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The Reception of Dr. Hameed Ullah’s Ideas within the Pakistani Intellectual Landscape

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Abstract

The present research examines the way Dr. Hameed Ullah’s ideas were received within the intellectual community of Pakistan. It does so by analyzing the intricate interplay between political, religious, and societal factors that impact public discourse and intellectual freedom. Within the multifaceted political landscape of Pakistan, which has encompassed authoritarian and democratic periods, this study examines the reception of innovative religious ideas and the subsequent impact on interfaith dialogue and reconciliation among Islamic communities. Through its focus on the contributions made by Dr. Hameed Ullah, this research highlights the enduring importance of his concepts in addressing contemporary challenges and promoting social justice within the Pakistani and global communities. Through a comparative

analysis of various periods of governance, this study identifies noteworthy trends and patterns in the reception of revolutionary religious ideas. By doing so, it reveals the complex challenges associated with harmonizing modernity and tradition within the framework of Islamic discourse. Despite the challenges presented by political power structures, religious authorities, and societal conventions, the ideas put forth by Dr. Hameed Ullah resonate deeply with Muslims who are endeavoring to reconcile their faith with the demands of modern society. They facilitate an avenue for dialogue, reconciliation, and rejuvenation. The study additionally underscores the importance of fostering inclusive communities that are established on the principles of pluralism and compassion, while also valuing intellectual diversity. Anticipating forthcoming developments, recommended courses of action include promoting intellectual freedom, facilitating the expression of underrepresented viewpoints, and creating platforms that encourage constructive dialogue and active engagement within Islamic communities. Through leveraging the transformative potential of Dr. Hameed Ullah's ideas, followers of Islam can adeptly navigate the complexities of modern society and foster a more just, compassionate, and inclusive society, not only within Pakistan but on a global scale as well.

Keywords: Dr. Hameed Ullah, Pakistan, Reception, Landscape, Intellectual, Scholar

Introduction

In the ever-evolving tapestry of intellectual discourse in Pakistan, the concepts put forth by Dr Hameed Ullah emerge as a formidable entity, inciting deep reflection and scholarly discussion in numerous fields. Dr. Hameed Ullah, an esteemed figure in the realm of Pakistani academia, is widely recognized for his profound understanding and discerning opinions. His contributions continue to resonate with policymakers, academics, and the public. Considering Pakistan's ongoing discourse surrounding tradition, modernity, and identity, how Dr Hameed Ullah's ideas are received provides insight into the intellectual climate of the country and illuminates the subtleties of its ideological terrain.

Fundamental to Dr. Hameed Ullah's contributions is a profound involvement with Islamic philosophy, morality, and administration, accompanied by an unwavering dedication to advancement and societal equity. Hameedullah's works encompass a wide range of subjects, including Islamic law, theology, education, and political theory. They present nuanced viewpoints that question established orthodoxies and stimulate novel lines of investigation. In

the Pakistani context, which is distinguished by a diverse array of religious, cultural, and political customs, Dr. Hameed Ullah's ideas function as catalysts for self-reflection and change, cultivating a dynamic intellectual environment characterized by discourse and opposition (Hafiz, 2006).

Nevertheless, how Dr Hameed Ullah's ideas are received varies considerably and is influenced by a multitude of elements, such as sociopolitical dynamics, religious interpretations, and institutional structures. Therefore, an examination of his reception in the intellectual sphere of Pakistan reveals an intricate interplay of factors that impact his ideas. This reveals the significance of his concepts as well as the obstacles they face in achieving recognition and application.

This study investigates the reception of Dr. Hameed Ullah's ideas in the intellectual sphere of Pakistan. It explores the boundaries of his impact, the determinants that influenced his reception, and the lasting importance of his contributions in molding the course of Pakistani society and thought. Through this investigation, we aim to shed light on the convergences of faith and reason, as well as tradition and modernity, which characterize the perpetually changing intellectual terrain of Pakistan.

Dr. Hameed Ullah's Contributions to the Pakistani Intellectual Landscape

Dr Hameed Ullah has significantly advanced the intellectual milieu of Pakistan. His thoughts, which encompassed a wide range of topics, have had a lasting impact on the intellectual dialogue of the country, influencing discussions, motivating changes, and cultivating an environment that values critical examination and discussion. The potential resistance of the Pakistani intellectual community to acknowledge the radical and confrontational nature of Dr. Hameed Ullah's ideas is comparable to that of Mohammed Arkoun. The concepts put forth by Arkoun regarding unconventional methods of interpreting the Qur'an, including terms such as "imaginaries," "thinkable," and "unthought," have proven to be intriguing yet challenging to grasp. This has hindered their widespread adoption among traditionalist scholars and the Muslim community at large. The ideas put forth by Fazlur Rahman, which center on the critical reinterpretation of traditional Islamic texts, have garnered greater acceptance among Muslim scholars across the globe (Ahmad, 2023).

Hameed Ullah's intellectual outlook was profoundly influenced by Islamic principles, given his affiliation with the Farah School of Thought. This school of thought placed immense importance on interpreting the Quran through the lens of its thematic coherence and internal structure. The tenet of the school was that each surah of the Quran contains a central theme, referred to as Nazm-ulu-Qur'an or Nizam-ulu-Qur'an, which is connected to every verse. Hameed Ullah's Quranic exegesis adhered to the tenets of this school of thought (Hameed et al., 2023).

Dr. Hameed Ullah's contributions are predicated upon a profound obsession with Islamic ethics and thought, which is firmly rooted in a dedication to progressive values and contextualized interpretations. In addition to enhancing scholarly dialogue, his research in the fields of Islamic law, theology, and jurisprudence has contributed significantly to public discussions concerning social justice, governance, and religious practice. Through his advocacy for a nuanced comprehension of Islamic principles that simultaneously honors tradition and addresses present-day challenges, Dr. Hameed Ullah has significantly contributed to the process of reconciling faith and modernity in the specific context of Pakistan. To establish a more inclusive society, he has also emphasized the significance of fostering dialogue and cooperation between diverse religious communities. Dr. Hameed Ullah has demonstrated that a respectful and effective means of bridging the divide between progress and tradition is feasible (Said and Muhammad, 1992).

A visionary contribution of Dr. Hameed Ullah pertains to the reform of education in Pakistan. Acknowledging the critical influence of education on the formation of societal perspectives and values, he has advocated for an all-encompassing curriculum that merges arduous scholastic instruction with moral and ethical guidance rooted in Islamic tenets. Dr. Hameed Ullah has endeavored to establish the groundwork for a more enlightened and inclusive society by advocating for and promoting a holistic approach to education that cultivates critical thinking, empathy, and social responsibility. This has been accomplished through his writings and campaigns (Ullah and Haroon, 2013).

"The political outlook of Pakistan was significantly influenced by Hameed Ullah Khan's intellectual discourse, which fostered the notions of democratic consolidation, political modernity, and the promotion of a moderate and modernist vision for both the state and society." The Council of Islamic Ideology in Pakistan exerted a substantial influence on

societal cohesion and governance by advocating for actions that would encourage the adoption of an Islamic lifestyle. Furthermore, the concepts put forth by Dr. Hameed Ullah have significantly altered the course of political dialogue in Pakistan. His focus on the harmonization of democratic governance and Islamic principles has contested dominant discourses that propose an antithesis between democracy and religion. Dr. Hameed Ullah has effectively put forth a rational alternative to authoritarianism and extremism through his exposition of a governmental system that integrates democratic tenets of accountability and participation with Islamic ethical standards. In addition, he has devised a strategy for implementing democratic principles in Pakistan. The objective of Dr Hameed Ullah's efforts is to promote a society that is more equitable and inclusive for every member of society (Hamidullah, 2011).

Moreover, Dr. Hameed Ullah's impact transcends academic and political spheres, encompassing more extensive social and ethical concerns that confront Pakistani society. His fervent support for gender equality, social justice, and human rights demonstrates a profound dedication to the Islamic principles of compassion, equity, and justice. Using his written works and public participation, Dr. Hameed Ullah has endeavored to contest patriarchal conventions, advocate for the empowerment of women, and further the cause of social justice; thus, he has made a significant contribution to the ongoing endeavor for a more equitable and just society in Pakistan (Khan, 1988).

Factors Shaping Reception

The Pakistani intellectual landscape's reception of Dr. Hameed Ullah's ideas is influenced by a multifaceted amalgam of elements that mirror the heterogeneous and ever-changing character of Pakistani society. To gain a comprehensive understanding of this reception, it is necessary to explore the socio-political patterns, religious theories, institutional structures, and social conventions that shape how his ideas are received, accepted, or challenged.

The influence of the socio-political environment in Pakistan on the reception of Dr. Hameed Ullah's ideas is substantial. Throughout its history, Pakistan has experienced phases of political instability, military governance, and democratic transformations. Each of these occurrences has significantly influenced Pakistan's intellectual liberty, public dialogue, and environment for opposing perspectives. Intellectual dissent may be stifled during authoritarianism, impeding the spread and reception of Dr. Hameed Ullah's ideas. On the

contrary, in times of democratic governance, there might be a heightened receptiveness to alternative viewpoints, which would facilitate a more comprehensive examination of his concepts. This may result in a broader and more intellectually stimulating environment (Islahi, 2015).

In the democratic governance systems in Pakistan, which are distinguished by civilian authorities and adherence to constitutional principles, the ideas put forth by Dr. Hameed Ullah are inclined to attain increased prominence and endorsement within the intellectual sphere. Greater autonomy and freedom of expression may be afforded to academic institutions, research centers, and media channels, enabling a more extensive examination of his ideas via academic conferences, public lectures, and publications. Furthermore, progressive intellectuals, human rights activists, and civil society organizations may rally support for Dr. Hameed Ullah's ideas to further democratic reforms, advocate for social justice, and contest entrenched power structures. The democratic ethos of the society is reflected in the openness, pluralism, and lively exchange of perspectives that characterize the reception of Dr. Hameed Ullah's ideas in such settings (Hamidullah, 2011).

On the other hand, in times of authoritarian governance marked by military interventions, censorship, and repression of opposition, the dissemination of Dr. Hameed Ullah's ideas in Pakistan might encounter formidable barriers and difficulties. Censorship, intimidation, and persecution are common tactics employed by military regimes against intellectuals and academicians who oppose their authority or promote progressive concepts. Academic institutions could potentially come under the jurisdiction of the government, which could stifle critical discourse and intellectual inquiry through restrictions on academic freedom and free speech. In addition, conservative religious factions may exploit political instability to advance orthodox interpretations of Islam and stifle dissenting opinions, such as Dr. Hameed Ullah's. Dr. Hameed Ullah's ideas encounter censorship, marginalization, and dread in such repressive environments, which serves as a reflection of the gradual erosion of intellectual freedom and public discourse that occurs under authoritarian rule (Hamidullah, 1998).

Nevertheless, it is critical to acknowledge that the way Dr. Hameed Ullah's ideas are received is not exclusively shaped by changes in political power structures; wider societal dynamics, cultural conventions, and religious interpretations also exert an impact. His interpretations may face opposition from conservative religious forces, sectarian tensions, and patriarchal

attitudes, even during periods of democratic governance. These factors may influence public perceptions and attitudes towards his ideas. Similarly, enclaves of resistance, dissent, and intellectual activism may exist during periods of authoritarian rule to advance progressive ideas, including those of Dr. Hameed Ullah (Hamidullah, 1995).

Pakistan is a Muslim nation in which religious beliefs exert considerable influence over public affairs and dialogue. Due to their foundation in Islamic jurisprudence and ethics, Dr. Hameed Ullah's ideas are inevitably susceptible to a variety of interpretations within this religious context. Although certain individuals might regard his interpretations as groundbreaking and forward-thinking, others might perceive them as a departure from traditional interpretations or a contestation of established religious authorities. Consequently, the religious landscape of Pakistan is characterized by sectarian tensions, conflicting narratives, and theological differences, all of which frequently influence the reception of Dr. Hameed Ullah's ideas (al-Ghazali, 2003).

The ramifications of Dr. Hameed Ullah's concepts transcend national boundaries, resonating profoundly among the wider Islamic community and shaping discussions about Islamic ethics, governance, and philosophy. With a profound comprehension of tradition and circumstance, his nuanced interpretations of Islamic principles provide a persuasive contrast to inflexible orthodoxy and extremist ideologies, appealing to Muslims who are striving to harmonize their faith with contemporary values (Hamidullah, 1993).

By promoting *ijtihad*, reinterpretation, and ethical engagement, Dr. Hameed Ullah has inspired scholars, activists, and policymakers throughout the Muslim world to engage in dialogues concerning a wide array of topics, including gender equality, democratic governance, religious pluralism, and social justice. His enduring impact on Islamic thought and practice is a result of his contributions as an advocate for progressive Islam and a visionary thinker. He fostered a global community of believers committed to intellectual inquiry, compassion, and ethical responsibility (Hamidullah, 1937).

Religious authorities have a substantial impact on how the public perceives and reacts to the interpretations of Dr. Hameed Ullah, especially in the context of Islamic scholarship and religious discourse. These authorities, in their capacity as guardians of religious orthodoxy and tradition, have a significant impact on delineating the limits of permissible interpretation and orthodoxy within the Muslim community. Religious authorities may appeal to Dr.

Hameed Ullah's interpretations, which frequently contest established notions and present alternative viewpoints grounded in contextualized interpretations of Islamic scriptures, by exercising their power to issue fatwas, pronounce judgments, or distribute critiques to undermine his interpretations and discourage their acceptance (Hamidullah, 1992).

Furthermore, in religious establishments including madrasas, mosques, and religious councils, the establishment of hierarchical systems and institutional frameworks facilitates the propagation of authoritative interpretations and the enforcement of religious orthodoxy. As a result, these entities influence how the public perceives and reacts to the ideas put forth by Dr. Hameed Ullah. Notwithstanding these obstacles, Dr. Hameed Ullah's interpretations persist in striking a chord with factions of the Muslim community that are striving to harmonize tradition and modern circumstances. This highlights the perpetual conflict within Islamic discourse between religious dominance and intellectual liberty (Hamidullah 1989).

In societies where religious influence is substantial in terms of public life and governance, political actors frequently employ religious symbols and narratives to legitimize their power, advance their objectives, and mold public opinion. Analogously, religious authorities may utilize their power to bolster conventional understandings, maintain orthodoxy, and stifle dissenting opinions that question established standards. The reception of innovative religious ideas is additionally influenced by social norms and cultural values, given that viewpoints concerning gender roles, family structures, and community practices intersect with religious doctrines to shape public dialogue and reactions (Hamid Allah, 1979).

Advocates of groundbreaking religious concepts, such as Dr. Hameed Ullah, encounter formidable obstacles, including conflicting narratives, power struggles, and societal pressures, which influence the reception, acceptance, or contestation of their interpretations in religious, political, and social domains. While maneuvering through this intricate terrain, advocates of groundbreaking religious concepts such as Dr. Hameed Ullah are confronted with conflicting narratives, structures of authority, and societal expectations (HamidUllah, 1959).

Through the transcendence of sectarian divisions, ideological disparities, and cultural barriers, Dr. Hameed Ullah's concepts establish an environment conducive to constructive discourse among Muslims, the interchange of varied perspectives, and the pursuit of mutual understanding grounded in shared values and principles. Furthermore, his support for *ijtihad*,

reinterpretation, and pluralism inspires adherents of Islam to appreciate intellectual variety, embrace dissent, and acknowledge the value of Islamic tradition as a unifying force rather than a source of contention. By engaging in constructive discourse and striving for unity, Muslims can utilize the revolutionary capabilities of Dr. Hameed Ullah's concepts to tackle present-day issues, foster social harmony, and construct all-encompassing societies founded upon empathy, fairness, and solidarity (Hamidullah, 1994).

Dr Hameed Ullah's ideas are received differently by various audiences due to the influence of institutional frameworks, including but not limited to religious seminaries, educational institutions, and media outlets. Academic institutions and research hubs may serve as venues for the distribution and deliberation of his concepts, thereby promoting scholarly involvement and rigorous investigation. On the other hand, conservative educational institutions and religious seminaries that adhere to traditional interpretations and curricula may exhibit greater resistance towards his ideas. In a similar vein, the influence of media organizations—spanning across print, television, and the Internet—on public perceptions and attitudes toward Dr. Hameed Ullah's ideas is substantial. This is accomplished via editorial decisions, commentary, and coverage (Hamidullah, 1974).

Additionally, societal attitudes and cultural norms regarding innovation, tradition, and authority impact how Dr. Hameed Ullah's ideas are received. Amidst a cultural milieu that highly values religious authorities and academicians, attempting to challenge established norms or prevailing orthodoxies may encounter skepticism or opposition. Furthermore, cultural elements including patriarchy, tribalism, and regional identities may exert an influence on the reception of his ideas, specifically about matters encompassing human rights, social justice, and gender equality (Hamidullah, 1999).

Conclusion

The way Dr. Hameed Ullah's thoughts are received in Pakistan's intellectual community sheds light on the complex interactions between various forces that influence social norms, intellectual freedom, and public debate in Islamic societies. Dr. Hameed Ullah's ideas have encountered obstacles and opportunities throughout periods of political upheaval, authoritarian control, and democratic administration. These developments are indicative of larger patterns in the development of Islamic thinking and practice. His views have found resonance among Muslims who wish to advance social justice, encourage intellectual inquiry,

and reconcile tradition and modernity—despite hindrances from religious authorities, political power structures, and cultural norms. Furthermore, Dr. Hameed Ullah’s influence is still felt in the Islamic world at large, where his support of pluralism, ethical engagement, and progressive interpretations continues to motivate academics, activists, and believers alike. His impact goes beyond Pakistan. The insights gained from Dr. Hameed Ullah’s concepts provide a framework for conversation, reconciliation, and renewal as Muslims struggle with the intricacies of contemporary concerns, from social inequity and political instability to religious extremism and cultural change. The ideas of Dr. Hameed Ullah have the potential to transform Muslims. By embracing intellectual diversity, promoting dialogue, and encouraging reconciliation among various viewpoints, Muslims can effectively navigate the complexities of the modern world, create inclusive communities, and realize the eternal values of compassion, justice, and human dignity that are ingrained in Islamic tradition. In the spirit of participation and cooperation, Dr. Hameed Ullah’s concepts are a source of inspiration and hope for Muslims working to create a society that is more inclusive, compassionate, and just—both in Pakistan and beyond.

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