

A STUDY OF MAWLANA NADWI'S DISCOURSE ON "ISLAM AND THE WEST"

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Abstract: Islam-West relationship that traces its origin from the Prophet's (SAW) time had an auspicious kickoff but turned into discord. Apart from the story of wars and mutual distrust, one finds a commendable exchange in economy and intellectualism. The relationship has served as a channel between the two for the transmission of collective human experience, yet it has remained stimulating to this day for some religio-political reasons. The relation has progressed in an uneven way through critical encounters across time and space, such as in al-Andalus, Crusades (11th-14th Century), Colonization, and the Gulf war. The relationship of the two is and has been the subject of the writings of both the Muslims and non-Muslim academicians alike. Likewise, Mawlana Nadwi also extensively contributed to the field in the form of lectures (later scribed) and produced works (translated) directly or indirectly related to the subject like; Religion and Civilization (1975), Western Civilization: Islam and Muslims (1979), Islam and the West (1983), Islamic Studies, Orientalists and Muslim Scholars (1983), Speaking Plainly to the West (1979), Da'wah in the West: The Qur'anic Paradigm (1992), The Role and Responsibilities of Muslims in the West (1993), and Islam and the World (2005). This paper will be an analytical study of Mawlana's discourse on "Islam and the West".

I. Islam and the West: Understanding the Discourse

Islam-West relationship traces its origin from the sixth year of *Hijrah* (although scholars wrangle about the year, yet it is unanimously accepted that it happened after the Treaty of Hudaibiyah) when the letter of the Prophet (SAW) was sent at the hands of Dihya al- Kalabi to the eastern Roman Emperor Heraclius (610-641). Prophet (SAW) wrote to the emperor, inviting him to Islam. In his letter to Heraclius, he has cited the following verse of the Qur'an as is maintained by Abul Hassan Ali:

O people of the Scripture: Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And, if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Nadwi 1983: 7-8)

Through the passage of time, this relationship which had such an auspicious beginning, turned into discord. This long relationship of the 'two' is not just a story of wars, mutual distrust; but has also yielded commendable exchange in economy and intellectualism. (Ansari & Esposito 2001: 233) Though the relationship has served as a channel between the two civilizations for the transmission of collective human experience, yet it has remained stimulating to this day for some religio-political reasons. (Ibid.: 233-34) At the outset of this relationship between the "two," the West saw Muslims and Islam as aggressors; the influence of this phase of relation remained during the subsequent centuries. (Ibid.: 236-37) The

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relation has not progressed in a uniform way, but it has emerged in a random way, through critical encounters across the time and space. These encounters have framed and changed the limitations of interactions and mutual perceptions (Ibid.: 237), which took place in al-Andalus, during Crusades (11th-14th Century), European colonization of the Muslim lands, and during the Gulf war. (Ibid, 237)

II. Islam and the West: A Historical Perspective

After the emergence of Islam, the factors, both historical and geographical, ensured the contact of Islam and the West was close and continual. Apart from the political clashes, there has been a commendable cultural exchange. Islam, without severing its relations with the Judaic or Christian tradition, presented itself as the pristine form of both. Hence it established a religious tone to converse with these traditions. Islam distended to the areas under the control of the Byzantine and Roman Empire, and the former looked upon itself as a successor to the latter and maintained various traditions inherited from Rome. The Byzantine Empire was influenced by the Greeks, and so were the Muslims as both drank from the fountains of the Greek learning and presented themselves as the repositories of its knowledge. (Gauhar 1978: 236-37) I.H. Qureshi maintains:

The culture of the West is founded upon the Judaic traditions in religion, Greek learning in matters relating to the intellect, and Roman thought in the fundamentals of law, jurisprudence and ecclesiastical organization. Because of a demarcation between religious and secular spheres of life, a strong strand of paganism is present in the entire fabric of its thought and culture. Two at least of the constituents of Western culture, namely the Judaic tradition and Greek learning, are not foreign to Islam despite the difference of emphasis on individual points...But paganism is anathema to Islam, which frowned upon all notions, customs and mores of pagan origin, whereas Christianity never fought against pagan influences. (Ibid.: 237-38)

Despite the differences, there has been an interaction between the two. The Mediterranean Sea, which separates North Africa and Europe and washes the shores of Asia Minor, acts as a barrier between the western limits of Islam and the borders of Europe. It serves both and encourages independent development and cultural exchange between them. Geography also helped to maintain the contact of political domination by the powerful states. During the time of Prophet Muhammad (SAW), Muslims encountered with Byzantine Empire, which resulted in the extinction of the latter. Likewise, Tariq bin Ziyad entered Spain in 711; as a result Visigothic kingdom of Roderick came under the sway of Muslims, but as he crossed the Pyrenees (a range of mountains in southwest Europe that forms a natural border between France and Spain) met with a defeat by Charles Martel in 732. Ibid.: 239) European writers have made the defeat of the Arabs as the point of discussion, simultaneously ignored the fact that this only extended the Dark Ages in Europe by seven centuries. The Moorish Empire suffered from internal tribal dissensions only after three centuries of magnificent achievements. In 1212 Alfonso VIII of Castile obtained a hold on Andalusia.

In 1236 Cordova fell to Ferdinand III and ultimately Granada in 1492 to

Ferdinand and Isabella. After several centuries of glory in art, architecture, medicine, science, and learning, the Muslims of Spain who had illumined the whole of Western Europe ceased to exist. Muslims held Sicily (9th-11th Century) is well known, but they were patronized and welcomed at the Christian courts in Italy and contributed to learning, and science is hardly brought forth. The cultural impact of the Moorish occupation in Spain is discussed, but the intellectual impact of Muslims on Italy is less known. The influence of Ottomans, unrecognized as the conquest of Constantinople in 1453, is looked upon as a turning point in western academia, marked the beginning of the modern age. Now the western pre-eminence was apparent in all walks of life. It also marked the end of any cultural influence by Islam on the West. Turkish influence is seen in the areas of Eastern Europe which were once under Ottoman rule. The cuisine of the areas from Athens to Budapest is a reminder of the influence of the Turks. (Ibid.: 240) The fall of Granada in 1492 was followed by Columbus' discovery of America and Vasco da Gama's finding sea route to India. It is said that Vasco Da Gama reached Calicut in 1498 with the help of an Arab pilot. The invasion of the Portuguese into the Arabian Sea was most significant to the Muslim world as they acclaimed it as the political, economic, and intellectual decline of the Muslim people. Muslims had suffered a heavy setback at the hands of the Mongols, but they had recovered partially. Muslims did build up states, but intellectually, they strived to concentrate on the rediscovery and conservation of what was left. As the Arabian Sea was exposed for trade, it sparked competition between the western nations because it led to the strangulation of the East. The Muslim Empires (Ottomans, Mughals, and Persians) failed to control the situation, which resulted in the enslavement (either directly or indirectly) of the entire Muslim world, which continues with some exceptions. (Ibid.: 242) Abul Hassan Ali maintains that Britain in the last decades of the eighteenth century, as a pioneer of Western culture, education, science and technology, and political power, was the first country which the Muslim world faced and spent a considerable time in Muslim lands especially in the Indian sub-continent and Egypt. (Nadwi 2005: 5) During the nineteenth century the West invaded the East with its industries, science, culture, and scheme of state organization. The east, which had lagged behind in the race of economic and scientific developments, was astonished by the onslaught, hence, could not comprehend the West nor accomplished by its benefits. (Nadwi 1979a: 9)

III. The Beginning of the Dichotomy

Herodotus (484-425 BC), the father of history, is said to have been the first who portrayed the "East" and the 'west' as two mutual opponents. Similarly, others such as; Thucydides (460-400 BC) and Xenephone (430-354 BC) employed the strong polarities and concentrated on the distinctness of the East while accepting the need for resistance to external aggression by defining a Western "self," thus marked the start of East-West dichotomy. (Pattberg 2009: 1) "West" represents an ideology that bases its philosophical principles, political institutions, and social structures on the values of liberal democracy. These were historically rooted in Ancient Greece and developed by peoples influenced primarily by Judaeo-

Christian traditions. The term “Western” is now inappropriate geographically, but this nomenclature is widely used to refer to a constellation of societies that may differ from each other in many respects but which generally share fundamental philosophical, political, and social characteristics. (Cox & Marks 2003: 2)

Rudyard Kipling (1865-1936), in his poem, *The Ballad of East and West* (1889), has referred to both entities as opposite to each other.¹ The “West”—succeeding the Western Roman Empire, Latinate in culture, Catholic in religion—developed in the medieval period, opposite to the “East” and the world of Islam seen as a threat and repellent culture. European thinkers traced the roots of the “West” to the great civilizations of Greece and Rome. (Lockman 2010: 55-56) The poet expressed the “predilections” and “attitudes” of the society and gave them a final touch of lasting beauty in his couplet, which later became a point of reference. The words of the poet and the ideas it embodies have remained dominant both in the East and the West and rooted themselves deeper in the philosophies and literature of the *duo*. He epitomized the idea in both the East and the West and thus widened the dichotomy. “I have not come across any literary or poetic expression which has caused so much harm to...humanity and...unity of mankind as this idea of a perpetual division of the human family into East and West”, recollects Abul Hassan Ali, no matter what his intentions were. However, of course it led the people of the east and the west towards irreconcilable hostility. He adds, though the couplet may seem innocent, it has exacerbated the relationship between the “two.” If the two entities could come to terms, it would be the only a battlefield that has been experienced for many centuries and pointed out each other’s dark sides. Crusades which marked the severe encounter between the *duo* could not help either to understand the otherwise and the scenario hindered the understanding of each other’s religio-ethical legacies and experiences as the circumstances were not conducive for appreciation and exchange (and primarily due to the perception of the Crusaders concerning Islam and Muslims). Though Crusades created a hostile environment yet; these helped reduce the gap between the two nations. One more encounter between the East and the West – Colonialism – during the Nineteenth century when the West, driven by economic and political considerations, invaded the east with all its sciences and civilization.

Colonialism came with an onslaught on economic, political, and social dimensions of the Muslim world, which influenced the developments in the Muslim world. From the end of the nineteenth century, Muslims tried to understand how their society plunged into deep despair and subjugation from the heights of culture and learning. (Sonn 2010: 133) The west could not look to the east for inspiration and guidance, but the east started blindly following the western ideals, thus losing the grip of their distinctive past, which pushed easterners further back to the position of servitude. The emergence of Orientalism was seen as a ray of hope to bridge the gulf between these two by removing the barriers of ignorance and geographical boundaries. Perceptions regarding the transmission of the wisdom from the east (as it was), prophetic sayings, moral values, noble lifestyle, and spirituality did not come to fruition. Of course, they have many

¹ Rudyard Kipling writes: Oh, East is East, and West is West, and never shall the twain meet; Till earth and sky stand presently at God’s great judgment seat.

achievements to their credit and bringing forth the Islamic works which had not seen the light of the day. They produced a bulk of literature that affirms their scholarship that cannot be negated, but they disappointed the lovers of truth because of their religious prejudice. Orientalism, too, failed to bridge the gap between the two despite its positives. Whatever the reasons, the East has remained isolated from the west and vice-versa as the two had witnessed each other, more often, in the times of doubt, suspicion, hatred, and bitterness. Rarely they have come together to build an ideal civilization and benefitting from each other's experience. (Nadwi 1979b: 7-13)

IV. Greece – The Cradle of West

Ancient Greece is regarded as the earliest in history to dissociate its institutions, customs, arts, and sciences from religion, therefore a first true secular society. Ancient Greek philosophy was based on an argument that a perfect and harmonious society contented with beauty and justice could be achieved by an intellectual application of human reason solely without any supernatural entity. One can see the secular character as the dominant theme in Western Civilization even now. (Jameela 1966: 1) This secular legacy was adopted and nourished by Pagan Rome, but because of their dominant military character, the worship of beauty was superseded by the worship of force. (Ibid.: 3) Between the downfall of the Roman Empire and the rise of Renaissance, there was a thousand-year gap where Roman Catholicism was dominant. This gap is referred to as "The Middle Ages," during which the historical relations between Europe and ancient Greece and Rome remained fractured. "The Middle Ages" had a distinct and unique civilization of its own, no features in common whatever with that of Greeks, Romans, or Europe. "The Middle Ages" civilization thus could be called "Western" only because of its geographical location. (Ibid.: 3-4) The Renaissance, simultaneously with the rejection of Christianity (Religion) by the leading intellectuals of Europe who adored uncritically ancient Greece and Rome, marked the return of the Western Civilization towards its origin. (Ibid.: 4)

The Europeans identified ancient Greece and exclusively Athens in its golden period (500-400 B.C.) as the plinth of thought and culture of the western civilization. Each civilization possesses its own distinguished core values, beliefs, and principles, its own unifying spirit sets it apart from other civilizations. Civilizations are said to have a life cycle like that of humans: they are born in some particular place and time; as young, they are energetic, flexible, creative, able to absorb new ideas; when mature (golden period), they reach the pinnacle of their power; then gradually they, lose their energy, are less creative, rigid; and finally, they decline and are off the scene or are absorbed by some other vigorous civilization. (Lockman 2010: 9) The Greeks, too, were influenced by the culture and civilization of their neighbors to the south and east; that is not to say that Greece did not produce giants or did not create anything new and distinctive. But it is also apparent that ancient Greek culture did not come into existence in a vacuum; it was influenced by the culture of the adjacent peoples at the same time, they were also influenced by Greek culture and civilization. What ancient Greeks achieved was not their own completely but was interwoven with the achievements of other

people and cultures. Aristotle marked the Greeks as neither Asian nor European but a different people who were benefitted from the qualities of both due to its spectacular location between the two. After the Macedonian king Alexander- the Great (r. 336-323 B.C.) defeated the Persian empire, Greece continued to be influenced by the Persians and other Eastern cultures; as a result, he adopted the Persian style of kingship and is said to have admired the fusion of his own Hellenic culture with that of the Persian one. (Ibid.: 10-12, 14)

With the collapse of the Ottoman Empire in the 20th century, the leadership transferred from the Muslim countries to the non-Muslims. The ‘West’ is not a novel term; rather, its roots and outlook trace their origin to ancient Greek and Roman civilizations. Until the 19th century, western nations tamed the spirit, philosophy, sciences, literature, and the ideas of the Greeks and Romans and then produced them in a new outlook. “The intellectual heritage, structure of the ideas, conceptions, modes of expression and the forms of the literature of the west are the progeny of Greek thought.” (Briffault 1919: 117-18) The Greek civilization is regarded as the first civilization built according to the Western lines, therefore, it was the materialization of the Western mindset. (Nadwi 2005: 102) Abul Hassan Ali Nadwi sums up the intellectual foundations of the Greeks as:

1. Disregard of transcendental truths
2. Want (Deficiency) of religious feeling and spirituality
3. Worship of material comfort
4. Exaggerated patriotism (Ibid.: 103)

On this occasion, Abul Hassan Ali quotes a German Scholar Dr. Haas who expounded the aim of Greek civilization was “to develop man harmoniously...a beautiful body [that] emphasized the senses. Physical education – games and dancing – and mental education – poetry, music, drama, philosophy, even the sciences – were kept in proportion so as to develop the mind but not at the expense of the body. Its religion had no spirituality, no theology, no mysticism.” Abul Hassan Ali terms Greek civilization as agnostic who had no place for God in their practical life. (Ibid.: 104)

The plinth of the European civilization was set up by Ancient Greece. “They [western materialists] interpreted the material universe and its manifestations along mechanical lines and called it objective and scientific method, rejecting as slavery to tradition whatever was based on belief in the existence of God. One by one, they disowned everything that existed apart from matter and energy, everything that was not realizable in experience, or could not be weighed and measured.” (Nadwi, Op. Cit: 120)

Though the relationship has served as a channel between the two civilizations for the transmission of collective human experience, yet it has remained stimulating to this day for some religio-political reasons. (Ansari 2001: 233-34) At the outset of this relationship between the “two,” the West saw Muslims and Islam as aggressors, the influence of this phase of relation remained during the subsequent centuries. (Ibid.: 236-37) The relation has not progressed in a uniform way, but it has emerged in a random way through critical encounters across time and space. These encounters have framed and changed the limitations of

interactions and mutual perceptions (Ibid.: 237), which took place in Al-Andalus, during Crusades (11th-14th Century), European colonization of the Muslim lands, and during the Gulf war. (Ibid.: 237) As the powerful representative of Western civilization in the East, the British had firmly rooted in India and brought a flow of ideas and institutions. On the other, the failure of the revolt in 1857 was a blow to the Muslims resulting in terrifying problems. (Nadwi 1979b: 60-61) The problems of the Muslims called for a solution provided by the religious leaders [Ulama], and the other was produced by Syed Ahmad Khan (1817-1898). (Ibid.: 61) Various movements in India emerged as a reaction to the British colonialism like Faradi Movement (1818) led by Shariatullah, Khilafat and Non-cooperation Movement (1919-1922) led by Ali Brothers, Civil Disobedience Movement (1930), the Lucknow Pact (1916), Wahabi Movement (the 1830s) led by Syed Ahmad of Rai Bareilly, Aligarh Movement (1875) led by Sir Syed Ahmad Khan, Deoband (1867) led by Maulana Qasim Nanotawi, Nadwatul Ulama (1893) by Allama Shibli, Titu Mir (19th Century), Karamat Ali (1835) etc.

It is said that no country in modern history has paid a greater price for freedom than Algeria, as millions of Algerians perished at the hands of French imperialists during the struggle of independence. (Ibid.: 142) Likewise, *Ikhwān al-Muslimūn* concentrated their efforts against the overwhelming influence of the western civilization which was later supported by 'Abdul Qādir Audah, Syed Qutub, Moḥammad Qutub, Moḥammad Ghazālī, Dr. Saīd Ramaḍān and Dr. Mustafa Sabaī. (Ibid.: 140) Turkey had been defending itself from the western encroachment but ignored to study the intellectual and industrial weapons from its adversary. The '*Ulamā*' class neglected the ideas and movements hailing from outside, even they opposed the military reforms introduced in the period of Ottoman Sultan Salīm III (1789-1807) and Maḥmūd (1807-1839) to make Turkey strong to stand against the emerging European powers. (Ibid.: 34) Abul Ḥassan 'Alī recalls:

the Turks were the first among the Muslims to be confronted with a challenge of this nature [western civilization] and the whole of the Islamic world was eager to see if they could offer any lead to the rest of the Muslim countries by the way they acquitted themselves in that hour of trial...The intellectual and cultural, and, also, to some extent, the political and spiritual future of the Muslim world rested upon the course the Turks were to choose. (Ibid.: 33-34)

In the middle of the 19th century, the Muslim world had to face a delicate and complex challenge in the form of western civilization. This civilization which was embedded with the notions of encouragement, development, and enthusiasm, marks its place in the grand civilizations of the world. This was actually the outcome of the elements which worked for a long in history and came to the fore at the right time in a new fashion. The threat of this civilization hovered exclusively over the Muslim world for being only upholders of religion and morality and guardians of human society than any other nation or society. (Nadwi 2014: 16)

This civilization, in its deeper sense, was the embodiment of beliefs, ideas, socio-economic philosophy, and ideologies, physical and sociological sciences which they encountered throughout different stages of their evolution. It was the

outcome of human knowledge in general and the crux of the development of physical sciences, experiments, mechanical and mathematical sciences. From this perspective, it is an aggregation of diverse contents and components about which it is difficult to hold on a unanimous view. (Ibid.: 17)

In this embodiment, there are defective as well as complete things, detrimental and advantageous. Along with the sciences, which are above the level of ambiguity, it contains false hypotheses, ideas, and thoughts which inherently contain those decisions which provide room for more discussions and contemplations. However, it also puts forth the conclusions drawn after voracious studies and experimentations. It has the content not attributed to any specific country or nation as the experimental sciences which bear the explicit influence of the Western spirit, affected by western society and environment. The content was the result of the historical revolutions and incidents that shaped the western civilization to pass through the stages it passed. The complexity of this civilization made this issue important and placed the Muslim world in a critical and difficult position which posed a challenge to its intellectuals and thinkers. (Ibid.: 17)

V. Cynical Approach

To outrightly reject all its merits, abdicate its positive things, such as; physical and mathematical sciences, technology, new methods, tools, and techniques. (Ibid.: 18) This approach will lead to backwardness and breakdown of the relation of the Muslim world from the chain of rest of the world. The Muslim world will become an island with no patch with the outside world. Islands are needed in the sea and not on the land. This approach marks narrow-mindedness resulting in an outage from connatural forces and resources, which is not the evaluation of the religion which stresses the exercise of reason. (Ibid.: 44-45) A nation being deaf-mute and snubbing the challenge of modern civilization and maintaining *status quo* will lead to imbalance, rebellion, and revolt as this approach is against human nature, which always looks for something novel and searching for new destinies. This approach also goes against the natural law, as if any country strictly adopts the negative stand, this civilization will pour into the society like an uneven skirting torrent. Though for the time being, any Muslim nation could have prevented itself from the merits and the demerits of this civilization, but this state of the affair did not last for long. Every astute who is aware of the impact and strength of the 'West' knows how 'East' has turned spiritually and materially debile as there is involution in the belief and self-confidence with which it was possible to confront the challenges of this civilization.

It is hard to deal with such a stalwart civilization possessing distrust, a sense of inferiority, and spiritual weakness. Muhammad Asad writes, "... we are living in a time that East can no longer remain passive in the face of the advancing West. A thousand forces- political, social and economic- are hammering at the doors of the Muslim world. Will this world succumb to the pressure of the Western twentieth century and in the process [east will] lose only its own traditional forms but its spiritual roots as well?" (Asad 1954: 112) Any nation cannot live long along with this attitude as it misses the element to differentiate between the positives and negatives of the West. The nation which takes care of its culture and traditions but

is not in a position to maintain and develop them is destined to face decline. Likewise, the resources and the merits of this civilization, if not utilized properly, will result in aggressively occupying the common masses, who will take it enthusiastically resulting in the deterioration of ethics and religiosity, leaving the authorities and think tanks helpless. Gradually, all the eastern countries were influenced by the western civilization as the leaders lacked in the qualities of balance, selection, and proper planning of the things. (Nadwi 1946: 18-19)

VI. Uprisings and Revolutions in the Muslim World

Religious understanding- the outcome of Islamic education- could have been the sole element to change the scenario, but unfortunately, it had lost its vigor. On the other hand, western materialistic civilization came up consistently with the slogans of "Freedom and Equality." Aiming to change the traditional setup of the society, a sense of restlessness and alienation got initiated among the masses, which gave rise to enmity leading to uprisings and revolutions. (Ibid.: 29-30)

The Muslim countries witnessed more revolts as compared to the rest of the globe; apart from their lackeys, they possessed religious conscience and enthusiasm, which makes them stand against injustice and find solutions to their problems. As long as there is backwardness, imbalance in the distribution of wealth, extravagant classes, ignorance, and poverty, there is the chance of endless revolts. (Ibid.: 30) Likewise, when the religious scholars and leaders of the Muslim countries are devoid of carrying out their duties and obligation to speak the truth before the rulers and there happens to be internecine on pretty issues and disappearance of religion and ethics, this situation provides a play field to the movements to erupt whether knowing or unknowing. As long as there are such circumstances, there is a possibility of revolution, and politico-ethical diffusion as these countries are on the threshold of a volcano that can explode at any interval. (Ibid.: 31)

VII. Remediation

This situation/ state of affairs could neither be treated by any force or punishment nor by state-sponsored electronic or print media, using wampum or by appeasing religionists, religious conventions or conferences and specific institutions cannot hinder the way of revolutions. The road to success lies in facing the reality presciently with courage, sincerity, and religious spirit and dealing with things by means of checking and compensating as per need. To maintain justice and work for the common good and collective harmony and to take measures for fulfilling the basic needs of people by checking extravagance. To develop a sense of sacrifice among the high class of the society at the same time to develop a sense of independence/ self-sufficiency among the lower class. To reframe the educational setup in order to make it compatible and accommodative by intertwining the religious and modern education so that either of the two works hands in hand. The young should be embedded with the notions of belief, ethics, firmness, self-reliability, enthusiasm, and intellectual capabilities to parallel West. The way to save from this state of anarchy and chaos is to create a religious spirit in the

masses and furnish their character. People have to change their attitude towards the West in selecting the things compatible with Islam. The only ways to maintain peace, progress, and harmony in the East, Muslim nations have to establish a just and balanced society evolved on the Islamic lines. (Ibid.: 32-33)

With the domination of the West, intellectually and the militarily, over the Muslim world, western institutions were looked upon as beneficial to the Muslim world/ Muslim world sought Western institutions for their benefit, which resulted in the reformation of military and educational system in the Muslim world and Egypt and Turkey being the first to initiate them. The adoption of these reforms faced resistance from the traditional section of the society as they brought a change in manners and thought of the people.

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