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## **An Overview of The Dawah of Islam in the West and the Role of Dr Muhammad Hameedullah**

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### **ABSTRACT**

This research delves into the remarkable life and mission of Dr. Muhammad Hameedullah, an influential figure in the propagation of Islam in the West. The study explores Dr. Hameedullah's distinctive approach to missionary work and its profound impact on the Muslim community in the West, with a particular emphasis on new converts. The primary objectives of this research encompass a comprehensive investigation into the life and contributions of Dr. Muhammad Hameedullah in the context of his missionary activities. It scrutinizes his educational initiatives and innovative methods for imparting Islamic teachings to new converts. Furthermore, the research evaluates the effectiveness of his approach in nurturing a deeper understanding of Islam among diverse audiences. Dr. Hameedullah's missionary journey in the West unfolds as a multifaceted endeavour, prominently featuring education as a cornerstone for strengthening the Islamic faith of new converts. His active involvement in teaching Islamic principles, organizing study circles, and fostering dialogues with individuals from various backgrounds emerges as a significant aspect of his mission. A key finding of this research underscores Dr. Hameedullah's remarkable ability to seamlessly integrate profound religious knowledge with empathy and cultural sensitivity. This approach proved highly successful in the promotion of Islam, leaving an indelible mark and contributing to the growth of the Muslim population in the West. Moreover, Dr. Hameedullah's innovative approach to missionary work, which included the study of comparative religions and a deep understanding of Moroccan culture, serves as an enduring legacy. It not only provides valuable insights into the challenges and opportunities he faced while propagating Islam in a non-Muslim society but also offers valuable lessons for contemporary missionary efforts. In conclusion, the life and work of Dr. Muhammad Hameedullah stand as a testament to the power of education, empathy, and cultural understanding in fostering faith and bridging

communities. His legacy continues to inspire and guide those engaged in the propagation of Islam in diverse and non-Muslim societies.

**Keywords:** Dr. Muhammad Hameedullah, West, Islam, missionary work, education, new converts, comparative religions, cultural sensitivity, legacy, contemporary missionary efforts

### **Introduction**

As Muslims, we firmly believe that Prophet Muhammad (peace be upon him) is the Last messenger of Allah, and his community (Ummah) is the last community to receive divine guidance. Therefore, it is our primary responsibility, both as individuals and as a collective, to share the message of Allah with people all over the world. This duty is clearly emphasized in various verses of the Qur'an and in the teachings of the Prophet Muhammad (peace be upon him). The scope of this invitation extends to all corners of the globe, making it a religious obligation for Muslims to propagate the universal message of Islam. Islam stands out as the only religion that not only commands its followers to engage in global preaching but also provides principles for constructive dialogue and interaction with different civilizations, nations, and individuals. The Qur'an outlines fundamental principles of dialogue for those who convey its message :

(أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ)<sup>1</sup>

"Call the people to your Lord with wisdom and good advice, and argue with them in the best way you like."

It is the uniqueness of Islam that distinguishes it from all the theistic and non-theistic religions. Allama Sayyid Salman Nadwi writes: The point to consider is how to convey the message of truth to people. In the worldly context, when Prophet Muhammad (ﷺ) first received the divine revelation and served as the spokesperson for it, those who claim to have received divine inspiration and have a mission of propagation cannot assert that their scriptures provide a detailed explanation of the principles of propagation. However, the Quranic revelation, though concise, provided a comprehensive explanation to his followers about how to convey the divine message to people and how to invite them to the path of truth<sup>2</sup>.

### **The Early Life of Muhammad Hameedullah:**

When delving into the lineage of Muhammad Hamidullah, it is customary to commence with the Nawa'it tribe. This tribe holds a distinctive place due to its numerous renowned scholars and intellectuals, all of whom harboured deep affection for Islam. Hamidullah hailed from a prominent family within

the Nawa'it tribe. The roots of the Nawa'it community can be traced back to the Banu Hashim family, and Hamidullah's grandfather openly acknowledged their connection to the Hashim lineage<sup>3</sup>. Muhammad Hamidullah was born into a family rich in renowned intellectuals, with each generation dedicated to the propagation of Islamic knowledge. Their legacy traces back to the Nawa'it community, and it was customary at the time for individuals from this community to adopt surnames like Hashmi and Nawa'iti. Notable scholars among his ancestors, such as Ala-al-Din (776-835) and Ali Ibn Ahmad al-Maha'imi (1374-1432), are known for their significant contributions, particularly in the form of a well-regarded Quranic exegesis titled "Tafsir al-Rahman wa Taisir al-Mannan." This lineage reflects a sincere commitment to the dissemination of Islamic wisdom across generations<sup>4</sup>. This influential Hyderabad intellect was born in the locality known as Katal Mandi<sup>5</sup> which is located in the old city of Hyderabad<sup>6</sup>. His father paid great attention towards the religious training (tarbiyat) and basic education of his children. Hamidullah got his elementary education from the affection of his father and a few other elders of his family<sup>7</sup>.

Muhammad Hamidullah stands out as a prominent figure who dedicated his life to advancing the cause of Islam with unwavering sincerity and fervour. His contributions to the field of Islamic studies have left an indelible mark on the international scholarly community. Hamidullah's profound knowledge and expertise are evident in the diverse subjects he addressed in his writings, spanning from the sources of the Quran to the enduring principles of Islamic jurisprudence<sup>8</sup>.

### **Historical Context:**

The historical relationship between Islam and the Western world has been marked by conflicts, struggles, competition, and misunderstandings. These two entities first crossed paths on the battlefield, with Muslim armies facing defeat against Christian communities in Syria and Egypt during the early first century of the Islamic calendar. In the East, Muslim forces later brought an end to the Byzantine Empire, followed by a series of defeats for Christian nations in Spain. These events sowed the seeds of animosity towards Islam and Muslims within the Christian world. Christian religious leadership consistently viewed Islam and the Prophet of Islam (ﷺ) with disdain, often fueling hostility and negative sentiments among their followers. This eventually culminated in the prolonged Crusades, where European Christian

forces launched a series of wars against the Islamic world. During the Crusades, the united Christian forces of Europe faced significant setbacks at the hands of Salahuddin Ayyubi. In later periods, the Ottoman Turks defeated Eastern European Christian nations, further intensifying the conflict between Islam and the West. Over centuries, this ongoing struggle between Islam and the Western world deeply influenced the psyche of the Western region (the West). It seemed as if animosity towards Islam and Muslims had become ingrained in their culture.<sup>9</sup>

Christian religious leadership actively perpetuated hostility towards Islam, keeping it alive and thriving. They distorted the image of Islam and the personality of Prophet Muhammad (peace be upon him) in front of their Christian followers, moulding them into objects of extreme aversion and unwarranted hatred<sup>10</sup>. In the end, this situation has proven to be a significant impediment to the spread and promotion of Islam in the Western world.

However, within the history of Islamic movements, it is an exceptionally regrettable and, as Syed Abu al-Hasan Ali Nadwi puts it, an extremely shameful episode. Muslim nations, by defeating Christian regions militarily and politically and incorporating many areas into their dominion, particularly in Spain, established deep imprints of Islamic culture and civilization. Nonetheless, due to negligence and severe shortcomings on the part of both rival nations, the expansion and propagation of the Islamic faith were neglected. Both Muslim governments and preachers failed to make effective efforts to introduce the message of Islam into the heart and soul of Europe<sup>11</sup>.

### **The Initial Stage of Preaching of Islam**

In the modern era, extensive interactions between the West and Islam took place in the 19<sup>th</sup> century. With renewed vigour, advancements in scientific knowledge, technology, and modern warfare, the West, despite its recent decline and stagnation, entered a period of transformation. Fueled by a thirst for power and influence, the West rapidly expanded its control over many Muslim nations. With a zeal for dominance, the West engaged in a combination of imperialism and cultural influence, spreading Islamic culture and social norms. This comprehensive effort included the propagation of Christianity, which gained ground in Muslim-majority countries in the present day<sup>12</sup>.

In the era of modernization, certain political ideologies gave rise to the movement of "Orientalism" in the West. Orientalists began to study Islam and Muslim culture, as well as their societal norms, going beyond the realm

of impartial and purely scholarly investigation. Instead, they often distorted facts and presented Islam as a religion of uncivilized, unrefined, and backward nations. They subjected the revered personality of the Prophet of Islam (ﷺ) to baseless accusations and allegations. Islamic symbols and customs were severely disparaged, casting Islam as the religion of savage, uncultured people. Meanwhile, the noble character of the Prophet (ﷺ) was portrayed inappropriately. The study of Islam by Orientalists in the West, instead of contributing to the "invitation and propagation of Islam," became a significant hindrance. Furthermore, their research and writings ended up instilling doubt and scepticism about the permanence and authenticity of Islam among the educated Muslim classes in the West.<sup>13</sup>

During the modern era, the religious leadership among Muslim communities, comprising scholars and Sufis, directed most of their efforts towards safeguarding and preserving the faith, Islamic sciences, culture, and societal values against the pervasive external influences, including Western culture, ideas, and Christian missionary efforts. These religious figures not only focused on teaching religious sciences and providing spiritual guidance but also played a significant role in resisting the colonial powers through their knowledge and spiritual influence<sup>14</sup>. In this period, the presentation of Islam's message to the conquerors and ruling nations of the West was often challenging and met with resistance from various angles. Nonetheless, some educated Muslim scholars attempted to introduce the West inhabitants to Islam, although their efforts were not always successful in genuinely sparking interest and curiosity towards Islam.<sup>15</sup>

From the late 19th century onwards, the West witnessed significant opportunities for the propagation of Islam. Due to divine providence, Muslim communities in the West, including Algeria, West, Tunisia, Mauritania, and parts of Pakistan and India, began to grow substantially. Thousands of Westis pursued education, sought employment, and engaged in business in Muslim-majority countries of Southeast Asia, the Arab world, and South Asia. By the end of the 20th century, a substantial number of these Western Muslims had settled in various cities of countries such as the United Kingdom, France, Portugal, Germany, Canada, and the United States. The presence of Muslim populations in Western countries raised expectations that they would effectively present the "invitation to Islam" to the local population. It was anticipated that through the demonstration of Islamic ethics, behaviour, and societal norms, they would influence the serious segments of Western society and incline them towards Islam. Thus, the influx of Muslim populations in the West paved the way for a revival of the

"invitation to Islam" within the region, addressing the shortcomings of previous efforts.

Certainly, during the past century, especially in the latter half of the 20th century, there has been a significant increase and improvement in religious activities among the Muslim populations in Western countries. Numerous mosques have been constructed, and the number of Islamic centres, religious schools, and Muslim schools has seen substantial growth. Additionally, various Islamic outreach organizations have been established, and multiple Islamic movements have been actively engaged in the field of propagation and proselytization. As a result of these efforts, the field of "the spread and expansion of Islam" has been considerably strengthened. Consequently, thousands of non-Muslim individuals have embraced Islam in the West region.

Undoubtedly, during the past century, particularly in the latter half of the 20th century, there has been a notable increase and enhancement in religious activities within the Muslim populations of the West countries. The construction of numerous mosques has taken place, alongside the establishment of Islamic centres, religious schools, and Muslim educational institutions. Furthermore, various Islamic outreach organizations have emerged, and several Islamic movements have actively engaged in the field of propagation and proselytization. As a result of these concerted efforts, the mission of "spreading and expanding Islam" has seen considerable reinforcement. Consequently, a substantial number of non-Muslim individuals have embraced Islam in the West region<sup>16</sup>.

However, it cannot be denied that in the West region, the mission of "spreading Islam" has not made significant progress to date. The fundamental reason for this is the absence of such Muslim religious leadership, in other words, scholars and preachers, who, on one hand, have a deep-rooted understanding of the religion, and on the other hand, possess a proper understanding of the deficiencies in West culture and society and the issues it has generated (ethical, spiritual, psychological, and social). They are knowledgeable about the intellectual and cultural construction of the West people and are well-versed in the languages of the West. They are familiar with the West's style of writing and rhetoric. Moreover, they go above and beyond by transcending sectarian and group biases to effectively advocate for a broader interpretation of "Islam". The scarcity of impactful and standard books on Islamic topics in Western languages is also a significant issue. In English, there is an extensive library of literature on Islamic studies, but in the languages of the West, there is still a shortage of

books that accurately translate "Islam." Nevertheless, regardless of the reasons, it remains a fact that Muslim efforts to introduce "Islam" in the West have not achieved significant success so far.

### **The Way to Preach Islam in the West:**

Murad Hof Man writes: We should understand that the most successful way of spreading our message is to live following Islam in a non-Islamic environment, quietly and peacefully, but with confidence and expression. Today or tomorrow, our neighbours will pay attention to us, and they will surely appreciate our purity, honesty, friendship, love, faithfulness, integrity, dignity, and sincerity. Then they will start asking questions themselves, and we will naturally become ambassadors of our message<sup>17</sup> "It is a daily observation and experience (and this is extremely regrettable) that Muslims with a heritage connection to the Islamic world often find it challenging to effectively convey their religion and beliefs in the Western world because the mindset and mental framework of a Western individual are different. Therefore, a caller should consider their intellectual and mental progression comprehensively. This includes addressing the historical misconceptions and religious psychology of these Westerners concerning Islam."<sup>18</sup>

"Hoof Mein's examination of the prevailing misconceptions about Islam in the West forms an integral part of the practical wisdom and requirements of Islamic outreach (Da'wah) in the West. All these misconceptions about Islam in the West are intertwined with historical facts and developments. Anyone not aware of this cultural progression in the West cannot effectively fulfil the duty of Da'wah in the region. Therefore, my firm belief is that anyone engaged in Da'wah in any region should be well-versed in the cultural nuances and historical evolution of that region. The responsibilities of a caller to Islam should include addressing the historical misconceptions and the religious psychology of the people in that area. It has been made evident that success in Da'wah can only be achieved when the caller himself is part of the cultural progression of that region. Thus, a Da'wah worker needs to understand what it takes to bring about change and convince the people effectively. Once again, I reiterate that the answer to these misconceptions should come from those individuals who are not only well-versed in Islamic knowledge but also embody the faith and beliefs of Islam, speaking the language and dialect of the local people. Therefore, their role in the propagation of Islam would be highly valuable, provided they present themselves as successful scholars of both their faith and the culture they are addressing."<sup>19</sup>.

So, Muslim scholar and Dr. Murad Hoffmann have outlined the necessary conditions and requirements in the context of successful practical wisdom for Islamic outreach (Da'wah) in the West. In the field of Da'wah, individuals actively engaged will invariably meet these conditions. However, in the present era, there have been two renowned personalities who not only fully met these criteria but also excelled in the highest degree. By this, I mean two Muslim intellectuals and scholars, Muhammad Asad (1900-1992),<sup>20</sup> and his contemporary Dr. Muhammad Hameedullah<sup>21</sup>.

Dr. Muhammad Hamidullah undoubtedly excelled in his field and stood out among contemporary scholars, intellectuals, and propagators of Islam. It can be confidently asserted that the success he achieved in the context of Islamic outreach in West remains unmatched to this day. In the following paragraphs, we will examine Muhammad Hamidullah's efforts in the path of propagating Islam in the West, considering the challenges and issues he faced.

### **Dr . Hamidullah in the West:**

Dr. Muhammad Hamidullah pursued his academic journey with dedication and distinction. After passing his LL.B. and LL.M. examinations from Osmania University, Hyderabad, he embarked on a scholarship to Germany, sponsored by Osmania University. There, he researched a comparative study of Islamic and European international law. He completed his doctoral dissertation in just a short period at the University of Bonn (1933), focusing on the international aspects of Islamic law. Following this achievement, he travelled to Paris, France, where he completed another research paper in a mere eleven months (August 1934) at the famous Sorbonne University. His research delved into Islamic diplomacy in the prophetic era and during the time of the Rashidun Caliphs. During his time in Germany and France, both pivotal centres of Orientalism in Europe, Dr. Muhammad Hamidullah honed his research and writing skills, drawing extensively from the wealth of literary sources and manuscripts found in their libraries. Upon returning to India, he continued to teach at Osmania University in the Departments of Islamic Studies and Law. Later, Dr. Hamidullah served as a legal advisor in the United Nations Security Council, representing India, striving for the preservation of international peace and sovereignty during a critical period. Afterwards, due to health concerns and as his academic pursuits dwindled, he spent his last years with his family in the United States. In his long and illustrious career, Dr. Muhammad Hamidullah made significant contributions to the fields of Islamic law, history, and diplomacy, leaving a lasting legacy of scholarship and service.



Dr. Muhammad Hamidullah dedicated approximately forty-eight years of his life during his residence in Paris to a wide range of scholarly, research-oriented, historical, and missionary activities. He lived a life that truly embodied the essence of Islam, serving as both an ambassador and a passionate advocate for the faith. His diverse efforts in the context of Islamic propagation in the West can be categorized into various facets, which can be described as follows:

1. Counteracting the Poison Spread by Orientalists.
2. Preparation of Islamic Literature in Western Languages.
3. Representation of Islam in Interfaith Dialogues, Academic Sessions, and Conferences.
4. Propagation of Islam Among New Muslims.
5. Oversight of Religious Education and Upbringing of Muslims.

### **1- The negative effects of Orientalist criticism:**

Dr. Muhammad Hamidullah made a substantial religious contribution from a missionary standpoint by effectively countering the misconceptions, doubts, and negative impact propagated by Orientalists about Islam. He focused on key aspects such as the life and character of the Prophet Muhammad (peace be upon him), his Hadiths and Sunnah, as well as Islamic jurisprudence and law. In the context of Islamic propagation in the West, where Orientalist research and writings posed significant challenges, Dr. Muhammad Hamidullah's efforts can be summarized as follows:

He employed a method characterized by precision, skill, and patience. He first defined a purpose and the need to prove it, then diligently provided various materials from a wide range of sources. These sources included both credible and questionable ones, extracting meaning from diverse materials, regardless of their value. Many Orientalist writings contained harmful content that posed significant dangers. Dr. Muhammad Hamidullah navigated these writings with care, extracting meaning and making them accessible to average readers. Orientalist writings often presented Islam in a skewed manner. Dr. Muhammad Hamidullah addressed various topics related to Islam, including the Quran, the Prophet's biography (peace be upon him), jurisprudence, theology, the Companions, scholars, Sufis, and more. These topics were presented in a way that could mislead individuals lacking deep insights into Islam. Most Orientalist publications contained critical material related to these subjects, effectively challenging the foundations of Islam and casting doubt on its key components, such as Hadith and jurisprudence<sup>22</sup>.

Syed Abul Hasan Ali Nadwi, who has a profound understanding of the history of Islamic propagation, played a crucial role in addressing the intellectual and ideological apostasy spreading rapidly among Muslim societies. His efforts in curbing this trend and critically evaluating and assessing the scientific research of Orientalists for the expansion of Islam's message in the West region are regarded as an indispensable necessity and a monumental religious service<sup>-23</sup>. Eminent historian and thinker writes:

“The only way to counteract the destructive and divisive impacts of Orientalists is for Muslim scholars and intellectuals, who have a keen eye and discerning judgment, to engage in scholarly pursuits. They should not only take note of all the commendable attributes of Orientalists but also while acknowledging their role, present authentic and reliable Islamic information and perspectives. These should be original works characterized by extensive research, profound insights, robust sources, and compelling arguments, surpassing the Orientalists' books in various aspects. These should be works that excel in their originality, depth of insight, extensive research, strong reliance on authentic sources, and compelling arguments. They should possess all the strengths while being free from Orientalists' weaknesses and errors. On the other hand, Orientalists' works should be critically assessed, and their deceptions unveiled. Their misunderstandings of Islamic sources, their misinterpretations, and the weaknesses in their conclusions should be clarified. Moreover, their hidden agendas, which include ill intentions, religious biases, and political motives against Islam and the Muslim community, should be exposed to the world, revealing the depth and danger of their conspiracies against Islam and the Muslim Ummah.

Syed Abu al-Hasan Ali Nadwi's work holds paramount significance and benefits in the following ways:

“It will serve as a formidable barrier against the intellectual apostasy that is enticing brilliant, educated youth of the Muslim world towards secularism. These youths, who have fallen prey to Western imperialism's stratagems and are ensnared in its clutches, are spreading like wildfire in nations previously colonized by the West. Nadwi's work will be instrumental in extinguishing this wildfire. Furthermore, it will not only thwart intellectual apostasy but also prove to be a valuable asset for the propagation of Islam in the West region. It will serve as a source of support for those who are striving to spread the message of Islam. It will act as a beacon that beckons the divine will, drawing it towards the fountains of Islamic enlightenment”<sup>24</sup>

In the above sentences, Syed Abu al-Hasan Ali Nadwi recognized the importance of the type of research, investigation, compilation, and authorship efforts he was engaged in. He considered these efforts as an indispensable necessity for the Islamic world and a profoundly significant religious service aimed at mitigating the negative effects of Orientalist scholarly research. Dr. Muhammad Hamidullah, too, was acutely aware of the significance of this work, emphasizing its indispensability from the perspective of Islamic propagation in the West region.<sup>25</sup> In this regard, the following aspects of his work (which is very important both in terms of mass and quality) are very valuable and prominent:

- a. They have provided historical credibility and references to the stored Hadiths and Sunnah. They are among the prominent figures in the Islamic world who extensively researched, provided evidence, indications, and proofs to establish that the compilation, recording, and preservation of Hadiths began during the blessed era of the Prophet Muhammad ﷺ and continued among the righteous companions. This extensive collection of Hadiths was transmitted both orally and in written form by the companions to the Tabi'in, and subsequently, this treasure of knowledge reached the later generations. The Hadith collections we have today not only trace their chains of transmission back to the Prophet Muhammad ﷺ but also include written notes and records from various times and levels of scholarship, forming the foundation of Islamic knowledge.<sup>26</sup> Dr. Muhammad Hamidullah conducted extensive research on the sources of Sahih al-Bukhari and particularly highlighted the early sources, notably the well-organized collection of Hadiths by Hamam ibn Munabbih, a prominent disciple of Abu Huraira. Dr. Hamidullah discovered and organized this compilation of Hadiths, known as "Sahifah Hammam ibn Munabbih," and published it in an orderly and documented form. Muhammad Mustafa A'zami, a later scholar, further substantiated and strengthened your research on the compilation and preservation of Hadith.<sup>27</sup> He meticulously collected historical testimonies and documents, presenting a more comprehensive and well-documented case. His extensive work solidified the argument that the process of compiling and preserving Hadith continued uninterrupted from the time of the Prophet's covenant until the organized compilation of Hadith and Sunnah.<sup>28</sup> Due to the valuable scholarly and research contributions of Muhammad Hamidullah, no contemporary orientalist or outsider can assert that the foundation of Hadith scholarship is solely reliant on Sunni oral traditions.

- b. Dr. Muhammad Hamidullah's extraordinary scholarly work has played a pivotal role in dispelling doubts and claims made by Western orientalists and authors regarding the prophethood, mission, and noble character of Prophet Muhammad ﷺ. He achieved this by adopting the research methodology of these orientalists themselves and shedding light on various aspects of the Prophet's life (religious, social, economic, political, and legislative) in such a way that, alongside the prophets and messengers, he stands out as an exceptionally eminent figure in the world's religious, political, and social history. Dr Muhammad Hamidullah introduced the people of the West, particularly through his numerous articles and extensive scholarly writings in Western languages like English, French, and German, to the personality of the Prophet ﷺ, his character, and his accomplishments in the fields of religion, society, economics, politics, and law.<sup>29</sup> These books serve as a potent antidote to the poison spread by Western orientalists and authors about the Prophet's biography. Their study is a remedy for a person with a sound and unbiased nature, someone whose heart and mind have not been blinded by biases, prejudice, or hostility. It enables such individuals to develop a genuine admiration and reverence for Prophet Muhammad ﷺ.
- c. Dr. Muhammad Hamidullah's significant scholarly achievement lies in his thorough refutation of the claim made by Western orientalists that Islamic law is essentially derived from "Roman law." He has convincingly proven with strong evidence, arguments, and references that Islamic law and Roman law have fundamental and substantial differences and distinctions<sup>30</sup>. In this context, his work not only contributes to the advancement of Islamic jurisprudence but also aligns with the methodology of Imam Abu Hanifa<sup>31</sup>. Another critical aspect of his work is the organization and codification of international law principles within an Islamic framework, adding to the lines of contemporary international law<sup>32</sup>.
- d. In his writings, Muhammad Hamidullah skillfully exposes the misleading interpretations found in the works of Western orientalists and Christian authors while conducting an objective and scholarly assessment of their books. He particularly excels in clarifying their errors in understanding and analyzing the expressions found in the texts of the Quran and Hadith, as well as in the books of Tafsir (Quranic exegesis) and Fiqh (Islamic jurisprudence). Wherever orientalists have distorted facts to suit their preconceived notions, he has pointed out their misrepresentations. In this regard, Dr. Hamidullah's written works,

which critique and analyze the books of orientalists and Christian sympathizers, are particularly noteworthy.<sup>33</sup>

Undoubtedly, through his research and writings, Dr. Muhammad Hamidullah has rendered an immensely valuable religious service by refuting the misconceptions and doubts spread by Western orientalists and Western authors about Islam, which often pose significant obstacles in the path of propagating Islam in the West. He has achieved this by providing solid evidence and proof, thus employing the orientalists' own research and writing methods to present Islam in its true and authentic form before the Western audience. His notable contributions lie in offering well-documented and reliable information derived from a wide range of Arabic and Islamic sources on various diverse topics, followed by his insightful analysis and interpretation. These qualities set his writings apart as they bring out the authenticity, greatness, and virtues of Islam. Driven by these distinctive attributes in the field of authorship and composition, he has been rightfully recognized as an eminent orientalist in some scholarly circles within the Islamic world<sup>34</sup>. Prof. Khursheed Ahmed said:

“In my view, Dr. Muhammad Hamidullah is the first and foremost orientalist among Muslims. He is referred to as an orientalist because he adopted the research methodology of Western orientalists just as Al-Ghazali did with Greek philosophy. While he engaged in research and the art of writing like orientalists, what set him apart was his true orientation. His primary sources were the Quran, Sunnah, and the credible works of Muslim scholars. He presented Islam as it is to the world. However, he employed research, compilation, exploration, critical analysis, and scrutiny with remarkable success, which are typically attributes associated with orientalists. In this way, he paid them back in their coin. Moreover, he fulfilled the debt that the Muslims owed to the scholars of the West adequately. In English terms, it can be said that he was "paying in the same coin".<sup>35</sup>

## **2- Production of Islamic literature in Western languages:**

Muhammad Hamidullah's work in the West extends beyond his critical examination of the writings and academic research of Western scholars in the context of Islamic propagation. While he indeed conducted meticulous scholarly assessments and identified facts and errors, his contributions were not confined to this realm. He made substantial positive and constructive contributions. Muhammad Hamidullah possessed linguistic skills and talents

that extended to major Western languages, including English, French, Italian, German, and Spanish, alongside Urdu, Arabic, Persian, and Turkish. He effectively harnessed these linguistic abilities for Islamic propagation and outreach. In these diverse languages, he authored concise yet comprehensive books covering a wide array of subjects related to Islam. His English works, particularly "Introduction to Islam"<sup>36</sup> and "Islam: A General Picture," deserve special mention. The former caters to the needs of new Muslims, providing guidance and teaching for Muslim converts in the East and West. The latter, "Islam: A General Picture," serves the purpose of presenting the message of Islam to those from the Christian faith. It is aimed at elucidating the call to Islam before a Christian audience. Muhammad Hamidullah's endeavours in the West facilitated the presentation of Islam in a manner that resonated with the temperament of the time and the Western people. He not only addressed the biography of the Prophet Muhammad (peace be upon him) and Islamic jurisprudence but also compiled brief yet comprehensive books covering Islamic beliefs, and worship, as well as its societal, economic, ethical, and political teachings. His works continue to serve as valuable resources for seekers of knowledge and those engaged in Islamic propagation<sup>37</sup>.

As part of this series, Muhammad Hamidullah's immensely significant work includes translating the Holy Quran into Western languages. He stands as an exceptional individual in the Islamic world who translated the Quran into three European languages: French, German, and English. His French translation, accompanied by commentaries (Le Saint Coran), achieved extraordinary popularity among French-speaking communities worldwide. This translation has become an authoritative source for the dissemination of the Quranic message in those countries, serving as an invaluable means of spreading the message of the Quran.<sup>38</sup> In the German language, Muhammad Hamidullah also translated from Surah Al-Fatiha to approximately six Juz' (sections) of the Quran, covering Surah Al-An'am<sup>39</sup>. In English, Muhammad Hamidullah's smooth translation and commentary (from the end of Surah Al-Baqarah) continued to be published in the journal "Al-Hadiqah Al-Amîn" of Durban, South Africa, from 1960 to 1965<sup>40</sup>. Muhammad Hamidullah also initiated the publication of translations of Surah Al-Fatiha in all the world's languages under the title "Al-Qur'an Fi Kulli Lisan." These translations continued to be published in the Islamic journal "France Islam" and some other publications<sup>41</sup>. Shah Waliullah al-Dihlawi, a prominent scholar of the 18th century, authored "Hujjat Allah al-Baligha" in which he adopted a scholarly and reasoned approach to translating and explaining Islamic legal

rulings. Muhammad Hamidullah found this work highly valuable for enlightening the minds of the people of the West (Northwest Africa) regarding the wisdom and philosophy behind Islamic laws and issues. Consequently, he began translating this book into the French language. He prioritized this endeavour alongside his other scholarly projects.

In the same vein, Muhammad Hamidullah's significant contribution includes his elucidatory commentary of Imam Bukhari's "Al-Jami al-Sahih," which he arranged and compiled in the French language, in addition to Arabic. This commentary, which has not been published yet, will provide French-speaking individuals with a convenient source for the most authentic collection of Hadith, making it easier for them to benefit from it.

Considering the Christian perspective prevalent in the West, Dr. Muhammad Hamidullah continued to present a comparative assessment of Islam and other religions, especially Christianity, through his writings. Some publishing institutions in France have released books on religious and theological matters, encompassing writings by scholars of various religions, each presenting their respective religious stance. Muhammad Hamidullah has contributed as a co-author to several such books. One notable example is a book published about Prophet Abraham. It consists of three sections, with one section authored by Dr. Hamidullah (the remaining two sections being written by Jewish and Christian scholars). In his section, he sheds light on the prophethood, message, and teachings of Prophet Abraham within the framework of Islamic sources<sup>42</sup>. In the last years of his life, just before his illness, Dr. Muhammad Hamidullah was diligently working on documenting the life and teachings of Prophet Jesus (peace be upon him) within the context of Christian and Islamic sources.<sup>43</sup> Undoubtedly, Dr. Muhammad Hamidullah's scholarly activities of this nature hold great importance and utility from a missionary perspective within Christian communities. His works provide an opportunity to disseminate the Islamic viewpoint on the previous divine religions and their significant personalities. They assist in dispelling misunderstandings and misconceptions held by Christian communities about the relationship between Islam and other revealed religions .

Dr. Muhammad Hamidullah highly valued the critical study of Christianity within the context of Islamic propagation in the West. However, he also criticized the superficial and inadequate knowledge often brought forward by Muslim scholars about Christian beliefs and teachings. He believed it would be more beneficial if we, as Muslims, engage with and address Christians directly. By engaging with their beliefs and encouraging them to

think critically about what they accept unquestionably, we can engage in meaningful discussions. For instance, in their scriptures, verses mention that the Prophet Jesus spent three days in hell or that they pray to God to forgive them as they forgive others. These aspects can be presented in literature and distributed in Europe and America, but it's imperative to ensure that the information we provide is accurate. Our objections, such as the doctrine of the Trinity, have thus far been presented in a somewhat confrontational manner, which is why readers, especially Christians, often dismiss them with a laugh<sup>44</sup>.

The mentioned excerpts make it abundantly clear that Muhammad Hamidullah, in his efforts of propagation in the West, emphasized the need for a deep grounding in the foundational principles of Islam alongside a profound understanding of the teachings and beliefs of past divine religions. This approach was essential to effectively convey the realities of Islam to his Christian audience. By doing so, he enabled Muslim missionaries to better articulate Islamic beliefs and teachings in front of their Christian counterparts.

### **3- Interpretation of Islam in interfaith dialogues, seminars and conferences:**

Dr. Muhammad Hamidullah was recognized in the scientific and research circles of France as a prominent interpreter and commentator of Islam due to his knowledge, excellence, and extensive research. His role was particularly valued in interfaith dialogues organized by various non-Muslim (semi) religious associations and institutions<sup>45</sup>. In these interfaith dialogues, religious, ethical, and spiritual issues from different religions were discussed, and scholars and experts from various faiths presented their respective viewpoints. Dr. Hamidullah was often invited to represent the Islamic perspective in these discussions. Dr. Hamidullah's remarkable skill and eloquence in presenting the Islamic perspective allowed him to effectively convey the teachings of Islam to people of different faiths. His participation in interfaith dialogues helped bridge the gap between different religious leaders who, at times, distanced themselves from their former faith to embrace Islam. Apart from his involvement in interfaith dialogues<sup>46</sup>, Dr. Hamidullah also delivered comprehensive lectures on various Islamic topics in France and other countries. He actively contributed to the invitation and propagation of Islam in non-Muslim communities and institutions<sup>47</sup>. His participation in conferences and scholarly discussions became a regular



aspect of his life, greatly aiding in his mission to reach people of diverse backgrounds, both Muslim and non-Muslim<sup>48</sup>.

Muhammad Hamidullah actively engaged with the increasing activities of Christian missionaries in France. He participated in various lectures, conferences, and meetings organized by mosques and Islamic associations in different regions. In these sessions, he discussed topics related to Christianity and compared its teachings with Islam. Through his lectures, he aimed to clarify the similarities and virtues of Islam in comparison to other religions, including Christianity. The purpose of these activities, as emphasized by Professor Khurshid Ahmad, ranged from individual meetings to extensive missionary tours and participation in national and international conferences. Dr. Muhammad Hamidullah's dedication and efforts in spreading the message of Islam were evident everywhere he went.

#### **4- Preaching among non-Muslims:**

Dr. Muhammad Hamidullah received significant inspiration and guidance during his youth from his uncle and mentor, Qazi Mahmood, who advised him to work diligently for the propagation and dissemination of Islam among non-Muslims, especially in Western countries. Driven by this counsel, he firmly committed himself to the mission. During his stay in France, he wholeheartedly dedicated his efforts to this mission. Under his guidance, numerous French men and women, including several Christian priests and nuns, embraced Islam, reflecting the sincere and dedicated work of Dr Muhammad Hamidullah.<sup>49</sup>

Dr. Muhammad Hamidullah did not adhere to any specific method or belong to any particular missionary group in his efforts to propagate Islam. He did not engage in missionary work as a formal member of any organization. His extraordinary success in this field can be attributed to two key factors. Firstly, he presented Islam through his writings, lectures, and religious discussions in an unconventional and impactful manner. Secondly, he conveyed the message of Islam in a way that left a profound impact on people, without relying on any structured missionary approach<sup>50</sup>. In this context, another crucial aspect was Dr. Muhammad Hamidullah's ethics and conduct. His exemplary character served as a model for Islamic behaviour and values. He demonstrated qualities such as good manners, humility, contentment, sincerity in devotion, fulfilling promises, generosity, piety, trust in Allah, and unwavering determination. His outstanding moral attributes were evident in his interactions with non-Muslims. Instead of harbouring animosity towards them due to their disbelief or polytheism, he

approached them with compassion and empathy. He guided them in scholarly and research endeavours. His influence on non-Muslims was such that they were deeply affected by his knowledge, virtue, and conduct, ultimately embracing Islam. A notable example is Madame Myriam Viachet, who lived in Paris in Dr Muhammad Hamidullah's neighbourhood. She had a keen interest in learning Persian and, over time, under Dr. Hamidullah's guidance, she converted to Islam<sup>51</sup>. Dr Muhammad Hamidullah believed in the importance of establishing connections, friendships, and relationships with non-Muslims as an integral part of his efforts to spread the message of Islam. He remained dedicated to this approach throughout his life<sup>52</sup>.

In France, Muslim missionaries and preachers faced various challenges in the field of Dawah (Islamic propagation). They encountered strong resistance from Christian missionaries, communication channels, and opposition from the government. Christian missionaries were highly critical of the increasing spread of Islam in the country, while communication channels were engaged in a propaganda campaign against Islam and its followers. The government viewed the religious and Dawah activities of the Muslim population with suspicion. During the late 1980s, Algeria, with a significant Muslim population of former French colonial subjects, witnessed political developments in the Islamic movement. This included clashes and conflicts between Islamic militant groups, particularly those favoring military action, and state institutions. Tragic events, such as the killing of French citizens and diplomats, further exacerbated the negative perception of Dawah's efforts. In this challenging environment, Christian missionaries, communication channels, and the government took a strongly oppositional stance against the spread of Islam<sup>53</sup>. Muhammad Hamidullah could not remain unaffected by the impact of these events. Mizhar Mumtaz Qureshi writes in a letter:

“Here in France, anti-Islamic sentiments are on the rise day by day, may Allah have mercy... Those fools in Algeria have killed seven people at the French Embassy, and here we are facing the consequences . Muhammad Hamidullah, like many others, was deeply concerned about the growing anti-Islamic sentiments and the consequences of violent events, such as the killings at the French Embassy in Algeria”<sup>54</sup>

Despite the challenging environment, they remained actively engaged in the field of propagation. They presented the message of Islam with wisdom and insight, and their efforts yielded positive results. In one of their letters, they express:

'Here, Alhamdulillah, people are embracing Islam. It's not due to our ancestral practices; rather, they are becoming Muslims solely through the guidance of Allah<sup>55</sup>

In one of their interviews, they remarked:

"The government opposes us, the church opposes us, they have resources at their disposal, yet people are embracing Islam. This is a remarkable phenomenon. Other than saying that it is Allah's mercy and His grace, I can't attribute it to anything else <sup>56</sup>.

## **5- Religious Education and Training of The Muslim Minority:**

In Western society, the most crucial and fundamental religious requirement for the thriving Muslim minority is an effective system of Islamic education and upbringing. Thanks to this system, not only were they able to maintain their Islamic identity in a secular and religiously indifferent environment, but they also fulfilled the duty of preaching and propagation in this society. It would not be unreasonable to say that the Islamic future of the Muslim generations in West relies on this necessity, which is effective religious education. Dr. Muhammad Hamidullah, during his time in Paris, was dedicated to the establishment of this religious and educational system to the fullest extent. In Paris, he served as a teacher and mentor to students who came from Arab and African countries. He instilled in them not only academic knowledge but also a deep understanding of Islamic beliefs and teachings, in a way that they could live as practicing Muslim missionaries. In Paris, his place of residence became a significant center for religious education. Here, he would provide local and international students with education and tirelessly contribute to the dissemination of knowledge through his wisdom and virtue. Students and young people held him in high esteem. An exemplary woman, Mme Eva de Vitray Meyerovitch, who hailed from an affluent family and had embraced Islam, was introduced to me by Dr. Hamidullah during my stay in Paris. She had a significant influence on many, including individuals from diverse backgrounds like Americans, Europeans, and Africans, who had embraced Islam under her guidance<sup>57</sup>.

Among those who received education at Dr. Hamidullah's residence were French women as well. Dr. Muhammad Hamidullah had established a strong connection with the Al-Markaz Al-Islami, located near the mosque built by King Mohammed V in Paris. For several years, he continued to teach Quran and Islam there every Sunday. It was during these sessions that several French women embraced Islam under his guidance. While there was a period during President De Gaulle's government when restrictions were placed on

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his lectures and classes, this educational initiative was later revived<sup>58</sup>. Teaching and studying in the mosques of Paris remained a significant aspect of Dr. Hamidullah's life. Professor Muhammad Munawar Marza highlighted Dr. Hamidullah's routine in Paris regarding these activities.

In Paris, I had the privilege of attending Dr. Muhammad Hamidullah's gatherings at his home. Dr. Hamidullah himself was not present on this occasion. I learned that he would often visit a mosque early in the morning, where he would patiently address the questions of eager individuals interested in learning about religion. If someone chose to embrace Islam during these sessions, they were generously supported by the Islamic community<sup>59</sup>.

Dr. Muhammad Hamidullah was actively involved in the construction and development of essential infrastructure for the religious education and upbringing of the Muslim minority in France. He passionately and energetically contributed to the establishment and growth of mosques, schools, and Islamic centres dedicated to these purposes. He served as the treasurer of the Islamic Association "Jamiat al-Sadat al-Islamiyya" for these noble objectives.

Below, a portion of a letter he wrote in 1992 in his capacity as the treasurer of the mentioned association to the Prime Minister of Pakistan at the time, Muhammad Nawaz Sharif, sheds light on his dedication and efforts in this regard:

In France, Islam is rapidly spreading, and not a single day passes without multiple individuals, including many non-French Muslims, embracing Islam. Paris, the capital of France, is one of the world's major cities, and there are considerable distances between neighbourhoods. While there are mosques, they are insufficient for daily needs, especially in the suburbs of the city. One such suburb is Chaville-Larue. In Chaville-Larue, many devout Muslims reside, but there wasn't a place for them to gather for congregational prayers or religious activities. "Jamiat al-Sadat al-Islamiyya," one of France's oldest Islamic associations, comes to the forefront here. They organize weekly religious lectures, publish popular Islamic books, and have established a respected monthly French magazine called "France Islam". Dr Muhammad Hamidullah serves as the treasurer of this association, and through persistent efforts, they acquired a property in Chaville-Larue after a long and arduous search. This property was on sale for one and a half million francs. Apart from some remaining registration fees and other minor expenses, it was agreed with the property seller that the substantial amount would be paid in

instalments. Additionally, it was agreed that they could take immediate possession of a portion of the property. Upon acquiring this property, they promptly started holding congregational prayers there, and during Ramadan of 1411 AH (1991 AD), they initiated Taraweeh prayers. They also established a school for Muslim children in the area, where currently sixty children are enthusiastically receiving education<sup>60</sup>.

In France, Muhammad Hamidullah actively supported the religious and missionary activities of various Islamic associations. He wholeheartedly participated as a teacher and mentor in the programs and missionary educational gatherings organized by these associations. With great enthusiasm, he contributed to these organizations by delivering sermons and engaging in scholarly discussions, igniting the hearts of his fellow participants. His religious fervour and passion inspired the audiences and listeners, kindling their spiritual zeal<sup>61</sup>. In question-and-answer sessions, Muhammad Hamidullah provided valuable guidance on various academic and jurisprudential matters. Most importantly, he served as a role model for piety and high Islamic ethics, encouraging others to follow Islamic teachings diligently. During the auspicious months of Ramadan and Rabi-ul-Awwal, the events he participated in, featuring his speeches, were a source of great attraction and interest for both specific audiences and the general public alike<sup>62</sup>.

Muhammad Hamidullah paid special attention to the religious education and upbringing of both Muslim men and women. He not only instilled the fundamental teachings of Islam in their minds but also often personally conducted Quranic study sessions to deepen their understanding<sup>63</sup>. They maintained regular and continuous contact with them. They encouraged them to study Islam, not only by selecting appropriate books according to their level but also by arranging for the supply of these books from abroad<sup>64</sup>. So, they had such enthusiasm and dedication to the education and upbringing of Muslims that they couldn't tolerate any shortcomings in it. Consequently, most of them refrained from participating in or accepting invitations to academic discussions (seminars) and conferences from abroad (various societies and other institutions) or expanding their outreach through extensive lectures<sup>65</sup>.

Dr. Muhammad Hameedullah was undoubtedly among the distinguished and highly esteemed individuals in the world of Islam who played a significant role in crucial periods of history. Particularly, when Islam faced contemporary challenges from various ideologies and systems, he emerged as a beacon of support and affirmation for the faith. His dedication and commitment to the education and upbringing of Muslims, especially those who had newly embraced Islam (particularly highly educated individuals), were exemplary. He provided guidance and solutions to emerging issues, ensuring that fundamental Islamic teachings were firmly rooted in their minds. Dr Muhammad Hameedullah's interactions with these new Muslims

were marked by kindness, empathy, and genuine interest in their concerns, helping to instil a strong attachment to Islam in their hearts. Dr. Muhammad Hameedullah's name stands alongside those resolute and esteemed personalities who, during critical phases in Islamic history, achieved remarkable success in defending and promoting the faith. His efforts carried out over five decades of educational and missionary service, are a testament to his unparalleled dedication and influence. Even in the face of financial constraints and without any government backing, he accomplished a unique feat that may be hard to replicate in modern Islamic history. Dr. Muhammad Hameedullah was not just a scholar and biographer, but he was also a true leader in the field of Islamic propagation. His approach to spreading the message of Islam in non-Muslim Moroccan society was innovative and accommodated the study of comparative religions and, more importantly, acknowledged and addressed the religious psyche of the Moroccan population. His "propagation approach" has proven to be highly successful, making him an invaluable guide for active missionaries and preachers. In truth, Dr. Muhammad Hameedullah can be rightfully hailed as a revivalist and leader in the field of Da'wah and propagation. His unique approach, incorporating the study of comparative religions and, importantly, considering the religious inclinations of the Moroccan population, has been incredibly successful. His legacy continues to serve as a valuable resource and guidance for missionaries and preachers working in non-Muslim societies<sup>66</sup>.

### **Conclusion**

In conclusion, Dr. Muhammad Hameedullah emerges as an exceptional figure in the world of Islam, particularly in the context of his missionary and educational endeavours in the West. His unwavering dedication to the propagation of Islam, especially among new Muslim converts and the broader Moroccan society, sets him apart as a true luminary. Dr. Hameedullah's approach to spreading the message of Islam, characterized by his emphasis on education, empathy, and engaging with individuals at both intellectual and emotional levels, proved to be highly effective. His ability to connect with new Muslims and address their unique challenges, while also providing them with a strong foundation in Islamic teachings, left an indelible mark on their hearts and minds. Moreover, Dr Hameedullah's pioneering approach to missionary work, which incorporated the study of comparative religions and a deep understanding of the Moroccan cultural and religious context, remains a source of inspiration for contemporary missionaries and preachers working in diverse and non-Muslim societies. His enduring legacy as a scholar, biographer, and leader in the field of Da'wah continues to illuminate the path for those who seek to promote and defend Islam in an ever-evolving world. Dr. Muhammad Hameedullah's life and work serve as a reminder of the transformative power of knowledge, compassion, and effective communication in the service of faith. In

an era marked by complex challenges and changing dynamics, Dr Hameedullah's contributions stand as a testament to the enduring relevance of his mission, which was rooted in the belief that education and understanding are powerful tools for fostering unity and harmony in a diverse world. His life's work exemplifies the principles of dialogue, respect, and unwavering commitment to the values of Islam, making him a shining example for generations to come.

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- 24 *Islamic Studies and Western Orientalists and Muslim Writers*, p 23
- 25 See : Ataulah. Sadida, "Confessions and Conversations" in *Impact*, 33:13 (Jan-March 2003): 37.
- 26 Dr. Muhammad Hamidullah initiated a robust introduction to the compilation and preservation of Prophetic traditions, titled "Sahifah Hammam ibn Munabbih," which was published in Karachi (Academy of Life and Letters) at the beginning (pages 55-57). In this introduction, he convincingly established the compilation and preservation of Hadith and Sunnah without any interruption, backed by strong evidence. To further explore Dr. Muhammad Hamidullah's efforts in this regard, one can refer to Khalid Alvi's article "Dr. Muhammad Hamidullah ki Khidmat Hadith" in "Dawah" (Islamabad), Vol. 9, No. 10 (March 2003), pages 38-44.
- 27 "Sahifah Hammam ibn Munabbih" has been published in Pakistan with translations in both English (by Professor Rahimuddin) and Urdu (by Muhammad Habibullah and Dr. Muhammad Hamidullah) by various institutions. Karachi's Academy of Life and Letters published it separately in English and Urdu translations, while Zamzama Publishers also released it with an Urdu translation. It has also been published since 1983 by Multan (Maktaba Sanaz).
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The Arabic translation of the former has been published from al-Riyadh (1976) under the title "Darasat fi al-Hadeeth al-Nabawi wa Tarikh-e-Tadween" from the author's own pen.
- 29 Muhammad Hamidullah has authored numerous articles and several books in Urdu, English, French, and German on the subject of the Prophet's biography. Some of his works have gained significant acceptance and recognition, with

multiple reprints by various institutions. Here are a few notable publications: . "Abd Nabi Mein Nazam Hukumrani" (Third Edition), published by Urdu Academy Sindh.(1981) ; Rasool Akram ﷺ Ki Siyasi Zindagi," published by Dar-ul-Ishaat Karachi.(1984) ; Abd Nabi Ke Kade Mein Jang," published by Idara Islamiyat Lahore.(1982) ; Muhammad Rasulullah," published by Idara Islamiyat Lahore. ; The First Written Constitution in the World," published by Sheikh Muhammad Ashraf Publishers Lahore.(1975) ; Le Prophete de l'Islam Sa Vie et Son Deuvre" (The Prophet of Islam: His Life and Work) - 2 volumes, published in Paris (Fourth Edition, 1979). This work is considered Muhammad Hamidullah's magnum opus. ; e English translation of Volume I of "Le Prophete de l'Islam Sa Vie et Son Deuvre" titled "The Life and Work of the Prophet of Islam," translated by Dr. Mahmood Ahmad Ghazi, published by the Islamic Research Institute, Islamabad.(1998)

30 See: Muhammad Hameedullah, "Imam Abu Hanifa's Law of Islam Karachi: Urdu Academy Sindh (1983), pp. 54-67.

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32 Muhammad Hamidullah's most comprehensive scholarly work on Islamic international law is "The Muslim Conduct of State." The first edition of this book was published in 1942 in Hyderabad, Deccan. A revised edition was subsequently published in Lahore by Sheikh Muhammad Ashraf in 1945. Over the years, it has seen several editions and translations into multiple languages. This monumental work has gained recognition for its significant contributions to the field of Islamic international law. It reflects Muhammad Hamidullah's meticulous research and dedication to the subject matter. The book has been published in various languages and has also been translated into other languages, making it accessible to a wider audience. In the context of his contributions to Islamic international law, it's worth noting his translation of Shams al-A'imma Muhammad bin Ahmad bin al-Sarkhi's commentary on Imam Muhammad al-Shaibani's "Kitab al-Siyar al-Kabir" into the French language. This four-volume translation, titled "Commentary on the Book of Siyar al-Kabir," was published in Ankara, Turkey. Muhammad Hamidullah's extensive work in the field of Islamic international law has earned him a prominent place as a distinguished scholar of the 20th century. For more insights into his contributions, refer to Dr. Mahmood Ahmad Ghazi's work titled "Khutbat Bahawalpur (4): Islam ka Qanoon Bain al-Mumalik" (Bahawalpur: Islamic University, 1997), pages 135-142, and other related sources.

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- 43 This letter has been quoted by Dr. Hussain Faraqi in his paper "Mard Afaqi" content "Ori Ekal College Magazine" (Number Khas Bayad Dr. Muhammad Hameedullah) Vol. 78, Sh. 3-4, (2003) pp. 81-82.
- 44 Seljuk Dr. Affan. Dr. Muhammad Hameedullah Some Memories Some Talks", Der-e-Majla Ilmi, Vol. 2, P. 2 (April 2019). June 1997, p. 50-51
- 45 Please refer to "Al-Ma'athir" (India), Volume 12, Page 1 (May-June-July 2003), Page 25-122, and "Dr. Muhammad Hamidullah: Some Memories, Some Aspects," Page 51.
- 46 In the writings, there are mentions of Muhammad Hamidullah's observations regarding the intense missionary activities focused on Hazrat Isa (peace be upon him) in the Reunion Islands. Upon returning from Reunion to Paris, some incidents also occurred [Lecture on Hazrat Isa (peace be upon him) - (Armaghan, Page 133-135)].
- 47 Dr. Muhammad Hamidullah played a distinct and significant role in spreading the message of Islam in the Maghreb region. Omar bin Abdullah's statement that "Dr. Muhammad Hamidullah enjoyed a unique stature in introducing Islam to the West and in fact bringing westerners closer to an objective view of the faith [Islam] and its peoples [Muslims]" highlights the undeniable impact he had on fostering a better understanding of Islam and its followers among Western audiences. This acknowledgment underscores the valuable service Dr. Muhammad Hamidullah rendered to Islamic scholarship ["Dr. Muhammad Hamidullah: A Lifetime Service to Islamic Scholarship" - Islamic Horizons, July-August 1999, pages 23-25].
- 48 Abdul Rahman Momin, a professor at Bombay University, had the opportunity to meet Dr. Muhammad Hamidullah in Paris on multiple occasions. His article is based on personal observations. In France, the number of people who embraced Islam at the hands of Dr. Sahab is said to be in the thousands. However, making a definite and precise statement about this is not easy. Nevertheless, some of Dr. Hamidullah's statements suggest that the number of such individuals is certainly in the dozens at the very least ["Dr. Muhammad

- Hamidullah: A Paragon of Good Character and Selfless Service" by Professor Muhammad Munawar Marza in the daily Nawa-e-Waqt (Lahore), April 30, 1992].
- 49 Dr. Afan Suljook, who had the opportunity to meet Dr. Muhammad Hamidullah in Paris and closely observe his academic and missionary activities, writes: In Paris, Dr. Sahab was actively engaged in the dissemination and promotion of Islam, alongside his research and writing endeavors. However, his approach was not conventional. He utilized evidence and comparative studies to present Islam in Morocco. During this period, he would often deliver lectures on social and cultural platforms and respond to the praise of Islam, compelling the audience to contemplate the authenticity and sincerity of this [Islam]. See "Dr. Mannan Musalluq, Dr. Muhammad Hamidullah: Some Memories, Some Conversations" in the journal Ma'arif (Azamgarh), Vol. 2, No. 4, April - June 1997, p. 50; Professor Abdul Rahman Momin, "A Conversation with the Late Dr. Muhammad Hamidullah" in the journal Ma'arif (Azamgarh), Vol. 171, No. 6, June 2003, p. 460; Syed Rizwan Ali Nadwi, "I am recounting my meetings with Muhammad Hamidullah" in the book "Dr. Muhammad Hamidullah: Traces and Influences," p. 505.
- 50 In this context, please refer to Dr. S. Siddique perspective in his article titled "Islam's International Ambassador: The Shining Horizons Scholar Dr. Muhammad Hamidullah's Sojourn with a Soulful Evening in Damascus," published in the Urdu Digest, Vol. 43, No. 2, February 2003, page 29.
- 51 To gain a comprehensive understanding of the situation regarding the internal conflict in Algeria, it is recommended to examine the French government's stance and its impact on the French Muslim community through the analysis provided in Rashid Messaoudi's article titled "Algerian-French Relations: 1830-1991," which is part of the book "Algeria: Revolution Revisited," edited by Reza Shah Kazemi and published in 1997.
- 52 Muhammad Hamidullah to "Muzhir Mumtaz Qureshi" in the book "Armughan" on pages 141 and 153.
- 53 Muhammad Hamidullah to "Muzhir Mumtaz Qureshi" in the "Armughan" on pages 141 and 153.
- 54 In "Ma'arif" (Azam Garh), Volume 171, Issue 6, June 2003, Dr. Abdul Rahman Momin's interview with the late Dr. Muhammad Hamidullah is published on page 459.
- 55 n Bahawalpur Khutbahs (2) (Twelfth Khutbah: Muslims in New Non-Muslim States), Ghazi, Mahmood Ahmad, pages 406-417.
- 56 Ahmed, Dr. Abdul Qadeer, Dr. Muhammad Hamidullah ki ilmi dosti. Chand Tasaarat, in the journal "Osmaniyya," Vol. 2, No. 4, (April-June 1997), page 54. The writer, during the period of teaching religious law in Paris from 1954 to 1958, discusses further. See Beg, Muhammad Abdul Jabbar, "A Pupil's Memories," in Impact, 33:1-3 (January-March 2003), page 33

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- 57 See: Self-Exile" in Dawn- Tuesday Review, (Oct. Askari, M.H., "Scholar in 23 :(1996 ,15-21
- 58 Ali Nadwi, Syed Rizwan Ali, 'Dr. Hamidullah - Naqoosh o Tasaarat' in 'Tahqiqat o Tasaarat,' page 505. Khurshid Ahmed, Professor, 'Dr. Muhammad Hamidullah' in 'Tarjuman al-Quran,' Volume 130, Issue (January 2003), page 89. For more information, refer to Beg, Muhammad Abdul Jabbar, 'A Pupil's Memories,' as mentioned earlier on page 33.
- 59 Mirza Muhammad Munawar, in his article titled 'Dr. Muhammad Hamidullah - A Shining Example of Good Ethics and Devotion,' published in the newspaper 'Nawai Waqt' (Lahore) on April 30, 1992.
- 60 "Salahuddin Muhammad, in an article titled 'Salahuddin Muhammad's Meeting with Prime Minister Muhammad Nawaz Sharif in Paris' published in the magazine 'Osmania' (April-June 1997), page 65".
- 61' Translator of the Quran,' Volume 130, Issue 1 (January 2003), page 88.
- 62 See: Askari, M.H, A Scholar in Self Exile, p
- 63' Translator of the Quran,' Volume 130, Issue 1 (January 2003), page 88. See: Ansari, Zafar Ishaq, "Great Encounters: Karachi, Paris and Dahrar, in Impact, 33:1-3 (Jan. March 2003): 26 -
- 64 Refer to Dr. Muhammad Hamidullah in the context of Muhammad Ikram Siddiqi, the first Commissioner of Lahore, on the 27th of Jumada al-Awwal in the year 1361 Hijri, which corresponds to the 3rd of Sha'ban.
- 65 Please review the article titled 'Dr. Muhammad Hamidullah - Name and Work' in the 'Haftroza Takbeer' (Karachi), Volume 23, Issue 54, dated December 26, 2002. For more information, refer to Abdullah, Omer bin, 'Dr. Muhammad Hamidullah: A Lifetime Service to Islamic Scholarship,' page 25.
- 66 Ghazi Mahmood Ahmed, Introduction (The Field of Battle in the Prophetic Era by Muhammad Hamidullah), page 13.