

Colonized and Decolonized views of Islam, An Analytical Study

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Abstract

This research work is mainly concerned with Western views of Islam at an academic level. The West have had a close academic relationship with Islamic Studies and have presented a corpus of great scholarly work about Islam since their inception. The first known person in this regard was John of Damascus 1 (d. 749 AD), who started writing about Islam in polemical style because he portrayed Islam is one of the misleading religion while the Muhammad was false and heretical one.² It demonstrates that writing about Islam has existed from the very beginning. This process persisted and went through numerous stages with diverse approaches, including the periods of colonization and decolonization. During colonization, western scholars claimed that Islam was discovered by a common man, Muhammad, and that he did not receive any revelation from God, whereas during decolonization, they claimed that Islam was Islam and accepted Muhammad as God's messenger. So two different approaches are adopted during colonization and decolonization: Muhammadanism and Islamicism. So this research work will compare colonized and decolonized views of Islam (Muhammadanism and Islamicism) at the Western academic level and concentrate on the main characteristics of these two methods, analyzing how they differ from one another. So it will compare and explain these two approaches in order to better comprehend the evolution of Islamic studies in the West.

Keywords: Colonization, decolonization, Islam, Muhammadanism, Islamicism.

Introduction

Religion Islam, the last revealed religion from the Almighty Allah for the betterment of their created humans. The final prophet of the God Muhammad ﷺ received the final revelation, and he was the first preacher of new revelation and new religion. This new religion was the completion of divine and Semitic religions. During the appearance of this new religion, Judaism and Christianity were already present. As a result, these two religions clash with the newly emerging religion. Later on, different scholars started writing about Islam; John of Damascus was the first one to write about Islam. After him, many scholars wrote about Islam. Such as Theophanes³, (d. 817 AD) who saw

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Muhammad ﷺ as an epileptic patient and Islamic religion as incorrect. He also mocked Muslims' concept of heaven, claiming that it is nothing more than a source of worldly pleasure.⁴ Eulogius⁵ (d. 859 AD) described Muhammad ﷺ as a cruel person and a false prophet.⁶ Guibert⁷ (d. 1125 AD) portrayed Islam's beliefs as heretical and Muhammad ﷺ's behavior as lusty.⁸ According to Peter the venerable⁹ (d. 1156 AD) Muhammad ﷺ was very clever and was found active in societal activities because he progressed from the low birth and insufficiency to wealthy and renown one in his society. He struggled that people of his current society accepted him as an under the teaching of his founded religion which He considered as a divine one. .¹⁰ Dante¹¹ (d. 1321 AD) viewed Muhammad ﷺ as an apostate and an imposter.¹²

So, starting in the time of John, others have been studying Islam, which has continued through the middle Ages, colonization, and decolonization, and is currently ongoing. Changes in their research approaches to Islamic studies have also occurred as time has passed but this research is limited only to colonized and decolonized views of Islam.

Colonization

Colonization was the establishment of authority by the more powerful over the less powerful. ¹³ It is a complex phenomenon that has shaped the world's history and often involved in the exploitation of resources and people, resulting in profound cultural and economic changes. The impacts of colonization are far-reaching and have contributed to the rise of inequality, oppression, and conflict. Literally, colonization means the establishment of settlements or control over a territory by a foreign power or group.¹⁴ This generally involves the people migrating from the invading nation to the newly discovered territory, where they create settlements and control the inhabitants for their own interest.¹⁵

Specifically, colonization was a typical practice of European nations, especially from the 16th until the middle of the 20th century, as they attempted to enlarge their empires and gain access to new markets and resources.¹⁶ It involved the founding of settlements or gaining control of a region with the intention of enlarging their empires and fostering trade and commerce. In addition to destroying local societies, economies, and cultures, it also exploited and violently treated the indigenous population. Its legacy remains deeply ingrained in modern societies, and its effects continue to shape global politics, economics, and social relations.

One of the key drivers of colonization was the economic system of mercantilism, which held a nation's wealth and power. This led European powers to seek out new sources of precious metals and other resources and to establish colonies in order to extract these resources and control trade.¹⁷ Another key factor in colonization was the ideology of racial and cultural superiority, which held that Europeans were inherently superior to other races and cultures.¹⁸ This led to the foisting of Western vernacular, culture, and religions in colonized territories, often at the expense of their own traditions and practices.

This belief was used to justify the subjugation and exploitation of colonized peoples, who were often viewed as inferior and in need of European guidance and control.

European powers, such as Spain, Portugal, France, and Britain, established colonies around the world, primarily in Africa, Asia, and the Americas, which were established for economic and political reasons.¹⁹ The colonized nations were the victims of these colonizer's colonialism and are still suffering from its repercussions, which also included racial discrimination, intolerance, and animosity. During the age of colonization, the colonizers established their own rules and values in the territories of colonized nations, often at the expense of the indigenous culture and way of life. The enforcement of foreign principles and customs created a sense of alienation and displacement among colonized nations, who were often forced to abandon their own cultural traditions and adopt those of the colonizers. This was frequently done through violence and coercion, which caused a sense of displacement and alienation, as they felt like strangers in their own lands.

During this period the Westerners also entered into the territories of Muslim countries. They were not well-aware about Islamic tradition and civilization. After engaging with Muslim, they colonized and polarized Muslim nation, and studied Islam with their own lens, not with the lens of Muslim. So a division occurred like civilized and uncivilized. Therefore, they stamped Islam and its followers as uncivilized and barbaric while the Westerners as civilized and gentle. After the full establishment of colonization, scholars started to study the Orient (East) and new term was adopted as Orientalism. This was the study of East including Islam. Most of the Western scholars started writing about Islam but most of them targeted Islam, its teachings and followers in negative and polemical way. They stated Islam as Muhammadanism, because according to them Muhammad didn't receive any revelation from God. In their views, Muhammad borrowed teachings from Judaism and Christianity and announced a new religion, therefore, they stamped Islam as Muhammadanism. Gibb²⁰ exposed the view of Muhammadanism. For example, he wrote that Muhammad ﷺ got his teaching of the new religion from the Christians, Jews, and Arabians living nearer to him. He engaged with all these nations throughout his life. As a result, he established a new religion based on the teachings of the three nations.²¹

After the end of colonization, decolonization started as the most significant phase of the 20th century beginning at the end of first half of 20th, Century had given birth a concept of moral justice and political solidarity movement against imperialism. ²²

Decolonization

Decolonization is a complicated and multidimensional process that includes political, religious, cultural, social, and economic factors aimed at erasing the impacts of colonization. A French journalist originated the term "decolonization" in response to his country's invasion of Algeria in the early nineteenth century, others used it for a few decades and then vanished from the political parlance for more than a century, but after World War II, in 1960, it resurfaced and acquired prominence.²³

It refers to the opposition and efforts made by indigenous peoples to acquire independence, reestablish their territorial integrity, and expose the ramifications of colonization because colonizer nations captured and gained tools necessary for economic purposes, such as, diamonds, silk, oil, wood, cotton along with slave's trade. .24

Decolonization, the manifold process, involved diverse aspects of life which were effected during the phase of colonization. and was appeared as resistance to colonizers.25 such as Europe's empires in Africa and Asia were mostly demolished between the late 1940s and the 1970s, but postcolonial studies as a field of scholarly research, particularly within humanities and interpretive society related sciences, began to develop at the land of Anglo-American research institutions in the late 1970s.26 Concisely, decolonization occurred in the Americas, which started against British rule by the rebellion of North-American nations in 1776, and refers to political upheavals and the instituting of round about hundred new sovereign state in the lands of Africa, Asia, and the Pacific.27

During this phase the Western scholars also engaged in writing about Islam but their views changed from Muhammadanism to Islamicism. In the latter, many scholars appeared on the western soils, and studied Islam in its entirety and viewed Islam as Islam, not Muhammadanism. They accepted the Prophecy of Muhammad, also viewed teachings of holy Qur'an as revealed book.

We may conclude here that at an academic level, Western approaches to Islamic studies consist of two broad approaches: "**Muhammadanism and Islamicism**". Both approaches are connected to colonization and decolonization respectively. So this research work compared colonized and decolonized views of Islam (Muhammadanism and Islamicism) at the Western academic level. This research work will be based upon a comparative and critical study of Colonized and Decolonized views of Islam related to Muhammadanism and Islamicism respectively. Accordingly, this work will compare Muhammadanism and Islamicism with special reference to colonization and decolonization. It will also highlight some prominent scholars regarding the mentioned approaches.

Background studies

A number of Western scholars have written about Islam at an academic level by adopting different approaches both in colonization and decolonization periods. So their work was studied critically by other scholars. In this regard, some literature reviews are as follows:

According to the research work "**Decolonizing Qur'anic Studies**" (2022) of Joseph Lumbard, the bequest of imperialism (Colonialism) lingers to impact Qur'anic study in the Western research institutions. Further he criticized Western scholars' biased academic work on Islam's textual traditions during colonization because, in several demonstration Western methodologies to the text that leads to the Euro-American academy as "civilized" or "enlightened," whereas approaches of Muslims in the typical

discourses, were viewed as inherently unsound. The research work of Abdul Fattah: **“Critiques and appreciation on orientalism in the study of Islam”** (2019) articulates critiques of Orientalism as well as appreciation. One cannot underestimate the work of orientalist because some orientalist have made positive contributions to the development of Islamic studies, such as the Hadith index, Qura’nic dictionary, and encyclopedia of Islam while on the other hand, they have weakened the element of Islamic power by spreading doubts and anxiety about the truth of Islamic thoughts. It is to be noted that orientalist are not all in one line because some of them are objective, some are non-objective, and the rest are full of prejudice because of the shallowness of their studies. The research work, **“The role of foreign elements in the formation of Muhammadan Islam; A critical study of the contrast opinions of orientalist”** (2016) of Yasin Nazir and Prof. Dr. Abdul Rauf Zafar, highlights some orientalist like Goldziher, Guillaume Alfred, M.M. Bravmann, and Margoliouth, etc., stated that Islamic writings had taken from pre-Islamic Arab civilizations and other existent religions in their societies. Orientalist also objected that maximum beliefs and ethics of Islamic foundation, like doctrinal dogmas, devotions, communal, administrative, financial, strategic, and family laws, as well as communal customs mentioned in the Qur’an and Hadiths, are taken from ancient religions like Judaism, Christianity, Arabs, Persians, Egyptians, and Roman laws and traditions. This research claims that their approach toward Islam is based on speculative assumptions. The author criticized the adopted approaches of orientalist toward Islam, supported by arguments from both other orientalist and Islamic scriptures. The author, Mohammad Samiei in his research work: **“Neo-orientalism? A Critical Appraisal of Changing Western Perspective: Bernard Lewis, John Esposito and Gilles Kepel”** (2009) critically appraised dualism (West-and-Islam) in this current era by selecting three well-known modern-day Western scholars, Bernard Lewis, John Esposito, and Gilles Kepel, He described Lewis as the utmost dichotomist, flawlessly ensuing all values of dichotomy. Esposito is the slightest, and Kepel is in between. Further, the author elaborated that Lewis is a great historian and historical analyst, but he attempts to employ his cerebral capability to indorse some political desires, which are miserably entangled with disgust, temper, and division amid the West and Islam. Esposito defined Islam as a religion, not a political adversary, and he expresses solidarity with Muslims while basing his philosophy on Islam’s diversity and dynamism. He writes about Kepel, who was inspired by a polemic stance of Lewis’s approach, which deliberates the Islamic activists as retrograde and fervent extremists. He was similar to Esposito because he studies the theoretic manuscripts and pursues to snub the risks of their enactment, specifically once they are fierce. The scholarly work, **“The Contemporary Western Approaches towards Radical Islamic Movements: The Case of Bernard Lewis and J.L. Esposito”** (2005) of Muhammad Samiullah, explained different views of Western scholars by comparing Bernard and Esposito. According to Bernard, Islamic fundamentalism in the Islamic world are state-sponsored, which are used for different purposes. He also linked terrorism with Islam. Furthermore, he stated that most of the Islamic movements are religious in nature and were used against

Western colonial powers. On the other hand, Esposito discussed the assumption that has spread among Western scholars that Islam is an aggressive religion and that their aggressiveness has historical continuation, and that Muslims as a nation have sentimental, illogic, and fighting nature, so he says that all of these tools are used by the West and then labelled as current Islamic revival movements. John also criticized the different attitudes used by the USA towards Israel, Poland, and Eastern Europe on one hand and Muslims on the other hand. The scholarly work "David R. Blanks and Michael Frassetto's work "Western perceptions of Islam in medieval and early modern Europe" (1999) sightsees the interactions West with Muslims expressively influenced Western perspectives, from the era of the Crusades to the closure of the Ottoman Realm. As time progressed, particularly in the eighteenth and nineteenth centuries, Western interpretations of Islam increasingly moved and based in a negative tone and Islam was considered as hostile, considering Muslims as killers, looters, idolaters, and wrong, but on the other hand, Christians were considered as guided by God, and they are right. The scholarly work "**Orientalism**" (1978) of Edward Said, which is widely acknowledged as the cornerstone of decolonization theory. Basically, this work questioned the construction of the "other" created by Western scholars. Said opposed that Western debates round the Orient obliged to certify the West's observations of its own uniqueness and cultural hegemony, subsequently serving in or strengthening the West's ascendancy over the Orient, mostly throughout the era of European colonial expansion.

These mentioned literature review reveals, that no research has been found to compare colonized and decolonized views of Islam.

Colonized Views of Islam

Colonization was the establishment of authority by the more powerful over the less powerful, and it was divided into two phases: phase I, from 1497 to 1762 AD, was the period of merchant capitalism, which was focused on seeking suitability for certain products and did not intervene in the natives' cultural and social systems, and phase II, from 1762 AD to the last 50 years of 20th century, witnessed the manufacturing upheaval. The colonization altered with the entrance of Phase II, necessitating the forced conquest of additional regions, and the locals were forced to buy colonizers' products rather than sell their own, under the fear of violence. In contrast to phase I, the colonizers pierced the heart of the natives' social, cultural, and legal institutions, shrunk their economic, political, and epistemological systems.²⁸ During the phase II Western scholars started writing about Islam, because during this era they engaged closely with Islam and Muslims. Western countries, such as the United Kingdom and France, used violence to colonize and polarized the division between civilized and barbaric.²⁹ Therefore, Western scholars started the study of the East (Orient) and a new field named "Orientalism" appeared. It is the academic research field, flourished during 18th-19th centuries and is designated for the study of Asia, which includes the learning of religious creeds and their beliefs, different ideas, critical thinking, philosophies, the stories of past/present/future, dialects, different

written texts, skills and arts and decrees of Asian societies.³⁰

Said³¹ (d. 2003 AD) highlights the image of the Orient (which is shown as inferior) created in the 19th century by Europeans. It is basically a dominant Western style, having authority over the Orient and strongly promoted in the era of colonization.³² In the colonial period, orientalism was the construction of the East as primitive, pagan, undeveloped, uncivilized, and criminal by the West.³³ It shows that the world is divided into two parts: "East and West" in the negative and positive paradigm of the European. For at least 200 years, Western countries have exercised violence through colonization. For example, countries conquered by the British, such as Afghanistan (1823 AD), Iraq (1817-18 AD), and Palestine (1917 AD), created a schism between the West and the East as civilized and barbaric.³⁴ So the term "Orientalism" is a creation of the West during colonization, which is used to represent the East for the needs of the West.³⁵ At the same time, Islam is also one of the Eastern religions and is studied by the Western scholars academically, both in colonized and decolonized frame-works. During colonization, Islam was studied by orientalist to address each other rather than the Muslim community, and they viewed it as a powerful enemy, exotic and deviant.³⁶ Islam was regarded as theologically false and the basis of hostile and dangerous civilization, and those who followed Muhammad were regarded as brutal, ignorant and desert wanderers.³⁷

Some Western scholars regarded Islam as "Muhammadanism" because they believed Islam was founded by Muhammad ﷺ³⁸ and that he received no revelation from God. Luther³⁹ (d. 1546 AD) had accused the Prophet Muhammad ﷺ of being a devil and the firstborn child of Satan, and claimed that Muhammad ﷺ suffered from epilepsy and that the voices he heard were caused by his illness rather than revelation from God.⁴⁰ George Sandys⁴¹ (d. 1644 AD) considered Islam to be the "Muhammadan religion" and Muhammad to be a man of unknown ancestry who was corrupt, treacherous, and cruel.⁴² Stubbe⁴³ (d. 1676 AD) used the word Muhammadanism instead of Islam but documented Muhammad ﷺ positively because he stated that, Muhammad ﷺ got revelation through angel Gabriel and Muhammad ﷺ was illiterate but he surpassed all Arabian intellectuals people.⁴⁴ Ockley⁴⁵ (d. 1720 AD) doubted the Holy Quran and stated that, it contains on false stories and it is not revealed to Muhammad ﷺ and viewed Him as an ultra-fine and cunning man.⁴⁶ So he also declared Islam as Muhammadanism, not revealed religion. White⁴⁷ (d. 1814 AD) also used Mahometism (Muhammadanism) for the religion Islam and considered Prophet Muhammad ﷺ as a founder new of religion, which propagate through victories.⁴⁸ Goethe⁴⁹ (d. 1832 AD), accepted Muhamma's ﷺ claim of prophet-hood and expressed his positive views for Him, , therefore, he viewed Him as an interconnector between creatures and the creator.⁵⁰ According to Muir⁵¹ (d. 1905 AD), Muhammad ﷺ was misled by Satan, who may have assumed the form of an angel of light.⁵² Goldziher⁵³ (d. 1921 AD) had revealed that Islam has developed for centuries under the effect of stranger ideas, which are mostly Christians and Jewish, Syrian, and Hellenistic cultures. It borrowed certain practices, concepts, and foundations from them, but, in his

opinion, the originality of Islam was influenced by Judaism and he viewed Muhammad ﷺ as a reformist and prophet. He also stated that the hadiths were fabricated in order to provide evidence for the views adopted by different scholars.⁵⁴ Noldeke⁵⁵ (d. 1930 AD) revealed, that the prophet Muhammad ﷺ didn't get divine revelation and He is the author of Qur'an.⁵⁶ MacDonald⁵⁷ (d. 1943 AD) also questioned Islam's foundation by criticizing the revelation and he believed that Muhammad ﷺ was under the power of Jinn and that the claim of his revelation was not divine but a satanic obsession.⁵⁸

The term "Muhammadanism" continued to be used for Islam in the West through most of the 20th century. This trend reached its epitome with Schacht⁵⁹ (d.1969 AD), who disregarded all Islamic legal and historical traditions as fabricated and a product of the early Muslim jurists, as revealed in his work. He claimed that law was separate from religion, that the prophet didn't seek to establish a new legal system, and that his authority was religious and political rather than legal.⁶⁰ These evidences Shows, that some Western scholars on an academic level represented Islam negatively during colonization, portraying Islam and its followers as uncivilized, barbaric, and ruddy in their behavior. They claim that Islam is the adopted religion of the Prophet Muhammad and not the revealed religion. Therefore, they stated Islam as Muhammadanism.

Their negative views about Islam were due to some basic problems, like the fact that academicians during colonization only focused over inadequate and discriminating analysis of the genuine Arabic scripts. Their investigation and research concentrated on traditional variances and contained bias against Islam. For example, they got help from different sources, like: writing of Arab scholars, e.g., Abul Feda⁶¹ (d. 1371). Some scholars got help from the Quranic translation, e.g., Gagnier⁶² (d. 1740), whom got help from the Quranic translation into European languages written by Sale⁶³ (d. 1736 AD) and Savary⁶⁴ (d. 1788 AD), etc.⁶⁵ It means that muhammadanists didn't read the authentic Islamic history, nor did they read the original Arabic Islamic scriptures, but they read the already existing writings of those Western scholars who had less knowledge of Islam or were biased towards Islam.

During the era of 1970s, briefly, an intermediate stage called "Hagarism" also appeared as a framework for the study of Islam, but it didn't last long. According to Hagarism, term "Muslim" was conceived in the eighth century to substitute the word "Muhajirun," and it was the novel title of the Arab civic that seized Palestine and erected the Arena of Pillar.⁶⁷ Common faith of Muslim community about the revelation of the Holy Qur'an, challenged by Hagarism. It contends that the Qur'an was composed five decades later, post-death of the Messenger in Syria or Iraq during the empire of Abdul Malik⁶⁸ (d. 705 AD) to legitimize the expanding empire.⁶⁹ and attributed to Muhammad ﷺ,

Decolonized Views of Islam

After Colonization, which favored the term Muhammadanism, de-colonization appeared and was in favor of Islamicism. During the period of colonization, "the knowledge"

denotes the method in which Eurocentric understanding systems are honored as compared to other acquaintance systems.⁷⁰

Decolonization, the utmost momentous processes of the twentieth century, beginning at the termination of World War II and transforming the world into a historical stage and it was a process of colonial powers handing over institutional and legal sovereignty of their lands and dependencies to indigenously based, officially sovereign nation states. As a result, decolonization was a moral justice and political solidarity movement against imperialism.⁷¹ The goal of decolonization was to "epistemologically transcend and decolonize the Western standard and epistemology," and it was rooted in the struggle against racism, imperialism, and apartheid- a decolonizing research method emerged in Latin America in 1970s which was anti-colonial.⁷² In a nutshell, decolonization is a never-ending process and succession of battles, both regional and national, intellectual and cultural as well as political, religious and secular.

During the decolonization process, Western scholars' approaches to Islamic studies shifted from Muhammadanism to Islamicism. Many Islamicists appeared at the Western academic level. These Islamicists used the word Islam rather than Muhammadanism. It is due to decolonization that today, at the academic level, there are some scholars who have adopted respect for Islam and created positivity in their scholarly work about Islam. For example, Jules Masserman⁷³ (d. 1994) said: Perhaps Muhammad ﷺ was the greatest leader of all time because He provided His best leadership for humans, provided them with a set of beliefs and provided a social organization in which people felt secure.⁷⁴ Annemarie Schimmel⁷⁵ (2003), explains that the Prophet Muhammad ﷺ got revelation from God in the cave of Hira at Mecca. He was not only sent to threaten, but also to bring good tidings. He was Muhammad ﷺ, who preached Islam and its teachings.⁷⁶ Francis Robinson⁷⁷ writes in the introduction of "The New Cambridge History of Islam⁶⁷, Volume 5" that the Islamic biosphere framework has been dominated by force from the West since 1800 AD in aspects of ruling, economic, social, intellectual, and politics, which caused resistance by many aggressive movements within the Islamic world against the West.⁷⁸ Among all the other religions, Christians misconstrued and confronted Islam the maximum. Muslims were contemplated foes of Christianity and Western culture and civilization because this was the solitary creed that appeared after Christianity, therefore, it was intolerable as an accurate religion.⁷⁹ Karen Armstrong⁸⁰ stated that the Muhammad ﷺ got revelation from God in the form of the Qur'an and then He spread the religion of Islam.⁸¹

Esposito⁸² writes that Islam is in the line of Semitic religions and Muslims are also the children of Abraham, like Jews and Christians. After the Qur'anic revelation and under the controlled headship of the Prophet Muhammad ﷺ, Islam appeared in the form of a new sacred movement. This religion along with its followers produced the new empire and a rich civilization that came to dominate most of the world's regions. ⁸³

These mentioned evidences from decolonization shows that Islamicists, in contrast with

Muhammadanists, have a positive approach to Islamic studies. At present, the negative image of Islam is due to the negative western media's attitude toward Islam, but at an academic level it is not the case. To some extent, they are neutral and balanced.

Conclusion

The process of colonization was a protracted one in which outsiders invaded sovereign states with the intent of claiming sovereignty over them politically, utilizing their natural resources, and establishing their local culture and religion. Spain, France, Portugal, and Britain are recognized as the major colonizers in world history. These colonizers acquire access to important resources, including agricultural products, minerals, and spices, through colonization, which aids them in achieving their economic objectives. Having military bases and commerce channels established gave them further strategic advantages.

In the mid-20th century, after colonization, decolonization emerged as a prominent global movement, following the decline of European colonial powers after World War II. The process was driven by a combination of factors, including anti-colonial movements, international pressures, and the erosion of imperial power. Many colonized nations sought to free themselves from the exploitative economic systems, political subjugation, and cultural dominance imposed by colonial rulers. The process of decolonization varied across different regions and countries, reflecting diverse historical, geopolitical, and socio-cultural contexts.

During both colonization and decolonization, Westerns were engaged closely with Islam and Muslims. So this research demarcated the influences of colonization and decolonization on Islamic studies at Western academic level. It also evaluated the Western approaches to Islamic studies, because Western scholars interacted intensively with Islamic studies at the academic level during both in colonization and decolonization, but their approaches to Islamic studies differed in both periods. During colonization, they developed hostile attitudes toward Islam and its doctrines, branding it as Muhammadanism because they believed Muhammad was the founder of a new religion who had not received any revelation from God. In contrast to colonization, during decolonization, Western scholars' negative attitudes against Islam were challenged, and they realized that Islam is a revealed religion and studied it in its entirety. As a result, we may divide their approaches to Islam into two main categories: Muhammadanism and Islamicism.

Endnotes

1 John of Damascus. He was born in Damascus, Syria in 675 and died at the age of 74 in the 7th century AD. His real name was Yuhanna Ibn Sarjun Ibn Mansur. He became Saint, John of Damascus, and he was the composer of the first comprehensive summary of Christian thoughts in Greek. The Mansur family were an indigenous tribe of the Umayyad Dynasty and their members enjoyed high civil status both under Roman and Umayyad rulers. He lived in the Islamic world and was the first Christian thinker to take serious account of Islamic challenges to Christianity. He composed philosophical and theological tracts and wrote religious poetry in Greek to meet the needs of the local church. His prominent works are: The Fountain of

Knowledge, in the third chapter concerning heresy, contains polemical evidence about Islam. On the divine images, apologies to those who attack the divine images, and divine image treatises.

2 Antoine Borrut and Fred Mc Graw Donner, *Christians and others in the Umayyad state* (Oriental Institute of the University of Chicago, 2016), 41.

3 Theophanes: Saint Theophanes the Confessor was born in Constantinople in 752 AD and died at the age of 66 in 818 AD in the islands of Samothrace. He founded a monastery near Cyzicus and advocated the early Christian tradition of using religious art to ornament worship. He was a Byzantine monk and was a theologian and chronicler. After being imprisoned in Constantinople (814–815 AD) by Emperor Leo V, he was banished to the island of Samothrace, where he died. He is famous for his chronicle, which covered history from 284 to 813 AD. The annals he wrote are the leading sources for 7th and 8th century Byzantine history. He was the first to claim that the prophet Muhammad had epilepsy.

4 Blazej Cecota, "Islam, the arabs and umayyad rulers according to Theophanes the Confessor's Chronography" *Studia Ceranea. Journal of the Waldemar Ceran Research Centre for the History and Culture of the Mediterranean Area and South-East Europe* 2 (2012): 97-111.

5 Eulogius: Saint Eulogius of Cordoba was born in Cordoba, modern-day Spain, in 819 AD and died at the age of 40 in 859 AD. When the Muslims conquered Cordoba, they made it their capital and allowed Christians to live in peace and permitted them to worship. In 850 AD, when Christians had spoken against Muhammad and converted Muslims to Christianity, the Muslim rulers imprisoned the bishops and priests of Cordoba between 851 and 859 AD. He was also arrested in 859 AD because he had protected and hidden Leocritia, a young convert, and finally he was beheaded. His major works are *Passio* and *Memoriale sanctorum*.

6 Kenneth Baxter Wolf, "Eulogius of Córdoba and His Understanding of Islam" https://www.academia.edu/download/41270962/Eulogius___His_Understanding_of_Islam.pdf.

7 Guibert: Guibert of Nogent was born in 1055 AD at Clermont-en-Beeuvais and died at the age of 70 in 1125 AD. He was a historian and theologian. In 1104, he became abbot of Nogent-sous-Coucy in the Diocese of Laon. He wrote the autobiography, "De Vita Sua," which is the prime source for information about life in castles and monasteries, educational conditions and methods, and most especially about the commune of Laon. Apart from this, he also wrote the history of the first Crusade, *Gesta Dei per Francos*, in 1110 AD.

8 Daniel Norman, *Islam and the West* (Oxford: One-world Publications, 1993), 169.

9 Peter the venerable: He was born in 1092 AD at Montboissier, France and died at the age of 64 in 1156 AD at Cluny, France. He was a French abbot. He was also called Blessed Petteer of Montboissier. "He was a distinguished French abbot of Cluny, known for his spiritual, intellectual, and financial reforms that revitalized Cluny's position among Europe's religious institutions. Apart from theological writings, he authored hymns, poems, and approximately 200 historically significant letters. He advocated for the peaceful conversion of the Crusades

into missionary endeavors and commissioned the initial Latin rendition of the Qur'an for refutation purposes. Furthermore, he served as a papal envoy to Aquitaine, Italy, and England."

10 James Kritzeck, *Peter the Venerable and Islam*. (Princeton University Press, 1964), 126.

11 Dante: Dante Alighieri was born in 1265 AD in the republic of Florence, Italy and died at the age of 56 in 1321 AD in Ravenna, Italy. Renowned as an Italian poet, prose writer, theorist, philosopher, and political thinker, he is celebrated primarily for his monumental epic poem, *La Divina Commedia* (the *Divine Comedy*). This masterpiece stands as a cornerstone of Italian literature and ranks among the pinnacle achievements of medieval European literature. Offering a profound Christian perspective on humanity's temporal and eternal fate, the *Divine Comedy* unfolds as a journey through hell, purgatory, and paradise. Initiated in 1308, this magnum opus was completed in 1321, shortly before his passing."

. Some of his books are: *La Vita Nuova* (The New Life), 1293 AD, and *Convivio*, 1294 AD.

12 Maria Esposito Frank, "Dante's Muhammad: Parallels between Islam and Arianism" *Dante Studies*, with the Annual Report of the Dante Society 125, (2007), 185-206.

13 Ambika Sharma and Tanu Gupta, "The Making of third world: The impact of Colonization" *RJELAL*, 3.2, (2015), 141-144.

14 Rockman, Marcy, and James Steele, eds. *Colonization of unfamiliar landscapes: the archaeology of adaptation*. Psychology Press, 2003. P. 65.

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17 Robinson, James, and D. Acemoglu. "Why nations fail: the origins of power, prosperity and poverty." Harvard University, June 6 (2011).

18 Said, Edward W. *Orientalism*. Vintage, 1979. P.48

19 Ferguson, Niall. *Empire: How Britain made the modern world*. Penguin UK, 2012. P. xxiii-xxiv.

20 Hamilton Alexander Rosskeen Gibb (1895-1971 AD) served as a professor at St. John's College, Oxford, and Harvard universities. Before teaching, he served in the Royal Field Artillery and was engaged in active service in France and Italy.⁶⁹ After the war, he got M.A degree in Arabic from the School of Oriental and African Studies, London University, in 1922 AD.⁷⁰ He was a well-known Muhammadanist of his time. The basic characteristics of his work about Islam were based on history and can be divided into three categories: Arabic literature and language, Islamic history and institutions, and Islam and its political ideas. A. K. S Lambton, "Obituary: Sir Hamilton Alexander Roskeen Gibb" (1972), 338-345.

21 Gibb, *Muhammadanism: An Historical Survey*, 1949 AD, p:36-48

22 Prasenjit Duara, *Decolonization: Perspectives from now and then* (Routledge: 2004), 1-4.

- 23Lollo, Stephanie. "World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance: Resolution amid Controversy." *NYL Sch. J. Hum. Rts.* 18 (2001): 481.
- 24Kennedy, Dane Keith. *Decolonization: A very short introduction*. Vol. 472. Oxford University Press, 2016.
- 25Fanon, Frantz. "The Wretched of the Earth. 1961." Trans. Richard Philcox. New York: Grove Press 6 (2004). 96
- 9 Wenzel, Jennifer. "Decolonization." *A companion to critical and cultural theory* (2017): 449-464.)
- 26Collins, Michael. "Decolonization." *The encyclopedia of empire* (2016): 1-15.
- 27Kennedy, Dane Keith. *Decolonization: A very short introduction*. Vol. 472. Oxford University Press, 2016.
- 28Ambika Sharma and Tanu Gupta, "The Making of third world: The impact of Colonization" *RJELAL*, 3.2, (2015), 141-144.
- 29Jackie Assayag, "East and West: orientalism, war and the colonial present" *Etnográfica. Revista do Centro em Rede de Investigação em Antropologia* 11, no. 1, (2007), 253-269.
- 30Salim Kerboua, "From Orientalism to neo-Orientalism: Early and contemporary constructions of Islam and the Muslim world" *Intellectual Discourse* 24, no. 1, (2016).
- 31Said: Edward Wadie Said was born on November 1, 1935, in Jerusalem, Palestine, and died on September 24, 2003, in New York City, USA, at the age of 67. He was a Columbia University Professor of Literature and the founder of the academic field of Postcolonial Studies. His notable works are: *Orientalism* 1978, *Covering Islam: How the Media and the Experts Determine: How We See the Rest of the World* 1981 and *Power, Politics, and Culture: Interviews with Edward W. Said* 2002. Etc.
- 32Edward Said. *Orientalism* (New York: Vintage book, 1979), 48.
- 33Milind K Telang, "Orientalism: Post-colonial Discourse" *UPA national E-Journal*, 34-38. <http://researchhub.org.in/researchhub/admin/uploadedImage/reserch/1625126395.pdf>.
- 34Peter Bornedal, "Edward Said's Orientalism." https://www.academia.edu/24617584/Edward_Saids_Orientalism.
- 35Jackie Assayag, "East and West: orientalism, war and the colonial present" *Etnográfica. Revista do Centro em Rede de Investigação em Antropologia*, 11, no. 1 (2007), 253-269.
- 36Asaf Husain, Robert Olson and Jamil Qureshi, *Orientalism, Islam and Islamists* (USA: Amana Books 1984), 44.
- 37Michael Curtis, *Orientalism and Islam* (Uk: Cambridge University Press 2009), 30.
- 38D. S. Margoliouth, *Mohammed and the rise of Islam* (Putnam 1905), 88.

39Luther: Martin Luther, a German theologian and religious reformer, was born on November 10, 1483 AD, and passed away at the age of 62 on February 18, 1546 AD. He is renowned as the catalyst behind the 16th-century Protestant Reformation, which reshaped certain fundamental aspects of Christian doctrine and led to the fragmentation of Western Christendom. Luther's teachings and actions sparked a movement that challenged established beliefs. By the close of 1518, Luther had undergone a significant shift in his understanding of salvation, a central Christian concept. Until then, various interpretations within the church posited that salvation was achieved through a combination of human effort and divine grace. However, Luther forcefully broke from this tradition, asserting that humans contribute nothing to their salvation; rather, it is solely and entirely an act of divine grace. His prominent works are: "Ninety-five Theses" 1517, "Concerning Monastic Vows" 1521, "Sermon on Good Works" 1520 and "Of Councils and Churches" 1539. Etc.

40Bashir Abul Qaraya, "The Western Understanding to the Meaning of the Prophethood" (*Procedia-Social and Behavioral Sciences* 219, 2016), 846-855.

41George Sandys. He was born on March 2, 1578 in Yorkshire, England and died at the age of 68 on March 1644, Boxley Abbey, Kent.

He was an English traveler, poet, and colonist. His work, "The Relation of a Journey begun" (1610 AD), featured Sandys' account of the Islamic religion, a portrayal of Constantinople and the lifestyle of its sultan, and an exploration of Greece along with its customs and religious practices.

42George Sandys, *A Relation of a Journey Begun 1610* (London: Barrett, 1615), 52.

43Stubbe: Henry Stubbe was born in 1632 AD at Partney, Lincolnshire, and died at the age of 44 in 1676 AD. He was an English physician, writer, and scholar who dared to challenge the prevailing attitudes of his time by delving into the study of Islam as a monotheistic faith connected to Judaism and Christianity. His seminal work, "An Account of the Rise and Progress of Mahometanism," penned in 1671 AD, was groundbreaking in its sympathetic portrayal of Islamic theology. Despite facing obstacles to publication, it circulated privately until finally being released in 1911 by Hafiz Mehmood Khan Shirani under the banner of the Islamic Society. This text marked a watershed moment as the first English work to depict Prophet Muhammad's life positively, extol the Qur'an as divine revelation, and commend Muslim tolerance toward Christians. By doing so, it challenged centuries of European bias and animosity. Stubbe's pioneering effort in presenting Muhammad as the "great Prophet" stands as a singular contribution to Western perceptions of Islam. Among his other notable works are "Legends with No History" (1670) and "An Essay in Defence of the Good Old Cause" (1659).

44Henry Stubbe, *An Account of the Rise and Progress of Mahometanism* (Luzac, 1911), 78.

45Ockley: Simon Ockley, born in 1678 AD in Exeter and passing away at the age of 42 in 1720 AD in Swavesey, was an English orientalist. In 1711, he joined the University of Cambridge as a professor of Arabic. Ockley firmly believed in the importance of Oriental literature for the comprehensive study of theology. In the preface to his inaugural book, "Introductio ad linguas oriental" (1706), he emphasized the significance of Oriental studies. Among his notable works is "The History of the Saracens," published in two volumes between

1708 and 1718. While this work enjoyed considerable acclaim, it relied heavily on a manuscript of Al-Waqidi's "Futh al-Shām" from the Bodleian library, which is more of a historical romance than a factual account. Another significant work by Ockley is "The Sentences of Ali, Son-in-law of Mahomet, and His Fourth Successor," translated from an Arabic manuscript in the Bodleian library at Oxford and published in London by B. Lintot in 1717.

46Simon. Ockley, *The History of the Saracens* (George Bell and Sons, 1890), 62-63.

47White: Joseph White, born in 1745 AD in Stroud and passing away at the age of 69 in 1814 AD in Christ Church, England, was an English orientalist and theologian. He served as a professor of Arabic at Oxford University, where he dedicated himself to the scholarly exploration of Syriac, Arabic, and Persian languages. Recognized for his expertise, White was unanimously elected to the Laudian chair of Arabic in 1775. Additionally, he was appointed as one of the preachers at Whitehall Chapel and later held the newly established Bampton lectureship in 1783, focusing on a comparative analysis of Islam and Christianity for his 1784 lectures. In 1778, he published an edition of the Philoxenia (Harklensian) version of the New Testament, meticulously copying and translating the text himself. White's scholarly pursuits extended to the textual examination of both the Old and New Testaments, culminating in his appointment as the regius professor of Hebrew at Oxford in 1804

48Joseph White. *A comparison of Mahometism and Christianity in their history, their evidence and their effect* (London: Printed for F.C. and J. Rivington, 1811), 48.

49Goethe: Johann Wolfgang von Goethe was born in 1749 in the Free Imperial City of Frankfurt, Holy Roman Empire, and passed away at the age of 82 in 1832 in Weimar, German Confederation. He was a versatile figure, known as a German poet, playwright, novelist, scientist, and critic. Regarded as one of the most significant writers in the German language, his influence spans Western literary, political, and philosophical realms from the late 18th century to today. Goethe's beliefs were unconventional; he rejected many central tenets of Christian theology while considering himself inwardly Christian. August Wilhelm Schlegel once described him as a "heathen who converted to Islam," illustrating the complexity of Goethe's spiritual stance. Goethe's breadth of thought often defied easy categorization; some contemporaries labeled him pagan due to his divergence from traditional Christian views. However, Goethe himself pointed out the superficiality of many who claimed to be Christians in his time, suggesting that his own beliefs aligned more closely with the teachings of Christ. He challenged the prevailing notion of Christian identity, asserting, "Who today is such a Christian as Christ would have him? Perhaps I am the only one, although you consider me a heathen." "*Goethe and Religion*," Paul Carus, pp. 550–563. Some of his major works are: *From My Life: Poetry and Truth* (1811) and *West-eastern Devan* (1819 AD).

50Majid Daneshgar, "Behind the Scenes: A Review of Western Figure s' Supportive Comments regarding the Qur'ān." *Al-Bayan: Journal of Qur'an and Hadith Studies* 11, no. 2 (2013): 131-153.

51William Muir was a Scottish Orientalist. Born in Glasgow on April 27, 1819, and passing away at the age of 86 on July 11, 1905, in Edinburgh, he left a significant mark in various

domains. A colonial administrator, he held esteemed positions such as the principal of the University of Edinburgh and lieutenant governor of the North-West provinces of British India. His notable contributions encompass scholarly works on Islam, including "The Life of Muhammad" and the "History of Islam to the Era of the Hegira," spanning four volumes. The initial two volumes were published in 1858, followed by the subsequent volumes in 1861. Additionally, his profound exploration of the Caliphate, titled "Its Rise, Decline, and Fall," was published in 1883.

52Rev Cannon Sell, *The Life of Muhammad* (London: The Christian Literature Society for India, 1913), 36.

53Goldziher: Ignaz Goldziher was born in 1921 AD at Hungry and died at the age of 71 in Budapest, Hungary. Regarded as the pioneer of modern Islamic studies in Europe, his impact resonates to this day. His tenure as a lecturer commenced in 1872, albeit brief. In 1890, he unveiled "Muhammedanische Studien," a seminal work revealing how Hadith mirrored the legal and doctrinal debates of the post-Muhammad era rather than the direct teachings of the prophet. While advocating the influence of Roman law on Islamic jurisprudence, his stance, as critiqued by Patricia Crone, is deemed "uncharacteristically weak." Some of his work about Islam are: *Muslim studies* (1967), *Introduction to Islamic theology and law* (1981)..

54Hafize Yazici, "A Study on the Historical Foundations of Jewish Orientalism: Ignaz Goldziher Example" (*HADITH*, 5), 105-147.

55Noldeke: Theodore Noldeke was born in 1836 AD in Hamburg, Germany, and died at the age of 94 in 1930 AD in Karlsruhi, Germany. He was a German orientalist who worked on Semitic and Islamic studies, including a history of the Quran (1859 AD). During his tenure from 182 to 1906 AD, he held the position of a professor of oriental languages at the University of Strasbourg. Engaging in a notable translation endeavor, he contributed to the translation of *Tarikh-e-Tabari* into German, focusing particularly on the section pertaining to the Sassanid era. His portfolio also included translations of significant oriental literary works, establishing himself as a prominent figure in the field of Oriental studies. *History of the Persians and Arabs to the Sassanid Period* (1879), *Sketches from Eastern History* (1892 AD), and *Life of Muhammad* (1863 AD) were among his other works.

56Muhammad Zubair Hafeez, *Islam Awr Mustashrequeen* (Lahore: Maktabah Rahmatul-Lil-Alameen, 2014), 23.

57MacDonald: Duncan Black MacDonald was born in 1863 AD in America and died at the age of 80 in 1943 AD in the USA. He established the inaugural institution in the United States dedicated to Christian missionary endeavors among the Muslims of the Middle East. In 1893 AD, he commenced his teaching tenure at the Hartford Theological Seminary. His scholarly pursuits primarily focused on Muslim theology, prompting an extensive exploration of the One Thousand and One Nights, which he believed reflected the essence of Muslim popular piety. Additionally, he conducted significant research on Arab magic, superstitions, and the dynamics of Muslim-Christian relations. The Macdonald Center for the Study of Islam and Christian-Muslim Relations at the Hartford Theological Seminary bears his name in honor of his contributions. Notably, in 1911

AD, he authored various articles for the Encyclopedia Britannica, including "Ab Hanifa an-Numn ibn Thbit," "Ibn Hanbal," "Bukhari," and "Mahommedan Law," among others. His enduring legacy includes seminal works such as "Development of Muslim Theology, Jurisprudence, and Constitutional Theory" (1926) and more.

58Duncan Black Macdonald, the religious attitude and life in Islam: being the Haskell lectures on comparative religion delivered before the University of Chicago in 1906 (University of Chicago Press, 1909), 33.

59Schacht: Joseph Franz Schacht was born in Raciborz, Poland in 1902 and died in New Jersey, USA in 1969 at the age of 67. He served as a professor of Arabic and Islam at Columbia University in New York. His publication "Origins of Muhammadan Jurisprudence" (1950) stands as a significant contribution to the subject matter in the Western scholarly domain, solidifying his position as a foremost Western authority on Islamic law. Among his notable publications are "An Introduction to Islamic Law" (1964) and "The Legacy of Islam" (1974), among others.60M. Mustafa .al-Azami, On Schacht's Origins of Muhammadan Jurisprudence (Lahore: Suhail Academy, 2004), 17.

61Abul Feda was a well-known Muslim geographer and historian. He was born in Damascus in 1273 AD and died in Hama on October 27, 1331 AD at the age of 57. He was the local governor of Hama and an Ayyubid Prince. His major works are: Taqwim al-buldan (A Sketch of the Countries) in the field of Geography, Tarikh al-Mukhtasar fi Akhbar al-Bashar (An Abridgment of the History at the Human Race, or History of Abu al-Fida) in the field of history.

62Gagnier. John Gagneir was a French orientalist. He was born in Paris in 1670 AD and died at the age of 70 on March 2, 1740 AD. He held the position of professor of Arabic at Oxford University. Among his notable contributions are the folio editions of Abū Al-Fidā's 'Life of Mahomet' in Arabic, accompanied by a Latin translation and annotations, published in 1723, as well as de Boulainvilliers's 'La Vie de Mahomed,' which was released in London in 1730

63Sale. George Sale was British Orientalist. Born in Canterbury, Kent, in 1697, he passed away at the age of 39 in Surrey Street, London, on November 13, 1736 AD. His significant contribution includes "The Koran: Commonly Called the Alkoran of Mohammed," published in 1734 in collaboration with Claude Etienne Savary. Additionally, he served as a corrector of the Arabic version of the New Testament (1726), published by the Society for Promoting Christian Knowledge.

64Savary. Claude Etienne Savary was French orientalist, pioneer of Egyptology and translator the Qur'an. He was born at Vitré, Ille-et-Vilaine in 1750 and died at the age of 38 years in 1788 AD. His major work was the translation of Qur'an into French language (Le Coran, traduit de l'arabe, accompagné de notes, et précédé d'un abrégé de la vie de Mahomet, tiré des écrivains orientaux les plus estimés, Paris, Amsterdam, Leyde, etc. chez les libraires associés.) 1782-83, Morale de Mahomet, ou Recueil des plus pures maximes du Quran in 1784 AD.

65Reginald B Smit, Mohammed and Mohammedanism (Smith Elder, 1876), 62.

66Hagarism: the Making of the Islamic Word: this books is written by Patirica Crone, senior research fell, the Warburg institute, university of London and Michael Cook, Lecturer in economic history with reference to the Middle East, school of oriental and African studies. This was published by Cambridge University press Cambridge in 1977 AD. This book is written about Islam, but the author stated Islam as Hagarism and challenged the authenticity of Qur'an and the foundation of Islam.

67Patricia Crone and Michael Cook, Hagarism: the making of the Islamic world (CUP Archive, 1977), 8.

68Abdul Malik. Abdul Malik ibn Marwan ibn Al-Hakam was the fifth Caliph of Umayyad Dynasty. He was born in 644 in Medina and died at the age of 61 years in 705 AD. He ruled for 20 years from 685 to 705 Century AD.

69Ali Khan, "Hagarism: The Story of a Book Written by Infidels for Infidels" (2005). https://papers.ssrn.com/sol3/papers.cfm?abstract_id=944295.

70Walt Mignolo, "Epistemic Disobedience, Independent Thought and De-Colonial Freedom" Theory, Culture & Society. Vol. 26, no. 7-8 (2009), 159-181.

71Sarah Chiumbu, "Why Decolonise Research Methods? Some Initial Thoughts" HSRC Seminar, (2 May 2017).

72Jules Masserman. He was born in 1905 in Poland and died at the age of 89 in 1994 AD. He is a professor of neurology and psychiatry at Northwestern University's Medical School in the USA. His main works are Psychiatry and Health (1986) and Psychiatric Consultations for Public Organizations (1989).

73Bashir AbulQaraya, "The Western Understanding to the Meaning of the Prophet-hood" Procedia-Social and Behavioral Sciences 219 (2016), 846-855.

74Anemarie Schimmel. She is one of the Islamicists. She was born on April 7, 1922 in Erfurt, Germany, and died at the age of 80 on January 26, 2003 in Bonn, Germany. She dedicated much of her career to the study of Islam, with a particular focus on Sufism. Serving as a professor at Harvard University from 1967 to 1992 AD, she also imparted her knowledge at Ankara University, Turkey, from 1954 to 1967 AD. Following her tenure at Harvard, she relocated to Germany, where she resided until her passing. In recognition of her contributions to the understanding of Islam, Sufism, and the renowned philosopher and national poet of Pakistan, Muhammad Iqbal, the government of Pakistan bestowed upon Schimmel its highest civil honors, the Sitara-e-Imtiaz and Hilal-e-Imtiaz. Schimmel was also granted honorary degrees from three Pakistani universities: Sind, Quaid-i-Azam, and Peshawar. Notable among her works on Islam are "Islam: An Introduction" and "Muhammad Iqbal, Poet and Philosopher."75Annemarie Schimmel, Islam: An introduction (New York: State university 1992), 13-14

76Francis Robinson. He was born on November 23rd, 1944 in Barnet. He is an academic specialist in the history of South Asia and Islam. Since 1990, he has been Professor of the History of South Asia at the University of London. He has twice been president of the Royal Asiatic Society: from 1997-2000 and 2003-2006 AD. Some of his major works are: The

Mughal Emperors and the Islamic Dynasties of Iran and Central Asia, 1206–1925 (2007), *Islam and Muslim History in South Asia*, 2000.

77The New Cambridge History of Islam. It is a series of Islamic history in six volumes. The first volume consists of the formation of the Islamic world from the 6th to the 11th centuries, edited by Chase and F. Robinson; the second consists of the Western Islamic world from the 11th to the 18th centuries, edited by Maribel Fierro. The 3rd is on the Eastern Islamic world from the 11th to 18th centuries, edited by David O. Morgan and Anthony Reid. The 4th edition is titled "Islamic Culture and Societies to the End of the 18th Century," edited by Robert Irwin. The 5th edition is *The Islamic World in the Age of Western Dominance*, edited by Francis Robinson, and the 6th is *Muslims and Modernity, Culture and Society since 1800*, edited by Robert W. Hefner.

78Francis Robinson, the New Cambridge History of Islam, Volume: 5, *The Islamic World in the Age of Western Dominance* (Cambridge University Press, 2010), 1-2.

79Annemarie Schimmel, *Islam: An introduction* (New York: State university 1992), 1.

80Armstrong. Karen Armstrong, a British author and commentator renowned for her works on comparative religion, was born on November 14, 1944, in Wildmoor, Worcestershire, England, and remains active. Her literary focus revolves around highlighting the shared aspects among major religions. In 1984, British Channel Four commissioned her to produce a television documentary on the life of Saint Paul. Notably, in 2012, she received the Jack P. Blaney Award for Dialogue in recognition of her exceptional contributions to fostering understanding among world religions and advocating compassion as a guiding principle. In her book "A History of God: The 4,000-Year Quest of Judaism, Christianity, and Islam" (1993), Armstrong examines the evolutionary trajectory of the three major monotheistic traditions from their origins in the Middle East to contemporary times, also delving into Hinduism and Buddhism. Philosopher Alain de Botton has lauded her as "one of the most intelligent contemporary defenders of religion," noting her staunch opposition to religious fundamentalism and militant atheism. Among her prominent works are "Muhammad: A Biography of the Prophet" (1991), "A History of God" (1993), "Islam: A Short History" (2000), and "Muhammad: A Prophet for Our Time" (2006).

81Karen Armstrong, *Islam: A short history* (Modern Library, 2007), 4.

82John Louis Esposito. Born in 1940 AD, he embarked on his journey of understanding Islam under the tutelage of Ismail Raji in 1986. This experience shifted his perspective on Islam, leading him to approach it not as a political adversary but as a religion worthy of intellectual exploration. Consequently, he began to perceive Islam through a lens of intellectual inquiry, recognizing it as an Abrahamic faith with profound spiritual dimensions and a vibrant legal framework. Presently, he holds the position of professor of Middle Eastern and religious studies at Georgetown University in Washington, D.C., where he is highly esteemed as an Islamic scholar. He is notably credited as the founding director of the Prince Al-Waleed Center for Muslim-Christian Understanding at Georgetown. In acknowledgment of his significant contributions to Islamic studies, he was honored with Pakistan's Quaid-i-Azam Award for Outstanding Contributions in Islamic Studies.

83John Esposito. *Islam: The Straight Path*, 1992AD, p.3-4.