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INTELLECTUAL EVOLUTION TO PHILOSOPHICAL APPROACH IN CONSTANTIN VIRJILGHEORGHIU AND MUHAMMED ASAD’S UNDERSTANDING OF ISLĀMAN ANALYTICAL STUDY

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Abstract: Constant in Virjil Gheorghiu rendered great services to Islām. He was also an historian and the writer of a Sīrah book "Muhammad: Prophet of Islām" that earned worldwide acclaim. Muhammad Asad was an Austrian Jew. At the tender age of 22, he started his career as a correspondent for the “Frankfurter Zeitung” one of the most esteemed newspapers of Germany and Europe. Later his joining as a journalist he travelled extensively in different countries of the Middle East and finally he converted to a Muslim at the age of 26. His book "The Message of the Qurān" is regarded as one of the most influential renditions of the Holy Qurān in the Modern age.

قال رسول الله صلى الله عليه وسلم. الانسان معادن ك المعادن الذهب والفضة خيارهم في الجاهلية
خيارهم في الاسلام اذا فقهوا

Both were the most influential European Muslim converts of the 20th century. They studied Islām prior to their conversion. In the light of aforementioned hadith, an analysis will be carried out about the mental dilemmas that they lived through while studying the Holy Qurān. The questions to be explored: what are the causes and factors resulted in their conversion to Islām? What sort of transformations happened for their intellectual edification and how their philosophical approaches to the Holy Qurān relieved them from the "Darkness to the Light"? Drawing upon the writing of both scholars, this paper spells out on their pre-conversion beliefs and convictions. It is based

on the evaluative field and library research. It explores Muhammad Asad's monumental work, "The Message of the Qurān" and his other progressive ideas and dynamic approach to the Holy Qurān as well as the Sīrah book of Constant in Virjil Gheorghiu "Muhammad: Prophet of Islām". Above writings constitute significant material and sources in conducting our qualitative and quantitative research of the philosophical approaches to the Holy Qurān employed by both writers.

Keywords: Evolution, Philosophy, Qur ān, Light, Analytical, Study, Understanding

Introduction:

Constant in Virjil Gheorghiu (1916-1992) was a religious philosopher in University of Bucharest and the University of Healdsburg. He also served as a secretary at the foreign ministry in Romania. Later on, he was appointed as a priest of a Church in 1963. He wrote more than 25 books. His book "La via de Mahomet" attained extraordinary popularity because he had a keen interest in religion and philosophy. So he used informative method and experimental research methodology for 22 years to write this book. He interpreted the Qur ānic Verses in a unique way as he used logical arguments to explain the hidden meanings as well as adopted a philosophical approach to define the literal treasures of the "message of God".

Muhammad Asad (1900-1992) was an Austro-Hungarian born Jew Journalist, Traveller, Writer, linguist, political the orist, diplomat, philosopher and religious Scholar. He was one of the most influential Western Muslims of the 20th century. His English translation of the Holy Qur ān "*The Message of the Qur ān*" is considered as one of the most notable of his works. In his own words in *The Massage of the Qur ān* he expressed the motive of translating the Holy Qur ān that he has stayed in Saudī Arabia many years and observed Arabic culture and language for the purpose of conveying the God's message in its genuine cerebellum to the human beings. Undoubtedly his work is much idiomatic, philosophical presentation and the one of the most influential translation of Western language. He is an impressive expositor of Islām and European gift to Muslim āmmah.² Asad had an intellectual insight. He studied Judaism with keen interest and observation as it was his family's religion and he also studied Christianity and Islām.

Asad's Religious Approach From Christianity to Islam:

Asad, migration to Saudī Arabia, his study about history of Islām and keen observation of Arab society opened a new way of learning of Islām. Asad repudiates the interpolative and fabricated concepts that were developed through different centuries in the history of Christianity. He has tried to pointed out the false concepts among the Christians like; "Mystical Flavour", "Anthropomorphism" and "Filiation of God".

He has rejected all the interpolative beliefs in Christianity through philosophical approach because he has affirm faith in “Oneness of God” an Islāmīc theory whereas he called fabricated theories of Christianity;”Jesus Christ as the Son of God” as a cognitive element which has averted Western’s community. Many a learned Christians took it as an exposition of God’s Mercy in human form but actually they all have no such a philosophical approach. Asad tried to clear the false concepts which have over come in Christianity so he has also criticized the “Anthropomorphic idea about God” because he is on view this concept is a reason of the decline of Christianity in the West.

Asad has unveiled the reasons of forever hostility between Christianity and Islām. He terms Crusades “An intellectual evil” for the East and the West and He is of the view that Crusades became the cause of abhorrence between Islām and the West. Crusades were not only the series of war because in the history, many wars have been fought among the masses and later forgotten with the passage of time, and so many hostilities have transferred into league. But the detestation caused by the Crusades was not constricted to the “war of sword” but it is an intellectual and ideological war which was a new form in the 14th Century between Islām and the West. Along with the missionaries also became much innovative and active to play their role in this war. Their latest strategy of Church was spoiling the Western mind against the Islām, regarding the teachings and ideals of Islām. All the Christians have represented themselves in this war by the name of “Christendom” and it was the abhorrence of Islām that remained as godfather behind the new generation of Christendom. He has also used to feel deep grief at destruction and wickedness caused by the Christian knights of the Cross has effected upon the States of Islām which they vanquished and later lost, produced deep rooted animosity which has already defamed the relations between Islam and West. Otherwise, there was no intrinsic need for this notion.³

Asad’s Study of Judaism:

Asad was reverted Jew, emerged as an effective personality in contemporary Islamic world⁴ who severely disapproves Western norms and blames its jaundiced mentality about Islām. He articulates while explaining the reason writing his book “*Road to Macca*” in the following words that he wanted to show the real causes and factors of his conversion as well as he has desire to unveil the factors which distinguish Islām and its culture from the Western mind”.⁵

He is on view that Westerns have their own fundamental measures for Islam so they have sight of degradation about the ideals and culture of Islam whereas, their attitude regarding the ideologies of Hinduism or Buddhism became pragmatic and sometimes admiring. There are many expressions of “duality” in Western behaviour discussed by Asad.⁶

Role of Orientalists in Promoting Islamophobia:

Muhammad Asad unveils the factors of Western detestation about Islām and in this regard explains the contribution of orientalists. Western vantage point is not one of mere mediocrity, as in the matter of other religions and cultures: it is one of deep-rooted and almost dogmatic inclination; and it is not only intellectual but bears an intensely psychic hue. The West may not accept the belief of Buddhist or Hindū philosophy, but it will always preserve a balanced, reflective attitude of mind about these religious faith. But when it turns towards Islām, the balance is disturbed and an emotional prejudice creeps in. Even renowned scholars also felt sense of shame at this western attitude towards Islām because western literature was filled with expressions of negativity with their writings.⁵ Asad disparaged the ingrained prejudice of the Western mind about Islām. He also sheds light on “The Role of Christian Orientalists” and calculated his result that Christian Orientalist had been working in Muslim countries in the name of “Quest of Knowledge”. These Orientalists have stayed in Muslim countries, studied Arabic literature and later they have tried to defame the Islamic ideology and the teachings of the Prophet (SAW) of Islām through the fake stories and fabulous allegations which have been created by prejudiced thought of Western mindset against Islām. But in 19th century, logicalness and empirical research became the trend of historians, efforts of falsification in history and auto generate ideas have no place in literary war.

Islāmīc literature have been translated in European language by orientalists and they changed the real core of meaning and grabbed something new according to their own will ⁷ which has more poisoned the Western mind as well as created doubts among the Muslims.⁸

Orientalists do not carry out research on the basis of historical evidences but they already make plane their motives based on prejudice and then they cover their perceptions in the name of research. They, about Islām make their mind, plane their motives prior research and later they take their desired content out of context and pretend to be neutral in their result, they turned to perpetrator of “Scientific deception”. They are only exponent of their civilization and their social surroundings, and they have no interest in bring forth their consideration about Islām.⁹

Islām is a flexible religion even to live peacefully with others in one society as we witnessed

In the era of Prophet (SAW) in the first Islāmīc State of Madīna. Asad admires the willingness of Muslims to live with the followers of other faiths¹⁰. Though the civilizations of Islām and of the West have no communalities in their spiritual foundations and social setups It is only possibility in Islām in which, a practical forum of mutual harmony and social leniency can promote international peace and stability positively. We can see

the in the time of the Caliph Harūn-ōr-Rashīd sent his embassy to “ Emperor Charlemagne” and invited him to make league with him on human grounds.”¹¹ French orientalist Voltaire(1694/1778) was known by his wit and philosophy. He was known enemy of Christianity as well as of Islām. In 18th Century he has shown his deep rooted hatred about Prophet(SAW)ofIslām and called him “an Imposter”. In the case of Islām, Orientalists has expressed their traditional prejudice even in their writings and attitude. They performed illogical detestation in the cover of scientific research. In this way, the contempt for Islām of Voltaire had become part and parcel of European thought.¹²

Superiority of Islamic System:

Asad’s interest in Islām and Prophet(SAW) persisted throughout his life and deeply coloured his solving of all religious, juristic and political issues about Islām because he has persuasive arguments about Islām and Prophet(SAW) of Islām.¹³

Asad’s conviction is that only Islāmīc system has the ability for individuals as well as communal perfection. It gives a complete code of life to every human being.

Only Islām declares that individual purification and purgation is possible in this world. Islām does not focus on the fulfilment of worldly desires and no any concept of rebirth, as in the primitive dogmas of Hinduism; but Islām condemns the auto generate belief of Buddhism in which, purification and redemption can only be achieved through obliteration of the individual Self. Islām has acclaimed that man can attain his perfection of his soul and body in his earthly, individual life by making positive use of all his natural characteristics and stay connect with his religious belief.¹⁴ Asad has studied keenly all the religions and in his views, Islām has ability to combine material life in this world and spiritual bond as well. He opined that Islām only allows to human beings to enjoy the full range of his earthly life with possessing a spiritual link with their Creator. Whereas the Christians are misguided through the event of exile from paradise (Al-baqarah) of Ádam and Eīve so in their religious belief, All the human beings grabbed in dogmatic conjecture at least dejected valley of sorrow. In Christianity, this world is a house of war for two opposing forces in which Satan tries to distract the advancement of the human soul towards the inclination through temptation and soul is only for Jesus Christ. As if the body of human being is merely the playground for evil forces (divine and satanic). Everything in human nature that is material, or “carnal”, as Christian belief considers it, is a direct result of Ádam, who has followed the advice of the Prince of Darkness (shaytan). According to Christianity, man must not take interest in this world towards the future spiritual world, where the primitive sin is redeemed by the sacrifice of Jesus Christ on the cross.¹⁵

Presentation of Islam over Science:

Asad says that Islām is a big supporter of science and research other than other religion. In the era of Umayyad dynasty and Abbāsids as well as in days of Arab in Sicily and Spain, a splendid cultural and academic richness cast a spell on all over the World. If we discuss about the declination of Muslims in present age, there is no deficiency in Islāmic teachings but this decay is caused by the negligence of the Muslims.

It is approved in History that Islām has never been a barrier to progress of science. It appreciates the intellectual activities of man to such a degree as to place him above the angels. No other religion has given such importance to Science and research as in Islām has appreciated intellectual activities and scientific research.”¹⁶

Highlighting Islām’s Superiority:

Before converting to Islām, Asad had studied the Judaism and Christianity. When he found the superiority of Islām to other religions he became its defender because he was a genuine researcher and tried his best to bring forth the true results of his quest about the righteous path.

Asad has observed the Islāmic Culture and admired its characteristics and subsequently compared with the brisk, mechanized mode of life in Europe. No one had worked harder to build a bridge between the East and West in 20th century than Mohammad Asad. Undoubtedly he had much contributed to understanding Islām and awakening of Muslims.¹⁷ This sympathy gradually compelled him to fetch the reason for such a difference, and he began to take interest in the teachings of Islām.¹⁸

Asad has not only admitted but also admired the important elements of Islām whole-heartedly. And appreciated Islām that it is splendid, inexplicably coherent structure of ethical teaching and complete way of life.¹⁹ He has admired the beauty of Islām as if the perfect work of architecture. All its parts are melodious praise worthy and support each other; nothing is superfluous and nothing fake; and finally a structure of complete balance and solid composure. Undoubtedly this feeling that everything in the teachings and postulates of Islām is "in its actual place" had created the strongest impact on him.²⁰

Asad highlighted the spiritual aspect of Islām via explaining the “Theory of purification and purgation in Islām”. He states that to achieve that supreme goal of life man is, in Islām, not compelled to reject the worldly affairs; no austerities are required to open a hidden way to spiritual purgation: no pressure is required for the mind to believe in primitive concept of salvation. It is simply a code of life according to the "law of nature" which God has chosen for His creation; and its supreme achievement is the maintenance of the strongest link between the spiritual and the material aspects of human existence”.²¹

Asad’s Philosophical Approach to the Holy Qurān:

MuhammadAsad has spent more than twenty years in contemplating the translation of Qurān in English. The complete edition, a volume of 1000 pages was published in 1946 under the title *“The message of the Qurān”*. He has greatly contributed in translating the Qurān in such a unique way which has a philosophical approach to its meaning so he made Qurān easier for the West as well as for the Muslims as it became light of guidance (Islām) to others²². It is impossible to reproduce the Qurān as such in any other language in its actual meaning. Asad has rendered his great service to humanity as he used his philosophical approach to commentary the God’s message in European language.²³

Asad was blessed by God that he has served not only Islām but humanity as he tried to convey the message of Allāh to His creation through the most instructive version of the Qurānic translation²⁴. He also provided the logical arguments for the commentary of the Holy Qurān with a comparison of other Holy books. He says that the translator must know the linguistic usage prevalent at the time of the revelation of the Holy Qurān while translating it.

As he opines in an interview to *IIS TV Channel*, To understanding of the diction of Qurān academic knowledge of Classical literature of Arabic and familiarity with the Arab Bedouin oration is essential. In western history no one ever fulfilled this prerequisite except MuhammadAsad’s work. Their translations have remained but distant, and spiritless.”²⁵

His translation not merely provides literary meanings of Qurān but present the inner meanings with its hidden treasure of Islamic Sharīah. There are some significant features of Asad’s translation;

1. He has translated the meaning of the Quranic words grammatically as well as using conventional phraseology.
2. He has substantiated his views by referring to the Prophet hadīth.
3. He has given the narrations of companions of the Holy Prophet (SAW) like Haḍrat Ali(RA) in Surah al-Fatiha.
4. He has given the detail of words used by Arab society like the Arabic word “Rabb” performs the meaning of “sustainer” also because Arabic language has wide range of meaning in single word.
5. He has proved himself a Spokesman of God and delineated the philosophical interpretation of Qurān in practical way.

Some of the examples of MuhammadAsad’s philosophical approach to the Holy Qurān are given below,

Allāh says of Ádam and his race:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.²⁶

This evidently means that man is destined to rule and to progress on earth. But there is a vast difference between the Islāmic and the Western standpoints.²⁷

The concept of Government in Islām is “to serve” the people. Islām is socialistic in its tendencies because its aim at a state of affairs which would ensure to all citizens, equality of opportunity, economic security, and an equitable distribution of national wealth. There is no priesthood or clergy. Every Muslim has the right to perform his religious duties. The term “theocracy” as commonly understood is entirely meaningless within the Islāmic environment.²⁸

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا^{٢٩}

The religion of Islām is frequently explained as din al-fitrah, , an absolute structure of the human psyche and the subsequent verses show that due to his God-given knowledge of those "names", man (Ādam) is in a certain dignity, superior even to the angels. The "names" have used symbolically with the help of the power of defining terms and the articulate thinking which is peculiar to the human being and which blessed him, in the words of the Qurān, to be God's vicegerent in this world. The names are symbolic expressions for the power of defining terms, the power of articulate thinking which is peculiar to the human beings enabling him to be God's vicegerent on earth.³⁰

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ^{٣١}

It is obvious that this promise to the followers of the Qurān is conditional upon their being a community of people who enjoin the doing of what is right and forbid the doing of what is wrong, and believe in God; and as history has proved that Muslims could not be able to this blessed promise when they fail to live up their faith. The meaning of “Sunnah” of Prophet is unreserved combination of spiritual and bodily Self as if the cooperated entity of moral and practical, individual and social manifestations. The Qurān says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ^{٣٢}

In this verse, Allāh Almighty said to his beloved Prophet (SAW) that the Muslims would be able attain to faith completely unless they make you their judge of all their disputes among themselves by heart and soul and they feel no hesitation to accept your decree with consent.³³

Asad has interpreted the verses which have an allegorical meaning in it. He emphasizes the need of Hadīs or Sunnah for the salvation of humanity.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ^{٣٣}

Allah has warned to His followers that if they want to love Allāh, they should follow you (Prophet Muhammad SAW), then Allāh will love you and give pardon to your sins.³⁴

Asad has derived from this verse the significance of saying of the holy Prophet (SAW) because after the Qurān, hadith is the second source of Islamic Law. In fact, we must regard the Sunnah as the only explanation of the Qurānic teachings, the only means of avoiding permanent dissensions

concerning their interpretation and adaptation to practical use. Many verses of the Qurān have an allegorical meaning and can be understood in different ways. In Islamic sharīah, all the Muslims bound to follow the Prophet's commands. Asad has verified the authenticity of Sunnah that even some of the most authentic ones, have been transmitted to us as fragments, without the context. Only the most meticulous scholars can reconstruct these circumstances to which the hadith is related to, than establish the specific person, if any, explained by the Prophet of Allāh in the relevant injunction.

These are commands of Prophet (SAW) which possessed great significance among the Muslims and other Ahadīs which are less important, and we have to give the more important precedence over the others. But we have no authority to consider less importance to anyone of them because they appear to us "unessential", as in the Qurān says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

When an objective necessity arises then Prophet speaks; and he does it because God has blessed him to do so we are bound to follow the Prophet's Sunnah by heart and soul, if we wish to be sincere to Islām.³⁵

Constantin Virjil Gheorghiu's Sīrah Work:

He wrote a Sīrah book on the Holy Prophet (SAW) in Romanian. He presents a brief scholarly sketch of the life of the last Prophet (SAW). His indisputable work has provided a chance to European readers and the Muslims to understand the message of Sīrah. Because Western Sīrah Writers do not make difference between "Biography" and "Sīrah Writing".³⁶

Constantin Virjil Gheorghiu shows his deep insight of the Holy Qurān. He quotes Qurānic verses to explain the traditions of Sīrah in his uniquely philosophical way. His sagacious account of "m' rāj" shows philosophical approach used in understanding this incident and his scientific methodology which is used to explain this incident has marvellous effect to the readers.

Gheorghiu's Approach about Islām:

Gheorghiu was a born Christian and studied Christianity and other religions with mindful interest because he had been teaching religious studies and philosophy for many years. Prior to his conversion to Islam, he had observed the salient features of Islām. He had been searching the truth of nature for many years that eventually resulted in his conversion. He served Islam and the Muslims by employing an apologetic style in his writings about Islām and the Holy Prophet (SAW). In his book of Sīrah, we can see his philosophical and argumentative approach and the extensive use of Qurānic testimonies to explain the biography of the Holy Prophet (SAW). He spent 22 years in writing the biography of the Holy Prophet (SAW). Obviously, he remained in search of himself and tried to quench his thirst of finding the righteous path to Allāh.

Gheorghiu's Philosophical Understanding to the Holy Qurān:

Although Gheorghiu did not write any translation of the Holy Qurān but he used several times Qurānic verses and their interpretation in his book “La Via de Muhammad”. He translates the verses in idiomatic fashion and explains their meanings with the help of a philosophical approach.

وَجَزَيْتُمُ بِمَا صَبَرْتُمْ جَنَّةً وَحَرِيرًا ۝ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۝ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا³⁷

Gheorghiu said “we European people don’t understand the literal meaning of this verse. Only Arabs can understand that how much oratory meanings present in these verses. When Arab Bedouins, who were able to understand the nature by birth and recite then this message transferred in their souls.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُؤْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ³⁸

Gheorghiu explains the aforementioned verse in the context of “Constitution of Madīna” and explains the validity of the protection of human rights for social peace and integrity. He stresses that only Islām has the ability to coexist with other religions in one society.

Gheorghiu states that: “Prophet of Islām has tried his best that all the followers of different religions can survive under the flag of Islam freely. Holy Prophet (SAW) knew that Islām was based on freedom and equality so there was no threat. Gheorghiu throw light on the “Constitution of Madīna” and prescribes twenty-five points for the Muslims and twenty-seven points for the non-Muslims.³⁹

Gheorghiu has also explained the “miracle of M’ rāj”. He has proved its occurrence with the help of scientific method when other Westerners have strongly rejected the concept of miracles in Islām alleging that “There was a possibility for Arabs to bring example of Qurān but sources were not available to them. It may also be possible that they (Arab pagans) would have created the example of Qurān but we have no access. Orientalists have argued against the miraculous nature of the Holy Qurān that it was human scripture because the system of the universe depends upon the cause and effect but the miracle relates to a different realm.⁴⁰

Gheorghiu has not only proved the validity of the Miracles but also ratified this concept with the help of theories of two celebrated Western philosophers ‘ Newton and Einstein”

مُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا⁴¹

There are two ways of argumentation about this theory of “M’ rāj”. First one is the speed of travel and the second one is the capacity of physical body to travel. He says that the travel of the Holy Prophet (SAW) to heavens

is the same situation which we have in dreams through our physical muscles and mental cells. If light travels three million kilo meters per second, then it can be possible for the Holy Prophet (SAW) to travel to heavens in few seconds. Constantin has ratified the credo of "M' rāj" with the help of empirical research and utilized the Einstein's theory "Hypothesis of Relativity".⁴²

Isaac Newton's law of universal gravitation is usually stated as that every particle attracts every other particle in the universe with a force that is directly proportional to the product of their masses and inversely proportional to the square of the distance between their centres.⁴³

Gheorghiu has interpreted these verses in the light of Arab History.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۙ⁴⁴

In the above-mentioned verses, Almighty Allāh has persuaded not to neglect poor and orphans because Muhammad (SAW) was also an orphan and had travelled in Arab deserts in bare feet and usually with empty stomach. Therefore, Almighty Allah has asserted to help orphans. In the Arab society, begging was a curse and beggars were considered neglected part of the society.⁴⁵

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمَا مَا وَلَّيْتُمَا وَلَيْسَ عَلَيْكُمْ جُنَاحٌ عَلَيْهِمَا⁴⁶

Gheorghiu has presented this verse in a philosophical way. He states that the order of changing the direction of Qiblah has a significant place in the History of Islām. Through this divine order Muslim community achieved a distinct identity among the other religious communities and Islām became a complete and consistent religion.⁴⁷

Conclusion:

Muhammad Asad and Constantin Verjil Gheorghiu, both are the embodiments of the following Hadīs;

قال رسول الله : الانسان معادن كمعادن الذهب والفضة خيارهم

في الجاهلية خيارهم في الاسلام اذا فقهوا⁴⁸

Renowned Scholar Ghulām Rasūl S' īdī says in the interpretation of above mentioned hadīs; There is resemblance between mines and positive nature people because as mines having both kind of minerals harmless and useful, the people also having kind nature and so kind hearted blessed by God and beneficial for humanity before and after convert to Islām as well Islām is the religion of "fitrah".⁴⁹

Because they both were learned personalities before Islām and served well after their conversion.

Muhammad Asad has been in search of the truth as well as Gheorghiu remained in quest of the righteous path. Muhammad Asad was a Jew whereas Constantin Verjil Gheorghiu was a Christian. Both have studied Islāmic literature and attained mastery of Arabic by immersing themselves with Arab Bedouins. They have conducted experimental research and stayed in Sawdī Arabia for many years observing the places, norms and traditions of

Arab society. Muhammad Asad has written English translation of Holy Qurān whereas Constantin Verjil Gheorghiu has presented scholarly work on Biography of Prophet (SAW) of Islām. In this book, he interprets the Quranic verses to explain the narrations of Sīrah. Both are the most influential European Orientalists of present age and their scholarly works have a splendid effect on Westerners and Muslims. They have tried to lighten the antipathy toward Islām entrenched in the Western mind. Muhammad Asad has a philosophical approach to Qurānic Studies because this effort led him to embrace Islām. Constantin Verjil Gheorghiu has shown his devotion to the biography of the Holy Prophet (SAW) and interpreted Qurānic verses in philosophical way, using scientific method. Both have paved the way to further research on Islam for the Western scholars. Both have intellectual transformation which gradually led them from the darkness of ignorance to the light of true faith. Philosophical approach to the Holy Qurān guided them toward Islām. It is hoped that future experimental researches will enable us to ponder upon more incentives which yield in better understanding of Islām for the West.

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