

Maryam Jameelah's Critique of the West: A Corpus-Assisted Stylistic Analysis

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Abstract

This study presents a comprehensive, corpus-assisted stylistic analysis of Maryam Jameelah's religious writings, providing a critique of Western civilisation and modernisation. Previous interdisciplinary research on Jameelah's works has mostly relied on discourse or textual analysis. This work is innovative as a corpus-assisted stylistic investigation of religious texts. The study examines her lexical choices, linguistic features, stylistic variations, and rhetorical strategies used to emphasize her ideological and theological views. The framework integrates Stylistics, Corpus Linguistics, and Jameelah's texts. Using corpus linguistics, the study explores vocabulary, syntax, stylistic differences, and linguistic patterns to identify Jameelah's unique style. The methodology combines qualitative and quantitative approaches. Quantitative methods involve tools like AntConc and a Reference Corpus (to establish patterns, keywords, and concordance lines), while qualitative analysis focuses on selected Chunks and lexical choices. The study adopts the corpus model proposed by (Mahlberg & McIntyre, 2011). The features and patterns identified reveal how Jameelah's lexical and linguistic choices reflect her critique of modernism and her negotiation of multiple identities through the intersection of stylistics, corpus linguistics, and Islamic studies. The results show that Jameelah intentionally and consistently uses specific stylistic and linguistic strategies to construct a detailed critique of Western civilisation and modernisation. This research offers valuable insights into the linguistic framing of religious discourse and the rhetorical techniques employed by a prominent Muslim thinker for a deep critique of Western civilisation.

Keywords: Corpus linguistics, analysis, Maryam Jameelah, critique of modernism, Rhetorical strategies

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Introduction

The present study is a corpus-based stylistic analysis of the religious works of Maryam Jameelah aimed at identifying hidden linguistic and stylistic features. She was a notable Muslim thinker and writer who left a prominent mark on Islamic discourse through her highly valued writings. Her religious works, spanning many decades, provide a unique insight into her ideological evolution, theological perspectives, and rhetorical strategies. The present study attempts to resolve the problem of how the tone of a Western Muslim thinker is distinct in its lexical, linguistic, and stylistic choices and features. Hence, the study examines Jameelah's linguistic choices and systematically identifies stylistic patterns and features through corpus linguistic methods. The study also provides an insight into the role of language in shaping Jameelah's identity as a Muslim woman scholar.

There is minimal research on Maryam Jameelah's books. A few research theses and articles are available in interdisciplinary areas. However, her books have never been analyzed stylistically using corpus linguistics. Earlier researchers had analyzed her texts through discourse analysis. Western researchers have criticized her for being influenced by conservative contemporary Muslim scholars., have taken her as a revolutionary Muslim philosopher and scholar. An overview of her writings shows that she clearly understood Islam as a religion and a civilization (Ahmad, 2018). The present research is a pioneer in its type.

1.1 About the Author

Born to a Jewish family in 1934, Maryam Jameelah's interest in Islam began at the age of ten, when she became fascinated by the historical ties between Arabs and Jews. Initially committed to Judaism, she grew disillusioned by the lack of seriousness among Jewish families towards their faith. This led her to search for the truth of that purpose; she joined different groups and movements. At eighteen, she joined the Zionist movement Mizrachi Hatzair, but its anti-Arab stance repelled her. Her studies at New York University under Rabbi Abraham Isaac, who attempted to prove Islam borrowed from Judaism, had the opposite effect on her, as she found Judaism lacking in comparison to Islam. Though she accepted Islam in 1954, but could not claim it openly under the pressure of family and fears of societal rejection. This situation caused her to fall ill and suspend her studies.

From 1957 to 1959, she remained under treatment but resolved to embrace Islam after recovery. Once recovered, she engaged with Muslims in New York and started correspondence with prominent Islamic scholars such as Sheikh Ebrahimi, Dr. Muhammad Albahay, Dr. Hamidullah, and Maulana Sayyid Abul Ala Maudoodi. Her interaction with Maulana Maududi proved deeply influential, and she formally embraced Islam in 1961,

changing her name from Margaret Marcus to Maryam Jameelah. The modernist movement, in Jameelah's views, is a major threat to religion, and she committed herself to opposing it through her writings. Eventually, she migrated to Pakistan, never returning to the United States. Maryam Jameelah authored over 25 books and numerous articles.

1.2 Research Question

What type of lexical and linguistic choices characterize Maryam Jameelah's ideological and theological position in presenting her critique of Westernization?

2. Literature Review

Major themes of Maryam Jameelah's works revolve around her views on Islam and Western society. (Esposito & Voll, 2001) describe that Maryam Jameelah's works revolve around the themes of the issue of Islamic reforms and the influence of the West on Muslims. Islam, according to her, needs no reforms. She is against all the Muslim and Non-Muslim reformers of Islam who are guilty of worshipping the West. In *Islam and Modernism* (Jameelah, 1981) questions the so-called Muslim reformers. Her era was famous for the works of Western scholars like Hamilton Gibbs (1895-1971), Wilfred Cantwell Smith (1916-2000), and Nadav Safran (1925-2003), who suggested reforms in Islam and favored secularism in the Muslim Ummah. They continually pointed out the deficiencies of Islam in changing (Ahmad, 2018) viewed Jameelah as being heavily influenced by the conservative movement of Pakistan (Jamaat-e-Islami) and its founder, Maulana Maudoodi. Most Muslim thinkers and researchers, however circumstances. They held Western civilization superior to Islamic civilization. So-called Muslim scholars of the same era, according to her, knowingly or unknowingly, were following the footsteps of the Western scholars. She has discussed some of these Muslim reformers in detail in this book. They were our indigenous modernists who wanted to mold Islam according to modern secularism and materialism in the same line as the Orientalists wanted. They were the most effective agents for fulfilling this task.

Maryam Jameelah notes that the love of God and belief in the hereafter were common in Christian Europe and the Islamic world before the onset of modernization in the West. Despite the bitter experience of warfare in Spain, Christian scholars continued their learning in the universities of Granada, Baghdad, Seville, and North Africa. Then came the Renaissance period, which destroyed the learning atmosphere. Commercialism and urbanization destroyed the Christian church, and Feudal lords were replaced by the armies and monarchs. Modern Western civilization emerged in the middle of such a situation (Jameelah, 1962). After having the experiences of modern Western and Islamic

civilizations, she concluded that Islam and modern European civilization are incompatible (Ahmad, 2018).

(Whitworth, 2007) declares that modernism may be considered an “Emptiest of all cultural notions.” However, its Islamic perspective is the movement of reconciliation of Islam with modern philosophies of nationalism, progress, democracy, and science (Kurzman, 2004). The adoption of Western values may be taken as westernization. However, for Jameelah, both Modernization and Westernization are the same. She traces the birth of modernism back to the Renaissance and considers it an open revolt against the spiritual values of all the religions in the world. The Enlightenment movement in France brought up Modernism and flourished in the 19th century under the supervision of philosophers like Charles Darwin (1809-1882), Karl Marx (1818-1883), and Sigmund Freud (1856-1939). It traveled to Asia and destroyed the indigenous cultures here. People in favor of Modernism are considered enlightened, while its critics are stigmatized as reactionary and backward. Capitalism, Socialism, Communism, Positivism, Fascism, Zionism, Kemalism, and Arab nationalism are different versions of modernism. One thing is common to all the versions: they follow man-worship (Jameelah, 1981).

Yusuf (2013) narrates that Maryam Jameelah responded to modernism, traditionally and conservatively, in her book *Islam and Modernism* (Jameelah, 1981). She presents both the concepts of modernity-according to the West, and modernity according to Islam. She has also applied a critical and professional approach towards the attitudes of pioneers of modernity in the Muslim world, like Sir Syed Ahmad Khan (1817-1898), Syed Amir Ali (1849-1928), and Sheikh Muhammad Abduh (1849-1905), a modernist in an Islamic society, according to Maryam Jameelah, is dissatisfied with Islam as a code of life and as a civilization as was in the Holy Prophet’s days. He tries to ‘reinterpret’ his faith in such a way that shows that Islam does not have any conflict with modern Western civilization. Even such modernists hold Western civilization superior to Islamic civilization. They try to convince themselves that incompatible civilizations are compatible. All such modernists and so-called philosophers have an apologetic attitude towards Islam in the West.

Maryam Jameelah has a harsh attitude towards science and technology. (Hofmann, 2001) states that Maryam Jameelah has zero tolerance for giving any space to modern technology in an Islamic society. He agrees with Maryam Jameelah that Western civilization tends to assimilate other civilizations into it, but he considers this an unavoidable phenomenon. Both agree that science and technology are authentic tools for promoting materialism and secularism. This danger, according to Hofmann (2001), will remain intact unless Muslims themselves do not gain a commanding position in technology

and science. He partly agrees with Jameelah but also presents a way to cope with the prevailing situation.

3. Methodology

This section comprises research design, population, sampling, corpus collection and management, and a brief introduction of the model for the study. Lastly, a brief description of the research tool AntConc and the Reference corpus is given.

3.1 Research Design

A clear knowledge of the research design ensures the success of the research study. This corpus-assisted research uses a descriptive and empirical design. A mixed-method approach has been used by blending quantitative and qualitative research methods. Lexical, linguistic, stylistic features, and rhetorical strategies will be determined through corpus-assisted quantitative methods, while searched-out lexical and linguistic features will be analyzed qualitatively.

3.2 Population and Sampling

Over twenty-five books, some book reviews, booklets, and articles on Islamic subjects by Maryam Jameelah form the total population of the study. However, seven books by Maryam Jameelah have been selected for examination in this research through purposive sampling. These books are *Islam and Modernism* (1981), *Islam and Orientalism* (1980), *Islam and the Muslim Woman Today* (2005), *Islam and Western Society* (1990), *Islam Versus West* (1962), *Islam in Theory and Practice* (1978), and *Correspondence between Maryam Jameelah and Maulana Maudoodi* (1969).

3.3 Corpus Collection

Maryam Jameelah's targeted texts have been chosen for the present study. These texts have been gathered as a corpus, which forms the subjects of a corpus-assisted stylistic analysis using AntConc and Reference Corpus. Books have been downloaded from the Internet in PDF form and then converted to text form for corpus operations. AntConc provided wordlists, whereas the Reference Corpus provided keywords, concordance lines, and collocation patterns. Alwast 2013 part one has been used as the reference corpus. This corpus will work as the resource for the data to be used for analysis.

3.4 Model for Stylistic Analysis

The present study uses the (Mahlberg & McIntyre, 2011) model. The study focuses on analyzing keywords and key clusters. Keywords are often repeated terms in corpora. Words are of three types: content words, function words, and proper nouns. The model is

specific to corpus-informed stylistic studies. It is a systematic and stepwise corpus approach. First of all, a corpus sample is established, and corpus tools are applied for finding word lists, keywords, and key clusters, which then can be analyzed both qualitatively and quantitatively. For this study, a corpus consisting of seven books by Maryam Jameelah was used for analysis.

3.5 AntConc and Reference Corpus

AntConc and Reference Corpus are the tools that work in a series. First, AntConc provides the lists of words, and then Reference Corpus finds keywords, key clusters, and other features. Ant Conc works on text and HTML files.

4 Discussion

The study aims to provide a detailed analysis of the various stylistic techniques employed by Maryam Jameelah in constructing her literature from an Islamic perspective. Her genuine writing style, which addresses the issues under study, can only be determined through an analysis of her works. Corpus methods are used to identify the lexical, morphological, and syntactic, semantic and pragmatic devices that the researcher interprets in this section, with a major focus on lexical devices. In other words, this section discusses the use of keywords, their concordance in the text, and cohesive devices. Analysis through a corpus is a modern and rapidly adopted method for statistical text analysis, enabling the understanding of specific writing styles of authors today. For this quantitative study, corpus-based data are analyzed. AntConc is used to find out keywords, collocations, and concordance. The corpus framework used here is based on the techniques and models of (Mahlberg & McIntyre, 2011) For keywords, Alwast (2013), part 1, has been used as a reference corpus.

4.1 AntConc Analysis of Maryam Jameelah's corpus

The corpus of Maryam Jameelah's 7 books comprises 402,427 words with 26,683 different types. Sets of words based on some common features are termed lexical semantic groups. Synonymy, antonymy, hyponymy, and metonymy (relation of part-whole) are a few such features. Words can be grouped by part of speech, such as verbs, nouns, and adjectives. In the text under study, keywords have been grouped as synonyms and near-synonyms based on the representation of some common themes.

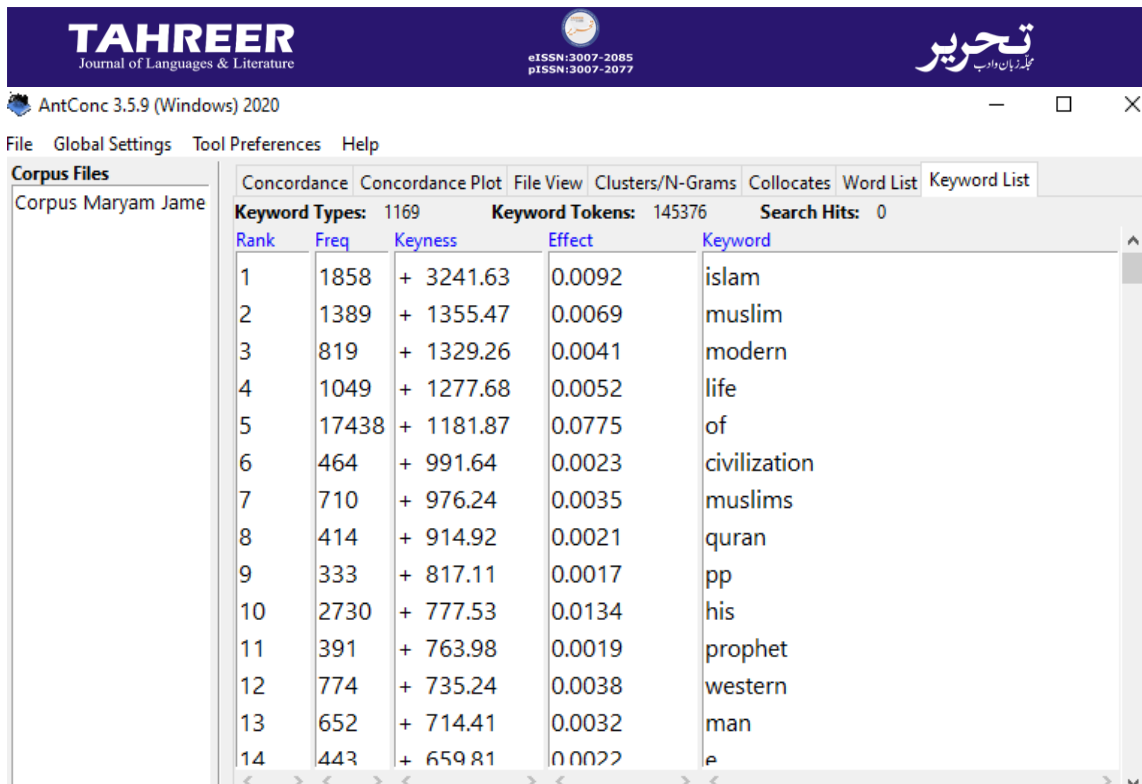


Figure 4.1: Keyword List of the Corpus Maryam Jameelah

From this keyword list, it is clear that keywords representing Islamic concepts dominate, with “Islam” and “Muslim” ranking first and second. Overall, there are five keywords in the first 12 representing non-Western or Islamic concepts, in comparison to only two keywords (modern, Western) that support Western concepts. If this comparison is extended to 50 keywords, the equation becomes more unbalanced, with 21 keywords representing Islamic concepts in comparison to only 4 keywords representing the Western view. It is a clear deviation from the general perception of Maryam Jameelah as a critique of Western society. The literature review section shows that most researchers have presented her as a critic of Western and American civilizations. Even an AntConc analysis of her book, *Islam and Western Society* (1980), proves her to be the best critic of Western civilization. However, the above combined corpus shows that Jameelah’s major focus is to present Islam unapologetically, while her criticism of the West comes after it.

4.2 Keywords Presenting Western Themes

Maryam Jameelah has used the following keywords to present Western themes in the text.

Rank	Keyword	Frequency	Keyness	Effect
3	Modern	819	+1329.26	0.0041

12	Western	774	+735.24	0.0038
36	Jews	199	+352.59	0.001
48	Jewish	183	+306.36	0.0009
59	Christian	233	+259.51	0.0012
64	Christianity	129	+242.74	0.0011
67	West	396	+232.29	0.002
68	Nationalism	107	+231.8	0.0006
74	Judaism	101	+222.69	0.0005
88	Ataturk	83	+186	0.0004
89	Materialism	83	+186	0.0004
90	Progress	246	+186	0.0012
94	Materialistic	78	+181.33	0.0004
95	Science	162	+180	0.0008
96	Evil	97	+178.48	0.0005
103	Material	138	+167.79	0.0007
106	Westernization	79	+164.53	0.0004
108	Kemal	83	+163.84	0.0004
111	Modernists	73	+162	0.0004
117	Imperialism	83	+155	0.0004
133	York	216	+146.48	0.0011
134	Secularism	181	+146.45	0.0004
139	Orientalists	68	+144	0.0003
142	Modernist	78	+139.74	0.0004
145	Superior	70	+138.46	0.0003
157	Sir	66	+129.22	0.0003
159	Secular	142	+128	0.0007
161	White	132	+127	0.0007
173	Schools	132	+117.6	0.0007
175	English	173	+116.78	0.0009

178	America	208	+115.58	0.001
183	Modernization	64	+112.33	0.0003
186	Scientific	112	+110.92	0.0006
187	Gokalp	45	+110.4	0.0002
188	Modernism	61	+109.43	0.0003
201	Missionary	51	+104	0.0003
203	Church	100	+103.79	0.0005
206	Wilfred	42	+103	0.0002
208	Evils	48	+102.35	0.0002
233	Cantwell	38	+93.22	0.0002
251	Zionism	51	+87	0.0003
254	Christ	35	+85.86	0.0002
260	Jesus	38	+84.62	0.0002
268	Pleasure	52	+82.77	0.0003
272	Sciences	60	+82.55	0.0003
283	Missionaries	32	+78.5	0.0002
284	Modernized	32	+78.5	0.0002
288	Superiority	46	+76.34	0.0002
305	Heresy	97	+73.28	0.0001

The majority of words in the above keyword list are self-explanatory, utilized by Jameelah for the interpretation of the concept of modernism. These are loaded with negative connotations. All of the words support the Western concept in one way or the other. Most of these words are synonymous. Overall, these words can be divided into the following thematic groups:

1. Process of Modernization
2. Western Identity
3. Western Culture and Civilization
4. The role of Christianity and Judaism in modernization
5. Popular ideologies as the pillars of Westernization

4.3 The Process of Westernization/ Modernization

The process of modernization of the non-Europeans is the main theme of Maryam

Jameelah's text. Modern, modernization, modernity, modernized, westernization, modernizing, and some others demonstrate Westernization.

Modern: is ranked 3 with a frequency of 819, a strong keyness of +1329.26, and a healthy effect of 0.0041.

The word "modern" (and its synonyms, such as modernism, modernity, modernisation, and Westernisation) presents the central subject of the text.

Figure 4.2: The Concordance Line of 'Modern'

1. *She will certainly ask me how I, as a Twentieth-century woman, born and reared in modern America, could possibly endorse such an apparently poor and limited life.*
2. *I would point to her the fact that many modern women are unhappy even.*

Both sentences are a powerful dialogue about Jameelah's own life. Jameelah is anticipating a situation where the question 'she will certainly ask me' is inevitable to raise. The situation also points towards Jameelah's ever-readiness to answer any question related to her conversion. Antagonistic identities of the counter dialogue are a twentieth-century secular woman in modern America, a working lady after getting a secular education, versus, a poor and limited life. The first lady is economically independent. But, according to Jameelah, this identity is hopeless and frustrated, belonging to a society that is on the brink of collapse. The second identity is her own identity that she endorsed at her own will, which is 'such an apparently poor and limited life. This is the stance of a Westernized lady towards Jameelah. It is the life that they call 'backward,' 'medieval,' and 'reactionary' _ no sexual freedom and no secular entertainment. The term 'apparently' is stylistically rich here, through which Jameelah wants to expose the superficial perception of Western civilization. The clause 'how I...could possibly endorse' is a personal question linked to her life story.

The second sentence is a stylistic shift or rebuttal from apparent limitations to the actual unhappiness. The phrase 'I would point to her the fact' is a confident claim, not a

simple suggestion or opinion. It is also an unapologetic attack on the Western on Western civilization. The clause ‘many modern women are unhappy’ is the basic counter-evidence of which Jameelah herself is a witness. Progress and emancipation are just a mask to cover their sufferings. The last term ‘even’ can be employed in several ways, such as ‘even with all their material wealth,’ ‘even their emancipation,’ etc., cannot save them from being unhappy.

Both sentences balance each other. The first sentence presents a material thesis, and the second presents an Islamic and spiritual thesis. The first sentence is long and elaborative in nature, while the second is short but profound in truth_ a straightforward and observable fact.

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those who still resist and criticize modern ways are chided for remaining

Figure 4.3: The Concordance Line of the ‘Modern’

3. *Those who still resist and criticize modern ways are chided for remaining ‘backward,’ ‘narrow-minded,’ ‘traditionalists,’ ‘medieval,’ and ‘reactionary,’ which are all terms of abuse.*

This is a compound sentence with one independent and two subordinate clauses, whose breakdown is as follows:

1. ‘Those...are chided...and reactionary’_ independent clause, in which ‘those’ is subject (further modified by a restrictive clause, which is the first subordinate clause, ‘are chided’ is a verb phrase in passive voice, which is a powerful choice to avoid the agent of chiding and broadening the criticism.
2. ‘Who still...modern ways’_ the first subordinate clause identifying the people being discussed.
3. ‘Which are all the terms of abuse’_ second subordinate clause summing up all the pejorative labels by giving additional information about them.
4. ‘For remaining backward...reactionary’_ is a prepositional phrase working as an adverb of the verb ‘chided.’
5. ‘Backward...reactionary’_ a series of parallel structures for the cumulative effect of pejorative labels used to stigmatize the defenders of Islam.

2. *The overall result of Westernization is the destruction of our entire identity.*

It is a declarative sentence conveying a warning and an accusation with an obvious cause-and-effect relationship. The start of the sentence ‘the overall result’ is a comprehensive conclusion of a long previous discussion. ‘Of Westernization’ is a prepositional phrase informing about the agent of change and the main target of the text to be criticized. ‘is the destruction’ is a predicate where the auxiliary ‘is’ makes the statement more assertive than the use of a verb, say, ‘leads to.’ ‘Destruction is a powerful and irreversible ruin. ‘Of our entire identity’ is the direct object of destruction with emotionally charged words. For example, ‘our’ represents a collective ownership, ‘entire’ is an intensifier that enhances the concept of totality, and ‘identity’ is a broad term covering many elements like religion, community, and geographical position. Basically, such short sentences are for the common layman to understand the destructive consequences of the process of Westernization.

The process of Westernization is a type of blind and uncritical imitation of everything from the West. It is misjudged as a cultural exchange. In reality, it is a sort of overwhelming inferiority complex that many often experience by idolizing the victor as the epitome of perfection. As a result, they undermine their own culture and heritage. With time, they lose their identity and foundation. Muslims who are blindly imitating Western culture and values are passing through this phase. They condemn their own cultural values and customs as backward and archaic. They have more fear of being called “backward” than of being called sinful.

4.4 Western Identity

Western, white, American, whites, English, European, Europeans, and some others fall in this category. Most of these are nouns representing Western people and Western /American culture. However, only ‘Western’ with the top ranking has been selected for discussion here.

4.4.1 Western: This adjective ranks 12 in the keyword list of this text with a frequency of 774, a keyness of +735.24, and a strong effect of 0.0038.

l ideas in the Western view of life repudiate all theological and t
accepted the Western view of our own society which has been

Figure 4. 6: The Collocation of ‘Western’ with ‘view’

1. The central idea in the Western view of life repudiates all theological and transcendental concepts.

The vocabulary of the sentence is very precise and formal. Words like ‘central idea,’ ‘view of life,’ and theological and transcendental concepts’ are formal and academic in nature. The structure of the sentence is declarative with an assertive tone. The use of the verb ‘repudiates’ changes it into an unquestionable statement, which is aligned with the overall polemical tone of Maryam Jameelah while presenting Western civilization. The author presents a generalized view of the West by the use of phrases ‘the central idea’ and ‘all theological and transcendental concepts. Illocutionary, Jameelah views that rejection of these ideas is leading to moral anarchy and social disintegration. In the absence of these values, secularism is unable to play a positive and constructive moral role. Perlocutionary, the sentence leads to a core ideological conflict between Islam and the West, raised due to the incompatibility of Islam with Western thought, as Islam is divinely guided with emphasis on the hereafter, while secularism of the West is man-centered with emphasis on materialistic worldly gains.

The term “Western” has been used as a representative of a civilization and a culture that stands in contrast to Islam and is harmful to Islamic and other non-European traditional societies in this text. The basic philosophy of Maryam Jameelah revolves around the paradox of ‘we vs others’ or ‘us vs them.’ The keyword ‘Western’ is the representative of ‘other’ and “them” in this paradox, i.e., Europeans, Americans, and their civilization, which is against the divine religions and traditional societies of Asia and Africa. This civilization is quite attractive for non-Europeans, but its adoption is proving a menace to the survival of Islam and other traditional cultures. There is no place for reward/punishment in the hereafter, nor any spirituality.

ressed and silenced. Therefore, Western propaganda enjoys an
tive left but the Western way. 4. Western propaganda for materi
ive is "economic development." Western propaganda in the mas

Figure 4. 7: The Collocation of ‘Western’ and ‘Propaganda’

2. Western propaganda for materialism over the mass media has a universal appeal to the baser self in man!

The tone of the given sentence is assertive and condemnatory, with a special focus on emotionally charged vocabulary. The sentence has a long subject phrase, ‘Western propaganda for materialism over the mass media.’ The starting term ‘Western’ is an

adjective that immediately frames the sentence into the broader context of Western civilization, of which the author is a well-known critic. Maryam Jameelah considers it a *militant revolt against religion and all the spiritual values it presents* (Islam and Modernism, 2003, p. 1). The term ‘propaganda’ is the main subject (noun) of the sentence, which is here a negative term and conveys a sense of deliberate manipulation and bias. Jameelah uses the term time and again in the text, such as *loud propaganda, enticed by propaganda*, etc. Overall, the term creates a deceptive influence. The term materialism serves as a binary opposition to the moral and spiritual values of Islam, and it focuses only on bodily comforts and material progress. Mass media is an overwhelming channel for the widespread influence of propaganda. Universal appeal is an object phrase where universal is an adjective claiming its scope worldwide longitudinally as well as transversely, while appeal here is also a negatively connotative word working against human nature. The people who fall prey to this appeal are, in fact, at their baser selves, meaning those who are morally at a low standard. The term baser self is the antithesis of moral refinement. It is a stylistically rich term.

4.5 Western Culture and Civilization

‘Civilization,’ ‘culture,’ ‘the West,’ and some others are the words that represent Western culture in Maryam Jameelah’s literature. However, only ‘civilization’ has been selected for discussion here.

4.5.1 Civilization: This keyword ranks 6, with a frequency of 464, a strong keyness of +991.64, and a dominant effect of 0.002.

Maryam Jameelah has used this keyword to present a sharp dichotomy between Western and non-Western/Islamic civilizations. It is mostly collocated with “Western” to its left time and again in the form of the phrase “Western civilization” in this text. Secondly, it has been collocated with “American” to its left as “American civilization.”

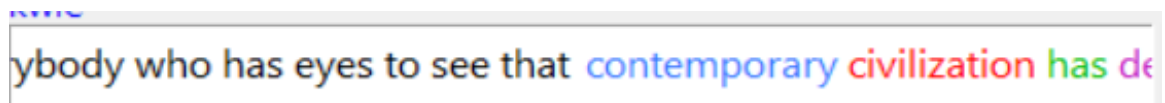


Figure 4.9: The Concordance Line of the ‘Civilization’

1. *The last decades of this century have proved to everybody who has eyes to see that contemporary civilization has deteriorated into its terminal stages of decadence.*

It is an assertive and declarative sentence. The opening subordinate clause, ‘the last decades...to see,’ is asserting the overwhelming influence of modern civilization over the non-Western world. Jameelah looks frustrated with the attitude of modernists and progressives in the Muslim countries, who do not recognize the dangers of Westernization.

‘Contemporary civilization’ is the subject of the main clause of the sentence, and it represents the modern civilization, which is flawed at its foundation. It is responsible for the actions given in the predicate of the main clause. This predicate presents a process of deterioration and decline. ‘terminal stage’ has been employed as a strong metaphor presenting an irreversible stage of decline, while ‘decadence’ is a core concept of moral and spiritual decay. Jameelah uses the terms ‘moral anarchy’ and ‘social ills’ for it in her text. Overall, a strong declarative language has been used.

civilization. 3. therefore, to defy modern Western civilization is t
ght throughout the world is that modern western civilization is u
e Route to Human Welfare? 191 Is Western Civilization Universal
olute, Transcendental ideal. IS WESTERN CIVILIZATION UNI

Figure 4.10: The Concordance Line of the ‘Western Civilization’

2. *One of the most blindly accepted assumptions shared by the leaders of thought throughout the world is that modern Western civilization is universal.*
3. *Is Western “Civilization” Universal?*

These sentences form the core theme of the text with a critical and declarative tone. The first sentence is a simple sentence with an extended participle phrase (shared by the leaders of thought throughout the world). The sentence has a long subjective phrase (one of the...the world), in which ‘one’ is the head noun, ‘of the most blindly accepted assumption’ is a propositional phrase, modifying ‘one’. In this phrase, ‘most’ is a superlative adverb and acts as an intensifier for ‘blindly accepted,’ which itself is a compound adjectival modifier and points towards a lack of critical thinking by mechanically accepting the dominant culture. The participle phrase (shared by the...the world) is also an intensifier that describes the widespread scope of the assumption. ‘Modern civilization is universal’ is a noun clause working as the complement of the auxiliary verb ‘is.’ Maryam Jameelah sketches out that the majority of the figures who are considered authorities in their fields hold the idea that Western civilization is universal. In fact, she has sarcastically called them as leaders of thought. The majority of those leaders are from the West. Jameelah (1976) discusses David Reisman and Daniel Lerner’s ‘theory of modernization,’ who claimed that it was only a historical coincidence that modern civilization was Western, as it took its birth in the North Atlantic regions, because the processes such as secularization, urbanization, and industrialization were introduced in

those areas first, and modernization followed from these processes. According to Jameelah (1976), those Western scholars attempted to perpetuate the myth of Western civilization's universality. In his 'Theory of Modernization,' (Lerner & Pevsner, 1958) attempts to prove that modernization and Westernization are the same thing. (Reissmann, 1958) claims, "Modernity is primarily a state of mind.... The Western model is only historically Western. Socially, it is global." (Lerner & Pevsner, 1958) argues, "The United States is presiding at a general reorganization of the ways of living throughout the entire world." Lerner also adds that those who have adopted Western Ways in the non-European areas are happier and prosperous. The ideology behind it is the spread of Western civilization through cultural imperialism, and to prove that Western civilization is superior to non-Western civilizations.

The second sentence is the title of a booklet that is the central question, and Jameelah searches for the answer to this question throughout the text. The interrogative structure immediately challenges the assumption of the first sentence. The purpose of the rhetorical question is not to find the answer in 'yes' or 'no,' rather it evokes the readers to examine the argument under discussion critically. The use of quotation marks around 'civilization' is a powerful stylistic choice that creates doubt in the truth of its universal sense. She wants to open the eyes of Muslim readers who follow the West uncritically. Immediately, Jameelah engages the readers in the fundamental and core debate. The word "civilization" occupies a central position in the title. It is the only noun in the topic. Challenging Western civilisation, Jameelah directly poses a question about whether Western civilisation can rightfully claim to be universal. First, she informs about Western scholars' popular assumption that Western civilization is universal. Then, throughout the text, she tries to refute this assumption.

4.6 The Role of Christianity and Judaism in Modernization

According to Maryam Jameelah, Judaism and Christianity are the basis of modernity. Jews, Jewish, Christian, Christianity, Judaism, and Church are the keywords supporting this theme in this text. Christianity and Judaism, being the high-ranking religions that preceded Islam, have been discussed here to examine the roles these religions played in modernizing Western civilization.

4.6.1 Christianity: This keyword has been ranked 64, with a frequency of 129, a keyness of +242.79, and a notable effect of 0.0006.

KWIC Fi
tion is so hostile to religion that even Christianity has fared mise C
xcluding outsiders on principle. Even Christianity, which is supp C

Figure 4.11: The Concordance Line of the Keyword “Christianity”

1. *Even Christianity, which is supposed to be an international proselytizing faith with organized missionary activity everywhere, is inextricably bound up with the history of Europe and shaped up by its cultural atmosphere.*

Maryam Jameelah has employed many stylistic and linguistic devices in the given stance. The sentence is, overall, a critique of Christianity_ a culturally compromised and limited religion instead of a universal faith. Implicitly, the sentence is asserting the status of Islam as a universal and uncompromised religion. The sentence starts with the concessive phrase ‘even Christianity’ in which ‘even’ is a concessional adverb, and Christianity is the subject of the main clause. ‘The long subordinate clause ‘which ...everywhere’ describes the ideal and utopian form of Christianity_ in reality what is supposed of it. ‘Even’ points towards an antithesis to the common assumption of Christianity_ a fortiori argument: that if a religion with a strong missionary ambition worldwide is actually culturally bounded, then the civilization it claims must be flawed. The subordinate clause establishes the argument by building the ideal situation, only to be dealt with in the main clause. The phrase ‘supposed to be’ develops skepticism, while special details of the terms such as ‘international’ and ‘proselytizing’ give weight to the Christians’ global interests.

In the main clause, ‘even Christianity is inextricably...cultural atmosphere,’ the phrases ‘inextricably bound up with’ and ‘shaped up by’ are not neutral. They suggest that Christianity is not only associated with Europe but is deeply connected to it. The phrase ‘shaped up by’ also suggests a strong molding influence instead of mere influence_ like shaping clay. Both phrases are metaphors. The phrases ‘the history of Europe’ and ‘its cultural atmosphere’ are parallel structures that create a sense of a rhetorical flow sense of completeness in describing events. ‘Cultural atmosphere’_ an all-encompassing environment absorbed unconsciously. Overall, the sentence is a sophisticated rhetorical construction, beginning with a concessional phrase that is part of the main clause.

modernism carries with it the prejudice of Christianity against Co

Figure 4.12: The Concordance Line of the ‘Christianity’

2. *Here and again, Muslim modernism carries with it the prejudice of Christianity against polygamy that some have gone so far as to call it immoral and prefer promiscuity to a social pattern which minimizes all illicit relations to the extent possible.*

It is a long and compound sentence that encloses in its Maryam Jameelah's famous critique of the modernists' movement. It is not a mere observation; rather, it is a polemical argument framing modernists as morally misguided and hypocritical. Syntactically, the whole structure has been implied to develop a cumulative argument_ a single flowing thought. 'Here and again...against polygamy' is the main clause of the sentence that presents the modernists' point of view about polygamy, which, according to Jameelah, is un-Islamic and imported from Christianity. A strong cause-and-effect relation can be found in this clause. The Christian prejudice against polygamy is the cause, whose consequence is 'the calling polygamy immoral.' The last part, 'a social pattern...extent possible' is an embedded clause within the 'effect' clause. Here, Jameelah transforms the modernists' hatred into a positive social activity_ a redefinition of polygamy. All the above-mentioned elements in one long sentence make the argument a complete intellectual package where readers do not need anything from outside to understand the sophisticated details of the thought.

The uses of some crucial terms and phrases pragmatically have been given as follows:

1. 'Here and again'_ pragmatically a qualifier working as a tactful moderator before a harsh criticism.
2. 'Gone so far as'_ positions the radical departure from Islamic norms instead of simple opinion.
3. 'Carries with it'_ a metaphor portraying 'Muslim modernism.'
4. 'Prejudice'_ a deliberate and irrational use which discredits the modernists' position.
5. 'Immoral' vs. 'promiscuity'_ a strong rhetorical move with a devastating effect. The modernists claim polygamy as immoral, but by adopting Western standards, they prefer a bigger evil (promiscuity).

4.7 Popular Ideologies as the Basis of Westernization

The Process of Westernization has been built on the pillars of materialism, secularism, nationalism, change, and evolution. The keywords for explaining the roles of these ideologies in this text are "materialism," "material," "materialistic," "secularism," "secular," "nationalism," "change," "progress," and "evolution."

4.7.1 Nationalism: This keyword has been ranked 68, with a frequency of 126, a positive keyness of 231.8, and a notable effect of 0.0006.

KWIC

age greatly strengthened the cause of secular nationalism, In pla

Figure 4.13: The Concordance Line of the Keyword “Nationalism”

1. The rejection by the Protestant leaders of the authority of the Pope and the Latin language strengthened the cause of secular nationalism.

It is a concise sentence with powerful stylistic and linguistic devices. One of the consistent patterns of Maryam Jameelah is to quote historical and religious events to strengthen her argument. Here she refers to the historical background of modern secular nationalism. Structurally, it is a simple sentence with (S+V+O) construction and a single independent clause, which has a long and complex subject (The rejection...the Latin language) carrying sufficient information before reaching the verb (strengthened)_ a periodic sentence structure. This structure creates an element of suspense and emphasizes the cause to make the final impression (strengthening of secular nationalism) more effective and an inevitable conclusion.

An obvious element of parallelism can be observed between the two historic key elements, which are:

- 5 ‘The authority of the Pope’
- 6 ‘and the Latin language’

This parallel structure points towards the revolt of the Protestant Reformation against the central religio-political power (the Pope) and the unifying cultural-linguistic element (Latin) of Christendom_ a comprehensive disconnection from the past.

A clear cause-and-effect structure can be observed in the sentence where ‘rejection of the Pope’s authority and the Latin language’ are the causes, and strengthening of secular nationalism’ is their effect.

The following terms and phrases have special effects, which are as under:

1. ‘The Pope’_ Metonym for the entire Roman catholic Church.
2. ‘The Latin language’_ Metonym for the unified cultural, linguistic, and intellectual medieval Christendom.
3. ‘The cause of secular nationalism’_ A powerful abstraction where ‘cause’ personifies the nationalism as a movement which can be affected (strengthened) by effort_ a sort of clash between the competing ideologies.
4. ‘Rejection’_ A complete break instead of a gradual decline.
5. ‘Strengthened’_ reinforcement of an already existing concept.
6. ‘Secular nationalism’_ The core ideology rooted in materialism and man’s worship.

Consequently, the United Christendom was replaced by small, weak sects, always quarrelling with one another, with a narrow outlook. The Church came under the control

of the Government, resulting in the supremacy of secular and political interests over the spiritual power of religion.

Overall, the sentence comprises a complex subject, parallelism, cause-and-effect relation, and metonymy for the delivery of a complex historical subject_ the deterioration of religious and cultural unity of medieval Europe and the rise of modern secular nationalism.

KWIC

copy. My second article entitled "Nationalism A Menace to the S

Figure 4.14: The Concordance Line of the “Nationalism’

2. *My second article, entitled “Nationalism_ A Menace to the Solidarity of Islam,” shows how incompatible and irreconcilable the modern concept of nationalism is to the universal Ummah or brotherhood of Islam.*

This sentence is a part of one of Jameelah’s letters to Maulana Maudoodi. It is a short but powerfully constructed sentence, summarizing her intellectual work and its alignment with Maulana Maudoodi’s views. A persuasive and formal style has been adopted to construct the antithesis between modern nationalism and Islam. A precise but scholarly language has been used: ‘incompatible,’ ‘irreconcilable,’ and ‘universal’_ all are academic terms. The phrase ‘universal Ummah or brotherhood of Islam’ serves as an appositive which defines an important Islamic (Arabic) term for the non-Arabs (especially the non-Muslims).

Ummah = Brotherhood of Islam_ a unifying effect.

‘Nationalism_ A Menace’ is a strong metaphor that constructs the central conflict. It personifies nationalism as a detrimental force, intentionally working to harm the unity of Islam.

‘Incompatible’ and ‘irreconcilable’ are the paired synonyms (tautology) that emphasize the absolute opposition between Islam and nationalism. This use applies a complete ban on compromise or interpretation.

1. Incompatible_ the two cannot be adjusted together peacefully.
2. Irreconcilable_ the conflict between the two cannot be resolved.

This rhetorical doubling confirms that any sort of effort by the modernists and progressives to merge nationalism with Islam would be futile and an attack on the foundations of Islam from within. A sheer antagonism is obvious in the sentence:

1. Modern concept of nationalism_ artificial and materialistic.
2. Universal Ummah_ a timeless, spiritual, and unifying truth.

Maryam Jameelah uses the term ‘nationalism’ multiple times to present it as one of the ideologies detrimental to the integrity of Islam. This concept, according to Jameelah, stands in contrast to the Islamic concept of brotherhood (Ummah). She openly states that the struggle against pagan ideologies (secularism, materialism, nationalism, etc.) is her lifetime achievement. These ideologies are not only fatal for the survival of Muslims but also for the entire humanity.

5 Findings and Conclusion

The study’s findings present the linguistic and lexical choices of Maryam Jameelah and their alignment with the author’s aim. A general perception about Maryam Jameelah as an author is that she is the best critic of Western civilization. However, findings of the study prove her a more advocate of Islam she is an unapologetic advocate of Islam, and a critic of Western civilization. Four out of the first 50 keywords represent Western civilization against 21 keywords, used for the Islamic concepts. However, on extending the list up to 500 keywords, there is a balanced ratio, as there are 167 keywords from Western perspective in comparison of 213 from the Islamic perspective.

However, Maryam Jameelah is also well-known for her critique of Western civilization. Her word choices when describing the West are filled with negative connotations and are aligned with her ideological and theological positioning. She employs various stylistic and linguistic devices to express her critique of the West, which are as follows:

She uses simple and short sentences as well as long, compound, and complex sentences. The short sentences are mostly declarative and assertive, presenting the statements as facts and truths, while the long and complex sentences, with various types of subordinate clauses, are elaborative and self-explanatory. Basically, short and simple sentences are for the common man’s understanding, while long and elaborate sentences have an academic nature for debate over complicated and sophisticated matters. The declarative sentences also present a cause-and-effect relationship in the given stances to sum up the whole argument in a single sentence. Jameelah blames almost every vice, a direct result of Western civilization or the process of Westernization, in one way or the other. Often, a series of parallel structures is observed in the stances with a cumulative effect, as ‘medieval,’ ‘backward,’ ‘reactionaries,’ and ‘narrow-minded’ are the parallel structures used for those who do not accept modernity. Parallelism and metonymy have been employed for the delivery of complex structures and a cumulative effect, emphasizing the point of view to be discussed.

The use of counterarguments is common in the given stances that are introduced by terms like ‘rather’ and ‘but’ to dismiss the effect of the opposite argument. The basic philosophy in the given stances revolves around the paradox of ‘us vs them’ or ‘we vs others.’ Similarly, binary opposition or juxtaposition between Islam and modernism is common in the given stances. The use of harsh and straightforward terms is common to enhance the accusation and condemnation of Western civilization and the so-called modernists in the given stances.

Most of the stances have multilayered meanings; for example, while condemning the West explicitly, Jameelah implicitly favors Islamic civilization. Similarly, while praising Islamic values explicitly, she implicitly condemns Westernization. The use of metaphors is also common in the given stances with the purpose of hyperbole or exaggeration. ‘Terminal stage,’ ‘shaped up by,’ and ‘like shaping clay’ are some examples of metaphors in the given stances.

Jameelah often uses rhetorical questions and exclamatory sentences to establish the element of doubt in readers’ minds. These questions do not require ‘yes’ or ‘no’ answers; instead, they develop the argument for further clarification. The use of quotation marks around certain terms is also a characteristic of Maryam Jameelah, used in these stances, to treat those terms critically or skeptically. Similarly, concessional and conditional phrases and clauses are also very common in these stances, serving multiple purposes such as creating an antithesis or emphasizing the following clause. Jameelah also employs periodic sentence structure in some places to build an element of suspense and make the final impression more impactful. The use of appositives, such as Ummah and Brotherhood of Islam, helps clarify the terms for non-Muslims. Additionally, paired synonyms (tautology) are used at a few points in these stances to add extra emphasis.

5.1 Conclusion

The study reveals that Maryam Jameelah’s rhetorical style and her linguistic and stylistic choices are well-suited to her goal of criticizing Western civilization and its spread through the processes of modernization and Westernization. Her word choices are exceptionally effective, creating a negative and polemical impression of the West. The declarative and assertive sentences affirm Jameelah’s strong stance against Western society, while long, compound, and complex sentences reinforce her argument with the help of stylistic devices of parallelism, antithesis, cause-and-effect, rhetorical questions, periodic sentences, and paired synonyms. Basically, the study has to be conducted on 15 books by the author, but due to the non-availability of certain books in PDF form, the smaller size of some books, and some other reasons, this study is limited to Jameelah’s

seven comprehensive and well-known works. Overall, the study makes a valuable contribution to the fields of stylistics, corpus linguistics, and Islamic studies. Researchers and students of both stylistics and corpus linguistics will deepen their knowledge and expertise through this work. The study will also be a good contribution to the fields of Islamic literature and research. This study will benefit Religious scholars, researchers, students, and readers in general.

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