

# An Analytical Study of the Role of Orientalists for the Instigation of Insurgency of the Repudiation to *Hadīth* and *Sunnah*

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## Abstract

The purpose of this article is to beg the attention of the general public towards the insurgency of the Repudiation to the Prophet's Tradition. Under the deceptive guise of hypocrisy, a particular school of thought is propagating this hostility with Islam under the attractive coating of well-being and betterment of the people. They are doing their obnoxious job very enigmatically, surreptitiously and cunningly as they are taken by the people for the enlightened and modern religious scholars with the expertise and the solutions of the problems of this age. The exalted and above all position of the holy *Qur'ān* in the legal system of Islam is irrefutable but it does not infer in the refusal and renunciation of the *Sunnah* of the Prophet as it is proclaimed by the so called and good for nothing scholars. Their falsified claim is that the *Sunnah* is not reliable because of the difference in reports. They also claim that *Sunnah* is against the rules of modernity and rationality and leads to rigidity and backwardness. They consider the compilation system of the *Sunnah* and *Hadīth* as skeptical, because it is interpolated after the demise of the Prophet. In this way, they left no stone unturned to demolish the skyscraper of Islamic legal system. All these and many others like these doctrines are propagated by the modernists officious catered by the orientalists; the tentacle tools of the imperial mechanism. It is due to the incessant and untiring struggles and strives of the savants of Islam that this horrible tumultuousness could not penetrate into the sensible Muslim society, but the chaos can be created into the minds of common people as they know nothing about the dignified *Qur'ānic* introduction and position of the Prophet ﷺ. The subject oriented research method is employed qualitatively to analyses the activities of the anti-Islamic activists.

**Keywords:** Insurgency, Repudiation, Enlightened, Renunciation, Officious, Imperial, Tumultuousness

The negativity in human being is that the cruelties of all kinds are committed by him but, the positive point in his characteristic is that he is always hopeful and seeks mercy. This mercy, if available creates a new turn in his life and in turns this new turn is the survival and sustenance of mankind. For the purpose, only Islam is there to provide this service, because only this is the only religion with all types of exclusiveness that it has its prophet 'the Prophet of Mercy'.

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ<sup>1</sup>

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<sup>1</sup> *Al-Qur'ān, al Zumar*, 39: 53.

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful".

This emergence from fault to purity is based on the firm belief. For the purpose Muhammad is sent as the prophet of Mercy. He is entitled as the 'Friend of the Enemies'. He remains the torchbearer of the Mercy of the entire humanity in his actions and reactions from the reaction on the preaching in Taif, oppression and captivity of Makkah life to the announcement of the conquest of Makkah. And his role model is the vivid presentation of influence.<sup>2</sup>

Quite easily it can be concluded that any movement, any ideology, any doctrine and any notion or dogma whose motive is to deviate from the Prophet of Islam is nothing but based on hostility and enmity and it may be managed for a man individually, for a community collectively and ultimately for the entire mankind universally. The imperialists are doing this heinous crime and their target is worldwide and the main tools for the purpose are modernists and orientalist and they can take any pain and trouble for their objectives as this is the question of their survival. There are two types of objectives, their directions are diametrically opposite and they have always clash in their interests: the objectives of Prophethood; particularly that of the prophethood of the Last Prophet, Muhammad ﷺ, and the objectives of the Imperialism. The main objective of the prophethood of the Last Prophet is declared as under:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ<sup>3</sup>

"It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion."

On the quite opposite direction with opposite objectives, there exists imperialism. Imperialism is a policy or ideology of extending the rule or authority of a country over other countries and peoples, often by military force or by gaining political and economic control. While related to the concepts of colonialism and empire, imperialism is a distinct concept that can apply to other forms of expansion and many forms of government.<sup>4</sup>

The aim and objective of the Last Prophet and his Sunnah is to establish the domination of Deen e Haq, whereas the Modernists and Orientalists strive for their mongers; the Imperialists. So, this is the root cause of the animosity between these two rival movements; the prophetic mission and imperialism.

### What is Orientalism?

Orientalism is not merely a theory or a philosophical ideology and is not an imaginative animosity of a nation about a nation bound within the volumes of some books, but is a practical movement equipped with all kinds of arms, having some targeted ends and aims. Yet none of the orient is merely imaginative. The orient is an integral part of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with

<sup>2</sup> Burhan Ahmad Farooqi, *Minhāj-al-Qur'ān*. (Lahore: Ilm-o-Irfan Publishers, 2014). 136.

<sup>3</sup> *Al-Qur'ān, al-Saff*, 61: 9.

<sup>4</sup> Oxford English Dictionary. "Imperialism".

An Analytical Study of the Role of Orientalists for the Instigation of Insurgency of the Repudiation to *Ḥadīth* and *Sunnah* supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles.<sup>5</sup>

No doubt orientalism is a practical movement designed to put forth the dreams of imperialists into reality, but it in itself is based on some imaginative, superstitious and oblivious nightmares. As the orientalist have a huge variety of targets, fields, range, methods and styles, it is very difficult to define orientalism in a precise way. Anyone who teaches, writes about, or researches the orient- and this applies whether the person is an anthropologist, sociologist, historian, or philologist- either in its specific or its general aspects is an orientalist and what he or she does is Orientalism.<sup>6</sup>

Keeping in mind the targets of the orientalist, some scholars think that as the orientalist are chasing the interests of the Muslim Ummah mostly dwelling in the Eastern (Mashriq) part of the world and hence they derived an equivalent term in Arabi as Istishraq, none of them could specify the term East in this context. Dr.Ahmad Abdul Hameed Ghurab defined orientalism in a very comprehensive way, but this too is devoid of intentions and classifications of the orientalist. The so-called impartial study of the convictions and beliefs, culture and history, *Sharī'ah* and systems and resources and possibilities by the Western people of books and Christians with the notion of the superiority of the west over the Islamic east, to disfigure and deform Islam for the purpose of creating skepticism in the minds of the Muslims, is said to be Orientalism.<sup>7</sup>

Orientalism may be defined as the study of the eastern people, religions, cultures and languages by the western scholars. Specifically the study of the Muslims, Islam, Islamic culture, languages of the Muslims i.e. Arabic, Persian, Turkish, Urdu etc. and the Islamic studies by the non-Muslim scholars (may be western or not) is called orientalism.<sup>8</sup>

To define orientalism is an uphill task, as it is a multi-dimensional movement with a lot of objectives. This is not to say that Orientalism unilaterally determines what can be said about the Orient, but that is the whole network of interests inevitably brought to bear on (and therefore always involved in) any occasion when that peculiar entity “the Orient” is in question.<sup>9</sup>

Only the scholars having a vast knowledge about the activities, aims and objectives, and a keen eye on the strategies and tricks of the orientalist, would be able to produce a precise definition. The study of eastern nations, particularly that of Muslim Ummah's religion, languages, cultures and civilizations, history and literature, human values, national characteristics, resources of life and possibilities, in the guise of impartial research, generally by the western and particularly by the Jews and Christians for the purpose of enslaving and imposing their own religion and civilization; these people are called orientalist and their movement is said to be orientalism.<sup>10</sup>

### Range of the Orientalists

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<sup>5</sup> Edward Sa'id, *Orientalism*. (New York: Vintage Books A Division of Random House, 1978). 2.

<sup>6</sup> Sa'id, *Orientalism*. 2.

<sup>7</sup> Ahmad 'Abd al-Hamid Ghurab, *Islamia Lilistishraq*. (Al-Rayadh, Maktabah al Ma'arif, 1417 AH). 9.

<sup>8</sup> Encyclopedia of Islam. Vol 7, 9.

<sup>9</sup> Sa'id, *Orientalism*. 2.

<sup>10</sup> Muhammad Karam Shah al-Azhari, *Zia-un-Nabi Vol 6*. (Lahore, Zia-ul-Qur'an Publications, 1418 AH) 123.

Even some Muslim scholars wrongly believe the term east used in the context of orientalism, bears a meaning of a side out of four sides. No doubt Islam emerged from Asia, the eastern part of the globe, but now the East means the Muslim world or Muslim Ummah, hence the rage of orientalism is the Muslim Ummah, whether the Muslim is in the East or in the West. The east does not mean the geographically east, but it means the regions where Islam flourished and developed and these regions may be out of the eastern part of the world.<sup>11</sup>

According to Encyclopedia of Islam, "The term 'Mustashrikun' means either 'people studying/seeking for the east/orient' or 'people becoming (like) Easterns/Orientalists', Orient and Orientalists tending to have a somewhat more emotional commutation than East and Easterners. The word Mustashrikun consequently conveys a broader scope of meaning than the present day Western term 'Orientalists'".<sup>12</sup>

Orientation and Evolution of Orientalism

At the time of the birth of the prophet of Islam, a Jew came to know about the sign of the prophethood between the shoulders of the newly born baby. He shrieked a loud cry and said, "Alas! The Prophethood from the children of Israel had been snatched and shifted to the children of Ismael. The Jew requested the people to show him the baby born in that night. So, people led him to Hazrat Aaminah's house and requested her to show him the baby. When the Jew observed the sign of Nubawwah, he cried and fell down on the ground."<sup>13</sup>

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقًا لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ<sup>14</sup>

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيتَهُمْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ<sup>15</sup>

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا وَقَالُوا لَا تَنْتَبِهُوا هَذِهِ الْأَوَّلِينَ أُكْتُبُوا فِيهَا فَأَنبِئْ عَلَىٰ بُكْرَةٍ وَأَصْغُرًا<sup>16</sup>

<sup>11</sup> Encyclopedia of Islam. Vol 7, 735.

<sup>12</sup> Sa'id, *Orientalism*. 2.

<sup>13</sup> Ahmad bin Zaini Dahlan, *Al-Seerah Al-Nabawiyyah*, Vol 1. (Cairo, Dar-al-Fikar al-Arabi). 48.

<sup>14</sup> *Al-Qur'an, al Baqarah*, 2: 89.

<sup>15</sup> *Al-Qur'an, al Baqarah*, 2: 120.

<sup>16</sup> *Al-Qur'an, al Nisa*, 4: 5.

And those who disbelieve say, "This [*Qur'ān*] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

This was the beginning of the sentiments of the orientalism and was reinforced by the pagans of Makkah and the Jews of Madina.

Islam and orientalism are not two actors of an one act play, appearing on the stage by their turn to perform and will go behind the curtain. These are not two imaginative ideologies, but both of them are practical in their strives and struggle and are chasing each other. The struggle between these rival systems has lasted for some fourteen centuries. It began with the advent of Islam, in the seventh century, and has continued to the present day.<sup>17</sup>

The reign of Omayyad ruler 'Abdul Malik, who was the strongest and sovereign in himself, proved as the most favorable period for the growth of orientalism. In this era the foundation the long lasting oriental theory was laid down John of Damascus. John was the first person who condemned Islam as a Christian heresy. He was the progenitor of a long line of anti-Muslim polemicists that stretches until today. John knew Arabic, had read the *Qur'ān* and was familiar with the biography of the Prophet. He was shocked by Islam's broad attractiveness to Christians and took action to stem the tide of conversions. He did this by launching a theological and apologetic onslaught aimed not so much at proving Islam's falsity not to Muslim but Christians as it proving to Christians. This campaign set the stage for the anti-Islamic polemics of later days. It is telling that he had the freedom to define his faith and criticize Islam while living under strong Muslim rule.<sup>18</sup>

The baby of orientalism was born in the 8<sup>th</sup> century, but was named many centuries after its birth. The movement of orientalism had been in practice since the 8<sup>th</sup> century, but was named so many centuries later. And the pioneers of this movement were the priests from both the East and the west. The caravan of the orientalist took two different verges. On one side were the people who were determined and wanted to enlighten their fellow beings in Europe with the light of knowledge lit by the Muslims. They indeed drew a lot and it is their effort that people all over the world are bound to reach Europe to quench their thirst of knowledge and Europe itself surmounted the heights of the present day science and technology. On the other side are, so called modern researchers devoid of any kind of morality, always after finding faults with the noble characteristics with which Muslim changed the map of the world.<sup>19</sup>

#### **Impious and subversive activities of orientalism:**

They may change their form and figure, but the repudiators of Sunnah are the real and established enemies of Islam, bitterer and more dangerous than the traditional Jews. To meet their obnoxious ends and nefarious designs, they aim at the right target. It is crystal clear in their mischievous minds that as long as the Muslims follow the footsteps of the last Prophet, they will be on the right path; the path that leads to Allah.

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<sup>17</sup> Bernard Lewis. *The Roots of Muslim Rage*, Issue Sep, 1990. The Atlantic. 49.

<sup>18</sup> Zafar Ishaq Ansari, *Muslim and the West: Encounter and Dialogue*. (USA: Center for Muslim-Christian Understanding, Georgetown University, 2001). 9.

<sup>19</sup> Al-Azhari, *Zia-un-Nabi Vol 6*.129.

They also have acknowledged the fact that all the chaotic attacks of any kind of insurgencies remained ineffective when the shield of Sunnah of the Prophet was used to defend. Setting aside the Sunnah of the Prophet from the real job and sole function of interpreting the Holy *Qur'ān*, these enemies of Islam want to make their own way to interpret the Holy *Qur'ān* after their own stagnant hearts. They want to sow the dirty seed into the innocent minds that the Holy *Qur'ān* and the *Sunnah* of the Prophet are the two diametrically opposite phenomena and if you act upon one, you are bound to quit the other and as the Holy *Qur'ān* is the revealed book of Allah and have a preponderance over the *Sunnah*, so one should give up *Sunnah* to have the right path of the Holy *Qur'ān*. Secondly, they say that man-made laws are the products of human mind and always have a place and chance of error and mistake in it. They wrongly, bullheadedly and doggedly apply this universal fact upon the *Sunnah* of the Prophet. Thirdly, they aver that the men of *Hadīths* used to construct *Aḥādīth* and attributed to the Prophet to prove their own stands and points of view.<sup>20</sup>

But, the people who have a firm belief in the oneness of Allah and in the finality of the prophet-hood of the last Prophet Muhammad ﷺ, cannot be distracted from the right path by this pig philosophy of repudiation of the *Sunnah* because they know that the authority of *Sunnah* has been established by Allah Himself.

Allah created man and populated the earth with him and his offspring and didn't leave them unprotected, unguarded and unguided. Allah managed a source of guidance in the form of prophet-hood and revelation to the prophets. To understand and conceive the real meanings of revelation were beyond the intellect of common people, so the prophets used to act upon the revelations and thus they established the role model (*Sunnah*) for their people. In this way, it became easy, practicable and comprehensive to act upon according to the very theme of the revelation and it was quite in accordance with human nature. As Muhammad is the last of all the prophets, it was the requirement of the finality of the prophet-hood, to declare his footprints as the best role model (*Uswah e Hasanah*) of all the models. Believers of all the times and of all the places are emphasized to keep in mind that:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا<sup>21</sup>

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Here in this verse, three characteristics related to believers; having hope in Allah, belief in the Last Day and remembrance of Allah are enumerated, which are the salient features of a Muslim and this infers that if someone is a Muslim (believer), he is bound to accept Muhammad ﷺ as a role model. The success sought whether in this world or in the hereafter, is connected exclusively by Allah with the obedience of the Prophet ﷺ.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ<sup>22</sup>

<sup>20</sup> Ibid, 26.

<sup>21</sup> *Al-Qur'ān, al-Aḥzāb*, 33: 21

<sup>22</sup> *Al-Qur'ān, al-Imrān*, 3: 43.

“Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.”

Here in this verse the Prophet's obedience is declared as the part and parcel of Allah's obedience. This is also inferred from the last part of the verse that the repudiation of any of the obedience will lead to Kufr. In other words we can say that both the obedience, are an inseparably compounded with each other.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ  
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ  
لَكَرِيمٌ<sup>23</sup>

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.”

Here in this verse it is vividly declared that the disobedience in the presence of the Prophet is not only sinfulness, but it leads to the turning away from the right path to Kufr.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُمُ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَكَفَرْتُمْ مِنْ  
بَعْدِ مَا آَرَكُمُ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ  
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ<sup>24</sup>

“And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.”

It is declared through this verse that you are not allowed to apply your own logic and reasoning, when a clear command for you on certain matter is there. The pagans fled away from the battlefield and the arrow men appointed on the top were not allowed by the Prophet to come down but they used their own logic instead and were beaten ruthlessly at the same spot.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ<sup>25</sup>

<sup>23</sup> *Al-Qur'ān, al-Imrān*, 3: 15.

<sup>24</sup> Ibid.

<sup>25</sup> *Al-Qur'ān, al-Imrān*, 3: 31.

“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful”.

The Jews of Maninah used to claim that as they love Allah and no one is there superior to such an extent to them to be followed by them. Allah has set forth a rule of his love and prior to this activity is to follow his Prophet and the person will be bestowed upon the blessing of his love.

In Islam the Sunnah of the Prophet is important to such an extent that the repudiator is expelled from the circle of Islam.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا  
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ<sup>26</sup>

“And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], “Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.” [Allah] said, “Have you acknowledged and taken upon that my commitment?” They said, “We have acknowledged it.” He said, “Then bear witness, and I am with you among the witnesses”.

For the people, who are good at heart and sane and serene by mind, there are countless arguments and justifications for the authority of the Sunnah and Hadith. But the irony of the fate for the Ummah is that the mechanism for the propagation of anti-Islamic activities was easily instigated and prepared within the Ummah through the raw handed scholars who became an easy prey to their materialistic ambitions. Obsessed with ideas of western modernity and secularism they went after to reorganize the structure of the Muslim community on the basis of western civilization and culture as according to them the ways and methods based on Sunnah of the Prophet are outdated and had become forlorn and dejected. The orientalist prepared their disciples as their very mouth pieces who were Muslim by name but in fact they being the vigilant custodians of the interests of their masters were but only the tools in the hands of their western monger masters. The very dark shades of the western ideologies are seen spread into the brains and wrings of the Arabs. They have spread over them in such a way as the huge tree covers the small plants grown underneath it. The western thoughts are reflected through them as the sun is reflected through a neat and clean mirror.<sup>27</sup>

It was, of course, easy in this way to distort if not destroy the precise meaning of the Islamic concepts, to lose that which distinguish Islam from other religions and even from the non-religious humanism. It was not an accident that, as we shall see, one group of his disciples were later to carry his doctrines of complete secularism.<sup>28</sup>

<sup>26</sup> *Al-Qur’ān, al-‘Imrān*, 3: 81.

<sup>27</sup> Adul Hassan Ali Nadvi, *Muslim Mumalik Mein Islam Aur Maghrabiyat ki Kashmakash*. (India: Academy of Islamic Research and Publications, 2018). 49.

<sup>28</sup> Albert Hourani, *Arabic Thoughts in the Liberal Age 1798-1939*. (London: Oxford University Press, 1983). 21.