said the sincere role Muslim leadership is very important and our leadership should not delay too long to comprehend that it is not by morally or socially ousting a nation, nor by sinking

¹ Jameelah, *Islam versus the West*, 38.

² Jameelah, *Westernization and Human Welfare*, 33.

³ *Ibid*, 34.

into moral turmoil that the nation's economic prosperity or political dominance can be revived, or someone can protect it in this way against the foreign domination.¹

Against the blind imitation of the western thought, she insists that we need to persuade the political and intellectual leaders of the so-called "Third World" that Western philosophy is not progressive as they have thought it and blindly imitating it, perhaps is injurious to human well-being in all its features.²

Contrary to these views Watt here presents the view of self-image of Islam; he says that the present political turmoil of the Muslim world is mainly due to its adherent towards the conventional view of Islam. To attain Muslim renaissance Muslims should accept the present prevailing setups to be mainstreamed themselves in the world. In this regard he appreciated the liberals and reformers of the Muslim countries declaring them a hope for the revival of Islam, for example he gives the example of Sudan and writes that:

There are some expectations in Sudan that *Shariah* law will be modified to modern conditions. The highly influential political leader there, Sadiq al-Mahdi, is known to support such a program. He wants more Islamization, but not by attempting to manipulate existing society into a former academic and societal past. He considers that the *Shariah* is adaptable enough to accept it, but that it should be in support of a new stance destined only by the Qur'an and *Sunnah* to create schools of Muslim law and cope with present-day situations.³

“There are also strong conservative forces, however, led not by ulema, who are relatively weak in the Sudan, but by the heads of the sufi orders.”⁴

This is clear to observers that the conventional Islamic self-image is making it tough for Muslims to adjust to life in the late twentieth century. It is also making it problematic for Islamic countries to play their part in world affairs, which is vindicated by their proportion of population and power. However, before looking at the dilemma in detail, it will be useful to examine the insufficient features of old-style worldview and self-image universally.⁵

During this reformation, he declared the Muslim conservative ulema as an opposing force which is harmful for the progress of Muslim world. He keeps on

¹ Ibid, 35.

² Ibid, 94.

³ Watt, *Islamic Fundamentalism and Modernity*, 66.

⁴ Ibid.

⁵ Ibid. 71.

insisting that unless there is a revisit of their self-image and traditionalism Muslims cannot attain the fruits of the modern age. He further expresses his views on the totalitarian view of Islam and pleads for the point that:

The essence of self-sufficiency is also an obstacle for Muslims to cope with modern challenges. Many Western-educated Muslims are just as aware of flagging their religious values across anti-religious aspects in Western thinking. But few Muslim religious leaders are aware of the extent to which anti-religious influences have been countered by Christian theorists, and the prospect of adjusting these Christian approaches to the requirements of Muslims.¹

In favor of borrowing ideas from West he states that the Muslim scholars' reluctance to learn from the West in this regard means that they are incapable to improve other Muslims with religious skepticism, and in fact they have no inkling of its seriousness and complication. Such people are dealing with the situation which is comparable to that of al-Ghazali in the eleventh century, when scholars were largely ignorant of the grave encounter by the teaching of philosophy. But today's dilemma is much broader, because it is coming not only from philosophy but also from historic and scholarly denunciation.²

Jameelah and Watt both share similar views in recognition of the contemporary Muslim revivalist movement like movement of Muhammad bin Abdul Wahhāb, Jamaat-e-Islami and al-Ikhwan as their thought have changed millions of Muslims and they are now thinking towards coping with the challenges of contemporary era with confidence while keeping themselves also adherent to the fundamental tenets of Islam. Jameelah in this regard also discussed many religious and political movement of the Muslim world that have been discussed in the previous chapters and work of their founders as Muhammad bin Abdul Wahhāb, Mawdūdī and Hassan-al-Banna with many other to describe their importance for the revival of Islam in the contemporary era, which is from Islamic point of view full of deviating philosophies while Muslims are also facing a deplorable condition in the world today.

5.6 Summary of the Chapter:

This chapter is the concluding chapter of the research, it includes the political thinking of both the scholars and their comparative and critical review. More relevant data is also included from Jameelah and Watt's scholarships, which also highlights the

¹ Ibid, 72.

² Ibid.

similarities and differences between the two literary figures. All the discussion between the two on the Islamic political thought is summarized in this chapter and similarities and differences have been developed since the evaluation of the textual data. Different views have been received from both, fulfilling the basic objectives and addressing research questions of this study. Their major differences between traditional Islam and its interpretation by Muslim and non-Muslim scholars are primarily based on the statesmanship of the Prophet ﷺ of Islam and the reorganization of Islam from a political point of view, giving way to modern approaches. Even at their insistence, changes like secularism and liberalism must not be accepted. Jameelah discusses the work of many orientalist who consider their understanding of Islamic political thought to shape as that must be relevant to the modern world. Watt similarly discusses Islamic political thought for Muslim regimes while proposing flexibility to adapt them to the needs of the modern age, that is why he appreciates the politically enlightened and reformist figures in the Muslim world. The role of the Prophet ﷺ as a politician is exemplary in the view of Watt as he depicted her entire course of life in his works and in which he shows the whole journey of Islam that can be seen in which Muslims were belonging to the weakest sect of their primeval society and then went to rule the world in which they in a way follow the idea instilled in them by Muhammad ﷺ and was exactly understood that guaranteed the Muslims of their political dominance which can still be achieved today. In this regard, Maryam Jameelah discussed various Islamic political revivalist movements when she wrote extensively on al-Ikhwan of Egypt and Jamaat-e-Islami that these movements present their concept of Islamic government in the present era with the basic tenets of an Islamic state and explain the integration of the religious thought with the political thought. The idea of politics with religion could move forward to shape the path of governance in the Islamic context. Although Watt believes that the current political turmoil in the Muslim world is due to adherence to the established traditions of Islam and in the current situation Muslims should learn from the West and if they must learn, they should adapt to modern trends to achieve the political stability.

Summary

The following summary of this study describes the findings, gist, and emphasis of each chapter. Chapter one is “Introduction”, the basic structure of the comparative research on religious and political thoughts of Maryam Jameelah and William Montgomery Watt. Introduction to the topic is given in the very beginning that highlights the major contributions by Jameelah and Watt to Islamic thought and the reasons why these both scholars have been picked for comparison. Detail of the literature reviewed is specified for the comprehension of the research in accordance with its delimitations. Research questions have been raised which are aligned with the defined objectives of the research study. Rationale of the study denotes research gap and gives rise to the research problem. Background of the research justifies the research and shows the significance and importance of the research on the topic. Research method has been prescribed to lay down the roadmap of the research.

In second chapter the religious views of both scholars have been discussed in detail. Maryam Jameelah provides her logic and intellect in defense of the Islamic theology and against the works of orientalists, who are endeavoring hard to demoralize Muslims by depicting Islam as odd, unrealistic, stereotyped faith and making its connection with the extremist movements and to elements that are opposing modernity. In this regard she presents the different religious parameters of Islam that guides the humanity towards the formation of such value system that ensures a just community, a kind of utopian society that devise its conduct under the acknowledgement of one God and the divine guidance which is provided by His Messengerﷺ. Watt as an Islamicist discusses pre-Islamic conditions of Arab world, religions existing before Islam, origin of Islam, role of Prophetﷺ in different aspects; as a religious leader, as a statesman and other traits of his personality relating to social values and economics. He examined the entire journey of Islam with its impact on existing religious atmosphere at that time and evaluating the severity of opposition by the agnostic forces towards Islam and how Islam moved ahead by encountering them successfully under the guidance and strategic wisdom of Prophet Muhammadﷺ. With few exceptions he rendered a fair approach, that should be adopted for the study of comparative religions.

In third chapter political thoughts of Islam has been presented in the light of scholarship of Maryam Jameelah and William Montgomery Watt. With a brief

introduction of politics, the integration of politics with Islam has been evaluated. The role of Prophet Muhammad ﷺ as statesman has been discussed and his achievements as a political leader convinced the reader towards the acknowledgement of the strength of his character and belief. Jameelah justifies the Islamic political thought by relating it to Prophet ﷺ's life and by making inferences from his political conduct. She proves that there is a strong bond between Islam and politics, and she refuted all kind of theories that confine Islam only to masjid. Much of her talk is about the current political position of the Muslim world, the conduct of the Muslim rulers and her suggestions for them to bring them to the right path, the path of Quran and *Sunnah*. She has discussed in detail various political revivalist and revolutionary movements of the Muslim world in the recent past. She gives a detailed account of these movements by evaluating their basic tenets, way of functioning and influence in their respective regions. Watt has discussed in detail the political scenario of Arabia as his writings gives a thorough understanding to their reader as he penned down the politics of Makkah after and before Islam with a detail account of the surrounding political might of the Byzantine and Persian empires and their relation or influence on the Arab politics. His major works in this regard are "*Muhammad at Makkah*" and "*Muhammad at Madinah*" which have given the thorough journey of Islam from the account of pre-Islamic era to its origin, its evolutionary stages, its triumphal period and to the reign of the Pious Caliphs. In his book "*Muhammad as Prophet and Statesman*" approximately the same topics but with more details have been given which shows the impressive role of Muhammad ﷺ as a political leader. All his findings and descriptions about the Prophet ﷺ are found a detailed expression in this chapter.

Fourth chapter is very important one of this research as the contributions in respect of religious thought by both scholars have been comparatively and critically evaluated here. Further relevant data is also added from the scholarship of Jameelah and Watt which illuminates similarities and differences between the two literary figures. Entire discussion by both on Islamic religious perspective has been summed up in this chapter and similarities and differences are evolved based on evaluation of textual data and here we found many similar and different opinions on the subject coming from both scholars which is sustaining the basic objectives and research questions of this research. Their major differences are based on the conventional Islam and its description by the Muslim and non-Muslim scholars mainly on the

origin of Islam, validity of Quran and the prophethood of Muhammadﷺ and on their emphasis of restructuring Islam from the religious perspectives by giving a way to the modern dogmatic changes. Jameelah discusses the works of many orientalist including Watt who give their understanding about Islam in the contemporary world, she refuted many of them for their exertions to change the basic principles of Islam surrendering to the material gains of the west and their endeavor to degrade Islam. Watt in the similar way discusses the works of Muslim ulema who are portraying the conventional Islam with rigidity suggesting them flexibility to adapt with the modern day needs that is why he appreciates the enlightened and reformists of the Muslim world. Their similarities are mainly coming from the significance of religion in one's life, both emphasize the importance of religion and point out the fact that all the possibilities of eradicating religion from human life will cause in human moral disaster, as it is imperative for the civilized social structure to be formed on the religious foundation, because human intellect is limited and flawed. Religion has formulated family, social, political, and economic principles for the guidance of human beings so that they can solve all kinds of problems of life in the light of these principles. If they did not have those principles to follow in their life, they would fall into the pit of destruction and ruin. So, mankind needs a "religion" and religion is not only a personal issue but also a collective responsibility because no society can be an "ideal society" without religion. Thus, a society needs religion, more than the individual needs it for personal life. And more importantly religion bonds the deeds of its followers by the concept of accountability in the Hereafter that make them responsible for their conduct throughout their life.

Fifth chapter concludes this research, and it includes the political thoughts of both scholars and their comparative and critical review. More relevant data is encompassed from the works of Jameelah and Watt which highlights the similarities and differences between the two literary figures. All the discussion between them on Islamic political thought has been summarized in this chapter and similarities and differences have been developed based on the evaluation of this textual data. Different views have been received from both fulfilling the basic objectives and addressing research questions of this research. Their major differences between traditional Islam and its interpretation by Muslim and non-Muslim scholars are primarily based on the statesmanship of the Prophetﷺ and the reorganization of Islam from a political point of view, giving way to modern approaches like secularism and liberalism. Jameelah

discusses the works of many orientalists who consider their understanding of Islamic political thought as a shaping force that must be relevant to the modern world. Watt discusses Islamic political thought for Muslim regimes while proposing flexibility to adapt them to the needs of the modern age, that is why he appreciates the politically enlightened and reformist figures in the Muslim world. The role of Prophet ﷺ as a politician is exemplary in the view of Watt as he depicted Prophet ﷺ's entire life in his writings that shows the whole journey of Islam. It can be imagined that how Muslims were belonging to the weakest sect of their primeval society and then went to rule the world, the way they follow the idea instilled in them by Muhammad ﷺ and was exactly understood by them that guaranteed Muslims their political dominance which can still be achieved today. Regarding this, Maryam Jameelah discusses various Islamic political revivalist movements when she writes expansively on al-Ikhwan of Egypt and Jamaat-e-Islami. According to her these movements have offered their concept of Islamic government in the present era with basic tenets of an Islamic state and explicated the integration of religious thought with political thought. The idea of politics within religion could move forward to shape the path of governance in the Islamic context. Although Watt believes that the current political turmoil in the Muslim world is due to adherence towards the established traditions of Islam and in the current situation Muslims should learn from the West, they should adapt to modern trends to achieve their political stability.

Research accomplishes conclusions, recommendations and the research results comprise findings on comparisons (similarities and differences) between the two scholars regarding their contributions in the field of religion and politics.

Conclusions

Research concludes in similar and dissimilar views from both scholars regarding their religious and political thoughts. In the vision of Maryam Jameelah Islam is a self-sufficient religion that provides principles to meet all needs regardless of time and place. There is no need for eclecticism in Islam. Her approach towards Islam is contradictory from other literary figures like Sir Syed Ahmed Khan, Ziya Gökalp, Taha Hussein and Khalid Muhammad Khalid. Maryam Jameelah believes that it is a tragedy that Islam is gravely deteriorated by its own people rather by any external foe. She has presented many examples like that of Egypt under the rule of Gamal Abdul Nasir and Kemâlizm, of Turkey under the western influence where involved the political designs by their leaderships which caused biggest danger to Islamic identity.

While denouncing secularism, nationalism, liberalism, atheism, and materialism Jameelah's stance is categoric as she considers that these can provide no solace to the individuals in times of adversity and calamity and are so emotionally and intellectually unsatisfying, regarding the failure to explain ultimate meaning and purpose of life and death.

Maryam Jameelah asserts that the authenticity of Muhammad ﷺ's prophethood is proved by the fact that he as a political leader, revolutionized life in a very large part of the world and now for fourteen centuries later, still has the love, loyalty, and devotion by the millions of his followers. She is of the view that Holy Prophet ﷺ directed his message to whole human race and drew no distinction between Arab and non-Arab. Therefore, Islam is a truly universal, cosmopolitan faith, continually enriched and revitalized with the fresh blood of new converts whereas Judaism tends to be ingrown, parochial, and moribund.

Religion and politics are the essentials of an Islamic state, in fact in Islam religion is the fundamental force that molds the functioning of a state. Maryam Jameelah hugely supports and encourages Islamic political movements, which work on the principles of Qur'an and *Sunnah*. She has endorsed people to follow by discussing their conduct in detail for the political upsurge of the Muslim Ummah.

Maryam Jameelah is of the view that the cultural, spiritual and our political decay today is mainly due to the influence of un-Islamic ideologies like secularism,

nationalism, materialism, and liberalism, which are drifting us towards destruction by shaping a disbelief in Allah.

Maryam Jameelah regarding religion and politics presents the remedy for the challenges faced by Islam in present era. In this sense we can say that there is a political revivalism, there is an enlightenment of Muslim intellect, and her thoughts are a kind of revolutionary in the current scenario. So, her approach was to devise a way forward for the contemporary Muslim world to gain political hegemony. She propagates traditional Islam and refutes the allegations of orientalist logically; she advises Muslims to never indulge themselves with inner chaos and outer trivialities.

Both Jameelah and Watt accedes that the model of an "ideal Islamic state" does not exist in the world today. Restoration of Islamic thought is necessary for Muslim revival, according to Jameelah this activity should be done in accordance with the established principles of *Shariah* and to implement these principles a God-fearing political leadership is essential. But Watt says that the present political turmoil of the Muslim world is mainly due to its adherence towards the conventional view of Islam. To attain Islamic renaissance Muslims should accept the presently prevailing systems to be mainstreamed themselves in the world because the conventional Islamic self-image or self-sufficiency is making it tough for Muslims to adjust in life in twentieth century.

Maryam Jameelah is of the view that Muslims should evolve their independent and successful social system which include religion, politics, economics, and all other aspects of a flourishing society to show the integrity of their faith by putting theory into practice otherwise they will not be able to stop the rising tide of unreligious forces under the veil of secularism, nationalism, and modernism. She clarifies that Islam is neither against modernity nor against progress, but it suggests some rules against the unbridled modern manifestations of progress which have led the world towards destruction.

Watt wanted to represent a fresh viewpoint of the Quran. While delineating the biographical sketch of the holy Prophet Muhammadﷺ in his literary works he heavily relies on the basic sources like Quran, Hadith, authentic history books and dictionaries. Though Watt acknowledges the richness of Arabic language, yet he preferred the works of many orientalist. While giving historical descriptions he mostly relies on orientalist as he frequently quotes Noldeke and other orientalist and

favoured English translation of Quran by Richard Bell instead of getting meaning directly from Quran.

The most important aspect of Watt's scholarship from religious point of view rests in his strong believe in inter-faith harmony. The rising upsurge of Islamophobia in Europe is an example in accordance with the vision of Watt that he continuously stressed west in his time to initiate a logical dialogue with Muslims. Hence Watt is reverend in the Muslim world due to his well knitted research work on Islam specifically in the field of Sīrah with less rigidity and with a moderate approach.

Watt believes in the prophethood of Muhammadﷺ but there always remained ambiguity in his belief as he states that I don't know that Muhammadﷺ was a prophet or not, but he was a man of creative imagination and his impact as a religious leader remained enormous in history. Similarly believes in Quran as word of God but at the same time confined the application of its teachings to time and place, denies its eternity and regarded its philosophies influenced by Christianity and Judaism. Yet he refuted all such allegations as many orientalist did regarding the mental disorder, epilepsy, or any other deficiency against the Prophet Muhammadﷺ and in this way rejects medieval scholarship by the Christians. Like Watt, Jameelah also rejects the falsehood spread by the orientalist.

Watt accomplishes that there is a state of stagnation in the later part of Muslim philosophical thought, and he destined the Muslim scholars responsible for this undesirable work. He doesn't think that the role of Muslim scholars was that as it was due from them. Religious bigotry and disenfranchisement are fundamental failures on their part. Though there are few exceptions as both Jameelah, and Watt appreciate the works of al-Ghazali and ibn Taymiyyah.

According to Watt Judaism and Christianity influenced Islam, he states that polytheistic Arabs and lately Islam got the idea of monotheism from Judaism and Christianity, though Maryam Jameelah disagrees this notion by maintaining that Islam is just the continuity of previous divine religions from Allah Almighty that is why it shares few common principles and ideals. In this way she negates all the ideas of borrowing philosophies by the Quran.

Watt acknowledges Muhammadﷺ as an influential political leader as he regarded the accord of Madinah and the treaty of al-Hudaybiyyah among Prophetﷺ's many political initiatives as a great success for him. Such tactful dealings were the result of his diplomatic wisdom and present him as a skilled strategist that enabled

him to form a strong political framework for his followers so that in a short span of time Muslim were ruling on the large part of the world. So he is in the agreement that Muhammadﷺ was an influential political leader who left unprecedented impression on the record of human political history.

Maryam Jameelah and Montgomery Watt differ in the basic philosophy of Islam. Watt sees that there involved economic interests behind the expansion of Islam and the expeditions of Islam was mainly for the sake of booty but contrary to this, Jameelah realizes that ideological strength of Quran was wholly behind the successful appearance of Islam.

Finally, the research has concluded:

1. Maryam Jameelah regards Islam a self-sufficient religion and categorically rejects eclecticism. While Watt says that adherence towards the conventional Islamic self-image is making it tough for Muslims to adjust in contemporary life.
2. Maryam Jameelah stresses the spiritual revival of Islam while Watt is in favor of reinterpretation of Islam.
3. Maryam Jameelah endorsed Muhammad(ﷺ) both prophet and political leader. Watt also acknowledges Muhammad(ﷺ) as an influential political leader, believes in the prophethood of Muhammad(ﷺ) but there always remained ambiguity in his thoughts like his authoring of Quran and borrowing of ideas from Christianity and Judaism.
4. Maryam Jameelah believes in the observance of “Qur’ānic Teachings” for the entire scope of life. Yet Watt’s view of Qur’ān is ambiguous, though he believes in Qur’ān as word of God but denies its eternity and regards its philosophies influenced by Christianity and Judaism.
5. Maryam Jameelah refutes misconceptions propagated by the orientalist against Prophet Muhammad(ﷺ) and Qur’ān. Watt also mentions orientalist who rendered objective or subjective approach in their scholarship.
6. Maryam Jameelah is of the view that the cultural, spiritual, and political decay of Muslims today is mainly due to the influence of un-Islamic ideologies while Watt rejects the fundamental view of Islam in contemporary world.
7. Jameelah pleads Muslims to encourage Muslim political movements for having pro-Islamic political leadership while Watt appreciates the Muslim reformers who shall bring change in Islamic thought.

8. Maryam Jameelah and Montgomery Watt both assert Muslim scholars to work for the elimination of their intellectual stagnation.
9. Maryam Jameelah and William Montgomery Watt both urge the need of interfaith harmony to curb Islamophobia.

Recommendations

This research recommends:

1. Both scholars agree that Prophet Muhammadﷺ was an influential political leader and was a prophet and statesman at the same time. So, Islam is fully integrated with politics, and it provides the essential framework of functioning of a state. It is up to the Muslim political leadership to implement the *Shariah* in its genuine spirit.
2. Muslim intelligentsia to evolve their independent social system which includes religion, politics, and economics as a unit to counter secularism.
3. Muslim political hegemony is possible in the adaptation of the fundamental political model of Islam. Islamic principles should be implemented according to the needs of time and place. Furthermore, Muslims must reject all anti-Islamic philosophies of modern times and they must be united for the collective cause leaving all the sectarian issues aside.
4. It is essential to promote the cause of Islamic Political movements to Islamize the political system in the Muslim countries.
5. There are such people in the Muslim lands who are implementing the agenda of anti-Islamic forces and guiding the Muslims towards secular, nationalistic, atheistic, and liberal values, so these elements need to be addressed logically.
6. Muslim scholars to logically address the works of orientalists by presenting the works of those orientalists who rendered objective approach regarding the study of Islam.
7. Inter-faith harmony should be employed as a necessary ingredient for healthy discourse among different faiths. This will help to curb the rising tide of Islamophobia by the West.
8. Works of the scholars promoting inter-faith harmony should be disseminated and employed as a necessary ingredient for healthy discourse among different faiths.
9. Islam is a communalistic religion, and it requires from Muslims a collective effort as it is evident from its teachings of cooperation, offering of *prayer* and *hajj*, giving of alms (*zakat*) and *Jihad*, so it is a basic duty of every Muslim to grasp the idea of unity that strengthens Islam regardless of region, language, or any other barriers.

10. Contrary to the philosophy of nationalism, the Islamic concept of Ummah should be promoted leaving all sectarian issues aside irrespective of region, race, and language.
11. Islam is presenting a comprehensive value system that should be followed to train the Muslim mind, to give the basic rights to the fellow Muslims, to provide a respectable role for the Muslim women and more importantly to acknowledge the authority of the Creator the Allah Almighty as desired by Him in every field of life including political system of a state.
12. Research recommends further exploration of the Islamic religious thought by providing workable solutions to the issues faced by modern day Islamic state especially matters related to the domains of social integration and Islamic economics.

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3	لَيْسَ لِلَّذِينَ آمَنُوا إِنْ تَطِيعُوا اللَّهَ وَالرَّسُولَ لَكُفْرٌ وَلَئِنَّ لَكُمْ أَعْقَابَكُمْ فَتَنْقَلِبُوا خَاسِرِينَ	149	Al-Imrān	99
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10	وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ	38	Ash- Shūrā	278

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6	لَا تَكُلُوا لِشِمَالٍ فَإِنَّ الشَّيْطَانَ كُلُّهُ لِشِمَالٍ	Ṣaḥīḥ Muslim	29
7	مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ	Jāmi -Al- Tirmidhī	30
8	مَنْ قَتَلَ نَفْسًا مُعَاهِدًا مَهْرَجًا رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا	Ṣaḥīḥ al-Bukhārī	273

Glossary of Terms

Sr.	Terms	Explanation
1	Abbasids Dynasty	The Abbasid Caliphate: <i>اَلْخِلاَفَةُ اَلْعَبَّاسِيَّةُ</i> , al-Khilāfah al-‘Abbāsīyah) was the third caliphate to succeed the Islamic prophet Muhammad ﷺ. It was founded by a dynasty descended from Muhammad's uncle, Abbas ibn Abdul-Muttalib (566–653 CE), from whom the dynasty takes its name.
2	Aramaic	Aramaic was the language of Jesus; Aramaic is a Semitic language that originated among the Arameans in the ancient region of Syria. Over three thousand years, Aramaic served as a language of public life and administration of ancient kingdoms and empires and as a language of divine worship and religious study. Several dialects are still spoken today. It subsequently branched into several Neo-Aramaic languages that are more widely spoken in modern times.
3	Atheism	Atheism, in the broadest sense, is an absence of belief in the existence of deities. Less broadly, atheism is a rejection of the belief that any deities exist. In an even narrower sense, atheism is specifically the position that there are no deities.
4	Banū Aws	Tribe at Madinah who embraced Islam and invited Muhammad ﷺ to migrate to Madinah.
5	Banū Hāshim	Banū Hāshim (Arabic: <i>بنو هاشم</i>) is the clan of the Quraysh tribe, to which the prophet Muhammad ﷺ belonged; his great-grandfather was Hashim ibn Abd Manaf, after whom the clan was named.
6	Banū Khazraj	Tribe at Madinah who embraced Islam and invited Muhammad ﷺ to migrate to Madinah.
7	Banū Nadir	Banū Nadir was a Jewish tribe residing in Madinah at the time of Muhammad’s Hijrah to Madinah.
8	Banū Qurayzah	Banū Qurayzah was another Jew tribe residing in Madinah at time of Muhammad’s Hijrah to Madinah.
9	Banū Thaqīf	Banū Thaqīf (Arabic: <i>بنو ثقفيف</i>) is an Arab tribe that came originally from the Ta’if area.
10	Bible	The Bible is a collection of religious texts or scriptures sacred in Christianity, Judaism, Samaritanism, and many other faiths. It appears in the form of an anthology, a compilation

		of texts of a variety of forms, originally written in Hebrew, Aramaic, and Koine Greek. These texts include instructions, stories, poetry, and prophecies, among other genres. The collection of materials that are accepted as part of the Bible by a particular religious tradition or community is called a biblical canon. Believers generally consider the Bible to be a product of divine inspiration while understanding what that means in different ways.
11	Caliphate	A caliphate or khilāfah is an Islamic state under the leadership of an Islamic ruler with the title of caliph.
12	Catholic Church	The Catholic Church, also known as the Roman Catholic Church, is the largest Christian church. As the world's oldest and largest continuously functioning international institution, it has played a prominent role in the history and development of Western civilization.
13	Charter of Madinah	The Constitution of Madinah, also known as the Charter of Madinah, was drawn up on behalf of the Prophet Muhammad ﷺ shortly after his arrival at Madinah in 622 or 1 AH, following the Hijra from Makkah. This was the accord between the Prophet Muhammad ﷺ and the people of Madinah to run the state of Madinah under the leadership of Prophet ﷺ. This is also called the first constitution of the world and it had fifty-three articles.
14	Christianity	Christianity is an Abrahamic religion based on the life and teachings of Jesus Christ. It is the world's largest religion.
15	Christian Orthodox	The Eastern Orthodox Church, also called the Orthodox Church, is the second-largest Christian church. It operates as a communion of autocephalous congregations, each governed by its bishops and adherents in local synods.
16	Colonialism	Colonialism is a practice or policy of control by one people or power over other people or areas, often by establishing colonies and generally with the aim of economic dominance. In the process of colonization, colonizers may impose their religion, language, economics, and other cultural practices.
17	Communism	Communism is a philosophical, social, political, and economic ideology and movement whose goal is the establishment of a communist society.
18	Crusades	The Crusades were a series of religious wars initiated, supported, and sometimes directed by the Latin Church in the medieval period. The best known of these Crusades are those

		to the Holy Land in the period between 1095 and 1291 that were intended to recover Jerusalem and its surrounding area from Islamic rule.
19	Dark Ages	The "Dark Ages" is a term for the Early Middle Ages or Middle Ages in Western Europe after the fall of the Western Roman Empire, characterizing it as marked by economic, intellectual, and cultural decline.
20	Enlightenment	The Age of Enlightenment (also known as the Age of Reason or simply the Enlightenment) was an intellectual and philosophical movement that dominated Europe in the 17th and 18th centuries with global influences and effects. The Enlightenment included a range of ideas centered on the value of human happiness, the pursuit of knowledge obtained by means of reason and the evidence of the senses, and ideals such as liberty, progress, toleration, fraternity, constitutional government, and separation of church and state.
21	Feminism	Feminism is a range of socio-political movements and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes. Feminism incorporates the position that societies prioritize the male point of view, and that women are treated unjustly within those societies. Efforts to change that include fighting against gender stereotypes and establishing educational, professional, and interpersonal opportunities and outcomes for women that are equal to those for men.
22	Fiqh	Fiqh is Islamic jurisprudence. Fiqh is often described as the human understanding and practices of the sharia, that is human understanding of the divine Islamic law as revealed in the Quran and the Sunnah (the teachings and practices of the Islamic prophet Muhammad ﷺ and his companions). Fiqh expands and develops Shariah through interpretation (ijtihad) of the Quran and Sunnah by Islamic jurists (ulama) and is implemented by the rulings (fatwa) of jurists on questions presented to them.
23	Gospel	Gospel originally meant the Christian message ("the gospel"), but in the 2nd century it came to be used also for the books in which the message was set out. In this sense a gospel can be defined as a loose-knit, episodic narrative of the words and deeds of Jesus, culminating in his trial and death and concluding with various reports of his post-resurrection

		appearances.
24	Hadith	The Sayings of the Prophet Muhammadﷺ.
25	Ḥanīf/Hanifiyah	In Islam, a Ḥanīf, meaning “renunciate”, is someone who maintains the pure monotheism of the patriarch Abraham. More specifically, in Islamic thought, renunciates were the people who, during the pre-Islamic period or Jahiliyyah, were seen to have renounced idolatry and retained some or all the tenets of the religion of Abraham, which was submission to God in its purest form.
26	Hellenism/Hellenization	The intrusion of the Greek philosophy into the Muslim thought.
27	Hebrew	Hebrew belongs to the Canaanite group of languages. Canaanite languages are a branch of the Northwest Semitic family of languages. According to Avraham Ben-Yosef, Hebrew flourished as a spoken language in the Kingdoms of Israel and Judah during the period from about 1200 to 586 BCE.
28	Hijrah	Prophet Muhammad’s migration to Madinah is called Hijrah.
29	Humanism	Humanism is a philosophical stance that emphasizes the individual and social potential and agency of human beings. It considers human beings as the starting point for serious moral and philosophical inquiry.
30	Idealism	In philosophy, the term idealism identifies and describes metaphysical perspectives which assert that reality is indistinguishable and inseparable from human perception and understanding; that reality is a mental construct closely connected to ideas.
31	Imperialism	Imperialism is a policy or ideology of extending rule over people and other countries for extending political and economic access, power, and control, often through employing hard power, especially military force, but also soft power. While related to the concepts of colonialism and empire, imperialism is a distinct concept that can apply to other forms of expansion and many forms of government.
32	Indian National Congress	The Indian National Congress (abbr. INC), colloquially the Congress Party but often simply Congress, is a political party in India with widespread roots. Founded in 1885, it was the first modern nationalist movement to emerge in the British Empire in Asia and Africa.

33	Imamate	The term <i>imamate</i> means "leadership" and refers to the office of an imam or a state ruled by an imam.
34	Inquisition	The <i>Inquisition</i> , in historical ecclesiastical terminology also referred to as the "Holy Inquisition", was a group of institutions within the Catholic Church whose aim was to combat heresy.
35	Ijtihad	<i>Ijtihad</i> is an Islamic legal term referring to independent reasoning by an expert in Islamic law, or the thorough exertion of a jurist's mental faculty in finding a solution to a legal question. It is contrasted with <i>taqlid</i> (imitation, conformity to legal precedent).
36	Industrial Revolution	The <i>Industrial Revolution</i> was the transition to new manufacturing processes in Great Britain, continental Europe, and the United States, in the period from about 1760 to sometime between 1820 and 1840. This transition included going from hand production methods to machines, new chemical manufacturing and iron production processes, the increasing use of steam power and waterpower, the development of machine tools and the rise of the mechanized factory system. The <i>Industrial Revolution</i> also led to an unprecedented rise in the rate of population growth.
37	Judaism	Religious theology belongs to Jews. This is an Abrahamic ethnic religion comprising the collective religious, cultural, and legal tradition, and civilization of the Jewish people.
38	Kalām	' <i>Ilm al-Kalām</i> (Arabic: علم الكلام) literally the study of "speech" or "words", this is an Islamic philosophical discipline of seeking theological principles through dialectic. To be more precise, <i>Kalām</i> in Islamic practice relates to the discipline of seeking theological knowledge through debate and argument.
39	Kemâlizm,	<i>Kemâlizm</i> , also known as <i>Atatürkism</i> , this an ideological enforcement of the <i>Kemâl Atatürk's</i> modern philosophy in Turkey inspired by the Europe.
40	Kharijite	The <i>Kharijites</i> were an Islamic sect that appeared in the first century of Islam during the First Muslim Civil War, the crisis of leadership after the murder of the third caliph <i>Uthman</i> .
41	Kufr	The act of nonbelieving in Allah.
42	Liberalism	<i>Liberalism</i> is a political and moral philosophy based on the rights of the individual, liberty, consent of the governed and

		equality before the law. Liberals espouse a wide array of views depending on their understanding of these principles, but they generally support individual rights (including civil rights and human rights), liberal democracy, secularism, rule of law, economic and political freedom, freedom of speech, freedom of the press, freedom of religion, private property and a market economy. Liberalism became a distinct movement in the Age of Enlightenment, gaining popularity among Western philosophers and economists. Liberalism sought to replace the norms of hereditary privilege, state religion, absolute monarchy, the divine right of kings and traditional conservatism with representative democracy and the rule of law.
43	Liberal Democracy	Liberal democracy is the combination of a liberal political ideology that operates under an indirect democratic form of government. It is characterized by elections between multiple distinct political parties, a separation of powers into different branches of government, the rule of law in everyday life as part of an open society, a market economy with private property, and the equal protection of human rights, civil rights, civil liberties, and political freedoms for all people.
44	Liberal Protestantism	Liberal Protestantism developed in the 19th century out of a need to adapt Christianity to a modern intellectual context. With the acceptance of Charles Darwin's theory of natural selection, some traditional Christian beliefs, such as parts of the Genesis creation narrative, became difficult to defend.
45	Mamluks	Mamluk, translated as "one who is owned", meaning "slave", is a term most commonly referring to non-Arab, ethnically diverse (mostly Turkic, Caucasian, Eastern and Southeastern European) slave-soldiers and freed slaves to which were assigned military and administrative duties, serving the ruling Arab dynasties in the Muslim world.
46	Marxism	Marxism is a social, political, and economic philosophy named after Karl Marx. It examines the effect of capitalism on labor, productivity, and economic development and argues for a worker revolution to overturn capitalism in favor of communism.
47	Materialism	Passion for the luxurious life and aspirations of the material gains. Materialism is a form of philosophical monism which holds matter to be the fundamental substance in nature, and

		all things, including mental states and consciousness, are results of material interactions. According to philosophical materialism, mind and consciousness are by-products or epiphenomena of material processes (such as the biochemistry of the human brain and nervous system), without which they cannot exist. This concept directly contrasts with idealism, where mind and consciousness are first-order realities to which matter is subject and material interactions are secondary.
48	Middle Ages	In the history of Europe, the Middle Ages or medieval period lasted approximately from the 5th to the late 15th centuries, like the post-classical period of global history. It began with the fall of the Western Roman Empire and transitioned into the Renaissance and the Age of Discovery. The Middle Ages is the middle period of the three traditional divisions of Western history: classical antiquity, the medieval period, and the modern period. The medieval period is itself subdivided into the Early, High, and Late Middle Ages.
49	Missionary	A person sent on a religious mission, especially one sent to promote Christianity in a foreign country.
50	Modernism	Modernism refers to a global movement in society and culture that from the early decades of the twentieth century sought a new alignment with the experience and values of modern industrial life.
51	Mohammedanism	The terms “Mohammedan” and “Mohammedanism” were invented by the Crusaders to arouse throughout Europe hatred against Islam by propagating the falsehood that the Holy Prophet Muhammad ﷺ demanded that Muslims worship him as God! This is the reason why Muslims object so strongly being labelled as “Mohammedans.”
52	Monotheism	To believe that there is no God but only Allah.
53	Mukti Bahini	The Mukti Bahini translates as 'freedom fighters', or liberation army), also known as the Bangladesh Forces, was the guerrilla resistance movement consisting of the Bangladeshi military, paramilitary, and civilians during the War of separation that transformed East Pakistan into Bangladesh in 1971.
54	Mutazilite	Mu'tazila (Arabic: المعتزلة al-mu'tazilah) is a rationalist school of Islamic theology that flourished in the cities of Basra and

		Baghdad, during the 8th to the 10th centuries CE.
55	Nationalism	Nationalism is an idea and movement that holds that the nation should be congruent with the state. As a movement, nationalism tends to promote the interests of a particular nation (as in a group of people), especially with the aim of gaining and maintaining the nation's sovereignty (self-governance) over its homeland to create a nation state. Nationalism holds that each nation should govern itself, free from outside interference (self-determination), that a nation is a natural and ideal basis for a polity and that the nation is the only rightful source of political power.
56	New Testament	The New Testament is the second division of the Christian biblical canon. It discusses the teachings and person of Jesus, as well as events in first-century Christianity. The New Testament's background, the first division of the Christian Bible, is called the Old Testament, which is based primarily upon the Hebrew Bible; together they are regarded as sacred scripture by Christians. The New Testament is a collection of Christian texts originally written in the Koine Greek language, at different times by various authors. While the Old Testament canon varies somewhat between different Christian denominations, the 27-book canon of the New Testament has been almost universally recognized within Christianity since at least Late Antiquity.
57	Old Testament	<p>The Old Testament (often abbreviated OT) is the first division of the Christian biblical canon, which is based primarily upon the 24 books of the Hebrew Bible or Tanakh, a collection of ancient religious Hebrew writings by the Israelites. The second division of Christian Bibles is the New Testament, written in the Koine Greek language.</p> <p>The Old Testament consists of many distinct books by various authors produced over a period of centuries. Christians traditionally divide the Old Testament into four sections: the first five books or Pentateuch (corresponds to the Jewish Torah); the history books telling the history of the Israelites, from their conquest of Canaan to their defeat and exile in Babylon; the poetic and "Wisdom books" dealing, in various forms, with questions of good and evil in the world; and the books of the biblical prophets, warning of the</p>

		consequences of turning away from God.
58	Orientalism	Study of Islam by the western people with their specific motives regarding Islam is called Orientalism.
59	Orthodox Judaism	Orthodox Judaism is the collective term for the traditionalist branches of contemporary Judaism. Theologically, it is chiefly defined by regarding the Torah, both Written and Oral, as revealed by God to Moses on Mount Sinai and faithfully transmitted ever since.
60	Pax-Islamica	Pax-Islamica is lands under the rule of a Muslim government in which the laws of Islam are the laws of the land. In Third Dubai International Peace in 2014, Pax-Islamica was defined as a world living under Islam. Briefly, Pax-Islamica is Islamic world order.
61	Pledge at al-Aqabah	Pledge at al-Aqabah was an important event in the mission of the Islamic Prophet Muhammadﷺ where residents of the settlement of Madinah pledged their loyalty to Muhammadﷺ as their leader.
62	Polytheism	Polytheism is the belief in multiple deities, which are usually assembled into a pantheon of gods and goddesses, along with their own religious sects and rituals. Polytheism is a type of theism. Within theism, it contrasts with monotheism, the belief in a singular God, in most cases transcendent.
63	Pragmatism	Pragmatism is a philosophical tradition that considers words and thought as tools and instruments for prediction, problem solving, and action, and rejects the idea that the function of thought is to describe, represent, or mirror reality. Pragmatists contend that most philosophical topics—such as the nature of knowledge, language, concepts, meaning, belief, and science—are all best viewed in terms of their practical uses and successes.
64	Protestant Reformation	The Protestant Reformation was a religious reform movement that swept through Europe in the 1500s. It resulted in the creation of a branch of Christianity called Protestantism, a name used collectively to refer to the many religious groups that separated from the Roman Catholic Church due to differences in doctrine. Because of corruption in the Catholic Church, some people saw that the way it worked needed to change. People like Erasmus, Huldrych Zwingli, Martin Luther and John Calvin saw the corruption and tried to stop it. This led to a split in the church, into

		Catholics and various Protestant churches. The Protestant reformation triggered the Catholic Counter-Reformation. Martin Luther's posting of The Ninety-Five theses at Wittenberg is seen as the start of the Protestant Reformation. This happened in the year 1517. John Knox brought Luther's ideas to Scotland and founded the Presbyterian Church.
65	Quraysh	The Quraysh are a mercantile Arab tribe that historically inhabited and controlled the city of Makkah and its Ka'ba.
66	Quantum Leap	A great improvement or important advance in something.
67	Razzia	Military Expedition.
68	Reformation	Modernization of the belief after making in it necessary changes.
69	Renaissance	The Renaissance is a period in European history marking the transition from the Middle Ages to modernity and covering the 15th and 16th centuries.
70	Resurgence	Restoration of the lost glory.
71	Revelation	The Divine messages from Allah through Jibril to the prophets.
72	Sectarianism	Religious, political, or cultural conflicts among people.
73	Secularism	To separate the governmental affairs from religion.
74	Security Council	The Security Council has primary responsibility for the maintenance of international peace and security. It has 15 Members, and each Member has one vote. Under the Charter of the United Nations, all Member States are obligated to comply with Council decisions. The Security Council takes the lead in determining the existence of a threat to the peace or act of aggression. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. In some cases, the Security Council can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security.
75	Shariah	Islamic Law
76	Shiism	The Shia Islam (Second major sect in Islam).
77	Skepticism	Skepticism is generally a questioning attitude or doubt towards one or more putative instances of knowledge which are asserted to be mere belief or dogma. Formally, skepticism is a topic of interest in philosophy, particularly epistemology.

		More informally, skepticism as an expression of questioning or doubt can be applied to any topic, such as politics, religion, or pseudoscience. It is often applied within restricted domains, such as morality (moral skepticism), theism (skepticism about the existence of God), or the supernatural.
78	Socialism	Socialism is a political, social, and economic philosophy encompassing a range of economic and social systems characterized by social ownership of the means of production, as opposed to private ownership. It includes the political theories and movements associated with such systems.
79	SPCK	The Society for Promoting Christian Knowledge (SPCK) is a UK-based Christian charity (registered number 231144). Founded in 1698 by Thomas Bray, it has worked for over 300 years to increase awareness of the Christian faith in the UK and across the world. The SPCK is the oldest Anglican mission organization in the world, though it is now more ecumenical in outlook and publishes books for a wide range of Christian denominations. It is currently the leading publisher of Christian books in the United Kingdom and the third oldest independent publisher in the UK. The SPCK has a vision of a world in which everyone is transformed by Christian knowledge. Its mission is to lead the way in creating books and resources that help everyone to make sense of faith.
80	Sunnah	The practices of the Holy Prophet Muhammad ﷺ.
81	Sunnite	The Sunni Islam (The larger sect in Islam).
82	Syllogism	An instance of a form of reasoning in which a conclusion is drawn from two given or assumed propositions (premises); a common or middle term is present in the two premises but not in the conclusion, which may be invalid (e.g., all dogs are animals; all animals have four legs; therefore, all dogs have four legs).
83	Synagogue	A synagogue is a Jewish house of worship. A synagogue, sometimes called a temple or a shul, is for Jews what a church is for Christians, or a mosque for Muslims, or a temple for Hindus.
84	Taqlid	Taqlid is an Islamic term denoting the conformity of one person to the teaching of another. The person who performs

		taqlid is termed muqallid. The definite meaning of the term varies depending on context and age.
85	Tashkent Declaration	The Tashkent Declaration was a peace agreement between India and Pakistan signed on 10th January 1966 that resolved the Indo-Pakistani War of 1965. Peace had been achieved on 23rd of September by the intervention of the external powers that pushed the two nations to cease fire, afraid the conflict could escalate and draw in other powers.
86	Theocracy	Theocracy is a form of government in which one or more deities of some type are recognized as supreme ruling authorities, giving divine guidance to human intermediaries who manage the day-to-day affairs of the government.
87	Theology	Theology is a systematic study of the nature of the divine and, more broadly, of religious belief. It occupies itself with the unique content of analyzing the supernatural, but also deals with religious epistemology, asks, and seeks to answer the question of revelation. Revelation pertains to the acceptance of God, gods, or deities, as not only transcendent or above the natural world, but also willing and able to interact with the natural world and to reveal themselves to humankind. While theology has turned into a secular field, religious adherents still consider theology to be a discipline that helps them live and understand concepts such as life and love and that helps them lead lives of obedience to the deities they follow or worship.
88	Third World	The Third World. The term Third World was originally coined in times of the Cold War to distinguish those nations that are neither aligned with the West (NATO) nor with the East, the Communist bloc. Today the term is often used to describe the developing countries of Africa, Asia, Latin America, and Australia/Oceania.
89	Treaty of Ḥudaybiyyah	This was the peace treaty between the Muslims and the idolators of Makkah in Ḥudaybiyyah near the submission of Makkah.
90	Umayyad Dynasty	The Umayyad Caliphate (661–750 CE; اَلْخِلَافَةُ اَلْأُمَوِيَّةُ, al-Khilāfah al-'Umawīyah) was the second of the four major caliphates established after the death of Muhammad ﷺ. The caliphate was ruled by Banū 'Umayyah.
91	Ummah	The whole Muslim world is called Ummah.

92	Westernization	Acquisition of the modern western ways of life.
93	World Muslim Congress	The World Muslim Congress (Motamar al-Alam al-Islami) was founded at the 1949 World Muslim Conference in Karachi, following the creation of Pakistan in 1947. Mohammad Amin al-Husayni, the Grand Mufti of Jerusalem, who presided over the Conference, was elected President of the Congress. Its cofounder and Secretary-General for over four decades was Inamullah Khan.
94	Zāwiyah	Zāwiyah (Religious Lodge), Persian khānqāh, generally, in the Muslim world, a monastic complex, usually the center or a settlement of a Sufi (mystical) brotherhood.
95	Zionism	Zionism is a Jewish nationalist movement that has had as its goal the creation and support of a Jewish national state in Palestine, the ancient homeland of the Jews. Though Zionism originated in eastern and central Europe in the latter part of the 19th century, it is in many ways a continuation of the ancient attachment of the Jews and of the Jewish religion to the historical region of Palestine, where one of the hills of ancient Jerusalem was called Zion.

Index of Places

Sr.	Places	Introduction
1	Abyssinia	The Ethiopian Empire was a monarchy that spanned a geographical area in the current states of Ethiopia and Eritrea.
2	Al-Andalus	Al-Andalus was the Muslim-ruled area of the Iberian Peninsula. The term is used by modern historians for the former Islamic states based in modern Portugal and Spain.
3	Al-Hirah	Al-Hirah was an ancient city in Mesopotamia located south of what is now Kufa in south-central Iraq.
4	Al-Yamama	Al-Yamama is a historical region in the southeastern Najd in modern-day Saudi Arabia, or sometimes more specifically, the now-extinct ancient village of Jaww al-Yamamah, near al-Kharj, after which the rest of the region was named.
5	Anatolia	Anatolia, also known as Asia Minor, is a large peninsula in Western Asia and the westernmost protrusion of the Asian continent. It constitutes a major part of modern-day Turkey.
6	Ancient Greece	Ancient Greece was a northeastern Mediterranean civilization, existing from the Greek Dark Ages of the 12th–9th centuries BC to the end of classical antiquity (c. AD 600), that comprised a loose collection of culturally and linguistically related city-states and other territories—unified only once, for 13 years, under Alexander the Great's empire (336–323 BC).
7	Arabian Peninsula	The Arabian Peninsula or "Island of the Arabs" or simply Arabia, is a peninsula of Western Asia, situated northeast of Africa on the Arabian Plate. The Arabian Peninsula is the largest peninsula in the world. Geographically, the Arabian Peninsula includes Kuwait, Oman, Qatar, Saudi Arabia, the United Arab Emirates (UAE), and Yemen, as well as the southern portions of Iraq and Jordan. The largest of these is Saudi Arabia.
8	Aṭ-Ṭāʾif	Aṭ-Ṭāʾif, is a city and governorate in the Makkah Province of Saudi Arabia. Located in the slopes of the Hejaz Mountains.
9	Babylonia	Babylonia was an ancient Akkadian-speaking state and

		cultural area based in central-southern Mesopotamia (present-day Iraq) and parts of Syria. A small Amorite-ruled state emerged in 1894 BC, which contained the minor administrative town of Babylon.
10	Byzantine Empire	The Byzantine Empire, also referred to as the Eastern Roman Empire or Byzantium, was the continuation of the Roman Empire in its eastern provinces during Late Antiquity and the Middle Ages, when its capital city was Constantinople.
11	Constantinople	Constantinople was the capital of the Roman/Byzantine Empire (330–1204 and 1261–1453), the Latin Empire (1204–1261), and the Ottoman Empire (1453–1922). The capital then moved to Ankara following the Turkish War of Independence. Officially renamed Istanbul in 1930, the city is today the largest city and financial center of the Republic of Turkey (1923–present).
12	Dār al-Nadwā	Dār al-Nadwā is a place in Makkah where the noblemen of Quraysh assembled to confer and decide about various issues. Some crucial and historical decisions made at Dār al-Nadwā include: the Treaty of Khuza'a and Banu Hashim, Hilf al-Fudūl, and Quraysh's decision to murder Prophet Muhammadﷺ.
13	Egypt	A Muslim country of Africa with its ancient and unique civilization of pharaohs.
14	Ethiopia	Ethiopia, officially the Federal Democratic Republic of Ethiopia, is a landlocked country in the Horn of Africa.
15	Hejaz/Hijaz	The Hejaz is a region in the west of Saudi Arabia. It includes the cities of Mecca, Medina, Jeddah, Tabuk, Yanbu and Taif. It is also known as the "Western Province" in Saudi Arabia. It is bordered in the west by the Red Sea, in the north by Jordan, in the east by the Najd, and in the south by the Asir Region. The Hejaz is the most cosmopolitan region in the Arabian Peninsula.
16	Ḥudaybiyyah	The place near Makkah where the peace treaty was signed between the Muslims and the people of Makkah.
17	Hunayn	The Battle of Hunayn was fought by the Prophet Muhammadﷺ and his followers against the Bedouin tribe of Hawazin and its subsection the Thaqīf, in 630 CE, in the Hunayn valley, on the route from Mecca to Aṭ-Ṭā'if.

18	Khaybar	Khaybar is an oasis situated some 153 kilometers (95 Miles) north of the city of Medina in the Medina Province of Saudi Arabia. Prior to the rise of Islam in the 7th century, the area had been inhabited by Arabian Jewish tribes until it fell to Muslim armies under Muhammadﷺ during the Battle of Khaybar in 628 CE.
19	Libya	Libya is a country in the Maghreb region in North Africa. It is bordered by the Mediterranean Sea to the north, Egypt to the east, Sudan to the southeast, Chad to the south, Niger to the southwest, Algeria to the west, and Tunisia to the northwest.
20	Mediterranean	The Mediterranean Sea is a sea connected to the Atlantic Ocean, surrounded by the Mediterranean Basin, and almost completely enclosed by land: on the north by Western and Southern Europe and Anatolia, on the south by North Africa, and on the east by the Levant. The Sea has played a central role in the history of Western civilization.
21	Middle East	The Middle East is a geopolitical term that commonly refers to the region spanning the Levant, Arabian Peninsula, Anatolia (including modern Turkey and Cyprus), Egypt, Iran, and Iraq.
22	Muslim Spain	Al-Andalus (Arabic: الأندلس) was the Muslim-ruled area of the Iberian Peninsula. The term is used by modern historians for the former Islamic states based in modern Spain and Portugal.
23	Ottoman Empire	The Ottoman Empire was a vast Muslim state that controlled much of Southeastern Europe, Western Asia, and Northern Africa between the 14th and early 20th centuries.
24	Palestine	Palestine, area of the eastern Mediterranean region, comprising parts of modern Israel and the Palestinian territories of the Gaza Strip (along the coast of the Mediterranean Sea) and the West Bank (west of the Jordan River).
25	Persian Empire	An ancient Iranian empire that was based in Western Asia and founded by Cyrus the Great.
26	Persian Gulf	The Persian Gulf sometimes called the Arabian Gulf is a Mediterranean Sea in Western Asia. The body of water is

		an extension of the Indian Ocean located between Iran and the Arabian Peninsula. It is connected to the Gulf of Oman in the east by the Strait of Hormuz. The Shatt al-Arab river delta forms the northwest shoreline.
27	Red Sea	The Red Sea is a seawater inlet of the Indian Ocean, lying between Africa and Asia. Its connection to the ocean is in the south, through the Bab el Mandeb strait and the Gulf of Aden. To its north lie the Sinai Peninsula, the Gulf of Aqaba, and the Gulf of Suez (leading to the Suez Canal).
28	Roman Empire	The Roman Empire was the post-Republican period of ancient Rome. As a polity, it included large territorial holdings around the Mediterranean Sea in Europe, North Africa, and Western Asia, ruled by emperors. From the accession of Caesar Augustus as the first Roman emperor to the military anarchy of the 3rd century, it was a principate with Italy as the metropole of its provinces and the city of Rome as its sole capital.
29	Scotland	Scotland is small European country bordering England.
30	Samaritans	Samaritans are an ethnoreligious group who originate from the ancient Israelites. They are native to the Levant and adhere to Samaritanism, an Abrahamic and ethnic religion. The Samaritans claim descent from northern Israelite tribes who were not deported by the Neo-Assyrian Empire after the destruction of the Kingdom of Israel. They believe that Samaritanism is the true religion of the ancient Israelites, preserved by those who remained in the Land of Israel during the Babylonian captivity; this belief is held in opposition to Judaism, the ethnic religion of the Jewish people, which Samaritans see as a closely related but altered and amended religion brought back by Judeans returning from captivity in Babylon.
31	Sassanid Empire	The Sasanian or Sassanid Empire, officially known as the Empire of Iranians and referred to by historians as the Neo-Persian Empire, was the last Iranian empire before the early Muslim conquests of the 7th–8th centuries CE. Named after the House of Sassan, it endured for over four centuries, from 224 to 651 CE, making it the longest-lived Persian imperial dynasty.
32	Soviet Union	The Soviet Union, officially the Union of Soviet Socialist Republics (USSR), was a communist state that spanned

		Eurasia from 1922 to 1991. It was nominally a federal union of multiple national republics; in practice its government and economy were highly centralized until its final years. The country was a one-party state (prior to 1990) governed by the Communist Party of the Soviet Union, with Moscow as its capital within its largest and most populous republic, the Russian SFSR.
33	Sudan	The Sudan officially the Republic of the Sudan is a large Muslim country in Northeast Africa.
34	Syria	Syria, officially the Syrian Arab Republic is a country in Western Asia.
35	Tabuk	Tabuk is the capital city of the Tabuk Region in northwestern Saudi Arabia.
36	Tunisia	Tunisia is the northernmost country in Africa. It is a part of the Maghreb region of North Africa and is bordered by Algeria to the west and southwest, Libya to the southeast, and the Mediterranean Sea to the north and east.
37	Yemen	Yemen, country situated at the southwestern corner of the Arabian Peninsula. It is mostly mountainous and generally arid, though there are broad patches with sufficient precipitation to make agriculture successful.

Index of Personalities

Sr.	Personalities	Introduction
1	Abdul Latif Tibawi	Dr. Abdul Latif Tibawi (1910–1981), was a Palestinian historian and educationalist.
2	Abraham Geiger	Abraham Geiger (1810–1874) was a German rabbi and scholar, considered the founding father of Reform Judaism. Emphasizing Judaism's constant development along history and universalist traits, Geiger sought to re-formulate received forms and design what he regarded as a religion compliant with modern times.
3	Abū Ḥāmid Muḥammad ibn Muḥammad Al-Ghazali	Al-Ghazali Abū Ḥāmid Muḥammad ibn Muḥammad (1058–1111) was a Persian polymath, who was one of the most prominent and influential philosophers, theologians, jurists, logicians, and mystics of Islam. Most Muslims consider him to be a Mujaddid, a renewer of the faith who, according to the prophetic hadith, appears once every century to restore the faith of the Ummah.
4	Abu Nasr Al-Farabi	Abu Nasr Al-Farabi (872-950) was a renowned early Islamic philosopher and jurist who wrote in the fields of political philosophy, metaphysics, ethics, and logic. He was also a scientist, cosmologist, mathematician, and music theorist.
5	Abū al-A‘lā al-Mawdūdī	Abū al-A‘lā al-Mawdūdī a journalist and Muslim theologian, he wrote on a very broad range of topics, including philosophy, Muslim jurisprudence, history, economics, sociology, and theology. He is best known for the thesis that God alone is sovereign, not human rulers, nations, or customs. Political power in this world exists to put the divinely ordained principles of the Shariah (the Islamic legal and moral code) into effect. Since Islam is a universal code for human life, moreover, the state must be all-embracing and must be left in the hands of Muslims, though nonbelievers should be allowed to live within the state as non-Muslim citizens. Since all Muslims share the same relationship to God, this state must be what Mawdūdī called a “theo-democracy,” in which the whole community is called upon to interpret the divine law.
6	Abul Hassan Ali Nadwi	Abul Hasan Ali Nadwi (1914 –1999) was an Indian Islamic

		scholar and author of over fifty books in various languages. He was the theorist of a revivalist movement.
7	Ali Quli Qarai	He is an Indian-born translator and writer who served as the editor-in-chief of the English quarterly, Al-Tawhid, for 14 years.
8	Al Kindi	Abu Yūsuf Ya‘qūb ibn ‘Ishāq aṣ-Ṣabbāḥ al-Kindī was an Arab Muslim philosopher, polymath, mathematician, physician, and music theorist. Al-Kindi was the first of the Islamic peripatetic philosophers and is hailed as the "father of Arab philosophy".
9	Al-Masudi	Al-Masudi (896–956) was an Arab historian, geographer and traveler. He is sometimes referred to as the "Herodotus of the Arabs". A polymath and prolific author of over twenty works on theology, history (Islamic and universal), geography, natural science, and philosophy.
10	Ameer Ali	Syed Ameer Ali (1849–1928) was an Indian/British Indian jurist hailing from the state of Oudh from where his father moved and settled down at Bengal Presidency. He was a prominent political leader, and author of several influential books on Muslim history and the modern development of Islam, who is credited for his contributions to the Law of India, particularly Muslim Personal Law, as well as the development of political philosophy for Muslims, during the British Raj. He was a signatory to the 1906 Petition to the Viceroy and was thus a founding-member of the All-India Muslim League. He played a key role in securing separate electorates for the Muslims in British India and promoting the cause of the Khilafat Movement.
11	Aristotle	Aristotle (384–322 BC) was a Greek philosopher and polymath during the Classical period in Ancient Greece. Taught by Plato, he was the founder of the Lyceum, the Peripatetic school of philosophy, and the Aristotelian tradition. His writings cover many subjects including physics, biology, zoology, metaphysics, logic, ethics, aesthetics, poetry, theatre, music, rhetoric, psychology, linguistics, economics, politics, meteorology, geology, and government. Aristotle provided a complex synthesis of the various philosophies existing prior to him. It was above all from his teachings that the West inherited its intellectual lexicon, as well as problems and methods of inquiry. As a

		result, his philosophy has exerted a unique influence on almost every form of knowledge in the West and it continues to be a subject of contemporary philosophical discussion.
12	Asaf Ali Asghar Fyzee	Asaf Ali Asghar Fyzee (1899–1981) was an Indian educator, jurist, author, diplomat, and Islamic scholar who is considered one of leading pioneers of modern Ismaili studies. He also served as India's second ambassador to Egypt from 1949 to 1952, and Vice-Chancellor of the University of Jammu and Kashmir from 1957 to 1960.
13	Aubrey Menon	Aubrey Menon (1912 – 1989), was a popular American writer of Anglo-Indian Religion.
14	Bazmee Ansari	Bazmee Ansari was born in Ambala India in 1933, he was the founder editor of the journal “Islamic Studies.” He was a well-known scholar of Islamic Studies.
15	Brannon Wheeler	Brannon Wheeler is director of the Center for Middle East and Islamic Studies and Visiting Distinguished Professor of History and Politics at the United States Naval Academy. Research interests: Religion, Islam, Bible, Middle East.
16	Charles Robert Darwin	Charles Robert Darwin (1809–1882) was an English naturalist, geologist, and biologist, best known for his contributions to evolutionary biology. His proposition that all species of life have descended from common ancestors is now widely accepted and considered a fundamental concept in science.
17	Curt Ferdinand Bühler	Curt Ferdinand Bühler (1905–1985) was an American librarian. After post-doctoral studies in the University of Munich, he worked as a rare book curator at the Pierpont Morgan Library from 1934, was appointed Keeper of Printed Books in 1948, and remained with the Morgan Library until his formal retirement in 1973. His own collection of manuscripts and early printed books was bequeathed to the same library.
18	Dante	Dante Alighieri, often referred to simply as Dante was an Italian poet, writer, and philosopher. His Divine Comedy is widely considered one of the most important poems of the Middle Ages and the greatest literary work in the Italian language.
19	Diderot	Denis Diderot (1713–1784) was a French philosopher, art critic, and writer. He was a prominent figure during the Age

		of Enlightenment.
20	Emil Brunner	Heinrich Emil Brunner (1889–1966) was a Swiss Reformed theologian. Along with Karl Barth, he is commonly associated with neo-orthodoxy or the dialectical theology movement.
21	Francis Edward Peters	Francis Edward Peters (1927–2020), who generally published as F. E. Peters, was Professor Emeritus of History, Religion and Middle Eastern and Islamic Studies at New York University.
22	Freeland Abbot	Freeland Knight Abbott (1919-1971) was an American educator and historian. Member of Association Asian Studies, Middle East Institute, American History Association, American Association University Professors, and Civil Liberties Union.
23	Gamal Abdel Nasser	Gamal Abdel Nasser Hussein (1918–1970) was an Egyptian politician who served as the second president of Egypt from 1954 until his death in 1970. Nasser led the 1952 overthrow of the monarchy and introduced far-reaching land reforms the following year. Following a 1954 attempt on his life by a Muslim Brotherhood member, he cracked down on the organization, put President Mohamed Naguib under house arrest and assumed executive office. He was formally elected president in June 1956.
24	Geoffrey Parrinder	Edward Geoffrey Simons Parrinder (1910–2005) was a professor of Comparative Religion at King's College London, a Methodist minister, and the author of over 30 books. At least one — What World Religions Teach Us (1968) — achieved bestseller status. He was an authority, and pioneering researcher, on West African indigenous religions.
25	Goitein	Shelomo Dov Goitein (1900–1985) was a German-Jewish ethnographer, historian and Arabist known for his research on Jewish life in the Islamic Middle Ages, and particularly on the Cairo Geniza.
26	Goldziher	Ignaz Goldziher (1850–1921) was a Hungarian scholar of Islam. Along with the German Theodor Nöldeke and the Dutch Christiaan Snouck Hurgronje, he is considered the founder of modern Islamic studies in Europe.
27	H. A. R. Gibb	Hamilton Alexander Rosskeen Gibb (1895 –1971), was a Scottish historian on Orientalism.

28	Haji Shariatullah	The Faraizi movement was a movement led by Haji Shariatullah in Eastern Bengal to give up un-Islamic practices and act upon their duties as Muslims (fard). Founded in 1819, the movement protected the rights of tenants to a great extent.
29	Hassan al Banna	Hassan Ahmed Abdel Rahman Muhammed al-Banna (1906–1949), known as Hassan al-Banna, was an Egyptian school teacher and imam, best known for founding the Muslim Brotherhood, one of the largest and most influential Islamic revivalist organizations.
30	Hegel	Georg Wilhelm Friedrich Hegel (1770–1831) was a German philosopher. He is considered one of the most important figures in German idealism and one of the founding figures of Modern philosophy, with his influence extending from epistemology, logic, and metaphysics to aesthetics, philosophy of history, philosophy of religion, and the history of philosophy.
31	Hossein Nasr	Seyyed Hossein Nasr (born April 7 th , 1933) is an Iranian philosopher and University Professor of Islamic studies at George Washington University. Nasr completed his education in Iran and the United States, earning a bachelor's degree in physics from Massachusetts Institute of Technology, a master's in geology and geophysics, and a doctorate in the history of science from Harvard University. He returned to his homeland in 1958 and was appointed a professor of philosophy and Islamic sciences at Tehran University. He held various academic positions in Iran and established the Imperial Iranian Academy of Philosophy at the request of Empress Farah Pahlavi, which soon became one of the most prominent centers of philosophical activity in the Islamic world.
32	Ibn Ali as-Sanusi	As-Sanūssiyya is a Muslim political-religious tariqa (Sufi order) and clan in colonial Libya and the Sudan region founded in Makkah in 1837 by the Grand Senussi; the Algerian Muhammad ibn Ali as-Senussi. Senussi was concerned with what he saw as both the decline of Islamic thought and spirituality and the weakening of Muslim political integrity.
33	Ibn Ishaq	Ibn Ishaq (704–767) was an 8th-century Muslim historian and hagiographer. He collected oral traditions that formed

		the basis of an important biography of the Islamic prophet Muhammadﷺ.
34	Ibn Khaldūn	Abū Zayd ‘Abd ar-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī; (1332 –1406) was an Arab sociologist, philosopher and historian who has been described as the founder of the modern disciplines of historiography, sociology, economics, and demography.
35	Ibn Rushd	Ibn Rushd (1126–1198), often Latinized as Averroes, was a Muslim Andalusian polymath and jurist who wrote about many subjects, including philosophy, theology, medicine, astronomy, physics, psychology, mathematics, Islamic jurisprudence and law, and linguistics. The author of more than 100 books and treatises, his philosophical works include numerous commentaries on Aristotle, for which he was known in the western world as The Commentator and Father of Rationalism. Ibn Rushd also served as a chief judge and a court physician for the Almohad Caliphate.
36	Ibn Saud	Muhammad bin Saud Al Muqrin (1687–1765), also known as Ibn Saud, was the emir of Diriyah and is considered the founder of the First Saudi State and the Saud dynasty, which are named for his father, Saud bin Muhammad Al Muqrin. His reign lasted between 1727 and 1765.
37	Ibn Sina	Ibn Sina commonly known in the West as Avicenna was a Persian polymath who is regarded as one of the most significant physicians, astronomers, philosophers, and writers of the Islamic Golden Age, and the father of early modern medicine.
38	Ibn Taymiyyah	Taqī ad-Dīn Aḥmad ibn Abd al-Halim (1263- 1328), known simply as Ibn Taymiyyah)was an Islamic jurist, scholar, theologian, judge, philosopher, economist, and polymath. A polarizing figure in his own times and in the centuries that followed where his interpretations of the Qur’an and the Sunnah and his rejection of some aspects of classical Islamic tradition are believed to have had considerable influence on contemporary ultra-conservative movements such as Salafi-Jihadism.
39	Jabal Muhammad Buaben	Jabal Muhammad Buaben was born in Ghana, West Africa, and is a British citizen. He began his academic career as a trained teacher and underwent a Program of Study for a Specialist Certificate in the Teaching of Science. He is

		renowned scholar of Islamic thought.
40	John Dewey	John Dewey (1859 –1952) was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. He was one of the most prominent American scholars in the first half of the twentieth century. The overriding theme of Dewey's works was his profound belief in democracy, be it in politics, education, or communication and journalism.
41	John Esposito	John Louis Esposito (born May 19, 1940) is an Italian American professor of Middle Eastern studies, religious studies, and scholar of Islam, who serves as Professor of Religion & International Affairs and Islamic Studies at Georgetown University in Washington, D.C.
42	Joseph Franz Schacht	Joseph Franz Schacht (1902–1969) was a British-German professor of Arabic and Islam at Columbia University in New York. He was the leading Western scholar on Islamic law, whose <i>Origins of Muhammadan Jurisprudence</i> (1950) is still considered a centrally important work on the subject.
43	Josef van Ess	Josef van Ess (1934-2021) was an emeritus professor of Islamic Studies and Semitic Languages, University of Tübingen, Germany. He has published widely on the History of the Islamic World; Islamic theology and philosophy, especially with respect to the formative period (8th-10th centuries) and the age of the Mongol conquests.
44	Karl Heinrich Marx	Karl Heinrich Marx (1818–1883) was a German philosopher, critic of political economy, economist, historian, sociologist, political theorist, journalist, and socialist revolutionary. His best-known titles are the 1848 pamphlet “The Communist Manifesto” and the three-volume <i>Das Kapital</i> . Marx's political and philosophical thought had enormous influence on subsequent intellectual, economic, and political history.
45	Khalid Muhammad Khalid	Khalid Muhammad Khalid (1920–1996) was a popular Egyptian writer on religious and political topics, and the author of more than thirty books and numerous newspaper and magazine articles. His first book, <i>From Here We Begin</i> , published in 1950, was a forceful and controversial call for separation of religion from state, as well as for a democratic socialism, effective birth control, and furtherance of the rights of women.

46	Kenneth Crag	Albert Kenneth Crag (1913 – 2012) was an Anglican bishop and scholar who commented widely on religious topics for more than fifty years, most notably Christian–Muslim relations.
47	Khurram Murad	Khurram Murad was a well-known Islamic scholar and a member of Jamaat-e-Islami. From 1975 to 1976, he was involved in the extension project of Masjid al-Haram in Makkah as he was a civil engineer by profession. He gained stature as a student leader and later served as Nazim-e-Ala of Islami Jamīat Talaba for session 1951–52.
48	Latham	John Derek Latham was born in South Lancashire on 8 th April 1927. Derek graduated from Oxford University in 1949 with double honors in Classical Moderations (Mods) and Oriental Studies (Arabic and Persian, first class). He continued his studies at Oxford under Hamilton Gibb being awarded a D.Phil.
49	Lester Mondale	The Reverend Robert Lester Mondale (1904–2003) was an American Unitarian minister and Humanist.
50	Lothrop Stoddard	Theodore Lothrop Stoddard (1883–1950) was an American historian, journalist, political scientist, conspiracy theorist, white supremacist, and white nationalist.
51	Laurens Jan van der Post	Sir Laurens Jan van der Post, (13 December 1906 – 15 December 1996) was a 20th-century South African writer, farmer, soldier, political adviser to British prime ministers, close friend of Prince Charles, godfather of Prince William, educator, journalist, humanitarian, philosopher, explorer, and conservationist.
52	Leone Caetani	Leone Caetani (1869 – 1935), was an Italian scholar, politician, and historian of the Middle East. Caetani is considered a pioneer and founding father in the application of the historical method on the sources of the early Islamic traditions which he subjected to minute historical and psychological analysis.
53	MacDonald	Duncan Black MacDonald (1863-1943) was an American Orientalist. He studied Semitic languages at Glasgow and then Berlin, before teaching at the Hartford Theological Seminary in the United States starting in 1893, founding the first school in the U.S. devoted to Christian missionary work among the Muslims of the Middle East.

54	Margoliouth	David Samuel Margoliouth, (1858–1940) was an English orientalist. He was briefly active as a priest in the Church of England. He remained Professor of Arabic at the University of Oxford from 1889 to 1937.
55	Michael Feener	Michael Feener is the Sultan of Oman Fellow at the Oxford Centre for Islamic Studies and a member of the History Faculty at the University of Oxford.
56	Mohammed Arkoun	Mohammed Arkoun (1928–2010) was an Algerian scholar and thinker. He was considered to have been one of the most influential secular scholars in Islamic studies contributing to contemporary intellectual Islamic reform. In a career of more than 30 years, he had been a critic of the tensions embedded in his field of study, advocating Islamic modernism, secularism, and humanism. During his academic career, he wrote his numerous books mostly in French, and occasionally in English and Arabic.
57	Mohar Ali	Muhammad Mohar Ali (1929–2007) was a British Bangladeshi Islamic scholar, historian, and barrister. He is the only Bengali to have received the King Faisal International Prize.
58	Muhammad Abduh	Muhammad Abduh (1849–1905) was an Egyptian Islamic scholar, journalist, teacher, editor, author, judge, and Grand Mufti of Egypt. He was a central figure of the Arab Muslim reformism in the late 19th and early 20th centuries.
59	Muhammad Asad	Muhammad Asad, born as Leopold Weiss; (1900 – 1992) was an Austro-Hungarian-born Muslim journalist, traveler, writer, linguist, political theorist, diplomat, and Islamic scholar. Asad was one of the most influential European Muslims of the 20th century.
60	Muhammad bin Abdul Wahhāb	Muḥammad ibn ‘Abd al-Wahhāb (1703 –1792) was a religious leader, reformer, scholar, and theologian from Najd in central Arabia, attributed as the founder of the Islamic doctrine and movement known as Wahhabism.
61	Muhammad Hamidullah	Muhammad Hamidullah (1908 –2002) D. Phil., D. Litt., HI, was a Muhaddith, Faqih, scholar of Islamic law and an academic author with over 250 books. A prolific writer, his extensive works on Islamic science, history and culture have been published in several languages and many thousands of articles in learned journals. His scholarship is regarded by many as unparalleled in the last century. A double doctorate

		(D.Phil. and D.Litt.) and a polymath, he was fluent in 22 languages.
62	Muhammad Iqbal	Allama Muhammad Iqbal (1877–1938), was a South Asian Muslim writer, philosopher, and politician, whose poetry in the Urdu language is considered among the greatest of the twentieth century, and whose vision of a cultural and political ideal for the Muslims of British-ruled India was to animate the impulse for Pakistan. He is commonly referred to by the honorific Allama (very knowing, most learned).
63	Muhammad Mustafa Al-A'zami	Muhammad Mustafa Al-A'zami (1930–2017) was an Indian-born Saudi Arabian contemporary hadith scholar best known for his critical investigation of the theories of fellow Islamic scholars Ignác Goldziher, David Margoliouth, and Joseph Schacht.
64	Mustafa Kamâl Atatürk	Mustafa Kamâl Atatürk; (1881 – 1938) was a Turkish field marshal, revolutionary statesman, author, and the founding father of the Republic of Turkey, serving as its first president from 1923 until his death in 1938. He undertook sweeping progressive reforms, which modernized Turkey into a secular, industrial nation. Ideologically a secularist and nationalist, his policies and theories became known as Kemalism.
65	Nadav Safran	Professor Nadav Safran (1925 – 2003), was an expert in Arab and Middle East politics and a director of Harvard's Center for Middle Eastern Studies.
66	Nicholas Machiavel	Nicholas Machiavel (1469–1527) was an Italian diplomat, author, philosopher, and historian who lived during the Renaissance. He is best known for his political treatise “The Prince” He has often been called the father of modern political philosophy and political science.
67	Nicola Ziadeh	Nicola Ziadeh (1907–2006) was historian and author of Palestinian origin, Lebanese nationality, born in Syria.
68	Nöldeke	Theodor Nöldeke (1836–1930) was a German orientalist and scholar. His research interests ranged over Old Testament studies, Semitic languages and Arabic, Persian and Syriac literature. Nöldeke translated several important works of oriental literature and during his lifetime was considered an important orientalist.
69	Norman Arthur Stillman	Norman Arthur Stillman (born 1945) is an American academic, historian, and Orientalist, serving as the emeritus

		Schusterman-Josey Professor and emeritus Chair of Judaic History at the University of Oklahoma. He specializes in the intersection of Jewish and Islamic culture and history, and in Oriental and Sephardi Jewry, with special interest in the Jewish communities in North Africa. His major publications are "The Jews of Arab Lands: A History and Source Book and Sephardi Religious Responses to Modernity". In the last few years, Stillman has been the executive editor of the "Encyclopedia of Jews in the Islamic World", a project that includes over 2000 entries in 5 volumes.
70	Omar al-Mukhtār	Omar al-Mukhtār (1858–1931), called The Lion of the Desert, was the leader of native resistance in Cyrenaica (currently Eastern Libya) under the Senussids, against the Italian colonization of Libya.
71	Padwick	Constance E. Padwick studied Arabic and Arab folklore at the University of London. She spent her life working for the Church Missionary Society, principally in Cairo. Her other notable works were her biographies of Henry Martyn and Temple Gairdner.
72	Philip Khuri Hitti	Philip Khuri Hitti (1886 – 1978) was a Lebanese American professor and scholar at Princeton and Harvard University, and authority on Arab and Middle Eastern history, Islam, and Semitic languages. He almost single-handedly created the discipline of Arabic studies in the United States.
73	Pickthall	Muhammad Marmaduke Pickthall (1875–1936) was an English Islamic scholar noted for his 1930 English translation of the Quran, called "The Meaning of the Glorious Koran". His translation of the Qur'an is one of the most widely known and used in the English-speaking world. A convert from Christianity to Islam, Pickthall was a novelist, esteemed by D. H. Lawrence, H. G. Wells, and E. M. Forster, as well as a journalist, headmaster, and political and religious leader.
74	Plato	Plato (427– 347 BC) was a Greek philosopher born in Athens during the Classical period in Ancient Greece. He founded the Platonist school of thought and the Academy, the first institution of higher learning in the Western world. Plato is widely considered a pivotal figure in the history of Ancient Greek and Western philosophy, along with his teacher, Socrates, and his most famous student, Aristotle. He

		has often been cited as one of the founders of Western religion and spirituality.
75	Rashīd Riḍā	Rashīd Riḍā (1865–1935), widely known as Sayyid Rashid Rida was a prominent Islamic scholar, reformer, theologian, and revivalist. As an eminent Salafi scholar who called for the revival of Hadith sciences and a theoretician of Islamic State in the modern age; Rida condemned the rising currents of secularism and nationalism across the Islamic World following the Abolition of the Ottoman sultanate and called for a global Islamic Renaissance program to re-establish an Islamic Caliphate. Rida is considered by many as one of the most influential scholars and jurists of his generation and was initially influenced by the movement for Islamic Modernism founded in Egypt by Muhammad Abduh.
76	Richard Bell	Richard Bell (1876 – 1952) was a British Arabist. He was lecturer in Arabic at the University of Edinburgh. Between 1937 and 1939 he published a translation of the Qur'an, and in 1953 his Introduction to the Qur'an was published (revised in 1970 by W. Montgomery Watt). Both works have been influential in Quranic studies in the west.
77	Rousseau	Jean-Jacques Rousseau (1712–1778) was a Genevan philosopher, writer, and composer. His political philosophy influenced the progress of the Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic, and educational thought.
78	Sa'ad ibn Mu'adh	Sa'ad ibn Mu'adh (c.590-627) was the chief of the Aws tribe in Medina and one of the prominent companions of the Islamic prophet Muhammadﷺ. He died shortly after the Battle of the Trench.
79	Said Ramadan	Said Ramadan (1926-1995) was an Egyptian political activist and humanitarian, and one of the preeminent leaders of the Muslim Brotherhood.
80	Sayyid Qutb	Sayyid Qutb (1906 – 1966), was an Egyptian author, educator, revolutionary, Islamic theorist, poet, and a leading member of the Egyptian Muslim Brotherhood in the 1950s and 1960s. In 1966, he was convicted of plotting the assassination of Egyptian President Gamal Abdel Nasser and was executed by hanging.
81	Sigmund Freud	Sigmund Freud (1856–1939) was an Austrian neurologist

		and the founder of psychoanalysis, a clinical method for evaluating and treating pathologies in the psyche through dialogue between a patient and a psychoanalyst.
82	Sir Syed Ahmed Khan	Sir Syed Ahmed Khan (1817–1898), was an Indian Muslim pragmatist, Islamic reformer, philosopher, and educationist in nineteenth-century British India. Though initially espousing Hindu-Muslim unity, he became the pioneer of Muslim nationalism in India and is widely credited as the father of the two-nation theory, which formed the basis of the Pakistan movement.
83	Socrates	Socrates (470–399 BC) was a Greek philosopher from Athens who is credited as the founder of Western philosophy and among the first moral philosophers of the ethical tradition of thought. An enigmatic figure, Socrates authored no texts and is known mainly through the posthumous accounts of classical writers, particularly his students Plato and Xenophon. These accounts are written as dialogues, in which Socrates and his interlocutors examine a subject in the style of question and answer; they gave rise to the Socratic dialogue literary genre.
84	Taha Hussein	Taha Hussein (1889 – 1973), was one of the most influential 20th-century Egyptian writers and intellectuals, and a figurehead for the Egyptian Renaissance and the modernist movement in the Middle East and North Africa.
85	The Mahdi of the Sudan	Muhammad Ahmad bin Abd Allah (1844 –1885) was a Nubian Sufi religious leader of the Samaniyya order in Sudan who, as a youth, studied Sunni Islam. In 1881, he claimed to be the Mahdi.
86	Thomas Carlyle	Thomas Carlyle (1795 –1881) was a Scottish historian, satirical writer, essayist, translator, philosopher, mathematician, and teacher.
87	Tor Julius Efraim Andræ	Tor Julius Efraim Andræ (1885–1947) was a Swedish clergyman, professor and scholar of comparative religion who served as Bishop of the Diocese of Linköping.
88	Voltaire	François-Marie Arouet (1694 – 1778), known as Voltaire; was a French Enlightenment writer, historian, and philosopher famous for his wit, his criticism of Christianity—especially the Roman Catholic Church—as well as his advocacy of freedom of speech, freedom of religion, and separation of church and state. Voltaire was a

		versatile and prolific writer, producing works in almost every literary form, including plays, poems, novels, essays, histories, and scientific expositions. He wrote more than 20,000 letters and 2,000 books and pamphlets.
89	Willfred Cantwell Smith	Wilfred Cantwell Smith (1916–2000), was a Canadian Islamicist, comparative religion scholar, and Presbyterian minister. He was the founder of the Institute of Islamic Studies at McGill University in Quebec and later the director of Harvard University's Center for the Study of World Religions. The Harvard University Gazette said he was one of the field's most influential figures of the past century. In his 1962 work <i>The Meaning and End of Religion</i> he notably questioned the modern sectarian concept of religion.
90	William Muir	William Muir, (1819–1905) was a Scottish Orientalist, and colonial administrator, Principal of the University of Edinburgh, and Lieutenant Governor of the North-West Provinces of British India.
91	Ziya Gökalp	Ziya Gökalp (1876 –1924) was a Turkish sociologist, writer, poet, and politician.

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