

Book Review

**“MUHADARAT-E-SIRAT”  
BY MAHMOOD AHMAD GHAZI: A READING**

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**ABSTRACT:**

*The desire to preserve the historical account of the life (Sirah) of Prophet Muhammad (peace be upon him) has led the Muslims to the tradition of Sirah-writing, which developed into the discipline of Sirah, with the passage of time. This tradition has produced rich literature in various languages that portrays the multidimensional aspects of the prophet's life and contributions to humankind. Keeping this reality in view, this article presents a reading of the book “Muhadarat-e-Sirat” authored by Dr. Mahmood Ahmad Ghazi (1950–2010), which deals with Sirah-sciences (‘Ulum’-e-Sirat). The book portrays a thought provoking understanding of the discipline of Sirah; evolution of Sirah-writing; suggests new methods of Sirah-writing within the disciplines of contemporary social sciences.*

**PROLOGUE TO SIRAH**

The Arabic word (سيرة) *sirah* or *Sirat* comes from the verb *sara* (present tense: *yasiru*), which means to travel or to be on a journey.<sup>2</sup> A person's *Sirah* is that person's journey through life, or biography from birth to death, encompassing all events of his life, manners and characteristics. In Islamic literature, the plural form, *siyar*, also refer to the rules of war and dealing with non-Muslims.<sup>3</sup>

The phrase *sirah* or *Sirat rasul Allah* or *al-Sirah al-Nabawiyyah*, refers to the study of the life of the Prophet Muhammad (peace be upon him). The term *Sirah* was first linked to the biography of Muhammad (peace be upon him) by Muhammad ibn Muslim ibn Ubaydullah ibn Shihab al-Zuhri (d.124AH/741-2CE<sup>4</sup>) and later popularized by the work of Abu Muhammad ‘Abd al-Malik bin Hisham (d.218AH/833CE). In the first two centuries of Islamic history, *Sirah* was more commonly known as *Maghazi*<sup>5</sup>, which is now considered to be only a part of *Sirah sciences*.<sup>6</sup>

*Sirah* or Life of Prophet Muhammad (*sal’lallahu ‘alayhi wa sallam*<sup>7</sup>) has been a subject of great significance for Muslim scholarship and common man as a normative source of guidance. *Sirah* has been a subject of endless series of writings and studies done by historians, traditionalists, jurists and scholars interested in the discipline of *Sirah*.<sup>8</sup>

The rationale behind the emergence of *Sirah-writing* indicates the faith, affection and compliance to the teachings of Prophet Muhammad (*sal’lallahu ‘alayhi wa sallam*) by the Muslims. *Sirah-writing* is not only a reflection of affection to the Prophet but is also an attempt to keep the historical records correct, unable to be corrupted. It is the art of *Sirah-writing* that has taught the world how the history can be written objectively.<sup>9</sup>

In the 1<sup>st</sup> century of Islam, *Sirah* became a vital source of developing the religious, socio-economic and political laws of Islam, interpretation of Qur’an, of Islamic history

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and other areas of the activity. The first three centuries of Islam is a period of compilation and classification of the available information about the life, conduct, personality and statements of the Prophet of Islam (peace be upon him). In the later period, the scholars focused on the interpretation of the collected data and the transformation of Sirah as a systematic discipline.<sup>10</sup>

The arrival of Western colonial powers to the Muslim World in the late 19<sup>th</sup> century opened a new era of studying Sirah. Because of the intense intellectual encounter between the Muslim orient and colonial occident, new aspects of studying Sirah were discovered; and a new genre of literature emerged in response to the large quantity of work produced by the Western writers on Sirah.<sup>11</sup>

In the light of this brief prologue to Sirah, we shall now begin this article by presenting the background information of the work “Muhadarat-e-Sirat”, chosen for this study.

### **BACKGROUND INFORMATION**

“Muhadarat-e-Sirat” was authored by Dr. Mahmood Ahmad Ghazi (1950–2010); published by al-Faisal Nashiran (Lahore) in May 2007 and 2008; contains 768 pages; priced in Pakistani Rupees 525 (hard back); with ISBN: 969-503-514-2.

This volume originates from a series of twelve comprehensively organized lectures on Sirah-Studies, delivered in Urdu language by Professor Ghazi within the Department of Sirah Studies, Islamic Research Institute, Islamabad (in the evening) from July 24, 2006 to August 15, 2006. The audio recording of these lectures was supervised by Professor Abdul Jabbar Shakir (1946–2009), ex-Director General, Da'wah Academy, Islamabad; transcribed by Mr. Ihsan Haqqani, and edited by (the author) Dr. Ghazi himself.<sup>12</sup>

“Muhadarat-e-Sirat” contains a foreword; twelve themes; eighteen sub-themes; and a question and answer segment at the end each part. The area under discussion of “Muhadarat-e-Sirat” is Sirah-sciences (‘Ulum-e-Sirat).

For the interest of the readers, in the following section we are providing a brief introduction of the author of “Muhadarat-e-Sirat”.

### **ABOUT THE AUTHOR**

The author of “Muhadarat-e-Sirat”, Dr. Mahmood Ahmad Ghazi (*Rahmatullah ‘Alayh*), was a globally renowned Islamic scholar of the late 20<sup>th</sup> and 21<sup>st</sup> centuries, acknowledged for his intellectual and academic contributions to *Islamic Social Sciences*, with special reference to the concept of cosmopolitan Islamic jurisprudence.<sup>13</sup>

Justice Dr. Mahmood Ahmad Ghazi was born on September 18, 1950 and died on September 25, 2010 (in Islamabad). He was serving as the Judge of the Federal Shari‘at Court of Pakistan (from 26.03.2010 until he expired) and Professor of Shariah, Faculty of Shari‘ah and Law, International Islamic University, Islamabad (from 1987 till 2008).<sup>14</sup>

Professor Ghazi had thorough knowledge of Arabic, English, Persian, Urdu and French languages. During his lifespan, he held numerous academic and administrative positions,

fellowships of several national and international scholastic bodies, and attended around 100 national and international conferences.<sup>15</sup> For details, see footnote<sup>16</sup>.

Dr. Ghazi was an extensively published scholar of English, Urdu and Arabic languages. He has produced more than 30 books in the areas of Islamic law, Muslim political thought, Islamic resurgence, Islamic economics and Islamic education.<sup>17</sup> His major published, unpublished and incomplete works are cited in the footnote<sup>18</sup>.

In order to understand the nature of the book, it would be useful at this point, to view the following major themes of the book “Muhadarat-e-Sirat”.

### **MAJOR THEMES OF “MUHADARAT-E-SIRAT”<sup>19</sup>**

1. Need and Importance of Sirah-Study (pp. 11-52)
2. Sirah and Sirah-Sciences: an Introduction and Study (pp.65-121)
3. Science of Sirah: Establishment, Evolution, Compilation and Expansion (pp.133-180)
4. Methodology of Sirah: Methods and Styles of Sirah-Writing (pp.193-237)
5. Eminent Sirah-Writers and their Traits (pp.255-300)
6. State of Madinah: Constitution and Governing System (pp.317-360)
7. State of Madinah: Sociology and Economics (pp.391-431)
8. Theology of Sirah (*Kalamiyat-e-Sirat*) (pp.463-507)
9. Jurisprudence of Sirah (*Fihiyat-e-Sirat*) (pp.529-570)
10. Study of Sirah in the Sub-Continent (pp.583-629)
11. Study of Sirah in Modern-Era (pp.643-691)
12. Study of Sirah: Future Prospects (pp.705-750)

After a glimpse of the major themes, we shall now present the thesis statement of the book “Muhadarat-e-Sirat”.

### **THESIS STATEMENT OF “MUHADARAT-E-SIRAT”**

Sirah should not be restricted to the biography of Prophet Muhammad (peace be upon him), which encircles all events of Prophet’s life, manners and characteristics. Sirah should be considered as Sirah-Sciences (*‘Ulum-e-Sirat*) because of its strong influence on Islamic social sciences. Thus, regeneration of Sirah-literature in the light of cotemporary social sciences is of vital for the Muslim Ummah, which should portray Sirah as a discipline that offers social, economic and political harmony to the world.

Thus far, we have presented the prologue to Sirah, introduction of the author and the book, preview of the major themes and thesis statement of the book. The purpose of this attempt was to provide a quick view of the book under study to the readers. We now present the description of the major themes and the thesis statement.

### **DESCRIPTION OF THEMES & THESIS STATEMENT**

“Need & Importance of Sirah-Study”, highlights the need, evolution, approaches, methodology and contributions of the Muslim scholars and Orientalists to the institution of Sirah. It elaborates and justifies the need and importance of Sirah-study for the Muslims and non-Muslims, which has distinct reasons and motives. Sirah-study has three spheres of audience i.e. (1) general public, (2) literate people, (3) subject specialists. Study of Sirah should be established on five principles i.e. (1) acceptance of human equality, (2) justice, (3) peace for all humans, (4) access to all disciplines of

knowledge for all humans, (5) humans should be dealt on the base of their civilization and ethics. All these principles need acceptance and implementation.<sup>20</sup>

**“Sirah & Sirah-Sciences: Introduction and Study”**, presents the definition, subject matter of significant topics, sources of Sirah, and their comprehensiveness with examples from the Prophetic period. Sirah-Sources in author’s view are: (1) al-Qur’an, (2) Authentic Ahadith, (3) Six authentic hadith books, certified and categorized in three groups by the Muhaddithain, (4) al-Fiqh (Books of Jurisprudence), (5) Books on Sirah and al-Maghazi (Military expeditions), (5) Books of History, (7) Literary Books, (8) Genealogy.<sup>21</sup>

**“Science of Sirah: Establishment, Evolution, Compilation and Expansion”**, provides a comprehensive picture of the commencement, preservation, development, and the contributions of classical Personalities, Muhaddithin, Sirah-writers and Scholars to this institution of Sirah.<sup>22</sup>

**“Eminent Sirah-Writers & their Traits”**, is a detailed part of this book. It highlights the contributions of four classical Sirah-writers who laid the foundation of the discipline of Sirah: Muhammad bin Ishaq (d.151 AH), Muhammad bin ‘Umar Waqidi (d.107AH), Muhammad bin Sa’d (d.130 AH), and ‘Abd al-Malik bin Hisham (d.218 AH). The author has also given a detailed description and contributions of the prominent Sirah-writers until 20<sup>th</sup> century.<sup>23</sup>

**“State of Madinah: Constitution & Governing System”**, informs about the literature emerged in several languages from 1950 to 2000 CE on Sirah to understand the constitutional and legislative institutions, and ethics of governance in the state of Madinah. In addition, examples of Pre-Islamic tribal system of governance have also been discussed and the need and importance of political power in Islam is also stressed.<sup>24</sup>

**“State of Madinah: Sociology & Economics”**, highlights the important features of the State of Madinah from a socio-economic perspective. In this context, numerous examples of social and economic events of the Prophetic period have been reported.<sup>25</sup>

**“Study of Sirah in the Sub-Continent”**, reports the marvelous contributions, especially the contributors of the sub-continent to Sirah, of the past two centuries. Since the dawn of Islam, no significant work on Sirah emerged. The focus of the work in the past 1100 years was mostly on jurisprudence, literature, rationality, Hadith, and exegesis.<sup>26</sup>

**“Study of Sirah in the Modern-Era”**, presents a comprehensive outlook of new works on Sirah which surfaced in the Muslim and non-Muslim world during the 20<sup>th</sup> century. It reports new-dimensions of Sirah-works done by Muslim scholars, and the constructive and distorted Sirah-works of the orientalist.<sup>27</sup>

**“Study of Sirah: Future Prospects”**, gives an admirable opportunity and guideline for future research on Sirah. Need of separate-work on the new-dimensions of Sirah is stressed, especially for the common-man, literate-public, subject-specialists, and doubtful intellects. Muslims have been reminded of their liability to Sirah, to respond in a logical manner, to the Western attitude towards Sirah.<sup>28</sup>

**“Methodology of Sirah: Methods & Styles of Sirah-Writing”<sup>29</sup>**

It means different approaches for Sirah-writing. In this regard, the author suggests the following new methodologies for Sirah-writing, in the 21<sup>st</sup> century.

**NEW METHODOLOGIES FOR SIRAH-WRITING<sup>30</sup>**

- (i) **Prophetic Medication** (*al-Tibb al-Nabawi*), means methodology of Sirah-writing to demonstrate the medicine prescribed by the Holy Prophet (peace be on him) to the sick people of his time, despite the fact that the job of a Prophet is to convey the message of Allah (*Subhanahu wa Ta'ala*), to humankind. The author reports that 25 books in Arabic and a number of volumes in Urdu language have been written on this subject.<sup>31</sup>
- (ii) **Folk-Sirah**, means a methodology of Sirah-writing to produce literature, which contains the writings like, before and after birth incidents, miracles, tidings etc, about the Holy Prophet (peace be upon him), in a simple inspirational manner for the general public.<sup>32</sup>
- (iii) **Educational-Sirah**, means a methodology of Sirah-writing to study, understand, and document the spiritual, ethical, social, economic, and political education of the Holy Prophet Muhammad (peace be upon him).<sup>33</sup>
- (iv) **Spiritual-Sirah**, means a methodology of Sirah-writing to understand and display the spiritual teachings and training of the Holy Prophet Muhammad (peace be upon him).<sup>34</sup>
- (v) **Lexicological-Sirah**, means a methodology of Sirah-writing to study and understand the sermons, dialogue and letters of the Holy Prophet Muhammad (peace be upon him) with a lexicological and linguistic approach, to understand his philosophy and wisdom.<sup>35</sup>
- (vi) **Panegyric-Sirah**, means a methodology of Sirah-writing to praise the Holy Prophet (peace be upon him) by means of sermon, dialogue, writing and poetry to express the admiring features, incidents, miracles, etc of the Prophet (peace be upon him).<sup>36</sup>
- (vii) **Sociological-Sirah**, means methodology of Sirah-writing from the sociological perspective, to understand the Makkan and Madinian period of the Prophet (peace be upon him), with a careful quest of finding the judicious wisdom in his religious, social, economic and political decisions.<sup>37</sup>
- (viii) **Psychological-Sirah**, means methodology of Sirah-writing from the perspective of psychology, to study and determine the psychology used by the Holy Prophet (peace be upon him) in giving orders during the religious, social, economic and political activities of the community.<sup>38</sup>
- (ix) **Logical-Sirah**, means methodology of Sirah-writing from theological perspective and characteristics of Prophethood, which in fact are concerned with speculative theology (*'Ilm al-Kalam*). Therefore, this topic stands on the boundary-marker, because both topics are interrelated in understanding Prophethood.<sup>39</sup>
- (x) **Geographical-Sirah**, means methodology of Sirah-writing with a deep understanding of the geostrategic perspective of the region, in which the Prophet of Islam was delegated the task to disseminate the message of Allah, (*Subhanahu wa Ta'ala*). See detail of the books in the endnote.<sup>40</sup>
- (xi) **Narrated-Sirah**, is the method of Sirah-Writing based on authentic Ahadith by the scholars who are specialized in Hadith Sciences.<sup>41</sup>
- (xii) **Historical-Sirah**, is the method of Sirah-Writing based on historical incidents recorded by the companions of the Holy Prophet Muhammad (peace be upon him)

- like 'Urwa bin Zubayr and the historians like Ibn Ishaq, Waqadi, Ibn Hisham, etc.<sup>42</sup>
- (xiii) **Authored-Sirah**, is the method of compilation or editing, used in Sirah-Writing which is based on different sources and books.<sup>43</sup>
- (xiv) **Juristical-Sirah** or Jurisprudence of Sirah, is the method of Sirah-Writing from a juristic approach. It means to extract or understand the laws of Islamic jurisprudence from the incidents or events happened during the Prophetic period.<sup>44</sup> Juristical Sirah, underlines the deep relationship of jurisprudence (Fiqh) with Sirah, which cannot be perceived without a profound understanding of Qur'an and Sunnah. 'Ilm al-Kalam in the past was known as *Fiqh*. In the 20<sup>th</sup> century, a new approach to the study of Sirah called *Fiqh al-Sirah* has also emerged. *Fiqh al-Sirah* can be divided into three parts (1) principle & rules, (2) interpretation of the incidents of Sirah relevant to jurisprudence, (3) sayings of the Prophet (peace be upon him) divided by the jurists in three categories i.e. revelation, general talk, and words relevant to jurisprudence.<sup>45</sup>
- (xv) **Theological-Sirah or Kalamiyat-e-Sirat**, is the method of Sirah-Writing from a theological approach. It means to study and understand the Sirah from the perspective of speculative theology ('*Ilm al-Kalam*), and highlight important things, which should enhance Muslim faith. The conventional use of '*Ilm al-Kalam* to attain logical victory over other religious thoughts is not the purpose of this approach.<sup>46</sup> Speculative Theology of Sirah or *Kalamiyat-e-Sirah*', asserts a profound and intuitive relationship of Islamic Theology with Sirah. Sirah-Theology could not be comprehended without studying '*Ilm al-Kalam* because several incidents of Sirah hold theological perceptions. Under this topic themes by examples from Sirah are discussed i.e. actuality; need, and responsibilities of Prophethood; actuality, need, and types of revelation; other sources of knowledge; finality and actuality of Prophethood; attributes and blessings of the Prophet; reality of God's word and creation of Qur'an; miracles and ascension of the Prophet; innocence of Prophets; glad-tidings; proofs of Prophethood.<sup>47</sup>
- (xvi) **Literary-Sirah**, means the methodology of Sirah-writing in prose or poetry, with a clean or unbiased literary approach. In the history of Sirah-Writing, this method was started in Persian, Urdu, and then in Arabic languages.<sup>48</sup>
- (xvii) **Argumental-Sirah**, means methodology of Sirah-writing based on interfaith dialogue or a methodology based on the difference of views among different Muslim schools of thought, to stress their authenticity. This method emerged slowly in the 3<sup>rd</sup> and 4<sup>th</sup> century, and became stronger in the late 18<sup>th</sup> and 19<sup>th</sup> AH of Islamic history.<sup>49</sup>

## SUMMARY

The book "Muhadarat-e-Sirat" speaks about the discipline of Sirah or Sirah-Sciences ('Ulum-e-Sirat). It emphasizes the need and importance of studying Sirah; introduces the term Sirah and Sirah Sciences; presents a concise historical development of Sirah-writing; highlights the contributions of scholars, Muhaddithin and writers to the tradition of Sirah-writing. It identifies the methodology and approaches towards Sirah-writing. Reports the contribution of four classical Sirah-writers<sup>50</sup>— considered as the founders of the discipline of Sirah-writing; and discusses the contributions of prominent Sirah-writers until 20<sup>th</sup> century. The book identifies the Sirah-literature emerged in several languages from 1950 to 2000 CE, to understand the constitutional and legislative institutions, and ethics of governance in the state of Madinah. It stresses the need and

importance of political power in Islam; explains the socio-economic features of the State of Madinah. Claims a profound and intuitive relationship of Islamic theology with Sirah under the title 'Kalamiyat-e-Sirah'; under the title 'Fiqh al-Sirah' highlights the deep relationship of jurisprudence with Sirah. Reports the marvelous contributions of the scholars of Indian subcontinent to Sirah, of the past two centuries. A comprehensive outlook of new-works on Sirah, emerged in the Muslim and non-Muslim world during the 20<sup>th</sup> century, is presented. Book also reports the new-dimensions of Sirah-works done by Muslim scholars; and the constructive and distorted Sirah-works of the Orientalists; gives an admirable guideline for future research on Sirah, especially in response to the Western attitude towards Sirah. Provides a new outlook of Sirah-writing for the 21<sup>st</sup> century; highlights new-modules for Sirah-writing by giving examples within the disciplines of contemporary social sciences, i.e. anthropology, sociology, economics, political science, and history.

### **EVALUATION OF “MUHADARAT-E-SIRAT”**

**This treatise is a constructive contribution to the available Urdu-literature on Sirah-sciences.** The material provided is based on primary and secondary sources. “In the past, no significant work was available on the topics like, history of Sirah, history of the compilation of Sirah, evolution of Sirah-sciences, and the methodology of Sirah-writing. The focus of the work on Sirah in the past 1100 year was mostly on jurisprudence, literature, rationality, hadith, and exegesis.”<sup>51</sup>

In “Muhadarat-e-Sirat”, the author has developed a distinction between Sirah and Sirah-sciences because *Sirah* has a very strong influence on Islamic social sciences.

The appealing feature of this volume to the researchers of Sirah, is the presentation of new-modules for Sirah-writing in the major disciplines of social sciences i.e. anthropology, sociology, economics, political science and history, with examples from Islamic history.

The book provides an insight to the subject matter of Sirah, identifies a range of Sirah concepts, and shows that new Sirah concepts could coexist alongside older ones.

Question and answer session at the end of each topic (lecture) is a motivating source for exploring new vistas for the researchers of Sirah.

The information provided by the author is generally factual, but also holds his personal judgments. The intention of the book shows no sign of personal motives. The author safeguards the interest of the Muslim Ummah by presenting different viewpoints of the Islamic scholars. The information appears to be valid and well researched.

The publication equally aims the general and specialized audience i.e. the students and researchers of social sciences, and philosophers who are interested in understanding the Sirah-philosophy, as it is developed in the Sirah-tradition. Those seeking an overview of Sirah terminologies, themes, and concepts as they emerged in this work will find much of value here, especially historians and Sirah-writers.

One problem with such kind of literary work is the amount of repetition, especially about the core concepts, principles, and its history in practice. Rearrangement of titles and sub-titles is highly recommended in this work. For the next edition of this book, proofreading

of Urdu, English words, sentences, geographical and historical names, page numbering, transliteration is essential. For such a valuable academic work, references, footnotes, subject index, bibliography, glossary of terms is highly recommended. Re-editing is required for the removal of irrelevant material, repeated topics, paragraphs, words, sentences, incidents, etc.

Until this part of the paper, we have presented a meticulous reading of the book "Muhadarat-e-Sirat" to the readers. We now conclude our understanding.

## CONCLUSION

"Muhadarat-e-Sirat" offers a clear and concise integration of contemporary social sciences, philosophy and Sirah. The study of this book will possibly make a reader believe that Sirah has the potential to make significant contribution to the religious, social, economic, political and philosophical thinking of the people worldwide.

*"Books are lighthouses erected in the great sea of time." ~E.P. Whipple*

## REFERENCES

### Notes & References

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- 2- For details see, Misbah al-Lughat, Root-word: رى س .
- 3- Wim Raven, "SĪRA" *Encyclopedia of Islam*. vol. 9 (Leiden: Brill Academic Publishers, 2<sup>nd</sup> ed., 1997), p. 661.
- 4- Emigration of Muhammad (peace be upon him) and his followers to the city of Madinah in 622 CE, marking the first year of the Islamic calendar, 1AH (*anno Hegirae*).
- 5- Literally means, stories of military expeditions.
- 6- Wim Raven, SĪRA, *Encyclopedia of Islam*. vol.9 (Leiden: Brill Academic Publishers, 2<sup>nd</sup> ed., 1997), pp. 660-4; also see, Wim Raven, SĪRA, *Sira and the Qur'ān*". *Encyclopaedia of the Qur'ān* (Leiden: Brill Academic Publishers, 2006).
- 7- "*sal'lallahu 'alayhi wa sallam* /"*alay al-salam*," is the Arabic parallel of the formula, "Peace be upon him," by which a Muslim invokes the peace and blessings of Allah the exalted, whenever the name of a true Prophet or Messenger of Allah is mentioned.
- 8- Adapted from, Shibli Nu'mani, *Sirat al-Nabi* (Islamabad: Services Book Club, 1985), Vol. 1, pp. 1-7.
- 9- Tailored from, Shibli Nu'mani, *Sirat al-Nabi* (Islamabad: Services Book Club, 1985), Vol. 1, pp. 1-6, 13-17.
- 10- Adapted from, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat* (Lahore: al-Faisal Nashiran, 2008), pp. 136-180.
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- 12- Mahmood Ahmad Ghazi, Dr., *Muhadrat-e-Seerat* (Lahore: al-Faisal Nashiran, 2008, 2<sup>nd</sup> ed.), pp. i-ix.
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- 14- See, Federal Shari'at Court, at: <<http://federalshariatcourt.gov.pk/AJ2.html>>, retrieved January 01, 2011.



- 15- Source: <<http://www.ips.org.pk/abouttips/1201mahmood-ahmad-ghazi.html>>; <[www.sbp.org.pk/ibd/bulletin/2008/Bulletin-Jan-Mar-2008.pdf](http://www.sbp.org.pk/ibd/bulletin/2008/Bulletin-Jan-Mar-2008.pdf)>; <[www.supremecourt.gov.pk/ijc/Articles/23/1.pdf](http://www.supremecourt.gov.pk/ijc/Articles/23/1.pdf)>; <[www.thepersecution.org/nr/ghazi.html](http://www.thepersecution.org/nr/ghazi.html)>, retrieved June 25, 2011.
- 16- Dr. Ghazi's academic, administrative positions, fellowships and international conferences.  
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  - Chairman, *Shari'ah Board*, State Bank of Pakistan.
  - Chairman, *Shari'ah Advisory Cell*, International Islamic University, Islamabad.
  - Chairman, *Shari'ah Supervisory Committee*, Takaful Pakistan, Karachi (2005-2008).
  - President, *International Islamic University*, Islamabad (2004-2006).
  - V.P. (Academics), *International Islamic University*, Islamabad (Nov.1994-June 2004).
  - Federal Minister for Religious Affairs (August 2000 to August 2002).
  - Member, *National Security Council*, Government of Pakistan (1999-2000).
  - Judge (Adhoc-Member), *Shari'ah Appellate Bench*, Supreme Court of Pakistan (1998-1999).
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- 17- Federal Shari'at Court, <<http://federalshariatcourt.gov.pk/AJ2.html>>, retrieved January 01-2011.
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3. *Mabadi' al-Qanun al-Duwali al-Insani fi'l-Shari'ah al-Islamiyyah* (An Introduction to the Shari'ah Principles of International Humanitarian Law).

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2. A Text Book on Muslim International Law, (Arabic).
3. A fresh Arabic translation of Muhammad Iqbal's *Reconstruction of Religious Thought in Islam*.
4. A Textbook on the Philosophy of Islamic Law, (based on Maqasid al-Shari'ah).
5. Islamic Banking: An Introduction (Urdu), under print in Karachi.
6. *Muhadarat-i-Ma'ishat-o-Tijarat*, a collection of twelve presentations on Islamic principles of trade, commerce and economics, under print in Lahore.
7. *Islam Awr Maghrib*, collection of lectures on the relations of Islam & West, under print in Karachi.
8. *A Brief Introduction to Maqasid al-Shari'ah*, (Urdu), under print in Karachi.
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- 19- The author of this article solely bears the responsibility of translating the Urdu titles into English language. For Urdu titles see, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat*, (Lahore: Al-Faisal Nashiran, 2008), pp. iii-v.
- 20- See, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat*, (Lahore: Al-Faisal Nashiran, 2008, 2<sup>nd</sup> ed.), pp. 11-52.
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- 31- Dr. Salahuddin Munjad has prepared a bibliography of these Arabic books and Dr. Khalid Ghaznavi has produced a number of volumes in Urdu. See: Ghazi, Mahmood Ahmad, *Muhadrat-e-Seerat*, p. 89.
- 32- See, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat*, (Lahore: Al-Faisal Nashiran, 2008, 2<sup>nd</sup> ed.), p. 90.
- 33- Ibid., pp. 90-91.
- 34- In this regard, the author has given references and examples of Shaykh Muhuddin al-'Arabi, Shayk 'Abd al-Haq Muhaddith Dehlavi, and 'Allama Muhammad Iqbal. See: Ghazi, M. Ahmad, *Muhadrat-e-Seerat*, pp. 91-94.
- 35- See, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat*, (Lahore: Al-Faisal Nashiran, 2008, 2<sup>nd</sup> ed.), p. 95.
- 36- Ibid., pp. 95-96.
- 37- Under this topic, the author cited many examples from the Prophetic period, e.g. social reason of sending 'Amr bin Umayyah to Najashi. See: Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat*, pp. 96-98.

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- 38- The author under this topic has reported examples of the incidents. See: *Muhadrat-e-Seerat*, pp. 98-101.
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  - 40- Author reports 12 Arabic books, 1 authentic Urdu-book by S. Sulayman Nadvi on the topic, pp. 102-1061.
  - 41- See, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat*, (Lahore: Al-Faisal Nashiran, 2008, 2<sup>nd</sup> ed.), pp. 197-200.
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  - 44- Ibid., pp. 202-204.
  - 45- Ibid., pp. 531-570.
  - 46- Ibid., pp. 204-205.
  - 47- Ibid., pp. 465-507.
  - 48- Ibid., pp. 205-206.
  - 49- Ibid., pp. 206-237.
  - 50- Muhammad bin Ishaq (d.151 AH), Muhammad bin 'Umar Waqidi (d.107AH), Muhammad bin Sa'd (d.130 AH), and 'Abd al-Malik bin Hisham (d.218 AH).
  - 51- See preface, Mahmood Ahmad Ghazi, *Muhadrat-e-Seerat* (Lahore: al-Faisal Nashiran, 2008), pp.7-8; See, R. Stephen Humphreys, *Islamic History: A framework for Inquiry* (New Jersey: Princeton University, 1991).