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**Debating Ambivalence: A Postcolonial perspective of
Muhammad Asad's The Road to Mecca**



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Abstract

The current research deals with the debate of ambivalence, considered the both blessing and curse at the same time because of its fluctuating position. Ambivalence holds the subjected position of colonized as the complicit' and some 'resistant based elements are existed. In the said the research is about the debating ambivalence in Muhammad Asad's *The Road to Mecca*. The researcher used qualitative methodology whereas the nature of the research is analytical. Further, Homi K. Bhabha's theory of postcoloniality with reference to ambivalence is used to give the complicit and resistant based representation in Muhammad Asad's *The Road to Mecca*. The research shows the main character of the story reveals to visit from the West on pilgrimage to Mecca and reflecting the ambivalent position of main character from the perspective of post colonialism and his position hangs between the true in-between of West and East, both Muslim and Western. The research work adopts a postcolonial framework, shaped by the ideas of Homi Bhabha and Edward Said, to critically analyze the general ambivalence within Muhammad Asad's *The Road to Mecca*. It examines Asad's narrative not only as personal memoir but as a textual space where identity, colonial legacy, and spiritual transformation interconnect. The work by Asad criticizes Orientalism and combines the Islamic mysticism with western reason to produce a new understanding. He strongly criticizes the binary logic of idealizing the Western dominance and exoticizing the inferior Eastern culture and orientalizing it. He reveals the inconsistencies in the colonial discourse through assessing the Eastern corruption and Western materialism.

Keywords: Ambivalence, Post Colonialism, M.Asad, The Road to Mecca

Introduction

The Road to Mecca, Muhammad Asad's visionary work, is more than just a classic travel journal or biography; it is a greatly moral and meditative description of social and spiritual conversion, describing his significant expedition from a European scholar to a dedicated Muslim intellectual. Asad clearly indicates from the very first chapter that his book is not meant to be a simple document of his adventures or his

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own experiences, but rather to work for as a connection between Western and Eastern ideology, thought-provoking misconceptions and adopting mutual understanding. Asad, a talented writer and linguist, techniques his narrative with accurateness and expressiveness, make sure that his work states to an extensive audience, both Muslim and non-Muslim equally. His great consideration to detail and rational truthfulness make *The Road to Mecca* a work of long-lasting consequence because it condenses a person's seek for truth beyond traditional and geographical obstacles.

The text expands into an extremely cherished yet generally relevant story of personal development. Asad showcases his journey as a wonderful spiritual passage that absolutely modifies his perception of life, more than just a spiritual journey across countries. His extreme intelligence and persistent enthusiasm to discovery directed him towards the East, where he learned Islam is a complete ideology that spoke to his most thoughtful interrogations about principles, natural life, and determination. *The Road to Mecca* deals with a multifaceted and emotional analysis of Islamic concepts as understood by someone who experienced a strong but deliberate metamorphosis, as compare to the minor descriptions of Islam sometimes create in Occidental literature. Two and a half decades later, Leopold Weiss, who had earlier roamed in the streets of the West viewing the Islamic world, came back as Muhammad Asad, a person who had not merely acknowledged Islam but had dedicated his life to its examination and promulgation.

The Road to Mecca is a tribute to Muhammad Asad's firm dedication for truth and relevance. It is a rational and spiritual story that drives readers to observe their prejudices and reflect substitute standpoints, and it goes away from just describing his change. Asad's work will remain to be significant for viewers at present who want to understand Islam outward of the restrictions of biases and labels because of his capability to deliver the rational and demonstrative deepness of his transformation. By linking the hole between societies through his work, Asad offers a captivating and eternal description of the transformational influence of awareness, patience, and sincere communication with many religious and social civilizations. (Asad 1954).

Talal Asad's interpretation of ambivalence within Muhammad Asad's autobiography, "The Road to Makah," offers an influential postcolonial analysis of

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cultural, religious, and personal identity. A European named Muhammad Asad, a man who converted into Muslim ventures on a journey that extends beyond casual travel and changes into a profound search of his fluctuating identity. His memoir, which is combined with gaps between belief and disbelief, flawlessly reflects the essence of postcolonial ambivalence. Even though he is attracted to the spiritual wisdom of the Islamic beliefs, he also confronts its intrinsic contradictions, feeling both acknowledged and disaffected. Thus, the voyage to Makkah functions as a powerful symbol for the greater postcolonial crises, in which the quest of truthful personality is inevitably connected to the antique heritages of movement and control. Here, ambivalence supports as a critical perspective through which we might consider the profound encounters about self-identity, connection to a community, and the enduring impacts of colonial history, instead of merely being a specific sensitive circumstance.

In 1926, the Austrian-Jewish intellectual Muhammad Asad transformed to Islam. In 1900, Leopold Weiss came into the world in Lviv, which was at that time a part of the Austro-Hungarian Realm. Asad traveled broadly around the Middle East and functioned as a reporter before adopting a new faith, appealing with Islamic groups and being completely engaged in their radical and social backgrounds. He initiated to distrust his own views as a result of his connections with Muslim intellectuals and his ideas of the impact of Western colonialism on Islamic lands. Asad's philosophical alteration was a major theoretical transition that required active participation in Islamic mysticism with Western motive, extending beyond a simple change in religious faithfulness.

Asad's adaptation and later works marked him a unique ability to speak in Islamic thought, confronting both inner immobility in Muslim nations and Western misinterpretations of Islam. *The Road to Mecca*, his most significant work, was published in 1954 and is an autobiographical version of his philosophical and spiritual progress. Beyond its personal narrative, the book deals with a captivating prosecution of Western materialism and a disagreement in favor of Islamic beliefs. A wider problem of postcolonial uncertainty is imitated in Asad's story, which is marked by a constant clash between his Western background and his newly developed Islamic identity.

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The Road to Mecca presents the travelogue, spiritual description, and ethical criticism of the explorations by Asad of the Islamic world culminating in his pilgrimage to Makkah. The book is organized in the form of reflection on his past experiences, and moral convictions on the matters of politics, culture, and religious conviction are all over. Through his own story, Asad highlights the confusions and complexities of the Muslim and the Western civilizations.

One of the major themes of the book is the search of truth in faith. Asad associates his strong spiritual faith of Islam and the logical distrust of his European education. His narrative demonstrates Islam as a refined and morally decent manner of life, dispersing prevalent Orientalist opinions of it as original or irrational. Moreover, Asad's broader political apprehensions are conveyed in the book, with his disapprovals of colonialism and his idea of an Islamic revival established on spiritual and analytical renewal.

The importance of *The Road to Mecca* is found in its capability to link cultural divisions, providing Western readers a familiar aspect of Islam while also inspiring critical self-analysis among Muslim spectators. The literature is a precious lens for comprehending the complications of adoption of new faith and postcolonial identity formation because of its thoughtful sense to identity, integration, and belief.

Muhammad Asad: Life and Intellectual Journey

Muhammad Asad brought up in a Jewish family that valued academic activities; he was exposed to European intellectual civilizations from his early childhood. Asad's background and the prevailing intellectual trends of the early 20th century had a thoughtful effect on him, emerging critical and investigative thoughts on his mind. During his early years, he had a comprehensive learning that covered both Western thinking and religious concept. He would ultimately take a trip of conceptual and spiritual variation, although, as his later experiences and interpretations would gradually cause him to hesitancy in many of the traditions he had been raised up with. Asad explored much around the Middle East and functioned as a journalist before adapting to Islam. With the help of his skilled tasks, he was capable to observe the socio-political conditions of the region, associate with Muslim scholars, and acquire a direct view at Islamic societies. He learned about the problems confronted by Muslim

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inhabitants under Western aristocratic authority, the complexities of colonial domination, and the persistence of Islamic traditional societies during his expeditions. On the other hand the spiritual and cultural abilities he practiced in Muslim societies, he nurtured increasingly dissatisfied with the materialism and secularism of the Western societies the more time he spent in these regions. His growing respect for Islam established over time as an outcome of self-analysis and intellectual study rather than a sole central event. His relations with Islamic academics and his critical standpoint on Western impact in the Muslim countries affected him to reconsider his personal views, which finally resulted in his transformation to Islam in 1926.

Muhammad Asad's conversion to Islam showed a significant theoretical and thoughtful change that influenced his scholarly progress more than just a proper variation in his religious alignment. His dealings with Islam were anything but reflexive; rather, he took part in it as a thinker and philosopher, dedicating himself to a comprehensive analysis of its beliefs, progress over time, and connection to society. This transformation was realized by his larger intellectual goal of bringing about a substantial creation out of the spiritual insight of Islam and rationalist communities of Western way of life.

The fact that Asad instead converted to Islam due to logical thinking, critical analysis and good practical research is certainly true, as compared to the conventional accounts of religious conversion where the aspect of spiritual encounter or emotional awakening typically stood out. His reform was not a product of sudden change but the years of careful study of the Islamic principle, philosophical discussions, and experience of working in Muslim groups. His affiliations with scholars, communal authority and standard Muslims made him notice Islam as a thriving and complete perspective that effectively united intent and soulfulness, conscience and control, personal duty and civic welfare.

As opposed to the typical stories of religious conversion, involving some story about mystical experiences or emotional revelations, Asad was a story of deep rooted sense of reason and critical thought and learning through experience. His conversion is not a knee-jerk reaction but it was years of intellectual work on understanding the teaching of Islam, philosophical reflections, and practical living among Muslims. His

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encounters with scholars, statesmen, and average believers had made him understand the religion of Islam to be a dynamic and all-embracing worldview one that embraced with ease the rationality and spirituality, morality and politics, and individual and communal exigences.

Hence, one can interpret the conversion of Asad into Islam as the attempt to map the ethical, spiritual and mystical order conveyed by Islam and the systematic and practical civilizations of the West. After his transformation, Asad managed to gain significance as the scholar and a writer within the same context of Islamic concepts. His upheavals were informed by his desire to rubbish the western beliefs of Islam and the seeming despondency in certain Muslim cultures. Asad was specially opposing the manner in which Islam was typically misrepresented in the Western discourse, in which it was represented as a backward and irrational body of doctrine. He also cared about the bad luck of the intellectual prowess of many Muslim societies where he believed the delay in development is as a result of a hard hearted and carefree general religious description. In his works, he attempted to describe Islam as a logical, passionate and liberal system which would associate itself associated with modernism in a constructive and critical fashion rather than it be at loggerheads with modernism.

The intellectual memoir of Muhammad Asad, *The Road to Mecca*, first published in 1954, can be considered one of the most sustained contributions of Muhammad Asad to the field of Islamic texts. The book goes well beyond such typical modes of personal narratives because it finds identity, piety, and social reflection in the immense philosophical and investigative depths as well as describing his autobiographical experiences. The route of Asad as a European intellectual who criticized Western materialism to a committed Muslim thinker, activist, and social reformer which vigorously plays an active role in the discourse of Islamic renaissance becomes an appealing intellectual journey as narrated in *The Road to Mecca*.

Asad (2008) and Esposito (2016) have stressed the importance of his ideas to overturn the elaborate dualistic explanation which is usually offered to explain the discourse of the West and the Islamic land. This approach of Asad invites a general and cooperative outlook of their complicated relationships instead of invoking traditions of opposition. His views suggest additional dialogic and rationally

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polymorphic interactions between Islam and the West, which require the removal of the long-standing stereotypes that characterize them as fundamentally different states. Besides, remembering his life chronicle, Asad extends the discussion to a bigger debate on religious diversity, social identification, and the likelihood of fruitful intellectual relationship across cultures by *The Road to Mecca*.

The book is a wonderful package of subjective explanations, full of travel accounts and socio-political critique instead of adapting a direct autobiographical kind of set up with the goal of producing a complex and multi-faceted work that exceeds the limits of a specific type of literary work. By juxtaposing a multiplicity of mechanisms that include prescient comments of Muslim locals to introspective spiritual meditations, Asad creates an opus that is in parts biography, travelogue, criticism of both Western and Islamic philosophies. His interpretations provide the readers an interconnection between two varied hypothetical and general demeanors and makes the reader collaborate more naturally with the historical and philosophical consequences leading to present day Islamic faith.

Further exploration of postcolonial issues thus positioning i.e. debate of ambivalence in postcolonial perspective as the uncertainty and hybridity present in the identity of Asad is the main aspect of the book *The Road to Mecca*. A European by default and a Muslim by conviction, Asad found himself in a strange situation as he is neither completely fused to the understanding of Muslim culture nor is he somewhat absorbed to his western heritage. The incessant harmonizing between these two realities is a clear aspect that his story conveys and which is associated with the postcolonial arguments on selfhood and belonging. His remarks on moral and spiritual rot which he witnessed in contemporary society, Western materialistic pursuit and the fortitude of the Islamic moral principles all fall under more typical criticisms in postcolonial writing. Alteration according to his study is a complex method of changing of intellectual, ethical and the personal ideology not mere replacement of a persons philosophies by another philosopher.

The concept of Islam proposed by Asad is at present regarded as an organized system that should balance between the faith and its mission and, therefore, continues to spark discussion on the topic of civil rights, administration, and religious

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interpretation.

He belongs to a history of Muslim activists who have tried to find an average ground one that embraces modernity without negotiating religious truth by critiquing both Islamic conventionalism and Western secularism. Asad's participations in debates on Islamic governance have been highlighted by scholars like Sardar (2008) and Esposito (2016), who argue that his work challenges generalized divisions between religious practice and political modern structures. Researchers and activists who want to describe an analysis of Islam that is true to its beliefs while also being flexible enough to provide accommodations to current social and political conditions are still inspired by his concepts.

The bigger problems of identity, belief, and philosophical growth are eventually summarized in Muhammad Asad's journey from European abstract Leopold Weiss to a revolutionary Islamic philosopher. His life and contributions establish the possibility of multicultural communication and the constant exchange of concepts between nations. His work has enduring significance in present discussion because of his ability to analytically observe both the West and the Muslim nation from a learned and unbiased position. Through his investigation, he intended to encourage a more thoughtful knowledge of Islam as a vivid and energetic custom, examined dominant narratives, and inspired critical thinking. His contributions to administrative viewpoint, religious presentation, and Islamic thinking assure that his inheritance will carry on to impact discussions about reason, faith, and administration in the modern world.

The Road to Mecca: An Overview

The Road to Mecca by Muhammad Asad is a diverse work that functions as a travelogue, a very intimate spiritual narrative, and a logically challenging proposal all at once. It gives a complete narrative of the vast travel of Asad in the Islamic world, which culminated in his life-altering pilgrimage to Makkah. In this publication, Asad questions the main narratives and certainly the assumptions mainly concerning the Muslim world as well as Western cultures which serves as a form of investigation of belief, as well as a systematic commentary of social orders.

One of the unique designs of the *The road to Mecca* is the method that Asad

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incorporates scholarly discourse with his personal practices. Instead of merely describing his journey, he incorporates these relationships as the basis of more broad-sweeping arguments about identity, religious thought, and the search of meaning in life. His views are formed based on his own experiences and relations with individual across and around the Islamic world, as opposed to being biased towards scholastic ideas. Through his compiled works, Asad reveals the differences, conflicts and the internal experiences in the Muslim and the Western countries. His concepts are those of a person that has fully engaged himself in the two civilizations and infused them a wide range of depth and authenticity as opposed to an objective evaluation of a stranger.

The Road to Mecca deals with major political issues besides its religious and scholarly nature. The text by Asad constitutes a considerate understanding of the social and political challenges that the Muslim world was facing in the 20th century. His denunciation of colonization serves him well in many parts of the book as he finds out how Western colonialism has impacted and, in most cases, changed the progress of Muslim communities. He propagates in an inside reconsideration of the Muslim group as well as condemning external loads. His vision of a renewed Islam pinpoints academic and spiritual renewal but not nostalgia of a perfect past.

He encourages that Islam is a groundbreaking, involved, and ready to hold modern questions without surrendering its main theories. His theory demands for a broader social, radical, and moral rebirth rather than only a religious revival.

The Road to Mecca's significance extends beyond as it built on its historical and individual relatedness. By offering Western spectators an individual and intricate view into Islam, the book gestures as a social association. In addition, it encounters Muslim readers to analytically observe them. Asad defies readers to comprehend Islam's complications and interrelate with it on a more deep academic level rather than offering it in an overgeneralized or remorseful manner. The text deals with the uncertainties of faith, identity, and belonging in the work are appropriate to more broad concerns of postcolonial identity formation and religious adaptation. Asad's works carry on inspiring those who are observing for a critical and meditative way to understand Islam by depicting it as a lived experience instead of a theoretical doctrine.

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In the end, *The Road to Mecca* is a work that presents significant investigations regarding religion, values, and the spirit of human determination besides serving as a description of Asad's own experiences. It conveys a significant and lasting impact on Islamic way of life as well as to the global discussion on religion and identity because of its ability to dismiss notions, promote multicultural communication, and inspire knowledgeable examination.

Western Intellectualism against Islamic Mysticism

The major clash among Islamic spiritual civilizations and Western rationality is the most dominant components that Muhammad Asad's intellectual expedition holds. Intellectuals like Said (1978) and Turner (2011) have comprehensively studied this discussion, challenging that Western narratives have usually introduced Islam as a faith organization not limited by rational sense, emphasizing spiritual features, often opposing it against the systematic rationality and experimental strategies of European scholarly customs. These metaphors which normally dilute the discerning complexity and naturally eminent Islamic philosophy have turned out to bring about a fundamental observation of the Islamic philosophy. The fact that Asad has been linked with Islam does however contradict these suppositions, by projecting a contrasting account which portrays Islamic ideas as extremely rational, ethically faithful, and well structured. He critically discusses the secular perspective of the West culture in his works and offers Islamic mysticism as a developed framework that uses appropriate control and rational analysis as a more than emotional or spiritual phenomenon. Ambivalence is used to explain the scholarly change of Asad as he moves between these two conflicting ideas of philosophy in pursuit of integrations instead of rejecting any of these approaches.

Nasr (2002) describes the dispute of purpose versus faith as that innate issue in the Islamic and Western rational worlds which led to metaphysical questions and conceptual disagreement that are currently reproducing some influence on how believers evaluate faith and purpose today. This stringent communication has gone a long way in creating constant discussions as to whether belief system and logical philosophy may match where, to a great extent, other binary outlines have been presented with ideas that depict devotion and objective as two essentially dissimilar

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settings to live in. The scholarly input on these aspects of direction by Muhammad Asad, however, provides a unique insight on this larger philosophical debate that aims to expel such extreme forms of incompatibility and develop a more stable approach to the understanding and belief.

Asad, together with the harmony of reason as well as religion in a unity of knowledgeable as well as spiritual being as opposed to perceiving them as altogether conflicting forces engaged in a perpetual struggle, speaks up on behalf of a coested body of knowledge.

His works challenge widespread pictures of religious adaptation, which generally focus on mystical or emotional confronts as the main reasons of these variations. On the contrary, Asad narrates his alteration to Islam because of profound image, comprehensive analysis, and a steadfast promise to rational morality. His critical and private books show a strong devotion to studying Islam as a religious faith immersed in ethical values and motivation, instead of as a challenge to cause.

Therefore, Asad's rational activities deliver an oppositional narrative to misrepresented perspectives of both Islamic spirituality and Western nonspiritual thoughts. He confronts widespread views of transformation as an impulsive or highly emotional turn by exposing his embracing of Islam as an attentive and planned manner. Relatively, he defines it as a change in the concept of knowledge systems one that is established on a cautious analysis of both the Islamic custom and the bigger Western rational inheritance. His works, which offer a deep perspective that supports critical thinking and rational sincerity in problems of religion, are still related in discussions about the connection between purpose and exposure today.

Classical postcolonial analyses of *The Road to Mecca* are elaborated by Asad's vision of Islam as a reasonable and academically accomplishing decision. His story deconstructs the traditional opposing categories that challenge Islamic spirituality against Western purpose. Asad reinterprets the discussion about sacred identity and philosophical freedom by displaying his adaptation as the consequence of logical thinking rather than a sudden variation. This perspective encounters simplified analyses of transformative narratives that often pay no attention to the academic features of spiritual change, in addition to improving academic talks on postcolonial

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partiality.

Besides serving as memoirs, the text written by Asad is presented as logical refutations to the accepted ideas of the inappropriateness between critical reasoning and theological thinking on the supposed incompatibility between the two. His writings suggest that Islam allows a platform to deal with the outer world ethically and rationally, and not a faith system that is irrational and rigid. His view is consistent with the more prominent intellectual tradition of Islam, that consistently has made motive such a force of religion conception. The writings of Asad are consistent in an attempt to enhance the discussion that already exists on the reciprocity of modernism, belief, and logic focusing on such a harmonization.

Furthermore, scholars like Arkoun (2006) and Iqbal (1930), in present Islamic ideological framework, have emphasized the necessity of identifying a balance among theological faith and rational thinking. They advocate that a method to Islam that is both scholarly valid and spiritually thought-provoking is crucial to its connection with modernism. These perspectives are maintained by Asad's works, which justify the knowledge of Islam that maintain both its spiritual and analyst features. His debates on legal theory, authority, and moral values establish his greater objective of developing an intellectual approach that interprets Islamic principles as constant with analytical reasoning and methodical perceptive. Asad opposes the broadly maintained belief that Islamic philosophy is basically anti-rational by merging Islamic beliefs with intellectual reasoning, delivering it as an innovative structure that can resolve both current and ancient problems.

According to this viewpoint, Asad's theoretical improvement is not a direct act of presenting philosophies but rather a complicated approach for corresponding opposite belief system. His works observe the wider problems of knowledge that have traditionally been inspected in the association among Islamic and Western thinking, placing him as both a believer of a sensibly systematic analysis of Islam and a critique of Western materialism. By unifying numerous ethnicities, Asad's work provides a diverse story that resists simple organizations and encourages a reexamination of broadly accepted philosophies of devotion, logic, and social identity.

The Role of Travel and Pilgrimage in Identity Formation

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For hundreds of years, travel literature has been a crucial method of preserving associations between societies and beings, moreover the growth of subjects and mutual personalities. Travelers implement dynamic identity discussions through detailed narratives of their trips, communications with others, and observation; it is often perceived that, they position themselves either engaging with or challenging the dominant social structures. The concept of hybrid areas established by Mary Louise Pratt in 1992 serves as a useful critical perspective for studying *The Road to Mecca* because it identifies the space where numerous cultures engagements, relate, and mutually impact one another. In this perspective, Asad's broad expedition throughout the Middle East, his participation into Muslim nations, and his ultimate journey to Makkah indicate critical milestones in his personal and intellectual autobiography. They reinforce ambivalence which is an inevitable part of Asad's identity construction and serve as culturally transformative crossroads. His encounters with different Muslim groups shaped by diverse sociopolitical contexts enrich and reveal the complexities of Islam, Islam. Asad emphasized the fluidity of identity shaped by diverse situations and the ideas, instead of depicting his travel as a linear trajectory.

Eickelman & Piscatori (1990) argue that the Hajj is viewed as more than just religious engagement, for it conducts as a powerful focal point of traditional integration where people of Muslims across the world unite for ritual gathering, each offering their distinct stories and standpoints into the ceremony. For Asad, making the pilgrimage symbolizes personal and spiritual achievement of a deeply embraced new chapter of life as a Muslim. But his thoughts on some of the contradictions that are present in the Muslim world demonstrate a persistent conflict of belonging and non-belonging. Asad, for all his ideological commitment to Islam, does not forget the gaps, conflicts, and paradoxes that characterize today's Muslim societies. This is in line with postcolonial perspectives on diaspora and transnational studies which investigate how people shift between cultures tend to feel partially belonging to a place or culture. Asad might feel the Hajj strengthens his ties to the global Muslim ummah, how it also reveals the gap between idealized concepts of unity and cultural and political fragmentation.

Scholars like Coleman & Eade (2004) investigate journey as a revolutionary

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function that reconstructs an individual's connection with religion and communal engagement, and Asad's story represent this point of view, as his corporeal journey across Muslim-majority regions match his philosophical and devotional expedition. The allegory of travel as a purpose of identity formation is profoundly rooted in postcolonial writings, imitating the concept that identity is neither stable nor pre-established but is constantly reformed through experience and communication. Asad's observations portray that transformation is not just a momentary incident but a constant development of alteration and reconstruction of identity. His contribution with Islamic standards, rule, and regulation develops from his existed confronts with Muslim civilizations, further highlighting the notion that social and spiritual identity is a dynamic concept instead of a rigid classification.

Asad interrogates the generalized binary oppositions of East and West, faith and purpose, culture and modern reforms in *The Road to Mecca*. His journey, which was described by both assurance and uncertainty, is descriptive of the more universal postcolonial state of manipulating numerous identities in dynamic global backgrounds. Asad's text highlights the complexities of personal conversion by constructing travel as both a corporeal and figurative examination. It also demonstrates that honest performance derives from active contribution with the traditional settings one travels rather than receptive reflection.

Postcolonialism and Religious Conversions

Within postcolonial context, adaptation of Muhammad Asad to Islam has been widely discussed, especially established on how Western alters participate with their new devotion in the bigger socio-political and historical frameworks of past colonial rule and present global hegemony. Asad's journey is complexly interlinked with problems of individuality, domination, and political divergence, in contrasting to establish narratives of religious change that give importance to merely spiritual motives. His change becomes obvious in the view of Western domination, Orientalist representations of Islam and the bigger sociopolitical facts of the early 20th century instead of disconnected from its context.

Ahmed (2010) examines the more primary issue of Muslim thinkers from the West who, like Asad, adopt an Islamic perspective while analytically connecting with

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their former characteristics. These people engage with the significant logical and philosophical reevaluation in addition to fluctuate their religious associations, usually inquiring the customary power frameworks that describe connections between the West and Islam. So, Asad's conversion cannot be realized as only an individual spiritual choice; rather, it has essential complications for how religious adaptation works under colonial power structures and postcolonial conceptual dialogues.

One of the remarkable structures of his change is the uncertainty that took hold of the identity construction of Asad within the spheres of Islamic and Western arguments. On the one hand, he can obtain certain power and authority associated with his background being Western when addressing to those Western spectators who could be more or less confused about the Islam religion. He encounters Eurocentric presumptions whereas introducing Islam in a way that is comprehensible to non-believers appreciations to his journalism practice, verbal ability, and academic background. Though, Asad's transformation to Islam sets him in a distinct and often marginalized position within Muslim societies. Western alters, in compare to those individuals who were raised into the faith, have to handle with the encounters of adaptation and often find them in an unjustified condition where they are neither entirely isolated from their social inheritance nor completely supported by their new spiritual community. This hybridity which reveals the greater encounters that appear when persons shift between individualities determined by previous control associations, is a main problem in postcolonial discussions of change.

Ramadan (2004) also examines the condition of Western changes to Islam, point out the ambivalence that often describes their societal and religious characteristics. When social principles and religious practices fluctuate, it can be challenging for alters to unify their academic religion with their familial legacies. Asad's own opinions on his absorption into the Islamic beliefs, where his European origin persisted to be a source of pleasure and conflict, are constant with this perspective. His Western background constructed him a foreigner in the very group he was attempting to enter, even if it also supported him to act as a bond between Islamic and non-Islamic ideological traditions. His understandings focus on the complexities of affiliation and the ways that religious transformation creates a new, hybrid identity

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that is continuously discussed instead of simply removing previous traditional associations.

Ultimately, Asad's case demonstrates some of the ongoing problems of ambivalence, transitional phase, and identity negotiation which define the postcolonial experiences of Western converts to Islam. In addition to personal journeys of faith, his travel embodies a greater critique of power, knowledge, and representation. Asad situates himself in the intersection of two cultural and intellectual worlds, through this transcending the "East" and "West" divides and illustrating the dynamic nature of identity shaped by society, history, and the self.

Effect of Asad's view on Modern-day Islam

Modern-day Islamic image has been strongly shaped by Muhammad Asad's participation, particularly in analytical assessment about moralities, administration, and the integration of purpose into mystical study. His text endures to inspire negotiations regarding the structure of Islamic organization and the rational reasoning in understanding spiritual values. It is resolutely attached in both Islamic custom and Western scholarly debate. His devotion to representing Islam as a framework of thinking that functions as both intellectually challenging and emotionally illuminating is observed in *The Message of the Qur'an*, one of his most significant writings and a frequently quoted explanation.

According to Sardar (2008) and Esposito (2016), these philosophies of Asad become very important to prove wrong that general partitions are made to be made between belief and rationality in opposition to the view that his texts offer a framework that is differentiated to both that of solid conventionalism and materialism in the world. Asad through his analyses poses the Islamic religion as an active academic tradition that can confront the contemporary issues of community and radicalism rather than a bundle of philosophies that are fixed and beyond change.

Beyond purely ethical and religious issues The involvement of Asad with Islamic regulation and administrative thought is, however, connected with current discussion on how Islam can be reconciled with social insurance, civil liberties and contemporary authority. His writings support a clarification of the Islamic philosophies which are equitably dictated based on equality, ethics and academic

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growth rather than the irresponsible look to historical legal decisions. This approach has attracted the attention of those reformist philosophers and thinkers, who strive to unite Islamic doctrines with the new forms of political and social governance. His interpretation of Islam that integrates morality and reason still prevails in the movements demanding progressive interpretations of the Islamic law. This is more so the case when it comes to the debate on constitutional governance and human rights in countries with majority Muslims.

In the widespread sensible setting, Asad's rational heritage also works as motivation for present-day Islamic communities that try to find to impact balance between custom and modernism. His well-structured investigation of Islamic radical idea and legal philosophy challenges the strict oppositions that are often functional when discussing Islam's place in the modern world. For persons who desire to interrelate with Islam in a manner that is both actual to its beliefs and thoughtful to the complexities of the modern world, Asad's text suggests a foundation by emphasizing the importance of sensible explanation, honest governance, and academic sincerity. His assistances are therefore still critical to theoretical debates on Islamic management, transformation, and the moral consequences of spiritual practice.

Conclusion

Muhammad Asad's *The Road to Mecca* is a complicated and diverse work that deeply represents postcolonial uncertainty, construction of identity, and academic transformation, as the discussed previous research highlight in this chapter. It is difficult to understand Asad's philosophical and individual growth, as thoroughly discussed in his memoir, regardless of the greater historical, social, and metaphysical tendencies that inclined both his individual familiarity and the civilization he resided in. This chapter has established a comprehensive structure for observing Asad's journey through multiple interconnected perspectives, such as postcolonial theoretical framework, Western analytical thinking, Islamic mysticism, and historic wave of reform, by intellectually cooperating with a diversity of hypothetical perspectives. The method in which these aspects communicate in *The Road to Mecca* not just explains Asad's own progress but also increases more common concerns about how personalities are created in postcolonial conditions, how belief and objective can

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harmonize, and how the discussion about the position of Islam in the present world is emerging.

Another important aspect that can be revealed through such analysis is that the narrative of Asad is shaped by the postcolonial ambivalence. The systematic vision of ambivalence proposed by Homi K. Bhabha (1994) can apply here, because the character of Asad refuses to be divided between the dichotomy of us and them or the East and the West, or a believer and a non-believer. His personal account acts as a prototype of complexity of social synthesis, where a radical critique of the profane foundations of Western critique of thought coexists in parallel with an elation of certain elements of it. People who move in between different traditional mindsets are often forced to balance conflicting loyalties, positions and bodies of knowledge to create this kind of dichotomy which is essential to a postcolonial self.

Moreover, the discussion underlines the role of Islamic spirituality and Western detachment as some of the contributions made towards the academic journey of Asad. Scholars such as Talal Asad (1993) and Edward Said (1978) have examined widely that the traditional Islam has been organized in Western thought as spiritual, non rational and difficult to adapt to the scientific way of thinking. It is based on this that text differs with these assumptions in that it characterizes Islam as a persuasive academic activity, which does not only preach but actively provokes rational analysis. He did not make this important change to Islam lightly or because he felt like it or was revealed to him by God, but because the process of becoming an Islam adaptor was well-organized and influenced by his reading of Islamic norms, control and philosophies. Such an aspect of the revolution of Asad interferes with any analysis of religious change that tends to generalize and that tends to define the acceptance of conviction, as a refusal of purpose. This chapter as the literature argues points out the necessity of revisiting the fact that chronological, rational and sociopolitical circumstances amount to spiritual identity, largely in postcolonial sense by introducing the work of Asad in this wider context.

The historical transformation revolutions influenced Asad and his considerations and philosophies. His interest in the progressive writings in Islam can be estimated to the academic trends of the 20th-century, during which Muslim

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scholars attempted to relate the ancient Islamic history and tradition to the contemporary organizational system, values, and authority. This resolution has been emphasized by researchers such as Nasr (2002) and Iqbal (1930) who state that believers in Islam were always adaptable and open to variable conditions.

Asad's insights to this debate, in specific his emphasis on balanced analysis of Islamic legal system and administration, indicate a constant assessment act among past civilizations and current requirements. According to the observed literature, Asad's intellectual activities were not just subjective but also greatly motivated by the greater activist campaigns that intended to create Islam as a determined substitute to both firm conventionalism and Western religious neutrality.

Mary Louise Pratt's (1992) perspective of the "contact zone" proposes supportive grounds for understanding how travel across environmental and traditional restrictions affect one's personal identity and theoretical change. Besides being embodied experiences, Asad's journey to Makkah, his explorations around the Middle East, and his immersion in diverse Muslim societies were life-changing occasions that changed and reformed his perception of sense of self, religious system, and society. According to Eickelman & Piscatori (1990), the pilgrimage is a zone of social alignment as well as a strongly individual spiritual experience, where a diversity of people contribute in collective religious events while directing their personal identities. For Asad, the expedition functioned as a representative validation of his adaptation to Islam as well as a method of accomplishing his religious responsibility. Though, as the literature illustrates, this shift was not without difficulties; the pressures that come with multicultural society are shown by his considerations on the paradoxes within the Muslim world, his debates of social variance, and his efforts to reunite numerous facets of his identity.'

A model for exploring *The Road to Mecca* by Muhammad Asad in view of postcolonial individuality, spiritual narrative, and logical progression. With the help of a cross-disciplinary assessment of works from postcolonial scholarly work, Islamic beliefs, travel writing, and previous conversion campaigns, this chapter underlines the productivity and deepness of Asad's experience. It emphasizes that *The Road to Mecca* is a thoughtful study on belief, social cooperation, and the quest for purpose

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throughout an era of historical and sociopolitical variations, and also it is more than merely an individual experience. In this chapter, a firm logical base for observing Asad's writing is delivered by the themes enclosed in discussed literature, which consist of postcolonial ambivalence, purpose and devoutness, activist theories, and the adaptive influence of travel.

The objective of this research is to disclose new aspects of Asad's academic expansion by carefully observing his books, employing theme assessment, and directing relative studies. It will also frame his work in the perspective of present debates about social hybridity, religious distinctiveness, and position of Islam in modernism. By applying this process, the study will describe an intricate and complicated analysis of *The Road to Mecca*, verifying its continuing importance in discussions about assurance, cause, and self in a postcolonial culture.

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