

The Life, contribution and achievements of Dr. Mahmood Ahmed Ghazi.

* **Dr. Ali Asghar Chshti**

In this article the author has discussed the main characteristics and stages of the life of Dr. M.A Ghazi. He also highlighted that role, which was played by Dr. Ghazi in promotion of various disciplines of Islamic Studies. Dr. Ghazi was born at Dehli (India) in 1950. In 1954 his family was shifted to Karachi. During his stay at Karachi, he got education from a renowned religious institution i.e. Madarssa A'arabiya Islamia founded by Allama Muhammad Yousuf Bannori. In 1960 his family once again shifted to newly established capital of Pakistan i.e. Islamabad. He completed his study of Dars-e-Nizami in 1968. In 1969, Dr. Ghazi joined the Islamic Research Institute as its fellow. During his service in the said institute he improved himself getting FA, BA & MA degrees respectively from educational boards & University of the Punjab. Later on Dr. Ghazi got his Ph.D from University of the Punjab in 1988. Dr. Ghazi worked as editor of a scholarly Arabic Journal i.e. "Addirassat-al-islamiya" from 1981 to 1988. He also worked as editor of the "Fikro-Nazar" from 1984 to 1988.

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In 1988 Dr. Ghazi was appointed as Director General of the Da'wah Academy, International Islamic University Islamabad. He remained on the said Chair till 1994. In 1995 Dr. Ghazi elevated to the post of Vice President (Academics). In 1999 he was selected as member of the Security Council of Pakistan and then in 2000 he was appointed as Federal Religious Minister. In 2004 Dr. Ghazi became the President of International Islamic University Islamabad. In 2007, Dr. Ghazi received an outstanding offer from University of Qatar. He accepted that offer and joined the Faculty of Islamic Studies at university of Qatar as Professor /Dean. In March 2010, Dr. Ghazi was appointed as Judge, Federal Shariat Court Islamabad, when he was availing his annual vacation at his home town i.e. Islamabad. He joined the Federal Shariat Court and resumed his duties as honourable Justice. Dr. Ghazi was very committed, sincere & comfort to the said task as his natural inclination was towards the field of Islamic Law & Jurisprudence. On 25/08/2010 Dr. Ghazi suddenly felt discomfort. Consequently he joined the CCU of PIMS. Early in the morning of 26/08/2010 he was no more in this world due to heart failure. After the prayer of Zuhar he was buried in the graveyard of H-10, Islamabad. Hundreds & thousands of his students, scholars, Lawyers & citizens of Islamabad/Rawalpindi participated in Namaz-e-Janaza. This paper is basically a comprehensive document on the life of Dr. Ghazi, consisting on 1st rate information as the author worked with Dr. Ghazi as colleague & close fellow.

MUHAZARAT-E-QURANI

BY DR. MAHMOOD AHMED GHAZI

* **Dr. Abdul Hameed Khan Abbassi**

This Paper aims to study the characteristics and introduction of Dr. Mahmood Ahmed Ghazi's book *Muhazarat-e-Qurani*. Prior to this, historical evolution of Quranic sciences has also been presented comprehensively to know how Quranic sciences have been under the evolutionary process. As in Arab world Muslim scholars have contributed their best in the field of Islamic sciences by authoring numerous books, *Muhazarat-e-Qurani* is a valuable contribution in Sub-continent of Dr. Ghazi's lectures delivered in women gathering as per his sister Azra Farooqi's request.

The in-depth study illustrated some of the vital characteristics of this book, which are described in this article. It begins with the concept and spirit of Jihad, either by sword or by Quran, Jihad by Quran is being invoked mainly. The aims and objectives of reciting the Holy Quran is

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the important focus, how and why Muslims and non-Muslims recite it. A very immense and perilous misunderstanding of past and present is being highlighted with a way out for it. Dr. Ghazi suggests that to teach the Holy Quran, awareness of other sciences is not necessary but the mental and intellectual capacity of the learner is to be kept in mind.

Furthermore, in Muhazrat-e-Qurani Dr. Ghazi has declared all the scholarly work done by Muslim scholars in the field of Islamic sciences since the beginning of Islam to date, as uloom-ul-Quran (Quranic sciences) and Tafseer-e-Quran (commentary of Quran). He clearly expressed the fact that to translate the Holy Quran, some rules and regulations are to be followed strictly. About the presences of Israeli narrations in the commentary of Quran, Dr. Ghazi tells that Muslims are not biased to take references from other religions. Another vital characteristic of Muhazrat-e-Quran depicts the importance of teaching Quran and it is being considered very important in every era.

NEW DIMENSIONS IN U'LOOM-AL-QUR'AN IN THE LIGHT OF MUHAZIRAT-L-QURAN BY DR. MEHMOOD AHMAD GHAZI

* **Dr. Sana Ullah**

This paper attempts at an understanding of the new dimensions in the sciences of the Holy Quran which highlighted by Dr. Mahmood Ahmad Ghazi in his book- Muhazirat-l-Qur'an.

The Quran contains the revelation of ALLAH Sustainer of the universe, to mankind it is a message from The God to mankind and therefore of utmost importance to us, to properly grasp a message, one needs first of all to understand its contents exactly, and for this purpose one must study the Quran deeply and in detail.

Muslims have from earliest time, applied themselves not only to the message from Allah the Quran but also to its setting and framework, and the preoccupation with these ultimately developed in to the "Sciences" of or "Knowledge" about the Quran Known as "ulum al Quran"

It is no surprise to discover that the science of tafseer (ulum ul Quran) Started during the lifetime of the prophet himself, After the death of the prophet the science of Quran took on a more systematic approach there were many among the companions who were well known for their Knowledge of the Interpretation of the

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Qur'an as suyuti wrote. Ater the generation of the companions, the students of the companions took over the responsibility of explaining the Holy Qur'an, Finally the scholars of the later generation started compiling all of these sciences in to one book, and this began the era of the classic work on "ulum al Qur'an" when finally Burhan din al Zarkashee (d.794A.H) appeared with his monumental Al Burhaan fee uloom ul Qur'an, This is one of the great classic work in the feild of uloom al Qur'an. A little over a century later, Jalal ud deen al suyute (d.911.A.H) wrote Al Itqaan fi-ulum al Qur'an.

These two works are considered the standard resource works on ulum al Qur'an, and both have been printed a number of time during the last few decades.

Books on ulum al Qur'an continued to appear the throughout the centuries the better know books of this era have been Manahil al Irfan fi ulum al Quran by Shaikh Zurqani and one by Dr. Subhi Sahliah, entitled Mabaahith fi ulum al Qur'an and the other by Dr. Mannaa al Quttaan. In urdu Muhaazirat al Qur'ani)by Dr. Mahmook Ahmad Ghazi. Muhazirat-l-Qur'an, is in a book formate. This book published in January 2004, there are 404 pages in this book.

Finally to highlight new dimensions in the science of the Hily Qur'an in the light of Muhazirat l Qur'an are the hallmark of this paper.

Important Features of "Muhadirat Hadith"

*** Dr. Taj-ud-din Al Azhari**

Dr. Muhammad Ahmed Ghazi was born on Sept 18th, 1950 and died on Sept 26th, 2010. He has spent 60 years of his life in a productive and successful way. He worked at high ranks, made journey to 42 different countries and participated in more than a hundred conferences, yet he did not overlook writing books and left us with literary jewels of more than 30 books. When writing became unfeasible for him, he delivered lectures.

"Muhadirat Hidith" is a collection of his 12 lectures in which he has discussed hadith and its sciences in an attractive and a comprehensive manner; erased the doubts on hadith sciences and refuted the views of critics. He has reconciled the various meanings of the term "hadith" and has suggested the preferred opinion in case of various views on certain terms. Difficult terms are well interpreted. He has given true meaning to those ayat and ahadith which are taken by deniers of Sunnah as their

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arguments, to avoid the wrong impression on the listener and the reader. Orientlists efforts are criticized and sometime acknowledged. He has frequently discussed contribution of his contemporaries in this field. Listeners are advised to adopt a moderate approach and are persuaded to contribute enormously in hadith literature.

This article is meant to bring evident the distinct aspects of "Mahadirat hadith" and manifest its worth.

An analytical study of the “Muhadharat-e-Fiqh”

by Dr. Mehmood Ahmed Ghazi

*** Dr. Ghulam Yousaf**

In this article the author i.e. Dr. Ghulam Yousuf, Associate Professor, Department of Islamic Law F/O AIS, has introduced the book entitled “Muhadharat-e-Fiqh” and has discussed the main characteristics of it in a comprehensive manner. Basically this book as consisting on twelve lectures, which were delivered by Dr. M.A. Ghazi before a special class of audience. Later on these lectures were converted to chapters and compiled in the shape of a full fledge book.

Dr. M. A Ghazi was renowned scholar of Islamic Jurisprudence. He worked as member of Islamic Ideological Council for a long period. He remains judge of Supreme Court Sharia'h appellate bench. He taught Islamic Law & Islamic Jurisprudence at Faculty of

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Sharia'h & Law at International Islamic University as he was basically professor of that faculty. He also worked as professor & Dean in college of Islamic Studies at Qatar and did impart his knowledge to the students & scholars of that college. At the last he was appointed as judge of Federal Shariat Court of Pakistan. Due to his vast experience in the filed of Islamic Law & Jurisprudence, Dr. Ghazi achieved a tremendous status in the rank of his contemporaries. The compiler of this article did his best towards the collection of relevant material & selection of information. The article is valuable and beneficial for the students of Islamic Law & Jurisprudence.

A Critical Analysis of Dr. Mahmood Ahmad Ghazi's Concept of Cosmopolitan *Fiqh*

*** Dr Shahzad Iqbal Sham**

The author, in this article, initially by looking at the classical Fiqhi literature, concludes that during the past 13 centuries of the history of Islamic Jurisprudence, no considerable changes could be noted as regard to the application of Principles of Islamic Jurisprudence. The scientific development and introduction and application of technology brought a numerous changes into the life of human being which eventually needs some inevitable changes into the course of legislative process. To the author, Allama Iqbal was the first ever thinker in the modern Muslim history who drew attention of Muslim jurists to this phenomenon that changes are fact and are in front of Muslims, whereas available Fiqhi literature has not an ability to address the problems faced by the humanity and therefore, Iqbal hopes that whoever by looking at the whole Fiqhi literature proves the truthfulness of Islam would be the Mujaddid of the time.

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The author claims that nowadays it is not possible for a single jurist to be a Mujtahid Mutliq Mustaqil as centuries ago Imam Ghazali has already introduced the theory of Tajazzu al Ijtihad according to which the jurisprudential realm has been decentralized into the chapters of Fiqh so the jurists may take a specialized area of Fiqhi in which they, ignoring the other areas of Fiqh, may express their views.

Despite this explanation, the author emphasizes that the question raised by Iqbal is still alive and requires proper response. Therefore, he by looking at Dr Ghazi's writings and speeches says that Dr Mahmood Ahmad Ghazi is the only thinker in the contemporary Muslim history who addressed the question raised by Iqbal. The author concludes that according to Dr Ghazi's view point, nowadays our problems can not be solved keeping in view a single Fiqhi school of thought, rather a Cosmopolitan Fiqh--- a cock tail of all Fiqhi School of thought--- is being emerged automatically and according to the author it is the turning point of Islamic Jurisprudence which Dr Ghazi has described at very right time.

The author, however, points out that though the clues of Dr Ghazi's Cosmopolitan Fiqh can, in the form of theory of Mira't al Khilaf and the concept of Talfiq, be found in Islamic Jurisprudence, the emergence of this Cosmopolitan Fiqh still needs its proper principles and this process may require decades or even centuries. At the end the author hopes that a serious scholar may take this discourse as his Ph D thesis and be produced a holistic picture of Cosmopolitan Fiqh.

The Structure and the Curriculum of Religious Schools (Deeni Madaris) in the opinions of Dr. Mahmood Ahmad Ghazi

*** Dr. Shah Moeen ud din Hashmi**

Dr. Mahmood Ahmad Ghazi discussed the important issues of the structure of the Religious Schools and their Curriculum. Throughout his life, he tried to develop a comprehensive and balanced structure for religious education in general for Islamic world and in particular for Pakistan. Furthermore, his written work and speeches provide ample evidence of his struggle in this regard. He also, tried to prepare such people who could provide a shoulder to establish such a system in our country.

The association between Modern and Religious Sciences and many other such disciplines has remained the centre of argument between Islamic and Western Scholars in recent years. On these scholarly arguments, the role of the western media remained partial and biased. Owing to these ambiguities, many doubts have been created about system of Madrasas and its Curriculum. For instance giving an argument about this system, it is claimed that education of modern world bears the responsibility of sorting out the

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economical and social issues of today's world. Dr. Mahmood Ahmad Ghazi drew the attention of the scholars to this vital issue and tried to wipe out the uncertainty of the Western World regarding the system of Deeni Madaris.

Explaining the services and the responsibilities of Deeni Madaris, Dr Ghazi claims that these Madaris are doing such a social work in our country which cannot be compared with the work of any other welfare organization. These Madaris are providing shelter, food and religious education to at least more than 1.5 million poor children in Pakistan. The expenses of this system are not met by the government funding, and the Madaris are promoting education amongst those people of Pakistan who belongs to the poor strata of life. They are taking care of the poor class and bringing them into the main stream of the society.

As for as national interest is concerned in connection with these Madaris, Dr. Ghazi says that the real objective of all those scholars, specialist, jurists and interpreters who get education in Madrasas should be to develop Pakistan as a welfare Islamic State. These scholars who are teaching in these Madrasas should also provide real spirit of Islamic studies to all the Muslims. The scholars of Muslim Ummah should also provide clear lines that have been described by the Holy Quran and the Sunnah of the Prophet Muhammad SAW.

There is no doubt that the specializations are required in various aspects of Religious Education but the following disciplines in the eyes of Dr. Ghazi carry more significant.

Dr. Ghazi has described the fields of specialization for the religious scholars by pointing out few of the most important fields:

1. Tafseer and Quranic Sciences
2. Hadith and Sciences of Hadith
3. Jurisprudence and its principles
4. Fiats and Judiciary
5. Belief and Kalam
6. Islamic Economics and Business
7. Comparative Religions
8. Contemporary thoughts and study of Western Sciences
9. Islam and Islamic Civilizations in modern era
10. Arabic Language and Literature

Dr. Ghazi was of the opinion that changes in this regard would not be made at extensive levels but there was a dire need to introduce minor amendments in the curriculum to meet the challenges of the present world. For instance, he was of the view that students should learn Arabic and English along with the subjects from natural and social sciences to bring the Deeni Madaris at par with modern institutions.

"Muhkamat Alam-i-Qur'ânî"

*** Dr. Junaid Ahamad Hashimi**

This papers attempts to present a reading of the book "Muhkamat Alam-i-Qur'ânî" written by Dr. Mahmood Ahmad Ghazi, which delineates upon the themes, concepts, and characteristics of the "Quranic world" or state, in the light of "Javaid Nama" by Dr. Allama Muhammad Iqbal.

The book deales with the philosophical concepts and practical aspects of the subject.

This book has rich scholarly discourse, which can be considered as an important contribution to the field of "Iqbaliyat". The complier of this paper did his best to high lit the major aspects of the book befour its readers. The paper is beneficial for the scholars of Islamic studies and for those who are familiar with literature of Allama Mohammad Iqbal

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My Brother

Mahmood Ahmad Ghazi

*Muhammd Al-Ghazali

My brother, Dr. Mahmood A. Ghazi (May Allah reward him by His Infinite Grace) has been my role-model, teacher, mentor, benefactor and the most sincere friend. The memories of time spent with him are the most precious thing in my life. He memorized the Qur'an in early childhood, in this age, he greatly inspired by our paternal grandmother, who had a deep understanding of Islam, particularly its early history. She was an embodiment of love and affection, wisdom and a sincerity. The impact of our grandmother was very strong on his personality.

In 1960 he admitted to *Madrassa 'Arabiyya Islamiyya* established by Mawlana Muhammad Yusuf Binnouri until 1964. Being student of *Ustadh* Muhammad Yasuf 'Atiyya he acquired an exceptional proficiency in Arabic language which was the backbone of his academic life. After shifting to Islamabad, he completed courses in *Dars-t-Nizami* at *Dar al-'Ulum Ta'lim al-Qur'an* in 1967. Among leading contemporary figures of Islamic thought, he was greatly fascinated with the poetry of Iqbal and writings of Mawlana Maududi. He benefited tremendously from the company of Mawlana Abdul-Quddus Hashimi & Zafar Ahmad Ansari. My brother was chosen by Maulana Ansari for presenting the Islamic point of view with regard to the Qadiani problem before the South African Supreme Court in 1987. He was also associated with the national commission on the Islamization of the Constitution setup in the early 1980s. He developed unusual skills in comprehending and resolving

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complex problems in the spheres of law, constitution and judiciary.

In his later life he was mostly influenced by several prominent personalities from Pakistan and outside included Dr. Muhammad Hamidullah, Dr. Ihsan Haqqi, Dr. Mustafa al-Zarqa', Mr. A.K. Brohi, Justice Shaikh Aftab Husain & Dr. S.M. Zaman.

He has been the Editor of *Fikr-o-Nazar* & *Al-Dirasat Islamiyyah*. He secured his Ph.D. Degree from Punjab University. Due to internal politics & rivalry, he has to submit two theses in the same university to obtain the degree. Rivalries, jealousies and conspiracies constantly came across him by hostile elements throughout his career & till the last hours of his earthly life but he always treated such individuals with kindness and courtesy. He earned honour and respect in the scholarly and learned Muslim community worldwide. He was invited to assume the highest offices & received several honours in this country and abroad; without any initiative or effort on his part. Challenging positions such as Federal Minister, Judge of the superior courts, Member of the National Security Council and President of the International Islamic University did not effect his academic activities & he kept rendering service to the cause of Islamic education and academia till the last breath of his life.

Dr. Mehmood Ahmad Ghazi and salient features of his style and thinking in the light of his publications in Arabic

*** Dr. Fazlullah,**

The article sheds light on the life of Dr. Mehmood Ahmad Ghazi in brief describing his birth, his academic and ideological life, in addition to the posts he worked on. The article then discussed his publications on different topics in different languages such as Arabic, Urdu and English. The article pointed to the moral character of Dr. Mehmood as it pointed to his profound thought, excellent writing rhetoric style his efforts, piety and above all his steadfast relationship with the Holy Quran and his love with the Holy Prophet (P.M.U.H).

The article discussed the features of the style of Dr. Mehmood Ahmad Ghazi exploring that he had command over language. That is why his style was grand not having any type of complications embellished with similes, metaphors, proverbs and metonymies. He attached very much importance to the context of situation, taking care of the audience. Similarly, the impact of Quran and the Sunnah is very clear in his writings. Although repetition is found in his writings & speech there is rhetoric rationale behind it.

The article tried to discuss the thought of Dr. Ghazi briefly, because the topic is vast. So the most important of his preference have been discussed first. They are as follows:-

1. Combination between legacy and contemporariness.
2. Mildness
3. Islamization of Islamic sciences and improvement of the methodologies.

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4. Refutation of the western civilization and its philosophy.

Encompassing all the thoughts of Dr. Ghazi is very difficult because he was a very genius person having intelligence and the sense of revival. He was a philosophers in both Islamic and social sciences, fulfilling the requirements of ijtiḥād. He also had knowledge of new topics such as globalization, apprehending the dangers of the Christian missionaries. He attached importance to the problem of Muslims and the challenges they face. He knew better the foundations of western civilization and the plight of Muslim community. He felt the need for Muslims to shoulder the responsibility in this critical time. His approach was objective. He studied the situation first and then suggested appropriate solutions. He was a critique of western civilization and culture.

**The scholarly efforts of
Dr. Mahmood Ahmed Ghazi
Study through his book
"International Islamic Law"**

*** Dr. Mohammad Ali Ghory**

It has been consistent practice in universities and cultural centers in the Indian sub-continent to arrange series of lectures on the various subjects, for example series of lectures delivered by the philosopher Muhammad Iqbal, Sheikh Suleiman Nadwi, Mohamed Marmadjok in Bacthal city and others.

Bahawalpure University adopted this tradition in the starting with lectures delivered by Dr. Muhammad Hamidullah in the subject of biography of the holy Prophet (peace be upon him), and after fifteen years Dr. Mahmood Ahmed Ghazi delivered the second series of lectures in the same university on the International Islamic law, in which he reviewed all aspects of this subject, comparing the Islamic law with other manmade laws and this is distinguishing feature of this series. Dr. Mahmood Ahmed Ghazi wrote more

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than thirty books in Arabic, English and Urdu languages on intellectual and legislative, political and Islamic economical, educational, historical, biographical issues, especially in the field of jurisprudence and law, and his book "The International Islamic Law" is a series of lectures delivered in 1995 at the mentioned university, and published in 2007 by Sharia Academy, International Islamic University, Islamabad.

Topics of this book which is called "Khutbat Bahawalpure" are:

- First speech: General introduction of Islamic law.
- Second speech: Introduction of International Islamic law.
- Third speech: International Islamic Law: a Comparative study.
- Fourth speech: International Islamic Law: a Historical study.
- Fifth speech: Islamic concept of the government from the international perspective.
- Sixth speech: Migration and its philosophy in the light of international relations.
- Seventh speech: Islamic government and its relationship to non-Muslims.
- Eighth speech: The law of war and its position in Islam.
- Ninth speech: Concept of neutrality in Islam.

- Tenth speech: Private International Law in Islam.
- Eleventh speech: Importance of international law in the modern era.
- Twelfth speech: Muslim minorities in modern secular states.

In the first nine lectures, Dr. Ghazi focused on General international law, and in the tenth lecture he spoke about the private international law by pointing towards its basis in Islam comparing with the manmade laws in the past and present.

The subject of the last two lectures - the eleventh and twelfth - is different from previous lectures. In these two lectures Dr. Ghazi spoke about the importance of both General International Islamic Law and Private International Islamic Law in the modern era.

According to Dr Ghazi we are all responsible for what we are suffering from; rulers and subjects, groups and individuals, and he believes that the distribution of the Islamic nation into teams and groups does not prevent the implementation of Islamic law, on the contrary the implementation of Islamic law will reduce the distance between people, and will work for the unity the Islamic community.

Dr. Mahmood Ahmad Ghazi

* **Dr. Asmat ullah**

The article attempts to analyze the views and the works of Dr. Mahmood Ahmad Ghazi, one of the most influential intellectual, scholar and the academician of Islamic world of recent times. Initially trained in the local traditional religious institutions (madrahs) Dr. Ghazi acquired the modern education in the social sciences and became a personality balancing the both Islamic and Western traditions.

This article begins with exploring the important personalities who had played an important role - either through teaching or training - for shaping the personality of Dr. Ghazi.

Perhaps, the most important aspect of Dr. Ghazi's personality is his works on the Islamic Law and Jurisprudence. He has produced at least a baker's dozen books in the field ranging from International Islamic Law, legislation of Islamic Texts and the history of Islamic legal thought. His endeavor for the implementation of Islamic law is also admiring and impressive. As an academician he led the International Islamic University, Islamabad, as jurist he presented many works on the Islamic law legislation, as judge he worked in the Federal Shariat Court, as a researcher he produced a plethora of works covering Islamic law, Quran, Hadith and its sciences, Sirah, Economic, Political Science etc. He is truly a role model for those who faithfully want to promote Islam and its Sciences not only in the Muslim Societies but to the whole world.

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Traditional Islamic Education and Its Relevance Today

* **Dr. Mahmood Ahmad Ghazi**

For a long period of time now, the dichotomy in the education of Muslims in Subcontinent has put them at an immense detriment. On one hand, the *Madaaris* teach traditional Islamic education, primarily focusing on the core values of classical Islam and, on the other hand the mainstream educational institutions underscoring modern education, largely lack in Islamic value based mode of knowledge, thereby depriving their students of competence and skills of Islam. The late Dr. Mahmood Ahmad Ghazi had a unique scholarly background where he tasted the both sides of the divide (traditional Islamic and contemporary modernized education). Being well acquainted with the motives and requirements of both, he always played a vital role in trying to establish a harmonious alliance between the two. The following lecture, delivered in United Kingdom is a momentous part of the same series where not only he divulged the illuminated history of the beacons of traditional Islamic education in Subcontinent but also put forward some very invaluable and exquisite recommendations for the improvement and upward mobility of *Madaaris* in Subcontinent.

* *Lecture* delivered by Dr. M.A. Ghazi and edits by Miss Samina Aziz, Lecturer in Quranic Sciences, Faculty of Islamic Studies, International Islamic University, Islamabad.

The Life & Work of the Prophet of Islam, Vol.1 by Mahmood Ahmad Ghazi: A Reading

*** Dr. Muhammad Junaid Nadvi**

This article is a reading of the book "The Life & Work of the Prophet of Islam, Vol. 1"; translated in English language by Dr. Mahmood Ahmad Ghazi (1950-2010) in 1997. It was originally written in French language by Dr. Muhammad Hamidullah (1908-2002) under the title "Le Prophete del' Islam: Sa Vie et Son Oeuvre" in 1959. This magnum opus on Sirah, emerged in the French literature of the late 19th century, represents an epitome of the findings on Sirah or early Islamic history in chronological manner. This scholastic treatise portrays an inspiring observation and understanding about the life, labour and message of the Prophet of Islam (peace on him) from the religious, social, economic and political perspective, for the French-speaking world-community. This work endeavors to emphasize that Sirah is one of the fundamental secured institutions of Islam. Prophet Muhammad (peace on him) created and preserved a nation (Ummah) by forming the exemplary State of Madinah. Despite its frailty, this Ummah continuously prevails to this day on its basics; and throughout the entire history, Muslims have remained attached with Sirah.

Keywords: Islam, History, Sirah, Muhammad Hamidullah, Mahmood Ahmad Ghazi

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