

Historical Roots of Westophobia & Its Impacts on Muslim Literature (An Analysis in the Context of Indian-Subcontinent)

Afshan Naz*, Dr. Syeda Sadia**

*PhD Scholar, Institute of Arabic and Islamic Studies, Govt, College Women University, Sialkot

** Associate Professor/Chairperson Institute of Arabic and Islamic Studies, Govt, College Women University Sialkot

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ABSTRACT

Bleak geopolitical maneuvering, and primordial accounts of cultural clashes have ever been generating a tense ambience among different civilizations specially between Islam and the West, though this edgy atmosphere accentuated with the succession of Crusade and debauched Orientalists discourse but the most violent conflict prevailing in the world is based on “Xenophobia”, and “Racism”, which not only stimulated Islamophobia but also created the surge of anti-Western sentiments and detestation for the West named “Westophobia” in Muslim majority countries. West has been dominating in farm of colonialism for several hundred years in the Middle East, Asia and Africa and this western hegemony became the font of aversion as West has ever tried to pin down Islam and its spirits, creating crucial predicament for the Muslims. Regarding Indian Subcontinent, the imperialists policies weighed down the subjugated by imprecating their social, ideological and intellectual values as a result literature that plays influencing role in the societies, its drift turned into convulsed phases as Tefseer, hadith fiq, and literature addressing socio-political issues were emerged into different themes and trends. Since then, the ostensible trading of the west turned into military hostility and superiority complex and dominated over whole structure of the subcontinent, Muslims literati came through the propensity of thoughts due to this ideological and political subjugation, thus they responded Western restraints and modern thought by adopting different approaches and contents. On one hand ,resistance literature was started to emerge by those scholars who perceived West as adversative for the real spirit of Islam, they started to counter Western encroachment for preserving culture and Islamic legacy while on the other hand, under the deeper tendencies of rationalism, intellectuals remained unleash in concurring imbued modern western ethos and cynical conjectures of the secularists at that extent even the denial of Hadith and Miracles, Tehreef-e-A’yāt, and promulgation of schism were materialized. Further the skeptical secularism, crude atheism, promotion of obscenity and naturalism under the helm of imperialism and even conspiracy theory against Islam, negative stereotyping and stigmatization of the Muslim globally stepped up the surge of Westophobia. Thus, in this paper by utilizing qualitative approach, historical and analytical research method has been espoused to explore and provide an overview of the chronological incursion behind Westophobia and its impacts on Muslim literati’s approaches and reaction in different phases of colonial literature.

Introduction

The annals of human history are rampant with cultural clashes that have left deep-seated Impacts on the landscape of Islamic and Western worlds, intrusion of Western hegemonies in the Muslim world brought deficit of cultural and

ethnic diversity which have been remaining a source of both learning and conflict, spanning from the Islamic Golden Age, a time of groundbreaking discoveries in science, philosophy, and arts, to the colonial era. The exchange between these two civilizations has changed over the years from admiration and coexistence to conflict and

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back again (Nadwi, 1983). Generally, this conflict has often been defining in two locales: Inherent conflict and anti-hegemony. As the blood-spattered anecdote of 19th century is phrased with the colonial intensions and intrigues of the imperialist powers which marks can be traced in the industrial revolution of the 17th century, the freedom war of US, French Revolution, economic and political exploitation of the British imperialists in colonial and post-colonial era too. Such swapping shift and stance of conflicts went through several destructive junctures by religious, economical and socio-political trepidations which also affected Muslim academics' perspectives and writings output and they were at the crossroad at that time, so used literature as mouthpiece for encountering western approaches in favor and with objective view while some rejected Western thoughts outright. (Esa and Ali, 2012) After 1857, the panorama of capricious socio-political and cultural change in the colonial era of India-Pak Subcontinent resulted in the expansion and diverse shifts of new literary subjects and genres. Muslim Ulemas and scholars adopted different trends and approaches towards modern Western looms and policies for confronting detrimental western rule and its despotism. Literature was used as a resistance voice against anti-Muslim sentiments and injustices to awake the westoxicated minds and for preserving their culture and identity formation, as that time the entity of Islam and the Muslims were in real threat (Alli,2000), while others (modernist) used it vehicle to overlay compatibility with Western thoughts. The former (Ulemas) were dubbed as orthodox, fanatics and anti-modernism while later group was considered to be the torch-bearer of liberation, progress and ardent of democracy.

However, disseminated misconceptions and propaganda of imperial powers have been spiraling anti-western sentiments in the Muslim societies named Westophobia. This phobia that is presaged as “Antipathy towards the West.....a perception among the Muslims about Western culture that is debased and decadent” have been turning into a fused

phenomenon (Peter).off-putting protrusion of Islam and the Muslims via print and electronic media has been adding fuel to fire in perpetuating bad relation between the Muslim World and the Christians West,(Muhammad, 2016) conversely, Anti-Islam literature, global ramification of Islamophobia, homicide and acrimonious designs of the West in Iraq, Libya, Syria, Afghanistan ,Lebanon, trimmed Muslims down to a reliant bloc by the Imperial powers who stereotyped and affixed Muslims an emblem of terror and hatred, subsequently caused agitation and instigated Westophobia in the Muslim societies and Muslim Diaspora in the West as well, this phobia has been escalating even among most of those Muslims who have little or no understanding of Western philosophy, culture and behavior, hence lack of mutual understanding has also been remaining the root of mutual prejudice against each other.(Ziauddin, 1995) Thus it is imperative to trace out the case history of anti-Western sentiments and to explore how these sentiments impacted the stance of intellectuals in the Indian Subcontinent and further polarized literary perception? Have centuries ago, literature still yet been impairing the relationship between West and certain Islamic countries? In that case it is essential to saturate the mutual clash and antithesis for viable responses to future challenges, paving ways towards peaceful co-existence. So, the focus of this study is to present the following cogs:

- The historical roots of Westophobia construal according to time epoch and its manifestation
- The impacts of Westophobia in shaping Muslim Literature s’ themes and contents
- Literary writings modes in reception and repudiation and reviving with the Western approaches in different phases in the Indian Subcontinent
- The possible recommendations in face of Westophobia to reach at transcultural values creating mutual harmony for discarding religious discords

Literature Review

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Regarding the accounts of historical perception of cultural diversity, Western civilization influence, reception or refutation of it in the Muslim societies, and shifting of Westphalia into Westophobia a lot of work has been emerged ,such as, *The Infidel Within: Muslims in Britain Since 1800*(Ansari, 2004), by Hamyun Ansari, deals with the historical treatment of assorted phenomena of the British- Muslims relations, by addressing the disputation of marginalization and discrimination of the Muslims after their migration of early 19th century. Likewise, the book, *Infidels: A History of the conflict Between Christian and Islam* (Andrew, 2004), by Andrew Wheatcroft deals with the world of Islam and the world of Christianity and causes of hatred and distrust between the West and the East and as a result the effects on the later generations belonging to the East and the West have been examined. Starting with the 'Lepanto War' in the sixteenth century, he has completed his assessment by coming to the events of the war against 'Islamic Terrorism' in the twenty-first century. In the middle, the events from the history of Spain, the Balkans, and Turkey have been presented, which have been related to Christian-Muslim relations, the author has examined both worlds and limited his research to analyze 'how' this hatred developed. *Western Civilization, Islam and the Muslims*, (Nadwi, 1979) by Abul Hassan Nadwi, in which he has depicted the historical mainsprings of crisis between the West and Muslim world and also given some viable solution to pave ways of compatibility towards intercultural communication respecting their beliefs and practices. Zia ud Din Sardar wrote, *Rethinking Reform in Higher Education, from Islamization to Integration of Knowledge*, (Zia Uddin, 2017) he throughout this book, sheds light on Islam –west relations as well as interprets the meaning and account of Westophobia. Another book written in 1995, *Islam, Gender and Social Change*, (Yvonne, 1998) collaboratively edited by Yvonne Yezbeck and John. L. Esposito, comprises on changing global frame work and influence of Western civilization on Muslim Societies specifically mentioned the Arab, Egypt

and Iran women. In this book the term Westophobia while describing feminism has been deployed. Some research work has also been thru related to this study, as, Waris Mazhri wrote in Kashmir Times an article titled “Westophobia, Is Dangerous For Muslims” (2014) (Mazhri, 2023) and similarly Safeer Awan penned down, “Global Terror and the Rise of the Xenophobia(Awan,2010)that greatly deals with the mutual relation and conflict of East and West, deals with the connotation and causes of Westophobia in Muslim societies with the relation of Islamophobia.

However, aforementioned literature is somehow general in nature shows about Islam-West relation and their conflicts in broad spectrum, so this research work is different as little research has been conducted to presage Westophobia term and its sporadically historical emergence in Muslim societies expressly its impacts on literary arena.

Methodology

A descriptive analytical research method has been espoused in this study. Impacts and connotation of term Westophobia has been analyzed via Content analysis of the chronological precedents. Much efforts have been implemented to get data from primary sources while for historical context, secondary sources, scholarly articles, journals, literary texts have also been utilized to contextualize the intellectual s' perspectives in comprehending the Western influence in the socio-political milieu of the Indian subcontinent. Modern research skill has broadly been utilized for assembling data via authoritative resources to analyze the reflection of western perception emerging fear, cultural conflicts, changed trends and themes in Muslim literature of the Indian Subcontinent.

Discussion:

Historical Roots

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The case history of Westophobia can be segmented in two ways according to its time epoch use in print medium, and behind its manifestation, detail is as following:

Westophobia History According to Time Epoch

The term Westophobia (Magazine,1997), relatively a novel term but has quite old gist., primarily ,this term created by two words “West” and suffix, “Phobia” with thematically intermingled of “O”, the word, Phobia is used widely, for Anti-Cultural, Anti- National and Anti Ethnic terms, such as : to replace the prefix “Anti” the word Phobia is sporadically used as a suffix to connote some specific Anti-religious terms such as Americanophobia, Europhobia, Hispanophobia, Christianophobia and Islamophobia (Phobias,2010).Therefore Westophobia means:“Endemic hostile attitude towards West and its perceived Culture” (Peter, 160), moreover to explicate anti-west feelings, it is also connoted as: “There is nothing in the western societies.....that remotely resembles with good behavior, they all walk in haughtiness, vanity and pomp, arrogant and boastful” (ibid, 161). While describing the epoch of Western hegemonies which overlaid the account of Westophobia Zia Uddin has defined it as:“All worst things which are happening in the world are due to the Western influence and the solution lies in not only to reject rather to denigrate it along with to shatter idealization of the Muslims about this influence. (Zia Uddin, 181) Though, this term Westophobia has not been included in any lexicon but it is emerging academically and coining fame with its similar words such as anti-Western sentiments, Westernophobia, (Croatia Linguistic, 1992) anti-Westernism etc, it was used in literature in the following phases:

- 1980 In Policy Study Institute
- 1992 In Croatia Linguistic Journal
- 1997 In Christian Magazine Third Ways
- 1998 In a book Islam, gender and social change (Yvonne, 172)

- 1999 In Westophobia Report (Westophobia,2010)

Historical Roots Behind Westophobia Manifestation

Historical prisms behind Westophobia have multifaceted derivations, chiefly comprising on primordial religious disconcert, intrusion of cultural containment, their support to Israel in occupation of Palestine, even Western writers utter about West carve up that has been distressing the Muslim World and caused spiraling of Westophobia: “There won’t be any peace unless US and Britain don’t leave to support Jews, end up their impediment over Iraqis and abscond from Arabian Peninsula.(Peter, 161) Even yet the Islam –West raltion is measured and portrayed by economical discrepancy, political hegemony of the west and Cultural antagonism. However, besides there are some other long-winded strains which banged ethnicity acuteness of the Muslims, the analysis of those historical rambling verities are as follows:

Crusade Succession

History is the most deranged product of the alchemy of intelligence; shows intoxicate nations, burden them with false memories--- keeps old wounds alive, tortures them in times of trouble and have greatness within them. It sometimes creates an illusion of grandeur and a sense of irony. Referring to the history of the last 300 years in "The Clash of Civilizations", it was asserted that immediately after the rise of Islam, the Arabs attacked the West, and as a response, there established a Christian government in response of the Muslims adherence and thus started a series of Crusades(Huntington, 1992,92) eventually, the string of Crusades, culminated at the fall of the Ottoman Caliphate subsequently Britain, France, Italy and some other Western countries occupied the Muslim countries of the Middle East and North Africa, as Edward Said writes: “In the perspective of history, Islam has ever been a bizarre Competitor

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for Europeans, between 7th and 16th Centuries Islam and Arabs have been remained a trouble for the West as they dominated over Mediterranean and afterward prevailed over Ottoman Empire.....Islam for the West is such a challenger with whom it has intensive hostility and hatred (Edward W,1976,4)

Thus, during Crusade, the massacres of thousands lives created tensed ambiance between the Muslims and Christians. The account of Karen Armstrong who overtly connects the rising surge of Islamophobia with Crusade exposes the impiety of the West towards Muslims: The Crusaders finished their operation in 1099 by slaying some 30,000 Muslims. It is not easy to absolve people we know we have victimized and did wrong to them. (Armstrong, 2006,) Thus military aggression, destruction and loss of lives on large scale, and sacking of sacred City Jerusalem belligerence of the Christians during Crusade not only created anti-west sentiments within Muslims regions rather enlarged the gap between them

Israel - Palestine Conflict

Israeli-Palestine Conflict is a longstanding conflict that has ever been besetting and harrowing Muslim countries becoming a great hindrance in their unity, after the World War II, it was revealed that Jews Issue was certainly resolved.....and for this solution the first step which was taken by using different sources, that was to establish neo-colonies in a region. It neither sorted out the minorities' issues nor of those who lost their homelandrather the solution of Jews issue created a new farm of 7 to 8 hundred thousand Arab refugees.(Hannah Arendt, 29)Indeed Israel has full support of Western allies especially US, as Edward Said in his book "The Question of Palestine", writes: the Allies of America, (the Christians of Lebanon and Israel) are being permitted to use cluster bombs to massacre Palestinians and root out Palestinians nationalism. No voice is raised in protest because West favors these both objects" (Saeed Edward, 1980:363) Such oppression against Muslims rose

anti-west aversion among Muslims. Even more, some of the Western writers themselves acclaim that , since the US and some Western powers has espoused some policies and actions in the Muslim World there emerged anti-western sentiments within Muslim societies.(Peter, 161) Grace Hall Sale, in her book "Forcing God's Hands", revealed astonishing detail "yesterday those Christians who were thirsty for the blood of the Jews now have become their greatest support and constantly exerting global pressure to hand over the entire Palestinian territory to the Jews, which is also four-sided. On the one hand, they are influencing their American Christians, on the other hand, they are putting pressure on Congress, Senate, American Presidents and even Muslim governments" (Amna, 2003, 121) thus such indefensible support of Israelis who are still ruining the peace of Palestinians turning them into "non-existence entity" (Saeed Edward,21) has been escalated Westophobia.

Colonialism

Colonialism, a process of European settlement and political control over the world as, including America, and parts of Africa and Asia (Margaret, 2017: 547) Encyclopedia of Sociology defines the Colonialism as:

"Colonialism signifies political power and control of one race

over another, where the latter is deemed inferior to the former". (George and Michel, 2017: 547)

The advent of 18th century was just a prelude of western domination with power and conspiracy appeared on the stage of the Indian subcontinent that was gradually strengthened its ways on from the expansion of East India company in Bengal, Bihar and Orissa, looted the populace economically and impeded them politically (Rahman and Āzādi, 2016: 28). Muslims were thrust towards political and economic subjugation, new values emerged and appeared as challenges and grievous for the Muslims (Said Edward, 1976: 4). indeed the object of colonialism was to inflate imperial rule in the

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weaker nations and took over them by the repression of their local culture and ethnicity (Sara suleri, , 1992).as such Islam was surrounded in intellectual, ideological and political cataclysm which was furthermore worsen due to the Christian missionaries and priests who sow the noxious seeds of skepticism and lethal secularism in one hand while on the other hand by demeaning the idea of making capricious interpretation of the text of Quran and Sunnh to make the Muslims religiously skeptical. The process of FATAWA (Judicial decree) writhing was also affected as after 1857 war number of Ulemas were either martyred or exiled, Muslims were victimized beyond the imagine, British took over two-third of the subcontinent to get their political-economic interests. (Vazhathodi, 43). The terrorizing deterioration of Mughal Dynasty and afterward the decline of Ottoamn Empire by the intrigues and conspiracies of British indeed proved Westophobic experience for the Muslims. As such besides Cultural dislocation and ideological blows by the colonizers created anti-western sentiments. Even for strengthening the clench of British imperialism whatever academic curriculum lord Macaulay introduced, it not only chiseled the bond of new Muslim posterity from their culture and civilization rather left indelible marks from individual to social level at that extent, despite of liberated nation Muslims are still slaved. (Khurshid:9). As such, by clinging to the pretext “divide and rule” British rule adversely affected each spectrum in the subcontinent to strengthen its rule which marks are ineffaceable for Muslims still today and they feel weirdness from the people of the west.

Orientalism

Orientalism, the study of the language, customs and culture of the people of the east by western mode of thought according to which Westerns have racial and cultural superiority on the Eastern, but Orientalists have not presented objective study of Islam (Al- Azhri, 1418:45)and its vivid reflection can be observed in their literature (Jeffery, 1979: 47) .in fact Orientalism

was intensifies in 18th and 19th century when Westerns and Muslim societies come across each other and their encounter turned into political disputation, cultural conflicts and economic thrash that exposed the execution of imperial designs in East, as asserted by Ahmad Ghurab that: Orientalism primordial accounts show that it has strong link with the needs and objectives of colonialism as well as with the ambitions of the Christian missionaries” (Ahmad Ghurab, 1995: 03) Orientalists have been providing all information to imperialist powers for ruling over the subjugated and occupied nations and in returns they have been giving them great immunities and exonerations which helped orientlist to expand their work which clearly shows that imperialism and Orientalism are two name of one thing”(Saeed, W .Edward, 1979: 322)However, besides cynical intensions ,demonizing Islam, raising baseless objections and criticism on authenticity of Quran and Hadith, derogating the scared being of Hazrat Muhammad SAWW, and sowing the toxic seeds of suspicion about Islamic history, Islamic civilization and culture, they have been criticizing the basic beliefs and perceptions of Islam in such a way that even religious minded Muslims become prey of such uncertainties (Tor Andrae, 1956, pp: 143) Thus disparaging of Islamic history, and anti-Islam writings of Orientalists make Muslims compel to raise their voice against such false piety and maltreatment that

have ever been created anti-west sentiments among Muslims

Geo-Political Conflicts

West is economically, politically and martially a strong force and is the strongest core originator of UN. IMF and WTOit is not a state rather a civlizational entity”.(Hegan, 2022: 2) Geo-political conflicts like economic repression of the Muslim countries, western designs of intervention in the certain Muslim regions on the name of counter-terrorism after 9/11,drone strikes, the proxy war within Muslim World due

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to meddling of external intrusion, the suppression and marginalization of Muslim Diaspora in the non-Muslim countries and discovery of oil reservoirs are some of the factors which have augmented trauma between two civilization (W101, 2023) The number of the US soldiers in the Middle East that is double in the number of the soldiers implicated in the Crusades plunging the countries into civil-war which have fueled the anti-west sentiments even in the western literature the mainspring of the resentment and anti-western sentiments of the Muslims is reported in a spoof way that :“American military presence in the Muslim World is taken an evidence of Western intensions to resurrect colonial past and this strikes negative chords among Muslims”(Peter, 154)Moreover the authoritarianism of the West in some of the Muslim Countries have also been spotted as mark of oppressive and autocratic approach of the West that has been generate contention within Muslim societies.(Kanwal Sheikh, 2012, P: 49) Samuel Huntington even speaks about the superiority of west and acclaims the western hegemony and proclivity towards other countries with these devises

- Through international Banking System and by controlling all hard currencies
- By dominating international capital markets
- Dominating high-tech weapons industries
- By military interventions and Controlling Sea lanes
- By dominating the aerospace industry.

Thus, imposed western economic authorization and western centric- political system have stirred up Westophobia in the Muslim World.

Demonization of Islam and Muslims

Demonization of Islam is not any new venture as surveillance of history shows that Anti Islam proselytism in political and public discourse scrutinized, dissected and observed Islam and the Muslims through the lens of misconception and delusion. Fusty language is used regarding Islam and its practices by labeling Muslims as terrorists to the entire world. As such, going through

various historical and literary books and references, has come to the conclusion that the hatred and mistrust between the two has, however, started from the side of Christianity. Historical evidence proves that Muslims are not as interested in defaming Christians as Christians are in defaming Muslims.(Andrew Wheatcroft, , 2004)“Within late 19th as well as 20th century “Fanatical”, word had been exclusively used for Mohammadeans and Islam”(Mansfield, 1971: 31) Andre Sevier writes in the preface of his book “Islam and The Psychology of The Musalman”, “Arabs have created merely one thing and that is their religion, which has always been remaining a blockade and a hindrance between us and them because this religion is such a faith where each and every Muslim has infused and steeped brain”(Sevier Andre, , 1924:6)such denigration also revealed by Winston Churchill that; Muslimism is such an aggressive, combative and persuading faith which has daring and fearless warriors in each corner of Central Africa where this faith has spread everywhere.(Churchill Winston, 1899:248).Such deprecation mounted with passage of time, even after Communism the greatest and fatal threat is Islam. (Al-Hashmi, ,2014:42). Moreover, colonial, post-colonial eras were not yet untaken for it; later the reprehensible media has been beguiling the people with anti-biased views of Islam and the Muslims, despoliation and smoldering of Mosques, impertinence sketches of the Prophet ﷺ desecration of the Holy Quran in the Western countries have been raising the surge of Westophobia in Muslim societies (Karen Armstrong, 1991:11)

Islamophobia

The collision of two civilization the West led by the USA and the Muslims, the Followers of the Islam. is not new venture(Akbar, 2007:11)as detrimental orientaliation, and inferiorization of Islam further led anti- Islam conduct, for decades to promote Islamophobia, a farm of cultural racism or cultural intolerance, which have been labeling Muslims, orthodox, Islam as the religion

of Bloodshed, and Shariah as mortal threat thus all misconceptions about Qur'anic injunctions especially the pretext of Jihaad accentuated anti-Muslims prejudice by treated Muslims as marginalized group(Allen,2010:21) as Esposito uttered: globally Islam has been remaining a persuasive for the people to see Islam as the religion of terrorism and the Muslims as the extremists"(: Esposito John, 1999:27). The demo of portraying Islam and Muslims as an "outsider" and "stranger" even didn't end after World war I and II, West didn't leave any stone unturned for the Muslim to reclaim their identity, which instigated Anti-Western sentiments. Doctor Abdul Jalil Sajid:" Anti-Islam sentiments and biased conduct towards Islam and the Muslims existed throughout the history, and presented in each era with its multifaceted farms and such bigotry between two has ever prevented Muslims and non-Muslims for co-operating and settling global matters, this trend has become deep-seated in European societies, even the main platform of OIC openly stated that Islamophobic sentiments are as old as Islam itself, widening the gulf of clashes between Islam and the West.(Imam Sajid, , 2023)Karen Armstrong exposed about the anti-Islam prejudice and discriminated Muslims Diaspora, that has been instigated anti-Westernism within Muslim societies, she writes: "To blame Islam, indeed has become a temptation for Christian world.(Armstrong.) However public and private discourse about Islam and the Muslims, led a way of repugnance towards West and increased Westophobia in Muslim societies.

Impacts Of Westophobia on Muslim Literature

In the legislative and intellectual history of the Indian Subcontinent, Colonial era is quite an imperative twist, beginning in 15th century, the impacts of this era are still felt even after several years. This Era was shaped by the interaction of Muslim world and Modern Western Thoughts and civilization which had profound impacts on Muslim literature, due to British colonial strains, it became difficult for the

gripped and terrorized minds to remain safe from the terror of philosophy and science of the west and their advanced civilization. Intellectuals via their literature started to thwart the challenges crafted by the imperialists. In the second half of 19th century, when Muslims tried to rise again, they were tormenting from two types of weaknesses, first is that, they were not developed in Islamic beliefs and civilization in terms of thought and practice and a non-Islamic environment surrounded them with their uncouth thoughts and culture. Secondly, slavery with all its defects had been imposed not only on their bodies but also on their hearts and souls and they were deprived of all forces with which a nation can maintain its culture. (Modudi, 1940: 27) However, the colonial era literature would show that what was the literary output of Ulemas and other intellectuals in combating the prevailed chaos that how they perceived and responded the influence of western dominance and their imposed secular laws and policies?

Colonial Era Emerging Literary Trends

After 1857, there was time in the Indo-Pak subcontinent, to get through cultural introspection, resistance, and the carrying out Muslim literature that was produced by the fearing challenges of modern western approaches and aversion towards its influences which developed due to the endless atrocities of British rule over Hindus in general and Muslims in special. It was an era of exploitation of the rights and thoughts as well. In such scenario what sort of literary output can be when the colonial regimes were imposing secularist policies which hit the ideological insight of the literati. (Modudi: 27). Muslim intellectual endeavored to locate the position of Islamic legacy as Tefseer, Hadit, Fiq and other genus of literature were greatly affected due to the intricate circumstances as due to Western authoritarianism and its adhering approaches the plight of the Muslims culturally and socially was needed to be rectified, such scenario influenced and alternated the literary rhetoric modes so different sort of literature such

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as ‘**Manazraati**’ (polemical) literature, **resistance Literature, Modern and reformist Literature, Cultural Preservation literature, Literature based on Nationalism and Liberation, Pan-Islamic Literature, as well as Diaspora Literature was produced** . Therefore, it has been tried to focus on the short description of some specific salient changed traits of Muslim Literature which emerged in the result of Westophobia that was subsisted physically and mentally in Colonial Era. However, the preceding discussion highlights changed perception of some of the prominent literati and their literary output which were emerged in reaction of anti-Western sentiments and their imposed undue policies in the subcontinent.

Muslim Literati Approaches to Encounter Western Thoughts and Idea:

Westophobia Impacts on Muslim literature were not homogeneous, different writers and intellectuals countered to Western strains differently as some westoxicated, clinched to Western ideas, while others remained persistent in their rejection of Western cultural domination. As Abu ala Mududi writes:

Since 19th century, intensity in influence of the West segregated the spectrum of cerebral thoughts of Ulemas, scholars and intellectuals into three circles as Traditional Religious Circle of Muhammad Qasim Nanutawi, Rashid Ahmad Gangohi, Hassan Madni, Obaid Allah Sindhi strongly resisted all-out civilizational molest, The Second Modernist Circle that was intellectually saturated, became Westophobic and surrendered to the "greatness" of dominant Western civilization, the bearers and epitome of this approach in the subcontinent were Sir Syed Ahmad Khan, Ameer Ali, Abdullah Chakdalvi, Aslam Jirajpuri, Chirag Ali and Ahmad Din Amritsari etc., this tradition was passed on to Ghulam Ahmed Parvez, Ghulam Jilani Barq after the establishment of Pakistan reached Niaz Fateh Puri etc. Today its flag bearers are Javed Ahmed Ghamdi, Rashid Jalandhri, Qazi Javed, Hanif Ramey, Mahmood Mirzaetc. thirdly, Revivalist

Circle that felt the importance of intellectual challenge of the West but by staying connected to their base with accepting the good things of the West,(Modudi: 27)This circle remained between the two extreme, traditionalist and modernist, various renowned scholars were the epitome of this circle such as, Jamal-al- Deen Afghani, Allama Muhammad Iqbal, Syed abu al Hassan Ali Nadvi, Shibli Noumani, Abu ala Mududi, Hassan-al-Bana, Syed Qutu Shaheed, Rasheed Rada, and afterward Yousuf Qardhwi, Mahmud Ahmad Ghazi, Ismail Raji al Faruqi, Zafar Ihaq Ansar as well. The situation of these three intellectual circles was not like air-tight rooms that were completely isolated, there were also those who were close to the second circle, as Traditionalist, Ulemas with the passage of time modified themselves and responded to the modern issues with logic. (: Koushal, 1994)

Emergence of Polemical Literature for Anti-Colonial Praxis

19th century actually brought European control that strengthened more after the war of 1857.”(Malaika Zegal, 2023)Sheikh Muhammad Akram writes: After 1857, Islam was surrounded by three threats, firstly from those missionaries who wanted religious annihilation of Muslims, secondly, the Islamophobic sentiments of the colonizers, thirdly the most alarming threat was that Muslims were also becoming Islamophobic and were becoming prey of those suspicions which were disseminating by orientalist writings which depicted Islam negatively and presented Ulema s views irrational and illogical , besides, the flood of missionaries were adding fuel to such propaganda(Akram, 2003:156)Thus to repel western subjugation for defending Islam.and for anti-colonial praxis, acute literature was started to produce to counter such western secular thoughts which promoted hostility and created suspicions and misconception about Islamic fundamentals by Christians missionaries, newspapers and Risayil as well. Ulemas like Syed Ameer Hassan Sehwan, Molana Qasim Nanutawi, Rahmat Keranwali, Hafiz Wali Allah Lahori , Molana

Sana Allah Amertserri and many others Ulemas with logic and reason defended Islam from the onslaught of colonizers via Manazraati (polemical)Literature, and Qaadiyani Polemical literature ,because Qaadiyani FITNA was also being encouraged by the full support of the British that was giving wrong interpretation of Quran and believed on religious polarized(Mian, 1992: 22),Murtaza Ahmad Khan writes: “Deen e Mirza was planted by British imperialism that was being irrigated to support to unfair anarchy and despotism of British rulers.....Imperialists made such prophet stand on Indian subcontinent who was considering the obedience of these imperialists as religious obligation under اولى الامر منكم,(and those who are in authority), that s why he even started to spy the Muslims,”.(Murtaza:25). Muslim Ulemas and scholars raised to block the implicit maneuvering of Christian missionaries and Qdiyani and countered with them via strong argument and via literary work. Number of Polemics literary work relating to Christian and Qadiyani was generated, some books were, Izhār-al-Haq, (Bible to Quran) Tarāna Hijāzi, Taqābul-e-Thalāsa, Kitāb-al-Istefsār, Islam aur Mesēhiyet ,Hefwāt-e- Mirza and many other literature in form of Resaiyl and magazines emerged such as Mirāj-al-Akhhbār, Shimla Akhhbār, Kashaful Akhhbār, Rafeeq-e-Hind, and Menshoor-e-Muhammadi are worth mentioning. (Husaain:7)

Emergence Of Diverse Trends in Tafaseer

Due to the strains of western modern approaches, challenges of science and the implanted backers in the guise of Orientalists and missionaries, besides Polemical Literature which was emerged to repel the off beam teachings of British administration, Mufessrin started to incline their tendency to adopt some other trends and themes for writing Tafāseer to fend off disseminated misconceptions about Quranic teachings, these diverse trends were emerged also due to sectarian conflicts created by the British rule among Muslims. Tamenna Imadi, Sir Syed Ahmad

Khan, Ghulam Ahmad Pervaiz, Rahmatullah Tariq accepted the Ijaabi impacts of Christianity, and wedged in the Scientific trends of skepticism and atheism thus started to interpreting synchronization between Islam and rationalism, they refuted the traditional base of Islamic comprehension as well as made denial of Miracles, angels, Jinnāt, hell and heaven, and traditional ways of punishment and reward.(Qazi:215) Sir Syed s’ Tefseer-al-Quran and Tefseer Mtālib-al-Furqan by Ghulam Ahmad Pervaiz are vivid example of such offshoot, they wrote Tefseers with worst tehreefat(wrong interpretation) as Molan Abdul Haq Haqaani remarked that Tefseer al Quran is not a tefseer rather this book is a Threef-e-Quran”(Haqaani,127)“traditionalist Ulemas wrote tefaseer to contest Maseehi Thoughts, such as Tefseer-e-Haqaani,by Molana Abdul Haq Haqaani, Tefseer-e-Thānāyi, by Molana Thanauallah Amerteserri Tefseer-e-Mājdi by Molana Abdul Majid Dirya Abaadi. Moreover, some other trends were surfaced as-Kalāmi Meslki(sectarian), Tehreeki (Motivational), Inhraafi trend and Scientific trend as each Mufessir chose secluded methodology and principle to interpret Quran some were written under the western influence and some were in responding to the western stereotyping of Islam and its teachings. (Obaidur, 2016: 91)

Resistance Literature in Response of Denial of Hadith

Western policies impelled skepticism relating to Islam and its teachings, to sow the seed of suspicions about Hifazat-e- Hadees (Saving Hadith), Hujiyet-e-Hadees, (legality of Hadith) and sacred entity of Hazrat Muhammadﷺ. They adopted different ways as they set up such a system in Indian subcontinent which created Islamic cum European mindset circle who propped up and supported to British designs in anti-Quranic teachings, Maulana Sayed Abulala Maududi, writes: "The temptation of denying the Sunnah, having fallen to the brink of destruction, remained in its cremation ground for many

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centuries until it rose again in the 19th century. It took first birth in Iraq, then it arose in India. Its founders here were Sir Sid Ahmad Khan and Maulvi Chirag Ali then Maulvi Abdullah Chakdalvi became its flag bearer. After that Maulvi Ahmaduddin Amritsari took it up, then Maulana Aslam Jiraj Puri took it forward and finally its state fell to Chaudhry Ghulam Ahmad Parvez, who brought it to the extreme of dilapidation. (Maududi, 1963:16) Most of the hadith deniers made rational arguments in accepting the hadiths and introduced this principle to check the validity of the hadiths that only those hadiths which appeal to the human intellect are acceptable (Hassan Medni, 2002.). Sir Syed Ahmad Khan denied the authenticity and legal status of Hadith, Abdullah Chekralwi, overtly denied Hadith and named himself Ahl-e-Quran and started to delude the Muslims from Islam similarly Aslam Jiraj Puri, Molvi Ahmd Deen Amertserri, for promoting forged thoughts of West they presented such interpretation of Quran and Hadith that can be acceptable for the modern philosophy. (Safiurr, , 2011:45), in this context Ghulam Prevaiz writes: Hadith has not any authenticity whatever we find on the name of Hadith it is just the customs and traditions of the Muslims which they named Hadith. (Pervaiz, 353) However, in paving the way for the deniers of hadith, their mentor, the West and western literature trained and strongly supported them, and instead of reform, atheistic movement and intellectual distortion were born by them. Thus Ulema-e-Islam did not only unveil this FITNA rather hushed them by responding their raising objections via literature and in open debate with them. Some books were, Munāzra Mābain Molvi Abdullah Chekrrālwi-o-Ahl-e-Quran by Molana Muhammad Ibrahim, Hujjiyet-e-Hadees-o- It'bā-e-Rasool by Molana Sana Allah Amertserri, and his other book Daleel-al-Furqān Bejawāb-e-Ahle-e- Quran, Ithbāt-al-Khabar Fi Redd Munkerri-al Hadees-al-Asar, by Hafiz Abdusstar, Hafat Roaza-al-It'isām, Basāir-al-Sunnah by Molana Syed Muhammad Ameen-Al-Haq, Tehqeeq-e-Māni-al-Sunnah-O-Biyān-al-Hājāt Alaih, by Syed Suleiman Nedwi,

Hujjiyet-e-Hadees by Molana Muhammad Idrees Khandhlvi. Thus, if one side modernists were publicizing their tainted views via Resaiyl, essays and books, the literature emerged rapidly in other side to respond the Munkreen-e-Hadees (Rejectors of Hadith) (Khalid, 2002)

Promote Religious Revivalism in Response Of Western Modern Approaches

Due to the excessive enhancement of Western approaches and its undue pressure on the mass, Deobnd Ulemas somehow educated people to revive Islamic spirit and ethical values and for this they also molded curriculum of Deobnd, they were though not ready to change it and wanted to retain the intellectual traditions of Shah Willai Allah based on Manqulāt (revealed knowledge) instead of Maqulāt (rational sciences) in their teachings but later on. By abiding the traditional of Shah Walli Allah, Dar al Ulum Deobnd Ulemas challenged colonizers in presenting structured education but after strengthening British rule and its accenting pace in each field when Ulmas could not retain their center of excellence then struggle with modernism initiated but while sticking to their basic roots, legacy of this period persisted to influence contemporary literary and cultural discourse in the county (Ali Riaz, 2011) In 1892 Muhammad Ali Mongri decided to establish An Anjumen of Ulema for creating a link between traditional Ulemas and Aligarh, later in 1894 this Ajumen was named Nadwatul Ulema, which objective was to acclimatize and shape the ideology and method of teaching and learning according to the contemporary needs. (Alhassni, 1964:117) .Hence to tarnish Westophobia, educational revolution was occurred for the Muslims, as Ulemas spread the net of institutions in India Subcontinent as Dar-al-Alum Deobnd, Aligarh College, Nedwatul Ulema, Jamia Usmania, Jamia Millia Islamia, and Madrastul Islaah are of great importance in creating awareness of Islamic identity as well as in founding the base of educational, intellectual social and political revolution, these educational institutions became

the source to create the guts of awareness of Ehyaay-e- Islam, of colonized, they supported for the revival of Islamic dynamic spirit, to disfigure the prevailing threats of secularism, consumerism, imperialism, colonialism and cultural dominion, reflecting the struggle for self. Shibli Noumani emphasized to revive Islamic perceptions as well as by enthusing and motivated Muslims to reconnect with their religious heritage. Al-Mauwrid Institute remarks that: It was Shibli who became the first voice for the need of revivalism in speculative theology, which afterward followed and reiterated by Allama Iqbal, Abul Azaad Kalam, Abul Alaa Mawdudi and Abdul Majid Deriya Abaadi,(Ghamdi, , 2023)As Allam Iqbal forbade Muslims for the blind imitation of the West by forgetting their Islamic legacy, he in his book “The Reconstruction of Religious Thoughts” even emphasized to regenerate the clogged progression of Islamic research and reinterpret Islamic jurisprudence as well as he advised the Muslim to create harmony between modernity and roots of Islamic traditions instead of blind imitation.(Iqbal, 1996:181) Thus the Muslim scholars and thinkers encountered with western ideas and modernization and sought to reconcile it with the principle of Islam while other expressed resistance to it to save their traditional values from the enthralling approaches of the westerns norms.(Bukhari, 1999:7-8)

Generating Indigenous Literature to Preserve Islamic Identity and Culture

British rule not only made people wary and disparaging about Madaras but these colonizers also led Westophobic sentiments among people by depriving the students of Madaras redundant and outmode and also occupied the sources of Madaras, anti-western sentiment were more developed when the colonizers introduced their education, culture, science and philosophy by promoting them more with the help of “imported missionaries” to strengthen its supremacy. These colonizers were of the view that subjugated must be controlled and given western education so that

they could accept Western ideals of authority(Judd.D,2004), the objective of their educational set up was that in the Anglo Indian Schools, each Muslim may deny the religion of his ancestors”(Safiurr:45) , It made the Muslim thinkers and Ulemas worried nevertheless irritant British colonial culture and teaching would take Muslim away from their religion, thus Western culture escort to the recurrence of importance to endorse indigenous Muslim literature securing cultural legacy. Great scholars and writers like Maulana Abul Kalaam, Qasim Nanu Tawi, Allama Iqbal, Ashraf Ali Thanvi, Shibli Noumani sought to conserve the cultural identity of the Muslims and defied Western cultural inclusion in the Muslim society they engaged in grave analysis of Western ideas, values, and practices by smothering the unconstructive aspects of colonization, Westernization, and the perceived threats to Islamic values and started to assert the distinctiveness of their religious and cultural values, "Bang-e-Dara" (1924) by Iqbal, "Bahishti Zewar" (1905) by Ashraf Ali Thanwi, "Al-Farooq"(1902-1922),by Shibli Noumani, "Sirat-un-Nabi" (1920-1935) by Syed sulaiman Nadwi, "Tazkirah" (1916) by Abul kalam azaad, "Deeni Madaris mein Talim" (1927) by Molana Hussain Ahmad Madni, "Hamara Hindustan" (1919) by Muhammad Ali Johar. Even that was later propounded by the founder of Pakistan, Muhammad Ali Jinnah, repeatedly said that the establishment of Pakistan does not mean the acquisition of a land area, but its real purpose is that Muslims here can practice Islamic values, Islamic culture and the wonderful principles of Islam freely.

Safeguarding Of Native Dialect

With culture imperialism, Westophobia provoked Muslim writers to protect traditional literary forms and styles, such as Urdu poetry, Persian literature, and Islamic teachings. Many scholars were in distress to lose their Persian language being replaced by English language by the colonizers as they imposed their language in all spectrums by publicizing the importance of their

language labeling the native language as inferior. Besides, in 1867, Hindu the cronies of the British rulers, asked the rulers to replace Urdu language with Hindi and Persian language with Devnagri, that time Sir Sayed Ahmad Khan said that: “It would be a silly act to live with the Hindus on that region where one can’t protect the language of another” (Fatihpuri,1987:182) The cultural displacement was seen as a way to uphold their cultural identity against Western influences. But it was also clear that Sir syed Ahmad Khan, Ameer Ali adapted Western literature into their native languages to make these works more accessible to their communities. They started to amalgamate Western literary technique’s philosophy, and political thought by adopting elements of Western literary styles in Islamic narratives, as through Aligarh Sir Syed Ahmad Khan instilled in the youth of that time the importance of westernization, he started to promote blended literature of Islamic traditional Islamic teachings with the modern knowledge and made it imperative to gain western education of that time. As, on his visit to Europe Sir syed Ahmad Khan promoted characteristics of English literature in the form of “Tehzeeb al Akhlāq” and made them imperative for benefit as Dr Sajid Amjad writes: “by impressing the England journal Spectator and Tattler Sir Sayed Ahmad Khan issued Risāala Tehzeeb al Akhlāq, moreover for translating philosophy, science and latest literature in native dialect he set up Scientific society(Sajid Amjad,2003:74)

Generating themes Of Pro-Independence Struggle

As separatist sentiments grew, Muslim writers made Muslim mass realize to throw away the yoke of British slavery as Western dominance and undue policies impelled the anti-slavery feelings in them, it paved way for the emergence of social reform movements among Muslims in the Indo-Pak subcontinent. At the advent of 20th century, the tradition of political Islam started and accentuated with Khilafat Movement, which was rose in the result of Pan Islamism initially led by

Jamaluddi Afghani, Different movement rose against western dominance, as political and social movements started make part their activism modernization and raised the question of cultural identity and defensive and critical reaction in the Muslim literature. Dr Mubarak writes: Nationalism which created national states in Europe became the cause of colonialism and imperialism and in its reaction on the base of Nationalism different Movements arose to get freedom from the shackles of colonial suppression(Ali:11)Majority of Ulemas and intellectual played a momentous role in interlacing nationalist themes into their literary works, as the prominent work of Iqbal in prose and poetry stimulated in people a sense of determination , envisaged and mobilized the concept of “Khudi” he through his poetry and prose reached to his community and decolonize their minds to stand up against East India British Rule. Syed Fazlul Hasan Hasrat Mohani gave the slogan : Inqilab Zinda Baad, Maulana Abul Kalam Azad activism for promoting nationalism that went beyond the religious boundaries, similarly the Zamindar" newspaper by Zafar Ali Khan, and Maulana Muhammad Ali Johar , Ashfaqullah Khan s’ work themes centered around the idea of a united and independent nation, often reflecting a desire to rupture all shackles from invaders hegemony, they used literature as a medium to express the desire for independence and autonomy, gathering their people adjacent to colonial rule and Western dominion(Muzaffar, Muzaffar:27). Hence, in this trauma, Ulemas and Muslim scholars used pen to voice resistance of Western domination ,motivated literature addressing the subjugation and cultural imperialism by promoting the self-determination, independence and accenting steps against awareness about socio-political injustice of the colonizers, were to expose that Islamism rise is because of the failure of pan Islamism in Arab and secular nationalism in The Muslim world.(Britannica,2003) These writers used their literary works to inspire Muslims in the Indian subcontinent to actively participate in the

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struggle for independence, promoting a sense of unity, identity, and pride among their community.

Counter Western Literature, Philosophy, and Political Thought

For countering Western norms, scholars and intellectuals of the subcontinent pondered to deal and address issues like education, women's rights, and social egalitarianism, often in the milieu of resisting alleged Western ascendancy themes of clash of civilization were also introduced which exposed the West, Western Imperialism and their authoritarianism plans that firstly was limited to economical interests, but gradually the Western imperialistic powers started to appear with complicated and threatened strategies for the Muslims by encompassing cultural, social, defensive, institutional, political and economical interests (Danaher, 2001:27). Regarding Westophobic situation of the Muslims Abul Hassan Nadwi asserted the impact of Western education: Muslims intellectuals started to struggle against their Colonizers to stimulate the thought of separatism. "Today the tragedy is that, as much man is educated as much he is caught in fear, in the present world there is supremacy of educated wolves, such wolves who exploit others to fill their own pots, who take out the meals from the orphans so that they feed their own dogs. Treachery, selfishness, insensitivity, cupidity is the foundation of modern education system" (Nadwi:306)

Conclusion

By analyzing the findings of this study in the light of chronological theoretical understandings of cultural conflicts between Islam and the West, this work also challenges certain contemporary speculative perspectives regarding Islam and west relation, and highlights their strengths and weaknesses from historical perception. The relevance of this study, therefore, is that, it also aims to contribute to the general scholarly discussion of the case study of Westophobia

roots. Islam and the West, both globally and in Binary cultural entities, so, require the regards for other cultures and civilization is imperative. But relations among civilization are being produced as a result of religious otherization and cultural conflicts which are also structuring global politics since before iteration of the Islam and the West in Indian Subcontinent. Underneath such politics of phobia in the past and present as well it brings forth a verity that as Pharaohs of Egypt, Aad and Thamud of Arabia, Chaldeans of Iraq, Ekasara (ancient Persian kings) of Iran, gallant Mujahid of Muslims, the world leader of Rome, the learned soldiers of Tatar, all have shown the spectacle of dominance and power on the stage of this globe. Among them, everyone in the rule surprised the world by showing his mighty tricks. When any nation rose, it covered the world in the same way and in same stings of its might and power and subsequently fell in such a way that often disappeared from the face of existence, and even if the name and mark of some of them remained in the world, they were subjugated even subdued by their oppressors. (Modoodi)

Hence Muslims must seek to differentiate the models of the west, as in on one hand they want its modernity while on the other hand they draw a line of isolation between them and other to strengthen their own eccentric individuality, (Occidentalism, 2023) All our Muslim governments, Muslim ruling class and intellectuals interested in contemplation about the changing serious setting of the world and figure out the real reasons for the accentuating hostile sentiments against each other as Dr Mubarak writes:

"Being a nation there is need to see that, on the place where we are standing, is its reason not the impacts of that colonialism and imperialism which British has left on us? Is it not the outcome of that noxious propaganda of imperialism that due to this we have not only divided into nations rather disintegrated geographically and ideologically? (Ali:11)

However, Muslims have to lead the world towards humanity, regard, and reforms; they become the prey of evil and down fall when

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they ignore their mission. It is needed to see, where the Muslims are standing? And how they have to adhere and carry on their positive role for the nations of the world?

Recommendations

In our social scenario regarding the fear of other civilization and Westophobic mindsets, if legislative effective measures taken by pondering on the following commendations, then it may be expected that intricate and edgy inter and intra circumstances would turn into a passive and serene atmosphere. It is imperative to give physical presentation of Islam by demonstrating the regards and honor for other civilization.

1. To glance at the time of Khair-al-Qaroon in order to present the teachings of Quran and Hadith in contemporary idiom for making it comprehensible for the prevailing situations regarding the dealing of the non- Muslims
2. To present new literature in an explanatory way according to the current age s' spirit for restoring the people confidence in Islamic teachings as these teachings are reliable in the present as were 1400 years ago.
3. To present nonviolent, reason-based literature having universal approach to present true picture of Islam to knock at the mind of the mass
4. To understand the basic approach, philosophy and thought of the West
5. To chase the West literary, but with strong corroboration for taking deep reflection

on civilization and development and question them in the context of the overall system, which is the requirement of Islamic strategy?

6. To socialize people into intra ethos out of the conflicts of the black, yellow, and red.
7. To remove the innovations of postmodernism as fanaticism, terrorism and fundamentalism
8. To introduce a subject of Media s' Role for Eradicating Terrorism, on BS and MS level as a subject
9. To discuss the complexities Muslim authors faced in depicting the West, balancing their fears and frustrations with the need to engage in cross-cultural dialogue, promoting empathy between diverse communities.
10. To integrate & co-operate with European organizations & think tanks for impeding religious defamation for taking precautions and effective measures against Anti-Islamic propaganda, and Islamophobic campaigns
11. To ensure the positive role of government and non-government institutions in promoting intra and inter faith harmony by accepting diversity and respect for difference of opinions and by confronting Westophobia and Islamophobia as well.

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