



OPEN ACCESS

Al-Azyā الاضواء
ISSN 2415-0444 ; E 1995-7904
Volume 38, Issue, 59, 2023
www.aladwajournal.com

An Insight into the Critical Approaches Towards Western Civilization in Exegesis Literature of the Sub-Continent

Asim Naeem

Professor, Institute of Islamic Studies
University of the Punjab, Lahore

Abstract

The Quran claims to be the final revelation to man, preserving and protecting what was revealed to mankind through earlier Prophets and completing and perfecting that guidance for the future. Since fourteen centuries, Muslim scholars from diverse schools of thought have been interpreting the Holy Quran with accordance to their specific intellectual fields i.e. jurisprudence, philosophy, rationality, theology, mysticism etc. One can find itself into a library of styles, methods, and diversity which are accompanied by different school of thoughts. This can be clearly observed with a careful study of the books of exegesis of the Quran. Among all these approaches, a unique trend was introduced to study the holy verses pertinent to erroneous believes of immoral people mentioned in the holy Quran in the context of the contemporary Western society. This style of interpretation has relevance to the specific political background of the sub-continent on which British ruled for more than a century. Thus, commentators of the holy Quran paid special attention to critically assess Western civilization, its humane values, economic and political fundamentals on the Quranic parameters. Such exegesis style contains several: criticism, admiration, and comparison of the two horizons; the east and the West. The current research will present a study

KEYWORDS

Approaches; Western Civilization; Exegesis Literature



Date of Publication:
30-06-2023



Azva

which would critically analyze the intellectual approaches and characteristics of the exegeses as well as estimate the influences of Western culture and intellect on the sub-continent described by the commentators in their unique styles and methods. In conducting this study, inductive, critical, and analytical methodologies will be utilized.

Introduction

The twentieth century has many tremendous revolutionary aspects regarding scientific and medical inventions. These massive scientific and medical discoveries resulted in a materialistic predominance approach which resulted in many essential changes in whole the world including the Muslim world. The secularist approach to life affected a large part of the Muslim world. As a result of the dominance of Western thought and Western civilization, Muslim ummah faced disappointment, terror, and passiveness. In the present era, almost all Islamic countries are in the grip of acute intellectual and strategic crises.

*Sayyed Abul Hasan Ali Nadwi*¹ rightly pointed out that the Muslim *ummah* was called upon to face a grave problem by a civilization that was fresh, energetic, and ambitious: Western civilization. Muslims were threatened by this development as in the present scenario Islam: their religion, was the only religion that serve as the champion of the moral and spiritual cause and the custodian and caretaker of human society. Western civilization presented a curious mixture of divergent intellectual, spiritual, social, and economic forms and concepts. Mainly it was the eventual or logical outcome of the extraordinarily developed advancement of knowledge in physical and natural sciences and technology.

Educated persons especially those who travelled to Europe in this era or the ones who got a chance to encounter Westerner philosophers or scholars, became suspicious about Islamic creeds and even became revolted and felt disgust or abhorrence about Islamic beliefs. A large number of the same became apostates mentally and culturally. The said strife can be interpreted as a strife or clash between Islamic and Western civilization and thought. Due to the ancient religious history of united India, the deep attachment of Muslim masses to Islamic cause, and their continuous struggle against colonialism, they rightly claimed that the Islamic concepts, legislative and value system should be implemented in these lands. Only Islam and its rules and regulations should claim to be followed in them.

On the other hand, the ruling class, due to their intellectual make-up, brought up in the Western education system, certain personal

Azva

and political interests, and their inclination to Western ways, had different ideologies, plans, and approaches. So, they promoted the same system and followed the same etiquette in all spheres of life. They were in the view that Western ideals and forms of life should be pushed forward and all the religious considerations, social attributes, concepts, national customs, traditions, legal rules, and codes of life that were a hindrance in achieving their specific objectives, should be amended or changed and the nation and country ought to be gradually but surely cast into the mold of modern Western civilization.

According to *Abul Hasan Nadwi*², many Muslim countries have already covered several stages of their journey toward the West and have either attained their goal or come very close to it while some are still, so to speak, standing at the crossroads. To him, the biggest problem is the unrivaled ascendancy of Western civilization and the irrefutable superiority of the Western powers.

Sayyed Abul Hasan Nadwi writes that "the complex nature of Western civilization has made the problem thrown up by it more important and intricate. It has added vastly to the difficulties of the Islamic World and confronted the genius of its leaders and philosophers with a challenge that is both urgent and baffling. The nation which seeks to ignore the challenge of Modern Civilization by withdrawing into its shell and shutting its mind to the mighty changes that are taking place around it has no future in the present context of things. Such a nation will be courting misfortune and disaster for the net result of following a course which is opposed to the law of nature is nothing but frustration and ruin. Human nature never looks back, nor does it tolerate a vacuum. It is always looking ahead, moving forward.

At that time, there appeared a group of scholars and writers, who tried to tackle the said situation. They advocated Islamic beliefs, Islamic law, Islamic civilization, Islamic History, the Islamic system of government, and the Islamic system of education. The scholars from Turkey, Egypt, Syria, and India rendered their services to defend the characteristics of Islamic civilization. Despite the mentioned scholars having limited abilities, their work was beneficial to some extent, and though it saved many persons from an intellectual or civilizational apostate, however, these efforts were defensive or apologetic.

The said scholars tried to reduce the distance and minimize the gulf between the postulates of Islam and Western civilization. The trends of accepting and adopting the political and economic terminology of the West and applying it to Islamic History were adopted by some scholars. Some weak interpretations to legitimize Western civilization and

Azva

statements of resemblance between Islamic and Western maxims have also been adopted by some scholars. The well-versed scholars in the knowledge of the said era acknowledged the partial significance of the said work, however, they made these scholars accountable for their ideas and in this way restricted the bad effects on Muslim Ummah of the said literature.

Literature Review

The most solid and careful work in this regard was performed in the Indo-Pak sub-continent. The Indo-Pak sub-continent has remained the largest field of strife between Islamic and Western civilizations in the nineteenth and twentieth centuries. In this region, due to the orthodox Islamic education system and the presence of Muslim saints and ulama, the common Muslims as well as the learned community showed much resistance against Western civilization. In other Muslim countries, the resistance was comparatively weaker.

However, some scholars were impressed by the practical energy of the West. The resourcefulness industry and thoroughness of the white men had made these scholars their great admirers. They became convinced that it must be the Western system of education that produced such promising results in Europe. Looking at the conditions of their people he concluded that the spread of modern education was the only cure. Sir *Sayyed Ahmed Khān*³ is, for example, commenting on the verses in which Qur'ān has stated that the universe, heavens, and earth have been created in seven periods, under his intellectual inspiration from the Western civilization he elucidates the six days as transmitted from Jewish belief.

In these conditions, some Muslim thinkers drew the attention of the Muslim masses to their work. *Sayyed Mawdūdī* was one of these scholars who contrary to the defensive style, wrote the articles in an offensive style on criticism of western culture. In this paper, the critical approaches of famous commentators of the Qur'ān like *Sir Sayyed Ahmed Khān*⁴ (1817-1899), *Sayyed Mawdūdī*⁵ (1903-1979), *Abdalmājid Daryābādī* (1892-1977)⁶ and *Muhammad Ali Lahori*⁷ (1874-1951) would be analyzed.

Research Questions:

1. What attitudes did these scholars adopt toward Western civilization?
2. What are the salient features of the criticism of Muslim commentators of the Qur'ān towards manifestations of Western civilization?
3. Did they present a comprehensive criticism or not?

Discussion & Argumentation

Azva

Amroeni Derajat, Hasymyiah, and Yaser Amri⁸ are of the view that *Sir Sayyed Ahmad Khān*, as well as classical theology scholars, referred to his theological concepts in the Qur'ān. All theological scholars agree that the Qur'ān is the main source. The difference of opinion between them is in the interpretation of some of the verses of the Qur'ān. Differences in interpretation are very possible because they have different methodologies for interpreting them.

Qur'ānic Exegeses in the Sub-continent

Concerning Qur'ānic exegesis, one can find itself in a library of styles, methods, and diversity which are accompanied by different schools of thought. This can be observed with a careful study of the books of exegesis of the Qur'ān. In the present paper, the techniques, arguments, and style of some commentators pay exclusive attention to contemporary social, cultural, and political issues. They, while explaining the Qur'ānic verses, tried to justify their certain ideas about contemporary philosophies and tried to reconcile the Qur'ān with the opinions of that school.

To quote a simple example of birth control as an advocacy of the social philosophy of Western civilization was vehemently criticized by Muslim scholars but without any convincing scientific logic. Similarly, a historical event like the burning of Pharaoh in the water of the Nile was always defended by scholars based on faith and conviction but not on scientific principles or modern principles of hydroelectric generation. Or the passage given to Prophet Moses by the Nile when Moses crossed the Nile has been attributed to faith and conviction, and not to the ebb and tide of water waves. The transformation of fire into providing no injury to Prophet Abraham was an outcome of a miracle it is besides the change of property of fire into some extraordinary state of affairs.

Sir Sayyed Ahmed Khān (1817-1899) was the first Renaissance Indian Muslim of united India of the 19th century and the prime mover of modernity and liberalism in Muslim thought in India. His sparkling genius.

*Shafē Qidvār*⁹ rightly analyzed that notwithstanding his unflinching allegiance to Islam and its Prophet, *Sir Sayyed* tried to interpret the Qur'ān by roping from a rationalist point of view and discarding uncorroborated popular beliefs. Unlike earlier Islamic scholars and theologians, *Sir Sayyed* had a specific goal and his tafsir was to be the vehicle for transporting his thoughts addressed directly to his politically vanquished, economically impoverished, psychologically and emotionally shattered, and intellectually enervated. Acting as a hero with a mission *Sir Sayyed* tried to show them a way out – the adoption of modern Western knowledge.

Azva

In his commentary, the truths adumbrated in the Qur'ān came in for a rational interpretation. He formulated a new set of exegetical writings which are strictly adhered to in his commentary. The Islamic concepts of *Jehād*, Polygamy, Miracles, *Qurbānī*, and the like are analyzed rationally.

*Sayyed Aḥmed*¹⁰ intends to de-supernaturalize the Qur'ānic passages which describe miraculous events. For example: Changing Moses' stick into a serpent was according to *Sayyed Aḥmed*, due to his willpower, or suggestion, which affected him and others. It was a hypnotic illusion so far as the spectators were concerned. It was not a supernatural event but a phenomenon of the human mind. *Sayyed Aḥmed* says that even animals are endowed with such a faculty. This magnetic power is called, by *Sayyed Aḥmed* 'will power' or auto-suggestion, it has wonderful effects on the nervous system of the persons involved. This faculty or power is strong in some and weak in others due to which it is observed that some people have strong will whereas in others it remains weak throughout their lives. *Sayyed Aḥmed* believes that 'willpower' may be, like any other faculty, strengthened or developed by specific kinds of practices and training. Individual differences are not very difficult to notice in this regard like other human faculties. When it becomes stronger in someone it affects him and others. *Mazharuddīn Siddīqi*¹¹ is of the view that Basic to the religious thought of *Sir Sayyed* is his idea of the world as governed by the interaction of cause and effect. It is this belief in scientific causation which lies at the bottom of his naturalism, his rationalism, and his idea of universal predetermination.

Sir Sayyed's commentary makes a new beginning in religious and social discourse through many orthodox scholars and traditional theologians denouncing it. It can be called the most modern of its time based on certain convictions.

A radical scholar namely *Maulānā Mawdūdī* offensively came down upon Western Civilization with a nontraditional and rational approach. Their vehement criticism of Western Civilization has at least convinced the Muslim intelligentsia if not the Western thinkers. In his famous commentary on Qur'ān namely "*Tafhīm-ul-Qur'ān*" (Towards Understanding the Qur'ān) he considered the Western civilization a materialistic and secular civilization. In his commentary, in many places, he has discussed these in an elaborative way. He regards these theories as false, dark, inferior, low-mannered, and misguided. He wrote specially on such topics of the Islamic legal system that were the special target of innovators for example interest, veil (seclusion), Jihād, Qurbānī (ritual of sacrifice on *Eid-ul-Azha*), slavery, Ḥadīth, Sunnah, family laws etc. The learned scholar, through these essays and books, tried to reinstate the

Azva

confidence of modern educated and genius class on Islamic beliefs and values.

The author ¹²has provided many details in the explanation of *surah An-Nūr*. While explaining the ethical guidelines, the writer is in the view after seeing the clear statements from the commandments of Allah and His Prophet, a believer has only two options: to follow these and purify himself, his family, and society from these moral evils, as there have been mentioned many detailed commandments to eliminate these atrocities and cruelties. A Muslim must abide by the laws formulated by Qur'ān and sunnah and if he deviates from any of these due to his weaknesses then he should consider it a sin and not try to prove it legitimate by false interpretations. The said behavior is vividly condemnable.

Explaining verse 24:47 the scholar¹³ concludes that this verse states that a person who willingly accepts only that part of the divine law which serves his advantage but rejects that which goes against his interests and desires, and prefers the worldly laws instead, is not a believer but a hypocrite. His profession of faith is false for he does not believe in Allah and His Prophet but in his interests and desires. With this attitude even if he believes in and follows a portion of the divine law, his belief has no value whatever in the sight of Allah.

The most effective fitna or evil of Western civilization is its dominance over other civilizations which makes the people mentally terrified to use their abilities. The author has stated his viewpoint in a very decisive, strong, and clear way. For example on the issue of *Jiziya*, he has not only confidently explained its justification and legitimation. The author ¹⁴has explained that *Jiziya* is the exchange of the security which is granted to non-Muslims from the Islamic state. Moreover, it is a symbol that the people are ready to be followers of the Islamic State.

Materialistic approaches towards life and Western thought are the basic subjects of the *Tafhīm al Qur'ān*. The author has explained these in many places in his commentary. From Darwin to Fried and from Hegel to Marks, all the popular philosophers and their philosophies have been criticized by the author. He bravely states ¹⁵that the Jews have become such inherent criminals that their brains and resources seem to be behind almost every movement which arises for misleading and corrupting human beings. And whenever there arises a movement to call people to the Truth, the Jews are inclined to oppose it even though they are the bearers of the Scripture and inheritors of the message of the Prophets. Their latest contribution is Communism - an ideology that is the product of a Jewish brain and which has developed under Jewish leadership. It seems ironic

Azva

that the professed followers of Moses and other Prophets should be prominent as the founders and promoters of an ideology that, for the first time in human history, is professedly based on a categorical denial of, and an undying hostility to God, and which openly strives to obliterate every form of godliness. The other movement which in modern times is second only to Communism in misleading people is the philosophy of Freud. It is a strange coincidence that Freud too was a Jew.

To him, ¹⁶in modern times some philosophers have been so impressed by this constant swinging in human life, from one extreme to another, as to have mistakenly argued that the dialectical process is the natural course of human life. They conclude, therefore, that the only way for human life to progress is that a thesis should first swing it in one direction, and then an antithesis swings it in the opposite direction, after which there will emerge a synthesis that constitutes the course of human progress. These curved lines from one extreme to the other do not indicate the correct course of human progress. Rather they represent the tragic stumblings that again and again obstruct the true progress of human life. Every extreme thesis sets life on a certain course and continues to pull it in that direction for some time. When human life is thus thrown off its 'right course' the result is that certain realities of life - which had not received their due - rise in revolt, and this revolt often assumes the form of an antithesis. This revolt begins to pull life in the opposite direction. As the 'right way' is approached the conflicting ideas - the thesis and antithesis - begin to affect some kind of mutual compromise, leading to the emergence of a synthesis. This synthesis comprises many elements conducive to the good of mankind. But since societies that do not submit to the guidance of the Prophets are deprived of both of the signposts that might indicate the 'right way' and of faith to help steady man's feet thereon this synthesis does not permit human life to maintain the golden mean. Its momentum is so powerful that it once more pushes life to the opposite extreme. At this point, certain realities are once again denied their due, with the result that another antithesis emerges in reaction to the iniquities of the earlier ideology. Had the light of the Qur'ān been available to these short-sighted philosophers, and had they been able to perceive the 'right way' envisaged by the Qur'ān, they would have realized that this was the true course of human progress.

The author ¹⁷analyses the defacement of modern-age capitalism. He has elaborated on its evils and miseries. He has explained usury's ancient theories and their modern followers. In his view its wickedness lies in not differentiating between the profit one gains on investment in commercial enterprises on the one hand, and interest on the other. As a

Azva

result of this confusion, the proponents of this view argue that if the profit on money invested in a business enterprise is permissible, why should the profit accruing on loaned money be deemed unlawful? Similar arguments are advanced by those who thrive on interest in our times. Their argument runs as follows: A person who could have profitably invested his money in a commercial enterprise loans it out to somebody who, in turn, makes a profit out of it. In such circumstances why should the borrower not pay the lender a part of the profit? Such people, however, disregard the fact that no enterprise in which a man participates, whether it is commercial, industrial, or agricultural, and whether one participates in it with one's organizing skill or capital, or by both, is immune from risk. No enterprise carries guaranteed profit at a fixed rate. What is the justification, then, for the fact that out of all the people in the business world, the financier alone should be considered entitled to a profit at a fixed rate in all circumstances, and should be protected against all possibility of loss?

The author ¹⁸criticizes the present day's evils like Imperialism, Nationalism, Liberalism, and Secularism. He has stated the basis of Imperialism and its consequences. In his view, the kings' invasion of other countries and the victorious nations' violence against the oppressed nations has never been for the sake of reform and goodwill. The object has been to control and exploit the means and resources of sustenance granted to the other nation by God and make it so helpless that it should never be able to rise in resistance and demand its share. For this purpose, they block up all its means of prosperity, power, and honour, crush down all self-respecting elements, instill in its members' attitudes of slavery, flattery, treachery and spying against one another, imitation of the conqueror and respect for his civilization, contempt of their own civilization and other such mean qualities of character. Thus, gradually they bring them down to such a low level of character that they may not hesitate even to sell off any of their most sacred objects of heritage and be ready to perform any wretched service on payment.

Abdalmājid Daryābādī though remained very close to Western culture however like *Mawdūdī* he did not adopt a defensive style to explain the supernatural events mentioned in Qur'ān, but he stated the disputed issues with conformity and certainty. Explaining verse 55:56 he¹⁹ writes that Islam has reversed this diseased outlook (which is adopted by Western thinkers). It holds freely and frankly, with the modern scientific knowledge that sexual life is the source of the highest joys for which there is no substitute. It is the supreme and incomparable physiological happiness, which should be nursed and treasured, and not be persecuted....sex life is not, at all, a tolerated evil, difficult to escape, but a

Azva

great blessing without which life is colourless. The sexual element in human existence must be valued and treasured.

Conclusions

It can be concluded that Western Civilization was criticized by many critics across the globe, however, the parameters of criticism were different. Criticism is not to ravage the subject with license, it is scanning an object at a sensitive level with the instrument of a sharp intellectual and logical blade. This criticism against Western Civilization originated in the East, thereafter the direction of this criticism reached the third world. The frontiers of criticism ramified from social, economic, material, and mental to moral fields. Thenceforth the scholars have extended the tirade of criticism to Western civilization virtually on every facet of life: economic, social, political, and educational.

*Nadvī*²⁰ concludes the subject that the constituents that had gone into the making of Western civilization were good as well as bad, true as well as false, and beneficial as well as harmful. These included solid facts of knowledge and self-evident truths as well as hypothetical surmises and groundless presumptions. Some of these ingredients like the experimental sciences transcended the barriers of race, geography, and politics and were universal in their scope while others were typically Western, both in form and character, and some attributes were deeply related to religious truths and spiritual convictions as well as those which had nothing to do with religion or religious morality.

Many Islamic scholars have criticized Western civilization from time to time. But their criticism failed to generate an effective response. The criticism was more emotional and less rooted in the cherished canons and principles of reason and logic.

Two ways have been adopted to tackle this new and complicated situation:

Selective or Limited Behaviour:

Some scholars negotiate all the positive conclusions and benefits so that to refuse everything whether it is good or bad. Sayyid Maudūdī can be considered in this category as he consciously ignored the positive and beneficial aspects of Western culture. Though he advocated Islamic civilization and its components but did not analyze the characteristics of Western civilization justly.

Neutral or Positive Behaviour:

Some scholars adopted neutrality or an attitude of indifference to take no sides either of support or of opposition. They were of the view that the Islamic world should strictly refrain from making use of fruits of culture

Azva

and civilization offered by the West including even such branches of knowledge in which the Western people enjoy a monopoly or dominance, for instance, the material sciences. Sir Sayyid, Daryābādī, and Sayyid AbulḤasan Nadvī can be counted in this category. According to the principle *خُذْ مَا صَفَا وَدَعْ مَا كَدَّرَ* (Take which is pure or untroubled and leave which is ruff or dingy.) they advised their fellow people that useful and positive sciences and values should be adopted and refute the harmful sciences and values.

References

- 1 *Nadvī, Sayyed Abul Ḥasan Ali*. Western Civilisation – Islam & Muslim, Translated by Muḥammad Āsif Kidwāī. Lucknow. Islamic Research & Publication. 1979, 9
- 2 *Nadvī, Sayyed Abul Ḥasan Ali*. Western Civilisation – Islam & Muslim, Translated by Muḥammad Āsif Kidwāī. Lucknow. Islamic Research & Publication. 1979, 3
- 3 *Sayyed Aḥmad Khān, Sir*. 1995. Tafsīr al - Qur’ān wa huva al - Hudā wa al - Furqān, Khudā Bakhsh Oriental Public Library, Patna. 1988, 68
- 4 *Sir Sayyed Aḥmad Khān*, was a Muslim pragmatist, Islamic reformist, and philosopher of nineteenth-century British India.
- 5 *Sayyed Abul A’lā Maudūdī* was a Pakistani Muslim philosopher, jurist, journalist, and politician. His numerous works, "covered a range of disciplines such as Qur’ānic exegesis, ḥadīth, law, philosophy, and history.
- 6 *Abdul Mājīd Daryābādī* (1892–1977) was an eminent scholar, Qur’ān commentator, notable Urdu writer and journalist, and editor of the magazines *Sachch* and *Sidq*.
- 7 *Muḥammad Ali* (1874 –1951) was an [Indian](#) writer, scholar, and leading figure of the Lahorī Qādiānī movement.
- 8 *Amroeni Derajat, Hasymyah, Yāser Amri*. 2019. “Theology Thought of Sir Sayyid Aḥmad Khān” in “IOSR Journal Of Humanities And Social Science” (IOSR-JHSS) Volume 24, Issue 1, Ser. 8 (January. 2019) 53-59 e-ISSN: 2279-0837, p-ISSN: 2279-0845.
- 9 *Shafe’ Qīdvāī*. 2010. Cementing Ethics with Modernism: An Appraisal of Sir Sayyed Ahmed Khān's Writings. New Delhi. Gyan Publishing House. 2010, 48-49
- 10 *Sayyed Aḥmad Khān, Sir*. 1995. Tafsīr al - Qur’ān wa huva al - Hudā wa al - Furqān, Khudā Bakhsh Oriental Public Library, Patna. 1995, 292-293
- 11 *Mazhauddin Siddiqui*. 1967. “Religious Thoughts of Sir Sayyed” in “Islamic Studies”. Islamabad. IRI.6:3. 1967,297

Azva

- 12 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London.2010, 3/ 309-342
- 13 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London.2010, 3/315
- 14 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London.2010, 2/188
- 15 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London.2010, 1/422
- 16 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London. 2010, 1/ 452-454
- 17 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London.2010, 1/ 211
- 18 *Mawdūdī, Sayyed Abul A'lā*. 2010. Towards Understanding the Qur'ān. English translation of Tafhīm al Qur'ān. The Islamic Foundation. London.2010, 3/ 573
- 19 *Daryābādī, Abdul Mājid*. 2010. The Glorious Qur'ān: Text, Translation & Commentary (Koran). London. The Islamic Foundation. 2010,846
- 20 *Nadvī, Sayyed Abul Ḥasan Ali*. 1979. Western Civilisation – Islam & Muslim, Translated by Muḥammad Āsif Kidwāī. Lucknow. Islamic Research & Publication.1979,10