Chapter-3

Work of William Montgomery Watt
William Montgomery Watt was a prolific writer his writings are very different from his contemporaries and predecessors in the English Watt on Islam in general and on the Sirah in particular. His main area of interest is apart from the life and epoch of the Prophet, the early history of Islam and its sects. He has written a number of articles on various aspects of Islam. His contact with Islam in fact began with dialogue, Watt was particularly fascinated with the problem of the relationship between Christianity and Islam. It was a turning point in his career as he himself admits in his book and set about preparations which eventually led me to spending nearly three years in Jerusalem (then under British mandate) as an Arabic and Islamic specialist on the staff of the Anglican Bishop there. From that appointment events produced an easy transition to the academic work which has occupied me since 1947, namely, lecturing on Arabic language and literature and researching on various aspects of Islam as a religion.

Watt has written some thirty books and over a hundred and fifty articles. His two books on the life and the epoch of the Prophet have won wide acclaim and many consider them classics. These are Muhammad at Mecca (1953), Muhammad at Medina (1956), later on summarized in one single volume Muhammad Prophet and Statesman (1061) and
translated in several languages (French 1958-9, Turkish 1964, Spanish 1967, Japanese 1971).  

Watt’s first book, published in 1937, was entitled (an Christians be pacifists).  

His Islamic material started with an article, Free will and Predestination in Early Islam, which was part of his Ph.D. thesis submitted to Edinburgh University in 1944. The thesis itself was published as a book in 1948 under the same title. 

As Joseph Van Ess writes: ‘his thesis demonstrated an unusual gift for textual interpretation, combined with a certain lucidity of arrangement which made the argumentation immediately clear to the reader. Yet there was more than sound method and persuasive style. There was also a feeling for the individuality of historical situations and ideological decisions which was not to common, among philologists. Theology was not treated as an impersonal fight of ideas or even worse, as a catalogue of notions and values but as an expression of the way specific persons or groups reacted to the demands of their time’. 

After a series of articles and book reviews in the late forties and early fifties, his next major work published in 1953 was The faith and practice of al-Ghazali. Watt’s next published material was his paper on Thomas Carlyle read at the Carlyle society, Edinburgh on 24 October 1953. This paper was an appreciation of the Scotsman’s famous lecture in
1840. *The reality of God* (published in 1957) and is one of Watt’s few works on Christian theology.

Islamic Philosophy and Theology, published in 1962 was the first in the ‘Islamic Surveys’ series, a series designed to give the educated reader something more than can be found in the usual popular books. Each work undertakes to survey a special part of the field.

*Companion to the Quran Base d on Arberry’s Translation* was Watt’s next major publication in 1967. Watt’s work on sociological and psychological outlook on religious truth, was published in 1968, under the title *Truth in the religions*.

His next book, *Islamic political Thought* came hard on the heels of his work on the socio-psychological study of truth in the religions. 1968 was perhaps one of the richest period in Watt’s academic life. A third book, *what is Islam* was published as part of the ‘Arab Background’ series under the general editorship of Nicolah A. Ziadeh then of the American university of Beirut. In 1970, Watt’s revised edition of Bell’s work on the *Quran, ‘Belis introduction to the Quran* was published.

In 1972 Watt turned his attention to Islam and Europe with ‘*The Influence of Islam on Medieval Europe*’ the ninth in the Islamic Surveys
series the book was a result of Watt’s Visiting professorship at the college de France in 1970.

In 1983 Islam and Christianity today – A contribution to dialogue\textsuperscript{14} in appeared. Islamic Fundamentalism and Modernity \textsuperscript{15} published in 1988. In 1989 Muhammad’s Mecca – History in the Quran\textsuperscript{16} was published. This book continues the discussion begun in the earlier Muhammad at Mecca. Another significant work is Early Islam-Collected Articles\textsuperscript{17} published in 1990. This is an anthology of article by Watt that appeared in eminent journals during the period 1943 to 1983. 1991 saw the publication of one of Watt’s most recent books, Muslim Christian encounters : perception and Misconceptions\textsuperscript{18} Watt’s work Islamic Creeds- A Selection\textsuperscript{19} published in 1994 is a collection of classical creedal work by Muslim theologians.

Books

PROPHET AT MECCA

This book of Watt is about the Prophet Muhammad. It was first published in 1953\textsuperscript{20} and became very popular among Muslims and Christians a like. The popularity of this work among the masses is attested by its frequent republications in the form of second and third editions respectively. The short introduction on the back cover sets out,
basically, the status of the book in the context of academic study of Islam in general and Muhammad in particular, and states that the book was written to satisfy an apparent appetite in academia for a fresh life of the Holy Prophet set in a fuller historical context.

Watt takes special note of traditional sources and uses the Quran as a principal and key source, and examines Prophet Muhammad a fresh looking at the socio-political and economic aspects which were operative during the period. However, in Watt’s view these factors alone do not determine the course of events and that a strictly academic approach is not enough.

In the preface to the work, Watt mentions, among other things, that his teacher Richard Bell, deserves a mention since he consulted him on a number of issues. He also points out that Bell had some misgivings about the thesis of the work.

In the introduction Watt says that the work, in the first place, has been addressed to the historian. As for the theological issues between Christianity and Islam he tries to maintain neutrality. That’s why while referring to the Quran he puts it as ‘Quran says ‘ He writes as a professing monotheist and does not regard the adoption of a materialistic outlook as implicit “impartiality”. ‘To my Muslim readers he observes, I have endeavoured, while remaining faithful to the standards of Western
historical scholarship, to say nothing that would entail the rejection of any of the fundamental doctrines of Islam. There need be no unbridgeable gulf between Western scholarship and Islamic faith.\textsuperscript{21}

This book Prophet at Mecca is in six main parts each part with well-defined subdivisions. He set out his objectives and ground plan for the work in the introduction.

Part one looks at the Prophet's Arabian background, probing the economic, socio-political, religious and intellectual context.

In part two Watt focuses on Prophet Muhammad's early life up to the Prophetic call and discusses his ancestral history birth, early years and infancy, marriage and the call to mission. Then, in a subsection, he discusses his prophetic consciousness, followed by a short chronology of events in the Maccan era.

Part three examines the prophet's primary message, analyzing the Quran regarding its dating, and the essence of the earliest revealed passages, setting them in the context of early seventh century Mecca. The last part on further reflections is divided into two sub-sections, taking up the issues of the effect of the economic situation in Mecca on the message of Islam and the theory on the originality of the Quran.
Part four, ‘The first Muslims’ investigates conversions and accounts of converts, ending with the general impact of Prophet Muhammad’s message to society.

Part five focuses on the issue of opposition. It investigates the ‘Satanic verses, the first migration to Abyssinia, the methods of opposition, the witness of the Quran, and the prominent opposition leaders and their motives. These are discussed towards the end of this part.

Part six entitled “Expanding Horizons, looks at Prophet Muhammad’s attempt to widen the spectum of his mission by venturing outside Mecca. It studies the difficult personal problems the Prophet faced following the demise of both his wife and uncle within the first decade of his call. The abortive preaching mission to Ta’if is discussed, a section is devoted to the Hijra. The main part of the book, ends with a short two-page assessment of the Meccan era of the prophet’s work.

The book closes with an eight-point addendum, which runs, through a discussion of the Ahabish* theory (For details of this theory See Watt’s Muhammad al-Mecca (Oxford, 1953) pp. 154-7), the question of Judaeo Christian influence, The Hanifs, a survey of prominent Meccan Muslims and unbelievers, to a short analysis of traditions from ‘Urwah b.

---

* For a detail of this theory see Watt’s Muhammad at Mecca (Oxford, 1953), pp. 154-7.
al-Zubayr with regard to the Maccan period. The addendum ends with the first Hijra to Abyesinia and looks at those who were supposed to have returned to join the Muslim forces at the various battles which ensued.

**Companion to the Quran (based on Arberry’s Translation)**

The companion is based on Arberry’s translation, but can be used with other translations or indeed the original text, since the verses are numbered. He himself describes the aim in his introduction ‘the aim of the present companion is to provide the English reader with the background material needed to facilitate the understanding and appreciation of the Quran’. Watt is well-known as an authority on the life of the Prophet Muhammad and the origins of Islam, and his name gives an assurance of the accurate and check character of the Companion. W.M. Watt emphasizing the richness of the Quranic language, in a way also acknowledges the inadequacy of English language and hence the immense difficulties faced by a translator of the Quran. The author has approached his task is exemplified by the number of occasions on which he has been driven to suggest correction to the host translation.

Elsewhere frequent elucidations and comments offered in a spirit of modesty light up the obscurer Arberry rendering. The work of a well known authority on the life of Muhammad and the origins of Islam, this
Companion to the Quran is, an essential tool to help readers gain a fuller understanding of one of the worlds most important religious texts, the verse-by-verse companion gives background information on Muslim beliefs and explains allusions that may puzzle readers unfamiliar with the culture of Islam, it discusses the ideas and expressions that are specific to Muslim thinking, and reviews the main variants in interpretation of Quranic text with notes based on Islamic sources.

Professor W.M. Watt’s authoritative study offers valuable clarifications for all English speaking scholars of Islam as well as for the general western writers. In his contents Watt translated the whole Quranic Sura’s from Arabic to English.

Professor Montgomery has appended to his book an index of proper names in the Quran and a separate index to the commentary. His book is surely an extremely useful introduction and should be recommended to all students.28

**Muhammad Prophet and Statesman:**

In 1961, Watt’s two volume biographical work on Muhammad was published as one volume. Watt makes it clear in note on the sources that:

“The present work is essentially an abridgement of my book Muhammad at Mecca and Muhammad at Madina. The chief difference is
that in the present volume the chronological order has been more strictly adhered to here and there this may have produced a slight change of emphasis, but there is no fundamental change in the views presented”.29 Watt has already written two scholarly books on Muhammad’s career as a Prophet and as a head of state. This volume is based on these two earlier studies, and seems to be addressed more to the general reader than to the specialist.30

The book is a short account of the life and achievements of one of the great figures of history. This volume also serves as an excellent introduction to one of the world’s major religions Islam.

The book consists of nine chapters and 248 pages and every chapter is divided into more than two parts. The first chapter deals with the gifted orphan or the Prophet. And the second chapter deals with the call of Prophet to Prophethood. In this chapter Watt has made a detailed survey of Prophethood.

In the view of Watt, Muhammad’s special mission was the receiving of ‘revelation’ or message from God, as such a message was included in the first vision. For over twenty years, until the end of his life, Muhammad continued to receive such revelations at frequent intervals. He and his followers memorized them, and they were repeated in the ritual worship or prayer which he introduced.31
Third chapter deals with opposition and rejection, fourth with the emigration to Medina; fifth one deals with the provocation of the Meccans; while six chapter is about the failure of the Meccan riposte; seventh chapter is the winning of the Meccans and eight chapter deals with the ruler in Arabia.

In the last chapter is assessment and in this chapter Watt goes on to argue that the Byzantine empire, after losing some of its best provinces to the Arabs, was being attacked in Asia Minor, while western Europe was threatened through Spain and Sicily, even before the crusades focused attention on the expulsion of the Saracens from the Holy land, Medieval Europe was building up a conception of ‘the great enemy’. At one point “Muhammad was transformed into Mahound, the prince of darkness”.

In the end Watt answers the question ‘Was Muhammad a Prophet?’ in these words: “He was a man whom creative imagination worked at deep levels and produced ideas relevant to the central questions of human existence, so that his religion has had a widespread appeal not only in his own age but in succeeding centuries. Not all the ideas he proclaimed are true and sound, but by God’s grace he was enabled to provide millions of men with a better religion they had before. They testified that there is no God but God and that Muhammad is the Messenger of God."
In conclusion, written with objectivity, the book opens with a background chapter on the birth and early life of the Prophet in Mecca. Watt tells of Muhammad’s struggle to make his way as an untrained orphan in the and his call to Prophethood as a result of vision.

The book is well footnoted and there is a brief, selected biography, and not on the sources. According to Watt, the primary source for the life of Muhammad is the Quran and Watt used the early biographies of Prophet by Ibn-Ishaq (d.768) as edited by Ibn-Hisham (d.833)\(^3\) and the Maghazi or expeditions of al-Waqidi (d. 822) and English translation of Ibn-Hisham by Alfred Gillaume\(^3\) and other English translations of western writers.

**MUHAMMAD AT MADINA**

This book is written as a sequel to *Muhammad at Mecca*, the two works together constitute a comprehensive history of the life of Muhammad and the origins of the Islamic history. This volume continues the study of the life of the Prophet Muhammad. Muhammad at Madina is a remarkable volume that covers the second part of the life of the Prophet of Islam and the early days of his young nation after 622 CE., the year of Hijra when the Prophet left Mecca for Madina and also marks the first year of the Muslim calendar. This book is one of the most authentic works on the subject.
This book was published in 1956. The plan of the book should be clear from the table of contents. In the preface of this book, the author has made it clear that in the book he has endeavoured to write so as to be easily understood by the historian who has no knowledge of Arabic, but, he writes: "I have probably often fell short of this aim". In particular, in discussions of a pioneering character, such as those in the fourth and fifth chapters. Watt also writes in preface: "It is appropriate at this point to draw attention to two gaps of which I have and which the normal type of European or American orientalist is incapable of filling, one is the production of a map of Arabia as it was in Muhammad’s time. The other serious gap is that the study of life in pre-Islamic Arabia has not kept pace with the development of social anthropology. I have done what I could to fill in this gap in so far as pre-Islamic conditions are necessary as background for an understanding of Prophet Muhammad’s social reform.

The book has ten chapters and twelve-point addendum. The first chapter examines the situation during the early period of Prophet Muhammad’s settlement in Madina, the earliest expeditions. The battle of Badr, the situation after Badr.

Chapter two focuses on the Qurayshi attempt to avenge the disaster at Badr. Then looks at the battle of Uhud and the siege of Medina.
Chapter three discusses the circumstances in which the Meccans were becoming more amenable to the Prophet's message. It touches on the expeditions after episode of Khandaq, the Hudaibiyya incident and its aftermath and the general reaction of the Makkans to the apparent successes of the Prophet, ending with the battle of Hunayn and attempts to consolidation of victory.

Chapter four, the unifying of the arabs, considers the tribal system in Arabia and Prophet Muhammad's policies.

Chapter five, the internal politics of Medina, he investigates the social and political organization in Prophet Muhammad's time, it also incorporates sections on his supporters and internal oppositions.

Chapter six is devoted entirely to the Jewish questions, looking at the social standing of the Jews in general before and after the Hijra. The discussion also takes in what Watt terms the intellectual and physical attacks on Jews. The chapter has a conclusion.

Chapter seven, the character of the Islamic states, deals with the constitution of Madina, the Prophet's status within the arrangement, nature of the Ummah and the financial affairs of the new community.

Chapter eight focuses on the elaborate social reform inaugurated by Prophet Muhammad, security of the life and property, marriage and family, and inheritance.
Chapter nine examines the new religious establishment, covering Islamic religious institutions, Islam and Arab Paganism and ending with a discussion on Islam and Christianity.

Chapter ten concentrates on Prophet Muhammad’s greatness. It looks at his appearance and mien, his supposed moral bankruptcy and ends with the foundation of greatness.

Then addendum, which Watt terms ‘excursus’ contains further comments on the sources, a lost of expeditions with dates, a list of slaves and freed men among the Muhajirun, and comments on the letters the Prophet sent to eminent personalities then.

**Islamic Political Thought:**

In this book Watt expounds and explains how the Islamic polity has developed from the structure established by Prophet Muhammad. This book contains 186 pages and lots of bibliographical material and on pp. XI, 81, and also in the notes pp. 135-44. It also contains eleven chapters excluding appendix. Every chapter is divided into three to four parts.

Watt writes about his aim in the introduction thus: “My aim in what follows is to show the roots or genesis of the political conception operative in the Islamic world today”. As part of a survey series, whose
general edition is the author himself, Islamic Political Thought is designed to "give the educated reader something more than can be found in the usual popular book."

"In the first chapter entitled 'The Islamic State under Muhammad' Watt describes his political achievements and writes that the great merchants of Mecca of the time became afraid of him and his religious movement. His contemporaries in particular saw that his claim to be the bearer of divine truth was a potential basis for political interference, since the ordinary citizen was likely to think that Prophet Muhammad knew better than those who had no access to such a source of wisdom and his Hijra or migration to Medina in 622 marks the beginning of his political activity. The Islamic States had no precisely defined geographical frontiers, but it was certainly in existence.

Watt describes about 'the Jihad or 'holy war' as "it was a fundamental part of the mechanism of Islamic expansion both within Arabia and the wider world".

In the last chapter in the Epilogue 'Islam in contemporary politics' he elaborates the views that political writing under the influence of occidental ideas began among Muslims in the nineteenth century, and grew to flood in the twentieth and focuses on nationalism and says: "An idea that appears to have been widely accepted in Islamic countries
is that of nationalism. This idea has been specially useful in the struggle against the colonialism and imperialism of the occidental powers”.

Watt examines the democracy, totalitarianism, and socialism, it might have been expected that many Arabs would have been ready to transform their polities into democracies. Watt further explains his views that Islamic politicians are sometimes accused of being totalitarian, and anti-democratic.

The Faith and Practice of Al-Ghazali:

It is a major work by Watt. The Faith and Practice of Al-Ghazali was published in 1953. This is a collection of some of the works of Al-Ghazali which Watt translated into English. The title does not suggest that this publication is only the translation of two of the smaller works of Al-Ghazali. There are five pages of introduction by Watt, three of index and the rest is the English version of the two treatises, together with about half a dozen very brief footnotes.

The aim of this book is to place the chief ethical and religious masterpieces of the world, both Christian and non-Christian, within easy reach of the intelligent reader who is not necessarily an expert.

The series, initiated by some scholars from Oxford, was a result of the feeling brought about by the two World Wars. People felt they needed
to know each other better and what better way was there then to share the moral and spiritual ideals of both sides.\textsuperscript{52}

Watt's appreciation of Al-Ghazali is evident from his introduction. He points out that a deep study of al-Ghazali may suggest to Muslims steps to be taken if they are to deal successfully with the contemporary situation Christians too, now that the world is in a cultural melting pot, must be prepared to learn from Islam, and are unlikely to find a more sympathetic guide than al-Ghazali.

Faith and Practice of al-Ghazali by Watt has two distinct aspects which must be considered. Firstly, what the author has said and, secondly, how the translator renders it in another language.

In this work there are interesting references to facts of historical interest, for instance, Ghazali says he had classes of 300 students in Baghdad, I was burdened with the teaching and instruction of three hundred students in Baghdad.\textsuperscript{53} According to M. Hamidullah's review in Islamic Quarterly, Watt's translation is fluent and readable, and his English style is good. A reader of this translation who knows Arabic may, however, occasionally not agree with the interpretation the author has given to the original text.\textsuperscript{54}
M. Hamidullah further says that sometimes Watt emphasizes that the original was obscure, yet on other occasions he gives a rendering which does not seem quite adequate. For instance, he translates\(^55\) ‘I commanded the use of the toothstick until I feared it would be written down against me’.\(^56\) A more correct translation would be ‘I was commanded the use of the tooth stick so much that I feared it would be imposed on me as an obligatory duty.\(^57\)

We can say that Watt’s translation of Faith and Practice of al-Ghazali enjoys a reputation as one of the most popular and reader friendly translation available.

**Early Islam**

This book Early Islam collected articles\(^58\) is a useful collection of articles written by William Montgomery Watt, and basically revolve around the division of Islam, such as the Prophet Muhammad (SWS), the Quran and the division of Islam into various sects and their histories as Watt himself writes: “The articles selected for reproduction here are those which contain material not found, or at least not found in such detail in my books. The selection has been restricted to my main field of research, namely Muhammad, the Quran and the early history of the Islamic sects”.\(^59\) In this book, Watt brings forward many ideas and views of various Muslim historians on the mentioned issues and concludes each
article with his own view and comments on the topic under discussion. In few articles, he defends his views on subjects such as authenticity of the Sirah material and the reliability of the material used to frame the biography of the Prophet (S.A.W.). At places, he raises important issues that question the long held concepts and traditions revered in Islam.

The book is divided into two parts, the first part dealing mainly with the issue concerning Muhammad and the Quran that have been raised by the orientalists. The second part deals with the Islamic thoughts on various issues such as questions relating to God, Islamic sects and the concept and history of caliphate and the relation between Muslims and the Christians, their agreements and differences in thoughts.

The Influence of Islam on Medieval Europe:

This admirable book, the Influence of Islam on Medieval Europe, is the ninth in the “Islamic surveys” series and was a result of Watt’s visiting professorship at the College de France in 1970. In this book Watt traces the influence of Islam in medieval Europe, looking in detail at commerce, science and technology, philosophy and the development of European self awareness.

This book is divided into six chapters and every chapter is further divided into several parts. The main object of the book is to give a
comprehensive view of this influence and the reaction to it. A study of
the influence of Islam on Europe is especially relevant at the present time
when Christians and Muslims, Europeans and Arabs are becoming
increasingly involved with one another.

Watt point out that for our cultural indebtedness to Islam, however,
we Europeans have a blind spot. In the first chapter, Watt describes the
lack of European scholarly writings on the influence of Islam on Europe
and its subsequent contribution to the flowering of European
civilization.

In the last chapter Watt goes to argue that it was the crusading
movement which led to a growth of scholarly interest in Islam as a
religion among Europeans. Something was known about Islam previously
of course, partly through Byzantine sources and through the contacts
between Christians and Muslims in Spain. Such knowledge as there was,
however, was inextricably mingled with error.

According to Watt Muslims were self-indulgent in other ways to
the Europeans and explained it in these words that the Quran was said to
teach men to break their oaths when that suited their convenience, and to
declare that a man would go to paradise without having performed any
good acts, provided he had repeated the Shahada (the confession of
faith). It was also supposed that the belief in fate prevalent among
Muslims was an excuse for laziness and drift. And he further says that in this respect also the image of Islam contains a mixture of truth and falsehood.

Watt also looks at commerce and technology, Arab advances in science and philosophy, and how these have influenced Europe. He again reminds us of the "way in which a distorted image of Islam has dominated thinking in Europe from the twelfth century almost until the present day".

According to Watt the distortion of the image of Islam among Europeans was necessary to compensate them for their sense of inferiority. In the end of this book, Watt suggested that today an important test for us western Europeans, as we move into the era of the one world, is to correct this false emphasis and to acknowledge fully our debt to the Arabs and the Islamic world.

The view of Islam in Medieval Europe turned on four chief propositions, which are:

a. The Islamic religion is based falsehood and a deliberate perversion of the truth.

b. It is a religion of violence and sword.

c. It is a religion of self-indulgence; and

d. Muhammad is the Antichrist.
Free Will and Predestination in Early Islam:

According to Watt this work was substantially completed in autumn, 1943 and was accepted for the degree of Doctor of Philosophy by Edinburgh University in 1944.\textsuperscript{76}

Professor Watt further says about his doctrinal work as “I have decided to allow my work to appear as it was originally written”. It does not seem likely that further collection of material would lead to any important modification of the chief points for which I have argued.\textsuperscript{77}

This extremely sensitive and volatile issue, Freewill and Predestination in Islam is accepted by all serious students of the subject as a useful compendium of important material written by Watt, and he himself described it as: “In my opinion, then this question of freewill and predestination or of the relationship of human and divine power is one where there are two opposing, yet complementary truths, which at the present stage of man’s intellectual development cannot be wholly reconciled with another, but which must nevertheless be held together”.\textsuperscript{78}

Watt vividly describes the scope of this book and writes that the “scope of this study is limited in various ways”. For the most part it is restricted to those theological who come within the purview of the heresiographers, that is those who flourished between the years 80 and
330 A.H. or so; but I have flourished views explicitly attributed to a particular man or also includes views explicitly attributed to a practical man or sect belonging to that period, where such material was available.\textsuperscript{79}

Watt traced the fact that “the centre of interest in the present study is what is specially Islamic. The quest is, through and behind all the bewildering variety of the phenomena, for elusive reality which may be called the essence of Islam.\textsuperscript{80} It was published in 1948, and contains seven chapters. Every chapter is divided into several parts. In the introduction, Watt reveals the aim, scope and the sources of this book. The title of this book “Freewill and Predestination” describing the matter or content of this book. In the last chapter Watt presents the concluding survey.

This book is ‘dedicated to the study of the history of Muslim speculation on the questions of predestination and freewill during the first three centuries of Islam, when that speculation still moved free and untrammeled except by the fundamental assumption formulated in the Quran.\textsuperscript{81}

In the introduction Watt describes and judges, on the basis of thorough analysis of his sources, he discusses “the various conceptions of man’s condition as advanced and argued by different sects, schools and individual thinkers of that period and has sought with undoubted success
not only to present and interpret these conception in their local and temporary circumstances, but also to trace their historical development and to determine the reasons, which led ultimately to the orthodox position by uncovering, wherever possible, the interplay of ideas between scholars, sects and school. 82

**Truth in the Religions:**

A sociological and psychological approach published in (1968) in Edinburgh. In book, Professor Watt proclaims about the religion in these words: “Religion is the opiate of the people”83; and he focuses on sociological and psychological outlook on religious truth as the title shows. Watt showed his interest in multi faith, and he further states according to his presumption “I have attempted to defend religion in general and not Christianity specifically, since I think that in the present world situation the great religion, whether they realize it or not, are allies against the opposing forces”.84

Watt’s already stated in his book, *Islam and the Integration of Society*, the sociological views of the function of religious ideas, but here he elaborates and repeats in more general terms.

In the first chapter explaining the problems and presuppositions, Watt focuses on bias (prejudice) in later period when they were
influenced by the war propaganda of medieval times, and they thought about the Islam as unoriginal and inferior religion. He criticizes westerns who neglect divine truth except Christianity. Here Watt deals with assonance of the religions among the Abrahamic faith (Judaism, Christianity, and Islam). He describes that in the modern world increased number of contact between leaders of different religions and every religion has tended (struggled) for supremacy. He set out four principles or maxims\textsuperscript{85} which would magnify (enhance, intensify) assonance.

He clarifies that the maxims to exclude the missionary work but reject the proselytization, Watt explain this word as “seeking to get people to attach themselves to your community. Chiefly because you want to glorify the community and not at genuine concern for the welfare of the people themselves”\textsuperscript{86}

At the end of this book, Watt explains that his approach condemns the superiority complex than other religions and he states that “any genuine mission in future must more and more be a mutual personal relationship in which we are ready to receive as we as to give”\textsuperscript{87}

The book is divided into two parts (eight chapter). First five chapter deals with sociological function of religious ideas and sixth and seven chapters deal with the religious ideas and the eight chapter deals with the inter-religious problems.
The Reality of God:

In this book, Watt explains the reality of God in terms of modern thought, and clarifies the weaknesses of our age. He says the weakness of our age is that many men, while holding a vague belief in God, are not prepared to commit themselves to it, yet spiritually this is a more dangerous attitude than atheism.¹⁸

Christians have a tension between scientific humanism and Christian doctrine for some centuries. And Christians live in two worlds, for a part of our lives we are in the world of scientific humanism, and for another part in the world of Christian doctrine, and humanistic value count more than Christian ones. A similar but perhaps acuter tension has been felt by Muslims, and the same holds of Jews. Watt tried to contribute to the relieving of this tension in this book.

Watt writes about this book is: “I deliberately avoid mentioning the specifically Christian doctrines of the incarnation and the Holy Trinity” part, because the tension narrating the reason for writing this work, the author curies in the preface of this book. What I am trying to relieve is felt by other than Christian, but more fundamentally, because I hold that the great need of our time is for a fuller awareness of the reality of God.¹⁹

This book was first published in 1937 in London. It contains five chapters including introduction. In introduction, Watt explain the reason
for writing this book. The second chapter deals with the making of Human Nature, and the third “God and Human Conduct”, while the chapter is ‘Man’s knowledge of God’ and Watt ends the work with a discussion on the ‘Man’s worship of God’. It deals with the contents of worship, the effects of worship, and the reality of worship.

Islamic revelation in the Modern World

Islamic revelation in the modern world is a short study and deeply humanistic account of Muslim Christian relations, and is particularly concerned with Islamic beginnings concept of revelation. It goes back to the beginnings of Islam and traces the interplay of Quranic revelation with that of early Christendom, and then asserts the validity of that revelation in the modern world, and its claim to co-existence with the other great faith.

It is in fact an essay the genesis of which goes back to the ‘Revelation in Modern world by L.S. Thornton that appeared in 1950. First Watt reviewed it in the philosophical quarterly and then planned to write an article applying Thornton’s ideas to Islam Watt, however, could not write the article but partly is place was taken by the book just mentioned. Watt says that his aim in writing this book is to present Islam in the best light possible to European and American readers, both the religiously minded and the secular in outlook.
W.M. Watt has observed that the write-up is also intended to counteract the residual 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 is to show the Muslims that the attitudes of occidental scholarship are necessarily hostile to Islam as a religion but that it is possible to combine these attitudes with a layer, though more sophisticated acceptance.  

This book attempts to give a justification of open dialogue. Watt feels the need for the Christians to take Islam seriously in so far as it is legitimate to think in strategic terms Islam is a dangerous rival of Christianity in the struggle for world leadership.  

W.M. Watt believes that dialogue is important today, but the adherents of different faith must meet as equals before they can engage in dialogue. The aim of this volume is to present Islam to European and American readers with understanding objectivity, in consonance with found scholarship and current standards of scientific rationalism. Watt hopes to counteract the residual effects of medieval misconception and also bring about a fuller realization of the importance Islam is likely to have in the next hundred years.  

The book consists ten chapters and biblical and Quranic references also.
Islam- A Short History:

Regarding this book Robert Garver, the Scotsman writes: “Watt’s is no merely a pious history of Islam, it is also politically correct”.96

According to Watt the basic (Primary) purpose of the book is to provide the Western reader with a positive understanding of Islam of its origin its history and its beliefs and is also valuable for the Muslim reader. This books is based on the Nabuvat of Prophet Muhammad (based on the belief that Muhammad was a Prophet chosen by God for a particular task, and also that God was behind the spread of Islam throughout the world) According to Watt this book at the same time, accepts the main principles of the western intellectual outlook, including its historical criticism and consequently departs from some of the traditional ideas of Muslims about the history of their religion.

Watt used the translation is his own he writes – “I have deviated at two small points from the standard translation of Arabic words and names. First, while the Arabic definite article ‘al’ is always written with ‘I’ in certain cases it is assimilated in speech to the following consonant, and here I have indicated the pronunciation. Second, in proper names where a dependent genitive is virtually inseparable from the previous word, I have indicated this by a hyphen. Thus Ibn Zayd means the son of Zayd and Abd –Allah means. The slave or servant of God.97
The Majesty that Was Islam

The aim of this book is to give an account of the experiences and adventures of a large part of the human race over a period of four and a half centuries.

It was first published in 1974 and reprinted in 1976. The book consists of five parts and every part is divided into three to five parts and every part again is subdivided into several parts.

The other concerns of this book are to try to make clear the relationship between religion and politics in the events described, Watt stated: religion is important, and in naming the period the term Islamic is more adequate than 'Arab'. And William Montgomery Watt says that when a university colleague suggested that Islamic history should be regarded as a branch of ecclesiastical history, one could only laugh. The history to be studied is no more and no less religious than that of medieval Europe, but religion enters into it in a different way, since there is no papacy, no ecclesiastical hierarchy, and no priestly class in the strict sense, though there are religious intellectuals and what may be called a religious institution.

The other concern of this book is to show how the Christian culture of Egypt, Syria and Iraq was transformed into Islamic culture. This
change is one of the great failures of Christianity, though it has received little attention from Christian historians.¹⁰²

Watt has done a good job of collecting information about the Judeo-Christian influence and he gives his own views with such issues in the book under discussion. He writes.

“In respect of the Quran the matter was abundantly clear for the Muslim historian since according to Islamic dogma the Quran was the very speech of God could be ‘influenced’ by what Jews or Christians had written. So it came about that in many places where to the eye of the modern scholar Juda co-Christian influence obvious”¹⁰³, Watt elaborated the views.

At certain periods the practice of inventing stories was rife, and among the inventions were many tending to confirm an Arabic or Islamic origin for matters previously held by Jews or Christians, Watt gives an example and says. There is anecdote in which Muhammad is described as commending to his followers a prayer containing most of the clauses of the Lord’s prayer of the Christians.¹⁰⁴

In the first part of this book deals with the Umayyad period (661-750) This part divided into five parts first part is the internal struggle for power, second is the expansion of the Empire, third is the forms of
government and fourth and fifth are religious aspects of Umayyad rule, the beginning of the Islamic culture.

Others chapter subjects are Abbasid century 750-850, (The establishment of ‘Abbasid rule, The continuing political struggle, Arab self assertion in religion. Theology and the stimulus of Hellenism, Arab self—Assertion in the Humanities.

Third part is the Abbasid Decline 860-945, it deals with the struggle at the centre, Growing Autonomy in the provinces. New forms of shiism, the consolidation of sunnism, Intellectual currents of the age.

Fourth part is the Buwayhid period (945-1055) it deals with the Empire of Buywayhids, the provincial Empires, Politics and theology, trends in literature, science and philosophy.

Last and the fifth part is the earlier Seljuq period (1055-1100), it deals with the Empire of the Great Saljuqs, the Mediterranean provinces, the intellectual struggle, In Epilogue Watt explains the replacement of Christian culture by Islamic.

An excellent bibliography and good appendix, to the readers watt gives a note on Arabic and a note on Islamic dates. Watt gives the full name of an Arab and of many non-Arab Muslims. He writes in the present work the dates have all been given according to Christian era. In
the sources, however they are all given according to the Islamic era, the era of the Hijra. This is considered to begun 16 July, A.D. 622, the first say of the old Arab year in course of which Muhammad made his Hijra or migration from Mecca to Medina. Unfortunately the calculation of equivalent Christian dates is a complex matter, since the Islamic year consists of twelve lunar months or 354 days.\textsuperscript{105}

\textbf{Islam and Christianity today –A Contribution to Dialogue}:

This book was published in 1983, is a very important addition to the long list of scholarly achievements by Watt\textsuperscript{106}, in which he looks at the whole subject of scholars studying other religion and seeks avenues for positive dialogue. He sees this book as a culmination of his own ‘inner dialogue’ since he considers the study of a religion other than one’s own a dialogue in itself.\textsuperscript{107}

In his forward in this book, \textit{Shaikh Ahmad Zaki Yamani communals}: The very clear line of thought that has characterized his works, products of a distinguished career as an Islamist and Arabist, is evident in this book, his latest contribution to dialogue.\textsuperscript{108}

Watt sets out the primary concern of the work as doctrinal aspects of the meeting of the two religions, and hardly anything has been said
about ethical or other aspects Ethical aspects, in particular and are so complex that they would require a separate book.  

Watt examines the traditional approaches and attitudes of both Christian and Muslims to each other and comes to an interesting and quite objective conclusion he writes.

The ‘distorted image’ however, has continued to influence the Western understanding of Islam into the present century, despite the efforts of scholars for two hundred years or more to correct the more flagrant distortions. Just as their efforts began to appear to be successful certain events linked with the present times are causing not a few westerners to turn back to the ‘distorted image.’

He does not share the fear that dialogue would lead to an amalgamation of faith, pointing out that rather it involves a mutual recognition where the various world religions accept one another as fellow climbers of the cloud covered mountain on whose summit in the mists God dwells unseen.

In his conclusion, Watt insists that every believer in God owes it as a duty to his creator, to himself and to his community to strive for a better understanding of people of other faiths.

This book consists of eight chapters such as are attitudes and approaches traditional Islamic attitudes to Christianity, Traditional
Christian attitudes to Islam, the nature of dialogue. The affirmation of religious truth against scientism, God the Creator, God as the Lord of history, Humanity to God Islam and Christianity today.

Formative Period of Islamic Though:

In this book Watt argues that the standard Muslim views are different from occidental’s views about the tradition. He writes that:

"The standard Muslim view also assumed that these devout men remembered from whom they had heard each anecdote or interpretation and mentioned the name when they retold it to others. In this way each item of knowledge came to be supported by a chain of authorities or isnad. In the course of time it was recognized by Muslim scholars that tradition about Muhammad could easily be distorted or even fabricated out of nothing, but it was held that, if there was an unbroken isnad back to Muhammad himself, containing only the names of reputable men, the tradition was trustworthy."

Occidental scholars have made devastating criticism of this standard Muslim views e.g. Ignaz Goldziher in the second volume of his *Muhammadanische studien* (1890) and Joseph Schacht in his *Origins of Muhammadan Jurisprudence* (1950). Watt described the view of occidental scholar in the words.
"The latter in particular showed that up to the time of al-Shafii (d. 820) a complete isnad was in no way regarded as essential and that earlier writers gave anecdotes about Muhammad with a particular isnad i.e. only their immediate source, or none at all. Schacht also claimed to be able to show that in some cases an isnad had been produced backwards, that is, the earlier names in the chain had been added conjecturally. Goldziher showed how tradition had been affected by political and other sectional interests, and were far from being objective accounts of saying and action.\footnote{113}

"Since writing the doctoral thesis which appeared in 1949 of free will and pre-destination in early Islam I have continued to be interested in the Islamic sects and have written a number of articles on aspects of this subject through my own work of this fields and that of other scholars: I have become convinced that before any attempt is made to describe the development of Islamic thought there has to be a radical critique of the sources.\footnote{114}

When I commenced this book I had to include all that I still regarded as valuable in free will and predestination, but as I proceeded I realized that to do so would lead to imbalance in the treatment and therefore some material was condensed or omitted altogether.\footnote{115}
The book has included a collection of 18 essays he wrote in Edinburgh between (105 and 10 A.D).

The book is a continuation of the insights evident in earlier works such as Free will and Predestination in Early Islam, Islamic Philosophy and Theology, and others he himself writes in his book.

Since writing the doctoral thesis which appeared in 1949 as Free will and Predestination in Early Islam I have continued to be interested in the Islamic sects and have written a number of articles on aspects of the subject through my own work in this field and that of other scholars.

**Islamic Creeds, A Selection**

Islamic creeds, a selection, translation by W.M. Watt under Islamic survey’s General editor C. Hillenbrand published in 1954 (1994). In this book Watt has presented translation from 13 creeds. According to Watt about the ninety per cent of the Muslims in the world today are sunnites, and the other ten percent are nearly all Shiites of three different kinds so he described twelve Sunnite scholar jurists and one shii covering a period of about seven centuries Watt has selected in this book, 12 scholars from among the Sunnites three from Hanbalites four from Asharites three from Hanfites one from Maturides and one from Maliktes.\(^\text{116}\)

The Hanbalites
Ahmad ibn Hanbal

A short Hanbalite creed

A longer Hanbalite creed

Al Ashari

Al Tahawi

The testament of Abu Hanifa

A later Hanafite creed

Al Qayrawani

Al Ghazali

Al-Nasafi, Al Sanusi, Allama I Hilli.

Another theological point which was discussed during the Umayyad caliphate (661-950) was God’s.

As regard the Hanbalites Creed’s are termed by Watt “A Hanbalite and a shorter Hanbalite Creed.

Ahmad ibn Hanbal (d. 855) Hanbalites creed has been narrated by his disciple Muhammad ibn ‘Awf’, Watt also presented among the Asharites the creed of al Ashari (873-935) himself and Al Ghazali (1058-1111), Al Iji (1281-1355) and Al-Sanusi.117

Islam and the integration of Society:

In this book W.M. Watt tries to write something which will be of interest to both orientalists and sociologist.118 According to Watt this
book is likely to be read by those who have no specialist knowledge of Islam\textsuperscript{119}, and Watt says again in these words about this book:

"It is frequently held that there is no real unity in Islamic society and that we should rather take the view that there are several different societies, each with a religious which it traces back to the teachings of Muhammad. This is an not necessary to deny that there is wide variety but only to insist that in some important senses Islam is a unity and that Islamic society has achieved some measure of harmony and integration.\textsuperscript{120} The aim of this book is to examine the positive achievements and to try to discover the general laws and principles exemplified in them.\textsuperscript{121}

Andreas D’souza says in his article about this book, Islam and the integration of society is addressed to orientlists and sociologists so that the latter become aware of the rich material available on Islam, and the former start asking sociological questions. Watts main concern in this book is a theme he returns to repeatedly in subsequent works. The possibility of integrating world society.\textsuperscript{122}

Perhaps a study of the achievements of Islam may through on have the integration of world society is likely to some about and may even suggest ways in which man may consciously contribute to this process.\textsuperscript{123}
This book was way first published in 1961 in U.A.E. This book contain seven chapters and every chapter has several parts. Every chapter is divided into two or three parts and every part is also divided into subparts. The first chapter is Problems and Presuppositions and the second chapter is the Place of Economic and Social Factors it contains 4 part is and the first parts also divided into 4 parts.

Second chapter is divided into three parts and the first parts and other parts are divided into other several sub parts. And this chapter deals with the rule of ideation.

The name of the fourth chapter is the Will to Unity and Disunity. This chapter is divided into five parts and every further subdivided into other parts.

First chapter deals with the place of economic and social factors. In this chapter W.M. Watt describes the origin of Islam in Mecca, Medina and rest of Arabia and some later Islamic developments and the derivation of economic and religious changes.

Fifth chapter deals with the integration of political life, and is divided into 4 parts the first parts deals with the General Consideration, The second one is on the Community, and third is the Ruling Institution and the fourth is Conclusions.
Six chapter deals with the Integration of the Mores.

**A History of Islamic Spain:**

This short history of Islamic Spain covers the period from 711-1492 A.D. It deals with the Muslim conquest, the growth and grandeur under the Umayyads, the decline of Arab rule, and, finally, the reconquesta.

It pays special attention to social and religious movements and institutions to intellectual and to creative life, including poetry, philosophy, mysticism, art and architecture.

First published in 1965 it was reprinted in 1967 and the paperback edition in 1977. It contains eleven chapters and every chapter has 3 or 4 sub chapters.

The "Islamic surveys" services is designed to give the educated readers something more than can be found in the usual popular books. Each work undertakes to survey a special part of the field, and to show the present stage of scholarship here. Full and annotated bibliographies will afford guidance to those who want to pursue their studies further.

While the series is addressed in the first place to the educated readers, with little or no previous knowledge of the subject, its character is such that it would be of value to university students and others whose interest is of more professional kind.
Islamic Philosophy and Theology:

This book was first published in 1962 and substantially extended in the later edition in 1985. The "Islamic Surveys" series is designed to give the educated reader, something more than can be found in the usual popular books each work undertakes to survey a special part of the field, and to show the present stage of scholarship here, and full and annotated bibliographies will afford guidance to those who want to pursue their studies further.\textsuperscript{127} While the series is addressed in the first place to the educated reader, with little or no previous knowledge of the subject, its character is such that it should be of value also to university students and others whose interest is of a more professional kind.\textsuperscript{128} In this survey Islamic philosophy and theology are to be looked at together in a chronological framework.\textsuperscript{129}

This book consists of five parts and nineteen chapters. Watt gives the sources of the material before the chapters and also gives a list of primary, secondary materials and modern studies. In the first part Watt looks at the Umayyad period, and the second part concerning the first wave of Hellenism 750-950. Part three is 'the second wave of Hellenism' and the fourth part deals with 'The period of darkness' followed by the last and fifth part 'The New Dawn'.

Watt surveys the historical development of philosophical and religious thoughts in the Muslim world, particularly its early formative period. He analyses the sectarianism that followed the death of Muhammad, describes the assimilation into Islam of Greek thought, leading to the elaboration of theology on the basis of Aristotelian logic.\(^{130}\)

Watt's Islamic Philosophy and Theology' is widely recognized as the general account in English. Now re-issued in the new Islamic surveys format it is available for another generation of student and scholars. Watt takes the reader through the development of Philosophy. He shows how medieval Islam assimilated Greek thought, particularly Aristotelian logic in its early stages, and traces the development of Islamic philosophy to early middle ages. He then examines the elaboration of Shism and the supposed stagnation of Islamic thought from the fifteenth to the nineteenth centuries.

According to W.M. Watt the aim of the last concluding chapter is simply to give a general picture of the problems now confronting Islamic theology. Philosophy need not be considered separately, since there are now no "bearers of Islamic philosophy apart from the theologians."\(^{131}\)

Two educational systems functioning side by side has created two distinct classes of intellectuals, the ulema or old-fashioned religious intellectuals, and the new western educated intellectuals. In Watt's view
both of these are, largely cut off from the common people; the Ulema because of their excessive philosophizing and because of the rigidity which prevented adaptation to changing conditions, and the Modern because they had become almost completely western in their outlook.\textsuperscript{132}

Watt gives a suggestion that the Ulema have become alive to the need for reform, and they have devised various methods or stratagems for bringing the legal practice of Islamic countries more in line with the general world outlook although they have been much slower.\textsuperscript{133}

\textbf{What is Islam:}

This book written in 1968 is about what Islam is in this book he discusses the history of Islam whilst considering its future as a way of life. Capable of making important contributions to developments in international affairs in epilogue, he describes the trends that Islam has been taking in the twelve years since the book was first written.\textsuperscript{134}

The second edition of this work was published in 1979. It was published as part of the ‘Arab Background’ series under the general editorship of Nicola. A Ziadeh, then of the American university of Beirut. In his preface to this work Ziadeh explains:

"The series was meant to educate the English speaking poplance of the role of Islam as the, guiding principle of the Arab world."\textsuperscript{135}
In the introduction, Watt looks at Thomas Carlyle’s public lecture on 18th May, 1840 in Edinburgh in which, perhaps for the first time, a westerner pronounced Muhammad as sincere with and the religion of Islam basically true an open and earnest soul.  

Still, Watt argues, Carlyle had one basic hurdle to overcome, a hurdle which has plagued and will possibly continue deep-seated prejudice which goes back to the “war propaganda” of medieval times.

The enormous spiritual and military threat posed by Islam was instantly seen as the greatest enemy to Christendom. Therefore, in deadly year Christendom had to bolster confidence by placing the enemy in the most unfavourable light possible, consistent with some genuine basis in fact. The image created in the twelfth and thirteenth centuries continued to dominate European thinking about Islam, and even in the second half of the twentieth century has some vestigial influence.

Though Watt leaves room for acceptance of the Quaran as embodying a large measure of truth, he writes at the same time we cannot fully accept the standard Islamic view that the Quran is wholly true and the criterion of all other truth, for in the strictly historical field, we cannot hold that the Quran overrides the usual canons of historical evidence.
Watt views about Dogma and Unity of Islam. He says "The view that Islam is something absolutely unchanging has been popular with Muslims in the past and is still held firmly by some. Similar views are indeed held about other religions by their adherents. In the case of Islam such a view doubtlessly owes something to the outlook of the Arabs of the desert."

In Watt’s view about the unity “The difficulty of regarding Islam as a unity is also made clear when one considers the various sects and the variations in practice from region to region. Similar difficulties arise when one considers the variations in local practice in various counties. Watt further argued that “some occidental observers have gone so far as to say that there is not one Islam but many the question whether Islam is one or many is not a question that can receive an objective answer”. ‘What is a Islam’ is a significant work not only for its being some sort of a comparative study of Islam and Christianity but also because of the sociology of knowledge that manifests in it and various attitudes and trends that trends that he discusses and presents in this work.

Significance of the understand of W.M. Watt are his remarkable words: “Critics of my books on Muhammad have accused me of not stating my views clearly presumably they meant that I did not state a view obviously concordant with their own, or else one they could easily
denounce as false. I may have fought shy of a decision, but the matter is
difficult when one is writing for a great variety of readers who will
understand the key concept in many different ways. May I put my
position as follows "I am not a Muslim in the usual sense, though I hope
I am a Muslim as 'One surrendered to God' but I believe that embedded
in the Quran and other expressions of the Islamic vision are vast stores of
divine truth from which I and other occidentals have still much to
learn."

In chapter eleven "Islam in a competitive world" Watt purposes to
consider false attitudes under the three heads, viz: isolationist,
inflationary and fixational Watt writes again on these three attitudes.

The three following sections deal with some illustrations in the
Islamic world of the three attitudes.

Watt tried to write here about this book and the author goes on to
argue that: I hope it will be clear to Muslim readers that these are the
criticisms of a friend intending to help towards the o. What has been said
in this section will show that I make similar criticism of Christianity and
other religions, while it will be clear, I hope, from the final chapter of this
book that I have a high positive appreciation of Islam.

In the last chapter of this book under the title "Islamic values
today" Watt deals with the Islamic values in individual and communal
life and says that the Islamic ethical ideal is not very different from the ethical ideals of the other religions and the virtues such as honesty or respect for property, truthfulness, respect of life, respect for marriage, endurance of hardship, and concern for the weak and needy, must have place in any great civilization.  

In the concluding chapter, Watt looks at Islamic values in the contemporary world. He acknowledges that so much moral abuse has been hurled at Muhammad in Europe over many centuries that it is difficult if not impossible, for any occidental to think of him as a moral exemplar.

In his concluding paragraph, Watt looks back at his analysis of the question raised by the title what is Islam and reassures himself that he has done justice to it by appealing to both Muslims and non-Muslims to acknowledge his efforts. He writes:

"It is my hope that this book will enable occidental to understand better this living and powerful community which is both their partner and their rival, and also that it will show Muslims how a sympathetic occidental sees them and will thus bring them to appreciate another facet of their own identity."
ARTICLES

SECULAR HISTORIANS AND THE STUDY OF MUHAMMAD

In this article W.M. Watt shows that the all works of history should follow scientific historical methods, and describes the nineteenth century Western writers aim and Watt write because of this aim they tended to use strict historical method throughout, and this led them, among other things, to reject the authenticity of not Hadith.\(^{147}\) Watt compare the writing of Muslim and western writers and says that the scientific historical methods of western writers were hostile to Islam and its Prophet. He admitted this claim and denied some other things and says". It must certainly be admitted that hostility was present in such works, but the contention of the present paper is that hostility was due to personal attitudes of the writers and not to scientific historical methods.\(^{148}\)

In the nineteenth century Western historians of Muhammad and early Islam it is not surprising that Muslims feel that they generally gave a hostile picture while no Muslim writers sufficiently deeply versed in scientific historical methods was able to make effective criticism.

Watt argued that : There were Eastern writers hostile to Christianity some even claimed that they could prove that Jesus had never lived, Christian scholars became more experts in scientific historical
methods and were able to show to expose the weakness in hostile arguments, when properly understood and interpreted, led to richer conception of Christianity.

In the time of Al-Ghazali, the intellectual development of Islam is the closest parallel to the situation. The difficulty here was in respect not of history but of theology or Kalam.

Watt gives suggestion to Muslims and writes his personal views about to Muslim that how they should write in proper and writer way- I believe that at present time it is important that more Muslims should become experts in scientific historical methods and should apply these to some of the more difficult matters concerning the life of Muhammad and the early history of Islam. There are already, of course, a few Muslim historical experts working in this field, but the work requires to be further...extended.

Watt further says that a Turkish Muslim scholar, Fuat Sezgin, Producing a mammoth new history of Arabic literature is being accepted by western scholars as the standard work on the subject and is replacing the previous standard work, that of Brockelmann. And the thirty page introduction to the section of Hadith in the volume is coming to be recognized in the west as a landmark in Hadith studies. He has done this by collecting a great amount of material about the use of writing in the
transmission of Hadith. He has made the first step towards a new appreciation of Hadith on the part of both Muslims and western scholars it is to be hoped that there will be many more Muslim scholars of this Calibre.¹⁴⁹

**The authenticity of the works attributed to al-Ghazali:**

This article is divided into three parts. The first part is “The problem and its importance” here watt says that before the invention of printing press when copies of a book were few, it was common to find works falsely attributed to an author.¹⁵⁰ He gives D.B. Macdonald and Goldziher’s views.

The second part is “General Principles” this part is further divided into three points and watt himself sates that “I pass on to consider three points which, I claim , provide three criteria of the authenticity of the works attributed to *al-Ghazali* ¹⁵¹”

Third part is “Provisional Results and conclusions”

**Free will and predestination in Early Islam:**

In this article Watt describes the difference between Islam and Christianity on the question of free will and predestination and writes: It is commonly held that one of the striking difference between Christianity
and Islam is that the farmer insists on the freedom of will, whereas the latter teaches predestination.\textsuperscript{152}

Watt says that the matter is not nearly so simple and gives the examples “St. Paul believed in predestination in some sense of the word, and the Augustinian and Calvinistic strains in Christianity have elaborated that aspect of his teachings. On the other hand, the doctrine of free will in the form given to it by Pelagius is accounted hereby orthodox Christianity."\textsuperscript{153}

According to Watt the following studies will show that there is almost as much diversity within Islam.

Watt gives the words of a standard Anglican theologian.

“Scripture holds before us two great counter-truths-first, God’s absolute sovereignty (Cp. Rom. 9 20 ff) and secondly, man’s responsibility, our intellects cannot reconcile them.

So far as we can reconcile them at all it is by right action and vigorous moral life”\textsuperscript{154}

Both these great truths will be found in Islam, though the balances are weighted in favour of the first. Just because of that, however, western Christianity with its rather planarian sympathies has probably something to learn from Islam."\textsuperscript{155}
In the conclusion Watt says that this study has perhaps served to show that the difference between Christianity and Islam on the question of free will and predestination is in same way much less than is commonly supposed.\textsuperscript{156}

**The logical basis of Early kalam:**

This article have been taken from the Islamic quarterly and in this article William Montgomery Watt describes the knowledge of early Kalam and says that *Ibn Khaldun* in a well known passage explains how the later Kalam, beginning with *al-Ghazali*, had a different logical basis from that of the earlier period. To understand the change brought about by *al-Ghazali* it is necessary to have some idea of the earlier conceptions of knowledge and epistemology, and no better introduction can be found them the first chapter of *K. Usul* and *Din by al-Baghdadi* (d. 1037) we have other works *K al-Irshad* by *al-Juwayni Imam al-Haramayn* (d. 1085), but the less subtle presentation of *al- Baghdadi* is more suitable for preliminary study\textsuperscript{157}. Watt added a few simple comments.\textsuperscript{158}

**Early discussion about the Quran:**

In this article W.M. Watt dealt with the discussions about the uncreatedness of the Quran among the Muslim theologians from the early to our days. He says that the Quran among Muslim theologians up to the
time of al-Ashari is not of purely antiquarian interest, it has a direct bearing on the problem of time and eternity which is some time said to be the most important Philosophical question of this age. In the end however, men are usually driven to undertake a reconcile by the requirement of apologetic against other religions or against fellow members of their own religion who emphasize different aspects of it.¹⁵⁹

Watt gives his views and quoted *Al-Mamun* suggestion in these words – It has sometimes been claimed that Christian influence was important in the evolution of Muslim views about the word of God, but detailed study gives little support to this claim. There was doubtless some familiarity with the outlines of Christian doctrine Al Mamun himself drew a comparison between Muslims of the opposing party and the Christians on this very point but any strong influence would presuppose a much deeper understanding of Christian theology than any Muslim possessed.

Watt further describes questions about the Quran and writes; Its ultimate basis was the belief that God had spoken to Muhammad, or perhaps rather had spoken through him to the Arabs and other Muslims, the Quran was what had been said, and therefore it must be God’s Word or speech.¹⁶⁰ Undoubtedly, then both these convictions express something fundamental to the Muslim faith, but just becomes of that they quickly
lead to the Philosophical and metaphysical problems to the relation of the eternal and temporal.\textsuperscript{161}

Watt has given a very interesting and valuable account of the theologian’s views about the whether Quran is created or uncreated as follows:

1. **The Jahmiya**: The Jahmiya held the doctrine of tawhid, the assertion of the unity (of God), which in practice meant an extreme monotheism.\textsuperscript{162} One expression of this is the view that paradise and hall will come to an end, together with all those who dwell in them, so that God alone will remain in solitary state to all eternity, just as He from all eternity before He created the world.\textsuperscript{163}

2. **Al-Ma’mun and the Mihna**: W.M. Watt writes that al-Tabri in his History has preserved some letters of the caliph al Mamun, the friend of the mutazilite, written when he was trying to make the acceptance of the createdness of the Quran compulsory for all state officials. These may be regarded as a sample of Mutazili arguments.\textsuperscript{164} Mamun upheld the principle of Tawhid which was common to Mutizila and Jahmiya.

3. **Ahmad b. Hanbal and the doctrine of Uncreatedness**: *Al-Ashari* gives a last of the older doctors who held the first detailed
account of the arguments for the eternity of the Quran is found in
the biographical and historical notices about Ahmad b. Hanbal. ¹⁶⁵
Those Muslims who said the Quran was created mostly also said
that God created no evil, those who denied the createdness of the
Quran mostly affirmed that God was the creator of everything, both
good and evil, and that implies that creation does not express His
essential being that was the fundamental issue between the Jahmiya
and Ahmad b. Hambal. ¹⁶⁶

4. **Mediating views**: According to Watt brief accounts have been
preserved of views which come somewhere near those of the
Jahmiya and Mutazila on the one hand, and of Ahmad b. Hambal on
the other. These views are interesting is that they give us a glimpse
of Muslim. Thought Wrestline with various problems in the
relation of God the eternal to temporal and historical events and in
particular to the fact that the Quran “was not, then it was”.

5. **Man’s Utterance of the Quran**: According to Watt fresh
problems are raised by the fact that Quran can be recited, written
and understood. How is it possible for man to recite the word of
God. In one respect this is the problem of eternal and temporal in a
new form. ¹⁶⁷
6. **Al-Ashari:** Watt writes from his book "*Al-Ibana `an usul al-Diyana*" we have comparative full information about al-Ashari’s arguments about the Quran. These arguments mostly aim at disproving that the Quran is created and establishing its eternity. He very clearly stands in the tradition of *Ahmad b Humbal* and the group around him, repeating and developing the arguments used. Among these arguments are several of those from verses of the Quran.

In the concluding remark of this article Watt stated that such are the heading views on these matters in the formative period of Muslim theology. It is remarkable how much of the discussion touches on questions that are of interest to western and particularly Christian thinkers.

**Economic and social aspects of the origin of Islam:**

In this article Watt discussed the economic and social aspects of the origin of Islam, and says it is thus not merely interesting in itself, it is also a good specimen test case for closer investigation on the wider issues raised by the Marxists.

Watt says about the article and writes for the main part of this article I shall treat the subject on its own merits, but in conclusion I shall briefly
touch on these general matters and try to point the moral of this particular study.

He divided this article into four points:

1. **The Economic Milieu:**

   When the question is raised whether the rise of Islam corresponds to any great economic change, the first possibility to be considered is a change of climatic conditions on the Arabian steppe. Islam was born, not in the desert, but in an atmosphere resembling that of the city of London. Islam originated in Mecca, and the men of Mecca had passed from a nomadic economy to a mercantile and financial one, instead of gaining a livelihood breeding camels and sheep, they now did to by organizing long distance trading caravans.

   **The social repercussions of the Economic change:**

   An economic change of this sort is bound to social repercussions, though they are more difficult to isolate and describe. In Mecca where Muhammad preached there were at the top a few powerful men probably those who were able to organize caravans and these had practically monopolistic control of all the trading operations. Wealth was thus making men individualistic and breaking up the solidarity of the group,
weather tribe or family. There was consequently a feeling of insecurity in many sections of the community.

According to Watt it is a mistake, however, to think that it was the poor and indigent who were to attracted Muhammad's preaching only a few of these are mentioned in the basis of early Muslims and perhaps some of this small number are classed as 'weak' not because of poverty, but because they lacked adequate tribal protection. The bulk of Muhammad's followers in Mecca were junior members of the most powerful families and senior members of less important families Islam was not a movement of down and outs.¹⁷²

3. The Religious change:

Watt writes about the religious conditions in the time of Prophet in particular Mecca in these words. The Meccans to whom Muhammad first preached, were men in whose outlook humanism and vague monotheism were prominent. Their beliefs had no expression in a cult, and they may not always have been aware of the incompatibility of monotheism with certain polytheistic practices, but they were not simple pagans. The message he delivered to them to contain in the Quran, and in those passages which are generally agreed to be earliest there are no attacks on polytheism. Such attacks are made in the Quran, but they first appeared late in Muhammad's Meccan Period.¹⁷³
4. Development of Islam:

The message originally delivered by Muhammad emphasized points which were relevant to the needs of the Meccans in early seventh century A.D. By his preaching Muhammad gathered together a number of followers, and for a time apparently all went well. The stream of new adherents to Muhammad’s religion almost dried up, and some of the early adherents may have detached themselves.¹⁷⁴

The Christianity criticized in the Quran

The aim of this article is to take a fresh look at the criticism or apparent criticisms or apparent criticism of Christianity to be found in the Quran, and to consider whether these are attacks on orthodox Christianity, or whether they should not be regarded as attacks on Christian heresies which orthodox Christians would themselves criticize.¹⁷⁵

The enmity between the Muslims and the Christians is believed to have started after the conquest of Mkkah when Muslims started expanding their empire and were met with Christian opposition. The start of the hostility gave rise to criticisms—many of which were actually directed to the heretic Christians rather than the Orthodox Christians. One of the major criticism that have been raised is that Christians believe in
three Gods—a concept that is mistakenly associated with the Orthodox Church which officially claims to believe in one God only. Secondly, the Qur’an talks of the “Virgin Birth” as a miracle, but in recent times it being said that if scientifically birth from a virgin is impossible then does this disprove the divinity of Jesus (sws)? This general argument has been wrongly associated with the Qur’an; thus once again the Qur’an is said to be criticizing Christians when in reality it is just a matter of interpretation.

Referring to Waraqah and Negus and their apparent friendliness or sympathy for Muhammad, Watt claims that Quranic ideas were revised, so that critiques earlier known to be directed at Jesus were now applied to Christians. He insists that the Quranic understanding of the Christian doctrine of trinity is at best described as ‘Tritheism’ which Christians vigorously deny.

Even in the specific Quranic reference to the Christian doctrine of the sonship of Jesus, in Surah al-Tawbah(9:3), Watt maintains that this was not intended as an attack on the orthodox Christian conception of sonship of Christ, but on something else.\textsuperscript{176}

On the Quranic claim that Jesus was not killed on the cross but it was made to appear like it to the people {surah-al-Nisa 4:157-8} Watt interprets it in a unique way. He writes once again the primary denial is
of something heretical, namely, the Jewish contention that the crucifixion had been a victory for them, and this same denial would of course be most vigorously affirmed by Christian orthodoxy.\textsuperscript{177}

His conclusion is that rather attacking primary Christian orthodoxy, the Quran is championing its cause in the face of heresy and Jewish invectives.

\textbf{The Expedition Al-Hudaibiya Reconsidered}\textsuperscript{178}:

In this article Watt dealt with the Muslim Scholar, Furrukh B. Ali’s article “Al-Hudaybia an alternative version” and says that Mr. Furrukh Ali sets out from a very dubious assumption, while Watt strongly disagrees with all this.

\textbf{Philosophy and Social structure in Almohad Spain}:

This article does not deal with this philosophy which the flowering of Philosophy in Islamic Spain during the period of Almond rule is a culture phenomenon with fascinating ramifications as a whole but concentrate one particular question. Howe for do certain philosophical doctrines of Ibn-Tyfayl and Ibn-Rushd (Averroes) reflect the social structure under the Almohrd regime, and to consider this question, it is necessary to look at the teaching of the founder of Almonad movement, Ibn-Tumart, he was a fierce opponent of anthropomorphism, ‘tajism’ this was one of the points in which he was in agreement with the Ash arites, it
was also a mark of the kinship of his views with those of Mutazilite theologians and neo platonic philosopher.\(^{179}\)

Finally Watt write about the sociology and Islam and states the study of Islam from a sociological point of view might itself help to increase Islamic unit of one of the serious tension.

"There is a need for Muslim to study sociology and then to study their own religion from a sociological stand point. In this way Muslims will share in this new sociological (and scientific) understanding of religion which look like being a feature of the next quarter century".\(^{180}\)

By saying this treatment Mr. Watt tried to say that the Muslim have a no complete knowledge of their religion. The Quran is a full of knowledge of religion of Islam. Muslims learned the Quran than now can possible they have no knowledge about the Islam. Comparison with the other who believe in religion other than Islam. Persian like Cheristia Jews while Mr. Watt was a Christian who deliverer this statement.

In the first and second section of this article Watt write the detail and aim of the conference.

In the third section Watt write the political problem of the dry and gives the some suggestion of the scholars, and says 'The scholar has admitted his involvement in the political problems of the day, he should
try as a scholar to understand the nature of these problems, he ought to try
to see his work as a scholar against the background of the major issues of
his century. Pure scholarship is little more than curiosity run riot, and a
luxury that we can less and less afford in the present age.\footnote{181

After these preliminary remark watt gives a personal statements
and states how I understand the central problem of the present age and
how I think Islamic studies can contribute to its pollution. So that the
reader way discount my ideological bias I add that my upbringing has
been in the British (More particularly Scottish) Christian tradition.\footnote{182

In the conclusion of this article professor Watt Write:

That there is at least a Prime facie case for holding that some of the
Philosophical doctrine of Ibn-Tufayl and Ibn-Rushd reflect aspects of the
social structure in al-Andalus. Ibn-Tumart’s critique of ‘mere opinion’
suggests a desire for objectivity that is probably also to be seen in the
work of Ibn-Hazm, and the question underlying the work of Ibn-Tufayl
and Ib-Rushd of how scientific and Philosophical thinking can be
influential in political life in a sense answered in the prolegomena of Ibn-
Khaldun.\footnote{183

THOUGHT IN ISLAMIC UNITY:

This article of watt is a reflection of von Grunebanum’s book
‘unity and variety in Muslim civilization, and this book is best described
as the report of a conference on this subject need at Liege and Spa in Belgium in September 1953.\textsuperscript{184}

With in Islam at the present time is that between the exponents of traditional Islamic thought and the Western educated Muslims whose basic stand point is that of the empirical sciences.\textsuperscript{185}

Watt give the suggestion to Western educated Muslims and writes: there is a need for Muslims to study sociology and then to study their own religion from a sociological stand point. In this way Muslims will share in this new sociological (and scientific) understanding of religion which looks like a feature of the next quarter century.\textsuperscript{186}

**Thoughts on Islam Christian Dialogue**

In this article W.M. Watt described the meaning of dialogue and writes: The word dialogue has become fashionable in some circles nowadays, and people talk glibly about the fact and necessity of dialogue. The word conjures up pictures of serious minded adherents of the two religions or ideologies, perhaps academics, sitting around a table and discussing abstruse theological or philosophical questions. Dialogue is far from describing all that is actually happening today in respect of Muslim Christian relations.\textsuperscript{187}

To express a new word instead of dialogue he says that what is actually happening is that we need a word to suggest something much
more pervasive than 'dialogue' some writers speak of us as living in a condition of 'inter-religion' and this is a useful term for it indicates the fact that the present time there is a greater mixing of the adherents of different religions than in any previous age.\(^{188}\)

Watt further stated that where men had a high centuries old culture and were proud of it, there has been little Christian penetration, now-a-days however the elites of the high culture of Asia and the Islamic world are sending their young people to Europe and America for studies. At the same time, far more occidentals are traveling to Asia and the Islamic world, and are meeting people there as equals, not as superiors.

Watt stated that it is clear that one cannot expect men of the other faiths to read extensively in the Christian faith, so as to gain a clearer idea of something about which the average Christian is not clear. It is also clear that, Whatever a handful of missionaries may do, the average Christians is not going to make himself an expert in the thought forms of Islam and Buddhism. There is a place for the Christian expert in Islam and for the Muslim expert in Christianity. In the main, however, the presentation of Christianity to Muslims must be in terms of modern scientific thought.\(^{189}\)

He elaborates on the idea that Christian thoughts should be presented to Muslims and people of other religions through secular
scientific arguments. In the conclusion Watt writes: We are called to seek involvement in contemporary secular thought as a response not merely to the internal concerns and tensions of occidental culture (in which western Christendom is comprised) but also to the great new fact of our century, namely, our condition of “inter-religion”.¹⁹⁰

1. The Problems Before Islam Today:

Watt writes about the article himself and says that in this article I want to continue this discussion, and to contribute something from the standpoint of an orientlist who looks at Islam from without. Recently a number of Islamic literature was largely devoted to considering the present condition of Islam. In that distinguished Muslims looked at Islam from within and called attention to points where there were defects that could be remedied.

Watt says that: I do not propose however to critics the interesting and valuable papers that appeared in that number but to follow a complementary line. I shall not ask “what is wrong with Islam today” and attempt to give an alternative answer. Instead I shall put the related question, what are the problems confronting Islam”¹⁹¹ and attempt to answer that.
According to him "The special circumstances in which the Islamic countries find themselves at the present time are mainly due to the great scientific and technological developments which have taken place in Europe during the last 150 or 200 years."

In this Article Watt has attempted to clearly define the problems which are forcing Islam today and he says "now the whole world is much near in time to any given city in it and there are no geographical limits to prevent the whole world from being ruled from single city".  

He goes on to say: "The Islamic countries (in common with other countries) have thus a problem of external relation. It is the problem of how to obtain a satisfactory position for themselves in the "one world". There is also a problem of internal relations which is more immediately urgent, though not ultimately more serious. And the effect of the economic impact of Europe on the Islamic countries has been to disturb the balanced of classes. It must appeal to ordinary men who are living in the state of tension caused by the problems extreme and internal relation already described.

Watt attempts to give an alternative answer about these problems and writes "To restate old truths with a fresh emphasis is, of course, not to change them and it is this possibly of re-statement that allows us to
hope that an old religion will succeed in producing the basis for a new social system for the whole world". ¹⁹⁴

And Watt further writes “in the eyes of orientalists is the challenge to Muslim of the present situation of Islamic countries. It is the challenge to express the fundamentals of Islam in their words, in their individual lives and in the life of their community, that on this basis a new social system for the whole world becomes possible. The task is immense. The difficulties are formidable. There are factors that might lead man to despair of success. Yet success is not impossible if men, relying on the help of God, are ready to respond to the challenge of the hour." ¹⁹⁵

The use of the word Allah in English:

This article was written by W.M. Watt and published in Muslim World. In this article Watt tried to write the similarities and the differences between the word ‘Allah’ and ‘God’. The author goes on to argue that: “The time seems to have come to make a protest against the use of the ‘Allah’ in English in connection with Islam. The recent emphasis in missionary thinking on getting along side the Muslim demands the abandonment of this usage, which tends to widen the gap between Christians and Muslims rather than reduce it, and which in any case appears to be of recent origin”. ¹⁹⁶
According to Watt: The use of the word Allah is perhaps originally a literary device to give an eastern atmosphere. It has associations with the romantic east of the early nineteenth century. A publisher of famous novels with the alternative from 'Allah' and 'God' will unfailingly choose.

Christians make it clear that they do not accept the claim of Islam to supersede Christianity but is the use of the word 'Allah' instead of 'God' a good way of doing so.

In this way the use of Allah seems to imply that the connotation of the world 'Allah' for the Muslim is different from the connotation of the word 'God' for Christian.

At the last of this article Watt says that there are the Christian Arabs, for God they use the word 'al-lah' their ancestors probably used it before the time of Muhammad, for most of them belong to the ancient churches, and there were many, Christian Arabs by Muhammad’s time.

W.M. Watt gave his views and suggestions in these words. If there is some justification for using Allah of which I am not aware, I should be glad to learn it. If there is not, I would plead with my fellow Christians, in the interests of communication with Muslims, to abandon this unfortunate usage.
**Shiism Under the Umayyads:**

This article "Shiism under Umayyads" is divided into three parts. The first part is "The early revolts in this part Watt dealt with the revolts against the Umayyads." And the second part is Al-Mukhtar And the Mawali"201, the originator of Shiites was Al-Mukhtar. b. Abi ‘Ubayd ath-Thaqafi, who had to go into exile shortly before karbala, and joined the Penitents in 684. Mukhtar said he would base his policy on "The book of God, the Sunnah of the Prophet, vengeance for the family, defence of the weak, and the Jihad against the evildoers. According to Watt Al-Mukhtar included not only the book and Sunnah the central principles of any Islamic government, but also the aim of the Penitents (tawwabun) and when he got control of Kufah he actually executed those responsible for killing "the family" at Karbala the "defence of the weak" referred specially to the clients or Mawali.

The third part of this article is "The period of Quiescence and the latter revolts" According to Watt, the descendants of al-Husayn, who latter become imams or the imamites, were not during their lifetime the centre of any political or religious movement of consequence. The biographies of these men have been touched up by Shiite (Imamate) writers in the attempt to show that all along they claimed to be imams and
acted as such. After the defeat of al-Mukhtar in 686 there is no real historical events involving the Shiite movement until 737.

**Towards A world Religion By W.M. Watt :**

In this article W.M. Watt contains some fruitful ideas. The claim made by him that this world has become or is likely to become one world is open to serious doubts. Neither physical propinquity nor the exchange and free flow of ideas is an unmixed blessing. It is leading to as much conflict as the past. Powerful nations are trying to impose their own ideas on others. The economic and political imperialism of the past is giving way to ideological imperialism and the fight is as sharp as ever.

Watt defines the one world as – “It is a common place at the present time the world has become “one world”. It is worth while, however thinking, a little about this phrase “one world” for there are many different kinds of unity. As soon as we begin to think about the implication of “one world” it is clear that, whereas the world may be one in some senses there are another senses in which it is not one.

W.M. Watt explain about the world religion and says : Nationalism cannot unite hostile nations. Class feeling cannot unite hostile classes, thus, if this one world of ours with its hostile classes and nations is to be integrated there must be some force beyond those just
mentioned. History suggests that the only possible force is religion or something closely akin to religion.2 In this respect, Islam has a great achievement to its credit, and is one of the outstanding examples of the integrative force of religion. Islam has spread over a large part of the world and has adherents among many different races. Among these varied groups it has established a large degree of brotherhood and honourly. It is thus a conspicuous example of how religion leads to the integration of diverse group and communities.206

Watt suggests how man can help to commend his own religion to the rest of the world, and gives some points.

1. One of the first things is that he must steep himself thoroughly in the fundamental conceptions and dogmas of his own religion, so that they become as it were, second nature to live.207

2. And the second is a man must have a deep appreciation of the needs of his own time, especially of that part of the world and section of society in which he lives.208

3. Thirdly, a man must have some appreciation of the way in which members of others religions and other sections of society look of the problems of their time.209
Finally Watt says: The allegiance of men to a new religion is not won simply by reasoned arguments, through reasoned arguments undoubtedly have their part to play. Ultimately the allegiance of men is gained by the presentation of a conception or set of conceptions which catch their imagination and kindle a fire within them now this happens, and when this happens, no man can be quite certain.\textsuperscript{210}

**Thoughts on Muslim-Christian Dialogue By W.M. Watt:**

This article published in *Hamdard Islamicus*, and editor of Hamdard Islamicus gives a note about this article and writes: The following article which may be called a monograph is a scholarly and thoughtful attempt of Professor Montgomery Watt, one of the participants of the seminar (which was held in Tripoli, Libya in February 1976. It was attended by 500 leading Muslim and Christian scholars from over 50 countries) to present his reflection on the deliberation of the seminar and to elaborate pertinent arising questions out of it.\textsuperscript{211}

The opening paragraph, are addressed mainly to Christian, and editor gives his views and writes that since the writer is a Christian he is most likely to have influence with his fellow Christians: we must also appreciate his courageous attitude in exposing certain misunderstandings about Islam among the Christians and particularly his frank remark that “the British Christian is generally very badly informed about Islam.”\textsuperscript{212}
Here W.M. Watt discussed about the meeting of Christians and Muslims and two or more than two religions and says. There was a relatively small number of meetings between fellows of different religions, but these normally remind at a superficial level. Indeed, especially between Muslims and Christians, traditional attitudes encouraged the maintenance of superficiality and prevented and deeper religious encounter.

In this article Watt shows the resembleness of Islam and Christianity and writes: In Christianity and Islam many technical terms in common such as religion, ‘revolution’, Prophet.

Watt thinks that Christians do not believe in three Gods and says Christians believe in one God and also believe, like the Muslims, that there is no deity other than God, and Christians combine their belief that God is one with the belief that he is also somehow threefold. This is known as the doctrine of the Trinity.

The one thought of Watt is that the Biblical Prophets did not all proclaim the same message. The common view among Muslims is that all prophets proclaimed the same message Watt stats that prophets of the old testament have each a distinctive message, specially adopted in conditions in their own times. Some spoke of God’s continuing love for His people despite their sins in worshipping other Gods, etc.
Watt describes the reasons of distorted image of Islam by Christian scholars in Western Europe and says from the twelfth to the fourteenth centuries there was, largely because of the crusades, much study of Islam by Christian scholars in Western Europe, but the result was the creation of a 'distorted image' of Islam and something of these distortions is still present in the minds of westerns in the twentieth century. According to Watt the reasons for the distortions are not far to seek. The Muslims were established in Europe, in Spain and Sicily, and up to eleventh century western Europeans had been conscious of the superiority of the Muslims, not only militarily and economically but also in the intellectual sphere (notably in Philosophy and science) and in the arts of gracious living.

Watt stated that the accusation that Islam is a religion of violence and sword may seem to be justified by history, but this is so only on a superficial reading of events and he further says that Islam was from the first a body politic as well as religion, and the body politic was often involved in warfare a war against non-Muslims was normally regarded as a Jihad or 'holy war' but the aims of such a war were political and economic not religious.

In this article Watt writes about the distorted image of Islam and says that the assertion that Islam is a religion of sexual indulgence is based on the fact that a Muslim may legally have four wives, that
Muhammad had even more than that number, and the Quran describes how in Paradise dark-eyed maidens (nouris) will be provided for the faithful Muslims" and further says that the Christian of today is in no position to condemn outright the sexual ethics of Islam.\textsuperscript{222}

\textbf{CONDEMNATION OF THE JEWS OF BANU QURAYZAH : A STUDY OF THE SOURCES OF THE SIRAH\textsuperscript{223} :}

This article is a response to the statement made by Caetani about the responsibility for the slaughter of the men of Banu Qurayzah falling on the Prophet (sws). To refute this statement and also using this as an example, Watt has introduced the concept of isnad, that is, use of a complete chain of authority to verify a certain tradition. Since the earliest authorities might have ignored mentioning the sources, Montgomery introduces a concept of "hypothetical reconstruction" which bases the earlier links in the chain on what the scholars believed would have been true (justified in most of the case), as opposed to what Dr. Joseph Schacht believes, which is that the constructions are just inventions. Watt then uses the distinction between scientific and informal transmissions to highlight the possibility of fabrication in the traditions and to separate historical facts from legal doctrines. He then concludes the article by defending the Islamic stance on sirah, by saying that scholars must realize
what the core argument is, before raising questions on the biography of the Prophet (sws).

The reliability of ibn Ishaq's sources

This article starts by pointing out the weakness in the Western view of the collection of sirah by Ibn Ishaq, which are that the origin of the chronology are unknown and secondly that the Western Scholars have failed to distinguish between sirah and hadith. The author also disagrees with the Western view of the Qur'an being the only source for the biography of the Prophet. Watt then goes on to analyze the sources (materials) used by Ibn Ishaq in writing the biography. First and foremost is the use of sirrah, which cannot be derived from the Qur'an, as opposed to what most Western scholars believed. Use of the methodology of interlocking items in history, along with the documented material such as the constitution of Madinah, have been used to support that aspect of the biography which deals with Arab genealogies and the pre-Islamic events. When the Qur'an has been used by Ibn Ishaq, a distinction has been on the type of elaboration used, that is whether it is a detailed version by the Biblical preachers or is related to the use of occasion of revelation or Hadith of the Prophet(sws) relating to the interpretation and elaborations in Qur'an. Apart from supporting the sources used by Ibn Ishaq, Watt concludes the article by raising a few criticisms on the work of Ibn Ishaq,
but restating the fact that the mentioned biography is acceptable on the
grounds that the methods used are reliable and justified.

**The dating of the Qur’an: A Review of Richard Bell’s Theory**

The dating of the Qur’an is summarized by Richard Bell in three
basic principles. Firstly, he believes that the units of revelation were
shorter in nature, that is, the long passages found in the Qur’an are made
up of these shorter passages which can be further divided into three major
types—sign passages, punishment passages and slogan passages. The
second principle (which is quite disputable) states that when the Prophet
(sws) combined the shorter passages, he made some revisions for the
general good of the Muslim community; to support this principle, Bell
describes a few formal ways factor in the dating of the Qur’an is the
discovery of a few inscribed passages of the Qur’an in the form of written
material. Watt, after giving a brief introduction, critically analyzes the
three principles and raises questions such as the length and the basis on
which the longer passages are divided into shorter ones, reasons and
occasions of revisions and the degree of certainty in all three cases.

**Conversion in Islam at the Time of the Prophet (sws)**

The study of the earlier passages of the Qur’an helps understand
the concept of conversion. Initially, there was no concept of strict
conversion the only concept that was highlighted was how the person responded to the message of God that was revealed to the Prophet (sws). This has been supported in the article by stating that it was not before the second year after hijra that the followers of the Prophet (sws) formed a separate identity and thus the terms “Islam” and “Muslim” came to use. Thus the idea of conversion cannot be generalized. The only other fact remaining to be considered is that in early times the theory of conversion relied more on the external appearance of the person as compared to what his inner-self believed. This then leads us to the issue of hypocrites as seen in the early times, and it is then that the concept of conversion is defined as seen today—that is a change of the inner beliefs of the person.

The Camel and the Needle’s Eye

The famous parable of the camel passing through a needle’s eye can be found in both, the Qur’an and the Gospel. Interestingly scholars from both the traditions are caught in the interpretation of the word “camel”. The two interpretations but forward by them are that of a reference to either an animal or a rope. Those who hold the first of these opinions concentrate on the metaphorical meaning of the use of the term animal to show the greatness of God. On the other hand, those who believe in the second interpretation, concentrate on the fact that rope and needle go together. Watt ends this article by highlighting the occurrence
of the similar interpretation in the two religions, and briefly associates it
to similar linguistic origin of the root word kamelos.

**God’s Caliph, Qur’anic Interpretations and Umayyid Claims**

The word Khalifah has been interpreted in various ways which had
led to many complications, one of them being its association to being a
God’s deputy. This particular interpretation is said to be used by the
Umayyid Caliphs to strengthen their hold on the Muslim world but Watt
denies this on the basis of historical analysis which proves that the
Umayyid claim to the caliphate relied more on the Arab culture of blood-
revenge. Ibn Ishaq is of the view that the word refers to “the one who
settles or inhabits”; Zamakhshari and Tabari slightly alter the previous
given definition of the word Khalifah to state that it was used for “Adam
as a successor to the angels.” With reference to the term being associated
with the title for Abu Bakr, many scholars believe that it has no relation
to the usage in the Qur’an ; Khalifah in this case meant “successor to the
Messenger of God”.

**Two Interesting Christian-Arab Usages**

The article’s basic emphasis is that there was a specific linguistic
tradition found in the Christian-Arab period, which is believed to have
influenced the language of the Qur’an. The argument is supported by
giving the example of the word rijs as used and interpreted in the Qur’an. One interpretation of the world is with reference to the filth of the devil; several others interpret it as a form of anger or wrath or a severe punishment from God. In these different interpretations, a slight transformation from the pre-Islamic meaning is seen, from an internal feeling of anger to an outward expression of anger. This specific interpretation is often related to the meaning of the word as seen before the times of Muhammad (sws) and the meaning is often said to be formed under Christian influence.

**Early Development of the Muslim Attitude to the Bible**

When looking at the development of the Muslim attitude to the Bible, first consideration is given to what is actually stated in the Qur’an. According to Watt, the Qur’an states four major points: (1) there have been previous revelations, (2) the arrival of Muhammad (sws) was foretold in the Bible, (3) Jews have hidden some of the revelations from their book, and (4) Jews have also been accused of falsifying their revelations. Watt then divides the article in various parts: the first deals with the fact that the Muslims were using the falsification and hiding of certain verses to strengthen their belief that Muhammad (sws) was the last Prophet. The second phase is marked by strong hatred for the people of the other Books, and this is the phase where great intellectual activity
started and there was a closer contact between the two schools of intellectuals. The last phase of the development, as put forward by Watt, is when the discussions between Muslims and the people of the other Books stopped due to the beliefs being contradictory in nature.

**Some Muslim Discussions of Anthropomorphism**

Anthropomorphism is the attribution of human motivation, characteristics, or behaviour to inanimate objects, animals, or natural phenomena. This section deals with the thoughts of different schools on the attributes on God and their association with the physical attributes found in men. The initial step of bringing light to this aspect of academies can be attributed to the doctrine of balkafiyya which emphasizes on the use of pictures to understand religious concepts such as God. Later schools of thought such as the Mu'tazalites and the Ash'arites brought about slight changes in the association, that is, they said that the physical attributes such as God has hands and eyes, does not mean that He has these characteristics physically, but is a metaphorical use to emphasize the power and qualities of God. The article then explains the evolution of the basic doctrine with time and with the formation of a new school of thought that is in reality an offshoot of the original Ash’arite school of thought.
Created in His Image : A Study in Islamic Theology

This piece of writing focuses on the differences in the school of Muslim thought who believe in the “absolute otherness of God” and those who believe that there is an “affinity between God and man.” The basic line of argument was a statement given by a Muslim from a Jewish background who said that “God created Adam in his image.” There are four stages found in the interpretation of the above statement by the Traditionalists, many of whom believed that the use of the word “his” referred to Adam and not God; there is only one group of Traditionalists who believe the contrary, that is, “his” referred to God and not Adam. Watt, towards the end of the article, presents various arguments for and against the views mentioned above, and also raises the question of anthropomorphism in relation to the above stated interpretations of the statement of the relation between God and man.

The Logical Basis of early Kalam

This article details with ways and approaches to understand the concept of knowledge, its relation and the function of the knower in the way that he perceives the acquired knowledge. Many definitions can be found of term knowledge. Furthermore, the article explains the various forms of sensible knowledge as compared to reflective knowledge (there are four kinds of reflective knowledge – use of analogy and reasoning,
experience (tajariba) and customs (adab), revelation (sharah) and inspiration (ilham), wide transmission (tawatur) as opposed to individual transmission (ahad) and far-spread (mustafid). The article then ends with a small section on the theory of legal knowledge which depends on the Qur’an the Sunnah, the Consensus and the Analogy.

The Origin of the Islamic Doctrine of Acquisition

The basic idea of this article is that “it is God who ‘creates’ the acts of man, whereas man merely ‘acquires’ them. “The Jahmite view is that it is in fact God who does all the actions. Dirar, on the other hand, believes that “man has his own share in human acts.” Hisham Ibn Hakam believes that acts are created by God but adds a few conditions such as cause, conscious willing and the soundness of the act to create links between what a person does and what God wants him to do. Shahham brings in concepts that highlight the actions directed by God as some external power and associates man with a mind and a conscious, and thus distinguishes between the voluntary and the involuntary acts of the humans. Al-Najjar and Muhammad Ibn ‘Ilm sa are of the view that humans have been given the power to acquire (kasb) but they cannot create (khalq). This is further explained by stating that the just like faith, God cannot create a person’s need for acquisition; this is something that the person has to do himself. Later scholars built up on the above views,
sometimes by combining two or more schools of thought together; other
times by expanding and elaborating on one chief belief only.

**His Name is Ahmad**

This article "His name is Ahmad: has been taken from the Muslim
World and the author developed his thought about the name of Prophet.
Watt says that the actual name of Prophet was Ahmad quoted the words
in Surah ix, 6 ismu-ahmadu. According to him after the death of
Prophet Muslims were interpreted the text of Quran according to their
new testament. Watt argued that the 'ahmadu' must be taken in an
adjectival sense rather than regarded as an interpolation. They offer
evidence on the single point of the currency and significance of Ahmad as
a name, after the Prophet’s death and do not broach the larger field of
Muslim new testament interpretation.

Watt stated that "Muslim children were practically never called
Ahmad before about the years 125 AH, on the other hand, there are many
instances prior to this date of boys called Muhammad after the Prophet;
some of these had apparently received that name during the Prophet’s
lifetime." He further says that if we look at the French translation of Kitab al-
Kharaj by Abu Yusuf, which must be prior to his death in 182/798, we
find that the index contains the names of 29 Persons called Muhammad, other than the Prophet, but does not mention any one called Ahmad.\footnote{239} Biographical dictionaries such as the *Tabaqat of Ibn Sa‘d* contains many Muhammads who died before 200 A.H. but hardly any Ahmad. Some of the Muhammads died in the first century, but the earliest Ahmads are only a few years before 200.\footnote{240}

Watt argued that “I have made a detailed examination of *Tahdhib al-Tahdhib* by Ibn Hajar al-Asqalani which contains 160 entries for Ahmad and 888 for Muhammad.\footnote{241} The name Ahmad, like Muhammad, occurred in the *Janiliyah*. It is now generally recognized that the name Muhammad was in common use in the *Janiliyah*.\footnote{242}

In the last of this article Watt defines the meaning of Ahmad and Muhammad and stated that Ahmad means ‘more or most praised’ whereas Muhammad merely means, ‘Praised’.\footnote{243}

1. **The Political attitudes of the Mutazilah**

   The article is an W.M. Watt attempt to gain a deffer understanding as the Mutazilite theology by looking at the politics of its exponents and he was much indebted to H.S. Nyborg’s inlovator work especially his article Al-Mutazilia in the encyclopedia of Islam\footnote{244} and his edition of Kitab al –Intiteer.\footnote{245}
This article was published in Royal Asiatic Society in 1963, and explains in this article by the same headings i.e. The nature of sources as showed by the accounts of the Jahmiyyah. The political attitudes of some leading Mutazilites. The origins of the Mutazilah. Itizal and Irja.

As regards the fame of Mutazilites by Abu-I Hudhayl, an-Nazzam and Bishr ibn-al-Mutamir in the reigns of Harun as-Rashid and Mamun, 780-850, Watt find the background of the political attitudes of these men and their successors.

**A forgery Al-Ghazali’s Mishkat:**

This article has been taken from journal of Royal Asiatic Society and Published in 1948. The purpose of this article to argue that the contradiction amount to conflict and is not manifest but real and he argued that therefore the veils-section is not the work of Al-Ghazali but a forgery either completing a work dealing one with the light verse or else substituted for the real Ghazalian interpretation of the views tradition.

According to Watt the importance of the *Mishkat al-Anwar* for a full understanding of the thought of Al Ghazali was long recognized by Goldziher, he impressed this on W.H.T. Gairder. When, in 1911 he was guiding him into the higher are reaches of Islamic studies most of the problems formulated by Gairder most of the problems created, are
connected with the last section of Mishkat, the detailed interpretation of
the tradition about the seventy (or seventy thousand) veils. The main
problem is in the apparent contradiction to between various statement in
the veils section and Al-Ghazali’s general position.

In his conclusion Watt states that the veils section of *Mishkat al-
Anwar* is forgery, and he agreed that the contrast between that section and
the rest of the book is glaring.

**Economic and Social Aspects of the Origin of Islam:**

It has been taken from Islamic quarterly and published in 1954.
Watt discussed and define the article with many points. The economic
Milieu, the social repercussion of the economic change. The religious
change, the development of Islam.

**The forces now Moulding Islam:**

This article divided into six parts and the first part is-

1. *The Historical background*:

The impact of the west Watt writes about the impact of the modern
west on Islamic east and says to consider Islam mainly in its intellectual
or theological aspects, and to emphasize the intellectual influence of the
west. This, however, is by no means the only way in which the west has
influenced the Islamic East. In the total impact of the West economic,
social and political influences are probably more important facts than the purely intellectual.²⁵²

2. The Resultant Problems:

The Problems facing the Islamic East as a result of having become engulfed in the industrial civilization of Europe and America may conveniently be described as the problems of external and internal relations.²⁵³

3. Western Ideas:

For over a century the Islamic East realized that, if it is to have anything approaching much of the learning of the west. Young men and latter also women have been sent in increasing numbers to study in the universities and technical colleges of Europe and America. Many of these, on returning to their homes, have become professors or teachers, and so have handed on something of the Western outlook which they had imbibed. At the same time, Christian missionaries from Europe and America have been allowed and even encouraged to found schools and colleges in Islamic countries.²⁵⁴

He says also that the aspects of Western thought influential among Muslims may be considered under four heads.

- Nationalism
• Democracy
• Marxism
• Philosophy and scientific thoughts.

4. The religion of Islam:

Watt stated that the Islamic sentiments, then, are still strong in the countries and in the form of Islamic nationalism are likely to become stronger. On the other hand, it is improbable that the religion of Islam will be able to make an important contribution to solving of the problems of external and internal relations.

5. Christianity:

The Church in the East appears too weak to be likely in the visible future to make any large contribution to the treatment even of local problems. In so far, however, as it is building up the personal piety and devotion of its members and of converts it attracts, it is helping to create the basis for a long term solution.

6. The Prospect:

In conclusion Watt says that no genuine solution of the external and internal problems is likely within the present century. Such a solution would only be possible if there was a wide spread religious revival within Islam, and this is unlikely What is likely is the increase of Islamic nationalism, but this would hinder a real religious revival.
Reviews by William Montgomery Watt


This review has been taken from the Islamic quarterly and William Montgomery Watt describes the value and importance of the Quran and states that the lack of knowledge in this country, and in Europe generally is of course not due to any absence of translation. In English we have a great variety, extending from that of George Sale, who follows the orthodox Islamic interpretation, to that of Richard Bell who, by the methods of higher criticism, attempted to discover the original meaning of the Quran, and to give an approximate date of the fragmentary of which it consists.\(^{259}\)

Watt says that Professor Arberry avoids the unfortunate practice of some of his predecessors of trying to represent the rhymes of the Quran\(^{260}\), he prints his translation in short lines, rather like poetry and its uses devices of spacing and indention to make it easy for eye to see the divisions into which the passage naturally fall.\(^{261}\)

Watt further appreciates. Arberry’s translation and says all this is very great gain and should make much easier for the English reader to appreciate the greatness of the Quran.\(^{262}\)

This review has been taken from Islamic Quarterly and Watt says about the writer the writer of this work, known as Ibn al Bayyi, flourished about the middle of the fourth Islamic century, and his writing was influential in later time. Again he says from the present work it is clear that, by this period, the science of tradition was employing standards that were not widely different from those of the European orientalist.


W.M. Watt expresses his views about the writers point of view, and writes that the total impression of the present volume is such that Islamologists in general are bound to take notice of the author’s central contention of the continuity between Pre-Islamic Arab ideas and these of early Islam. This work is to be most thoroughly commended.

About this volume Watt says that it is a scholarly edition of one of the chief works of the sect and the edition of the text has been competently done, and the editor has provided both many informative footnotes and an index to the Ismaili technical terms in the work. He further says that this addition to the bibilotheca Islamica is thus of considerable importance for its specialized field.


In this review W.M.Watt expresses the importance of the book, and says this is a useful source book for certain aspects of the religious history of Islam, notably, as the editor-translation, in that it throws important new light on the tradition of popular preaching in Medieval Islam. The edition has been competently done, and the translation is easy to read. There is a full index of
name Watt says that scholars in various fields will welcome this publication.


W.M. Watt described that these volumes are the translations of the second and thirty-third books respectively of al-Ghazali’s *Ihya ulumal-Din.* In both cases the task has been accomplished with a high degree of competence. Yet both illustrate in different ways the terms and difficulties of translating materials of this type. Watt concludes that this translation, despite many merits, was not ready for publication. An Arabic writer like al-Ghazali has something sensible to say, and the English reader ought to be able to understand most of it without too much trouble; but this makes much greater demands on the translation than it is commonly realized.

7. *Laura veccia Vaglieri vaglieri* and Roberto Rubinacci (tr) *Scritti scelti Al- Ghazali’* pp. viii, 702 1970271
W.M. Watt says about this work—that until 1969 there was no translation into Italian of any work of al-Ghazali, apart from some passages of the *Munqidh minal-Dhalal*, but now Laura Veccia Vaglieri and Roberto Rubinacci have produced the most complete volume of translation in any European language. He further says a number of explanatory footnotes case the path of non-specialist reader. Arabists who know Italian will doubtlessly take note of the interpretation of difficult passages given here.


The book consists of ten studies of which four and part of another one have previously appeared in periodicals, the subject matter of six is logical, and the final assessment of these must be left to the specialists, since they abound in symbols that are mysterious to those not abreast of recent developments in logic. Watt appreciates the book and says it used to have all these articles in book form, but two slight errors may be noted.

Watt writes about this work and states that the work here was edited and translated a *Tafsir al-Kurab fi Tadbir al-Hurab*, and written early in the fifteenth century for the ruler of Egypt. The author, ʿUmar ibn Ibrahim al-Awsi al-Ansari, is otherwise unknown, though Dr. Scanlon has a plausible suggestion about his identity.\(^2\)


According to Watt this book is interesting both because of its author and because of its aim, and the aim of the book is to present the life of Muhammad to Children presumably of about the age of twelve, since that is the age of Fatima to whom the story is told.\(^3\)


According to Watt Professor Syed Abdul Latif, gives a presentation of Islam not unlike that of Ameer Ali. About Latif’s book Watt writes this book is one of a series, which aims at fostering mutual understanding between India and the countries of the middle east.\(^4\)

Watt says that Issac Albalag translated al-Ghazal’s *Maqasid al-Falasifah* into Hebrew, and wrote long annotations to which he gave the title *Tiqqun ha Deot*. Watt says about the writer and the book Dr. Vajda’s scholarly work can be warmly recommended to all interested in this field.  


The above mentioned of Nicholas are preliminary results of an extensive investigation of Arabic logica which is to lead to a larger volume, promised for later this year, on the development of Arabic logic. And these works belong primarily to the history of logic, their interest for the ‘Pure’ orientalist is slight.  


W.M. Watt writes about the author. Dr. Parrinder, who is reader in the comparative study of religion in the university of London, considers that the encounter of the world religion is a major fact of our times and it demands a restatement of traditional
theological expression. Watt’s assertion that Dr. Parrinder carefully collected the relevant material and still more his eirenic exploration of various possibilities of interpretation have produced a fascinating work from which the present reviewer gladly acknowledges that he has gained much value.


According to Watt it is good after nearly 50 years to have an English translation of Goldziher’s *Zahiriten*. His sub-title a contribution to the history of Islamic theological thinking, by a study of usul-al-fiqh. Despite the decades that have passed since Goldziher wrote, there is still much of value in his work. A valuable addition is the full index of names, and since the original raging is given in the margins. This index may also be used for the German edition, which lacked an index. In the and Watt says that Goldziher’s remark here makes it virtually certain that he used the Leiden edition as far as available, and it should therefore have been included in the bibliography. Despite the weaknesses here illustrated, this translation will be of great value to many students
of the subject, Watt remarks again but clearly the careful scholar will often want to refer to the origin.


The sub-title of this book shows the author has come under the influence of Louis Massignon (as he acknowledges in the introduction), and is in a sense continuing his work). At the same time the book contains studies of various texts which have not so far received the attention of islamists. Watt says that Nwyia's book is thus of considerable interest as containing studies of several virtually unknown, while his main thesis about the development of the technical of mysticism is likely to provoke much discussion.

17. W.M. Watt presented a review, a book *La Pense religiouse* Aviconna by Louils Gardet, Paris 1951, in Muslim world Vo. XLIII October 1953. No.4 p.284-5 . In this review Watt gives the comments that the M. Curdet’s thesis of the genuinely Islamic
character of Avicenna’s thought (in contrast to previous European writers who denied this) is seen to be of more than academic interest.\textsuperscript{282}
References


42. W.M. Watt, *op.cit.*, p. V.


49. *Ibid.*, p. 120.


55. *Ibid.*, p. 64.


57. H. Hamidullah, *op.cit.*, p. 64.


60. *Ibid.*, p. content
61. Ibid., p. content.


63. Ibid.

64. Ibid., p. 1.

65. Ibid., p. 1.

66. Ibid., p. 2.


69. Ibid., p. 76.

70. Ibid., pp. 76-77.


72. W.M. Watt, op.cit., p. 84.

73. Ibid., p. 84.

74. Ibid., p. 84.

75. Ibid., p. 73.


77. Ibid.

78. Ibid.

79. Ibid.


81. Ibid., pp. 207-8.


107. Ibid., p. IX.

108. Ibid., p. IX.

109. Ibid., p. XIII.

110. Ibid., p. 4.

111. Ibid., p. 4.


113. Ibid., p. 64.

114. Ibid., Preface

115. Ibid., p. Preface VI.


117. Ibid., p. 3.


119. Ibid.

120. Ibid.

121. Ibid.

122. Ibid.

123. Ibid.


125. Ibid., p. V.

126. Ibid., p. V-VI.

128. Ibid., p. VI.
129. Ibid., p. IX.
130. Ibid., p. First page
131. Ibid., p 193.
132. Ibid., pp. 174-75.
133. Ibid., p. 174.
135. Ibid., p. Preface
136. Ibid., p. 1.
139. Ibid., pp. 1-2.
141. Ibid., p. 21.
142. Ibid., p. 198.
143. Ibid., p. 199.
144. Ibid., p. 226.
145. Ibid., p. 228.
146. Ibid.
148. Ibid., p. 51.
149. Ibid., p. 53.


153. Ibid., p. 124.

154. Ibid., p. 124.

155. Ibid., p. 124.

156. Ibid., p. 152.


158. Ibid., p. 3.


160. Ibid., p. 28.

161. Ibid., p. 29.

162. Ibid., p. 30.

163. Ibid., p. 30.

164. Ibid., p. 35.

165. Ibid., p. 37.

166. Ibid., p. 38.

167. Ibid., p. 98.

168. Ibid., p. 99.

169. Ibid., p. 103.

171. Ibid., p. 91.
172. Ibid., p. 94.
173. Ibid., p. 96
174. Ibid., p. 96.
176. Ibid., p. 198.
177. Ibid., p. 200.
180. Ibid., p. 47.
181. Ibid., p. 48
182. Ibid., p. 49.
183. Ibid., pp. 50-51.
185. Ibid., p. 190.
186. Ibid., p. 194.
188. Ibid., p. 19.
189. Ibid., p. 22.
190. Ibid., p. 90.


212. Ibid., p. 2.
213. Ibid., p. 2.
214. Ibid., p. 20.
215. Ibid., p. 21.
216. Ibid., p. 22.
221. Ibid., p. 15.
222. Ibid., p. 16.
224. Ibid., p. 13.
226. Ibid., p. 34.
227. Ibid., p. 51.
228. Ibid., p. 37.
229. Ibid., p. 71.
230. Ibid., p. 77.
231. Ibid., p. 86.
232. Ibid., p. 94.
234. Ibid., p. 117.


255. Ibid., pp. 166-168.
256. Ibid., p. 170.
257. Ibid., p. 171.
258. Ibid., p. 171.
260. Ibid., p. 30.
261. Ibid., p. 30.
262. Ibid., p. 30.
265. Ibid., p. 136.
266. Ibid., p. 136.
268. Ibid., p. 315.


