Conclusion
Professor Montgomery Watt’s study provides the understanding of the social and theological system of thought that motivated Islamic civilization. The fundamental difference between Islam and occidental concepts of religion make it difficult to explain Islam to the west but by adopting the methodological standpoint of sociology, the author is able to overcome these differences and to give a balanced account by western readers.

The role of the Middle Eastern countries in world politics and economics had become more prominent in recent times, in this light the west and the meeting of Islam and Christianity take on new importance. W.M. Watt, one of the foremost experts on Islamic studies looks at the meeting of the two religions, how they see and have seen each other over the ages and considers how they can aid each other in dealing with the problems of the world today.

As a Christian who has studied Islam for over forty years, Professor Watt is convinced that, in defending Christianity from antireligious currents in the modern world, notably scientism, one must also defend Islam. He therefore emphasizes those beliefs which Christianity and Islam have in common, and shows that may be justified intellectually.
However, Watt like many other contemporary orientalists still thinks and perceives Islam as an extension of Christianity. He strongly believed that the Prophet Muhammad was influenced by Christian thought. The event of the Prophet’s meeting with Nestorian monks in Syria in his early life has been presented in such a way as to show that the seeds of Christian influence on the Prophet Muhammad were sown during his young age. He spared no change to show many teachings of Islam where nothing but continuation of Christian thought, such events from the Prophet Muhammad’s life which show his lenient and compromising attitude towards Christians of Madina and also shown in the same light, the Prophet Mohammad’s attachment with Christian scholars of Mecca, are highlighted in such a way as to show his inclination towards Christians.

His primary aim in the study is, consonant with sound scholarship to present Islam in the best light possible to European and American readers, to both the religious minded and the secular in outlook. In part, this intended to counter-act the residual effects of medieval war - propaganda, but even more, it is an attempt to bring about a fuller realization of the importance, Islam is likely to have in next hundred years. A secondary aim to show to the Muslims that the attitudes of occidental scholarship are not necessarily hostile to Islam as a religion
but that it is possible to combine these attitudes with a loyal, though more sophisticated, acceptance of it.

Professor Watt has done much in the effort to free the western mentality from the shackles of prejudice and hatred that originated in the background of these hostilities of medieval time and that have for long blinded the western world to the merits of trying to understanding Islam.

Rodison considers Watt to be a person who occupies a middle position between the denial of the importance of religious factors on one hand and on the other, the denial or minimization of the role of sociological factors.

Watt’s impact on English speaking students of Islam, and the Prophet’s biography for the matter, is more persuasive than any of his predecessors or contemporaries. His books have been seriously reviewed by various scholars through the views of these scholars. Watt falls into a very different category.

His method of research is sound and his style persuasive. He did not say openly regarding Islam and Prophet like all Christians. His dialogue is on two fronts: with his own society, and with the Muslims. He, in his own way, tried to distil the fundamental notions of Muslim civilization out of mass of material. He has tried to make clear the alternatives, which Islam offers.
Sometimes he seems to have maintained a very balanced approach between Islam and Christianity. While at times, he has inclination towards Christianity, at the same time his study offers an analytical approach. There are certain points where he has not been able to supply plausible evidences for what he believes. Yet he has remained quite diplomatic.

Watt has tried to interpret the beginnings of Islam as per the function of the entire situation of the time, not only by the religious circumstances at that moment. One may understand it as the simple inversion of the insight that Islam itself was not a religion in the sense of modern Christianity, mainly concerned with the ‘inner soul’ but an attempt to shape society in its entirety.

If we made a comprehensive study of Watt’s statements we will find that there are a lot of discrepancies in it. While writing about Sirah he has forgotten all his objections on the orientalists and without realizing it he also followed them in presenting a critical view of the historical facts related to Prophet. Therefore, it is clear that all his writings appear to be ambiguous.

It can be stated that Watt made a number of bold statements towards the acknowledgement of Prophet Muhammad in his writings. One of the ambiguous points is that although Prophet Muhammad
received revelation from God in reality he might not have. This point needs to be clarified more from Watt himself for the sake of better Christian Muslim understanding.

Second point is that the Christian doctrine that the Holy spirit spoke by the Prophets, implies that the Prophet Muhammad was inspired in the same way, and also by the Trinitarian God. By doing this, it seems that Watt downgrades the value of Prophet Muhammad not only in the eyes of non-Muslims but also Muslims.

Significant points in Watt's thoughts on Prophet Muhammad is that Watt urges Christians to test the lives of those who follow Prophet Muhammad in the light of the Christian criterion that their fruits you will know them before deciding whether Muhammad could be a Prophet or not? This is the positive Christian appreciation of the prophethood of Muhammad. The second one is that by comparing Prophet Muhammad to the old Testament prophets.

William Montgomery Watt continuously exhibits many qualities. To start with, he is unusually gifted for textual interpretation. He has the knack for arranging materials lucidly. His arguments are clear for the reader. His style of writing is generally persuasive. His range of scholarship is quite wide for he takes into account not merely the theological matters but the historical and sociological issues as well. It,
however, serves no useful purpose at least with regards to Islam. Because of theological points, he tries to maintain neutrality but his thrust has been on emphasizing the role of material factors. He tried to show that the beginning of Islam was, in fact, an event brought about by the circumstances of the time. His contention is that Islam has incorporated the divergent elements, which have shaped its civilization and developed it worldview.

From all the works of Watt, the way he harks back on the description of various sects and differences among Muslim people, one gets an unmistakable impression that he is more interested in sects and through his work he highlights the differences among Muslims.

At the times he has observed that his aim in his writings is to present Islam in the best possible way for European and American readers.

It has been generally observed that Watt's views on the Quran, to a great extent, have negative implications yet they need to be taken seriously because, it appears, that his intention is not to reduce the value of the Holy Book deliberately. His focus is rather to highlight the active role of Prophet Muhammad in it, to the extent, that at times he loses balance by regarding Prophet Muhammad as a real source of certain
verses. It can also be noted that the literature provided on Prophet Muhammad is though significant, but at times, ambiguous.

In a nutshell, it can be concluded that Watt has paved the way in providing a great shift from the distorted medieval images of the Prophet to the positive assessment of his status. In the same manner the views of Salman Rushdie can be disregarded in ‘Satanic Verses’ because by highlighting negative aspects (intentionally or unintentionally, better known to him) he has invited the attention of many passive individuals which brought them closer to the truths related to Islam and Prophet Muhammad.

In the light of above example it becomes clear that the efforts of Watt have brought about radical changes in a western way of thinking and behaviour towards Islam.

To the very last Watt’s academic activities could not continue because of his unfortunate demise and the gap left by him can not be filled.