

Dr. Mahmood Ahmad Ghazi (1950-2010): Life & Contributions

By Dr. Muhammad Junaid Nadvi

“Verily in the creation of the heavens and the earth, and the alternation of night and day there are indeed signs for men of understanding; Men who remember Allah, standing, sitting, and lying down on their sides, and contemplate the creation of the heavens and the earth.”
(al-Qur’ân 3:190-191)

Introduction

Islam has been a subject of great significance for Muslim scholarship and common man as a normative source of guidance. It has been a subject of endless series of writings and studies done by historians, traditionalists, jurists and scholars interested in the disciplines of social sciences¹. In the 1st century, Qur’ân and Sunnah became a vital source of developing the Islamic civilization. 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. In the later period, the scholars focused on the interpretation of the collected data and the transformation of Islamic sciences as a systematic discipline.²

The arrival of Western colonial powers to the Muslim World in the late 19th century opened a new era of studying Islamic sciences. Because of the intense intellectual encounter between the Muslim orient and colonial occident, new aspects of studying Islamic sciences were discovered and a new genre of literature emerged in response to the large quantity of work produced by the Western writers on Islamic sciences.³

Importance of Social Sciences

One of the most important objectives of Islam is to enable its followers to live an enlightened life. The Qur'ân and Sunnah does not conceal its preference for those who possess knowledge and those whose faith is tempered by reason. Muslims correctly value those who have knowledge and 'Ulama' ⁴ have for centuries determined how Muslims understand Islam and the world. But over time Muslims have mistakenly begun comparing knowledge with a narrowly defined perception of religious knowledge, and scholars too with narrowly defined conceptions of scholarship. Thus, as the frontiers of knowledge expanded and human understanding of things and the scope of social sciences expanded, the Muslim vision of what knowledge is and who is knowledgeable shrank.⁵

The Muslim minds should realize that the diminishing Muslim vision of knowledge and the knowledgeable is specifically responsible for the decline of creativity, dynamism, vitality and power of the Islamic civilization. Today, the Muslim world lingers behind other civilizations in its production and consumption of knowledge. At present, most Muslims think of knowledge as limited to the familiarity of medieval Muslim understanding of law and jurisprudence. Scholars are only those who "memorize" Qur'ân and Traditions, and are familiar with thousand year old pedagogically and epistemologically developed tools. It is therefore not surprising that under the intellectual leadership of this class of scholars the *Ummah*⁶ has gone from one low to another lower low.⁷

The area of knowledge that has been deeply neglected by Muslims is social sciences.

Except for the 'Islamization of Knowledge' project and the American Journal of Islamic Social Sciences, both initiatives launched by American Muslims in the early 1980s, there has been very little attempt by Muslims to indigenize social sciences. Social sciences, unlike Islamic sciences, which are essentially normative paradigms, have an empirical focus. Social sciences are more interested in understanding and describing the world as it is rather than on assuming on how it ought to be. Without being prejudicial about what is more important, we must realize that while medieval Islamic sciences do provide a view of how the world ought to be from a thousand years ago, they do not equip our jurist-scholars with the training and tools necessary to understand the world as it is. 'Ulama's discourses on how the world ought to be become meaningless and

therefore ineffective because they are not grounded in contemporary realities. Simply, if you we don't understand who we are, where we have to go, we will be lost. Therefore, understanding of contemporary social sciences is important to make the traditional Islamic sciences more effective and useful.⁸

With this brief preamble and significance of social sciences, in the following section we will introduce a globally renowned Islamic scholar of the late 20th and 21st centuries, Dr. Mahmood Ahmad Ghazi, who foresaw the truly neglected areas of Islamic social sciences and made his utmost contribution.

Memoir of Dr. Mahmood Ahmad Ghazi

Dr. Ghazi was an Islamic scholar of the late 20th and 21st centuries, acknowledged for his intellectual and academic contributions to *Islamic Social Sciences*, with special reference to the concept of cosmopolitan Islamic jurisprudence.⁹

Mahmood Ahmad Ghazi was born on September 18, 1950 at Raey Brayli, Uttar Pradesh¹⁰, India and died on September 26, 2010 in Islamabad¹¹. His ancestral native land was *Thana Bhawun*, U.P., India, the hometown of the celebrated Islamic scholar 'Mawlâna Ashraf Ali Thânwî'¹². Ghazi was the disciple of Mawlâna 'Abd al-Qadir Raypuri, connecting to the Khilafa-chain of Mawlâna Ashraf Ali Thanwi.¹³

The genealogical roots of Dr. Ghazi's father 'Muhammad Ahmad Faruqi' meet the family tree of 'Umar ibn al-Khattâb, *Radi-Allahu 'Unhu*. Dr. Ghazi's father was a Hafiz of al-Qur'ân; graduate of Islamic Sciences from the school of 'Mazâhir al-'Ulum, Saharanpur, a city of India. He was an employee of the Pakistani High Commission, Delhi¹⁴. The mother of Dr. Ghazi 'Ammata al-Rab' belongs to the famous Siddiqi family of Kandhla city U.P., India.¹⁵

The family of Dr. Ghazi's mother comes from the pedigree of Abu Bakr al-Siddiq, *Radi-Allahu 'Unhu*¹⁶. Mahmood Ahmad Ghazi got married to Hamidah al-Ansari, the daughter of a well known Islamic scholar and writer Sadruddin 'Amir al-Ansari on April 15, 1980, from her Ghazi has five daughters.¹⁷

Educational Journey of Mahmood Ahmad Ghazi

Ghazi started memorizing al-Qur'ân from the madrasa of Mawlâna Siddiq Ahmad, during stay with his grandmother (Nani), and completed the Hifz after

migration to Karachi, Pakistan in 1954 from the madrasah of Qâri Waqa-Allah Panipati, at the age of eight years. Started Dars al-Nizami¹⁸ from Jamiyah al-Binnoriyyah, Karachi and completed the syllabus from Madrasa Ta'lim al-Qur'ân, Rawalpindi in 1966. Got the degrees of B.A. honours (Arabic) in 1966; B.A. honours (Persian) in 1968; M.A. (Arabic) in 1976; and PhD in 1998 from the University of Punjab, Lahore.¹⁹

Mentors of Mahmood Ahmad Ghazi²⁰

1. Mawlâna Muhammad Ahmad Faruqi, father and mentor.
2. Hafiz Abdul Aziz, from: Kandhla, Uttar Pradesh, India.
3. Mawlâna Abdul Jaleel Bastawi, from Kandhla, Uttar Pradesh, India.
4. Mawlâna Zainuddin Bastawi, from Kandhla, Uttar Pradesh, India.
5. Qâri Waqa Allah, from Karachi.
6. Qâri Nazir Ahmad, from Karachi.
7. Mawlâna Abdullah Kakakhail, from Karachi.
8. Mawlâna Muhammad Yusuf, Jamiyah Binnoriyyah, Karachi.
9. Mawlâna Muhammad Hamid, Jamiyah Binnoriyyah, Karachi.
10. Mawlâna Muhammad Idrees Merathi, Jamiyah 'Ulum-e-Islamiyah, Karachi.
11. Mawlâna 'Abdul Qayyum, Jamiyah 'Ulum-e-Islamiyah, Karachi.
12. Mawlâna Muhammad Yousuf 'Atiyyah, from Jamiyah al-Azhar, Egypt.
13. Muhaddith Abdur Raheed Nomani, from Karachi.
14. Muhaddith Zafar Ahmad Usmani, from Tando Allahyar, Sindh.
15. Mawlâna Badr-e-Alam Merathi, from Tando Allahyar, Sindh.
16. Muhaddith Mawlâna 'Abdur-Rahman Campbellpuri, Rawalpindi.
17. Mawlâna 'Abdul-Shakoor, Rawalpindi.
18. Shaykh Sawi 'Ali Sh'lan, Egyptian Poet and Writer.

Dr. Ghazi was an extensively published scholar of English, Urdu and Arabic languages. He has produced more than thirty books in the areas of Islamic law, Muslim political thought, Islamic resurgence, Islamic economics and Islamic education. In the following section his major published, unpublished, and unfinished work in English, Arabic and Urdu languages are being cited.

Published English-Work of Dr. Mahmood Ahmad Ghazi²¹

1. *The Hijrah: Its Philosophy and Message for the Modern Man*: The book should be palaced in the category of Surah literature. It talks about the purpose, philosophy and the message of Islam by the Prophet Muhammad (Peace be upon him). Publisher: Islamic Book Foundation; Distributors: Al-M‘aarif, Lahore, 1981, 1988, 1999.
2. *Qadianism*: The book deals with some of the interpretations of Mirza Ghulam Ahmad. It discusses the finality of prophethood, the prophethood of Ghulam Ahmad, and its consequences in Muslim society. It also mentions the status of the Ahmadiyya Community and its political plans. Publisher: u.n. Lahore, 1992.
3. *The Life and Work of the Prophet of Islam, Vol. 1*: The book has been translated from the marvelous French work on Surah by Dr. Muhammad Hamidullah. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.
4. *Renaissance and Revivalism in Muslim India—1707-1867*: The book elaborates the history, rise and fall, and the revival of the Muslim ideological thought India. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.
5. *The Shorter book on Muslim International Law*: This work is the translation and editing of the Arabic book *al-Siyar al-Saghir* written by Muhammad Al-Hasan Al-Shaybani, the student of Imam Abu Hanifah, one of the six primary collections of the Zahir al-riwaya in the Hanafi School. A systematization and codification of the international law of Islam in the second century of Hijrah. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.
6. *An Analytical Study of the Sannusiyyah Movement of North Africa*: The book probes the complexity and diversity of the Islamic movement through

- historical evidence of the movement in the northern part of the African continent, comprising Morocco, Mauritania, Algeria, Tunisia, Libya, and Northern Egypt. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 2001. Book is based on his PhD dissertation.
7. *Islamic Renaissance in South Asia (1707-1867)—The Role of Shah Wali Allah and His Successors*: The book is a study of the evolution of Islamic thought in the Subcontinent in general and Shah Wali Allah's contribution to it in particular for he represents the zenith of Islamic intellectual contribution and scholarly excellence in South Asia. The author, with his insight into the dynamics of Indian Muslim history, traces significant moments of the rise and fall in the cultural career of the Indian Muslim community until the crisis-ridden era of Shah Wali Allah. He brings out the impact of the great thinker on the development of Islamic thought and highlights that Muslim community was witnessing a major sociopolitical turmoil in its eventful history. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 2002.
 8. *State and Legislation in Islam*: Drawing on theories of legal pluralism, this book tests whether and to what extent claims of the modern nation-state laws to exclusive dominance over other spheres are acceptable, and reassesses the operation of laws in an Islamic society. In eradicating existing misconceptions, the book provides a thorough commentary of the contributions made by Islamic States in the development of state laws. Publisher: Shariah Academy, International Islamic University, Islamabad, 2006.

Unfinished English Work of Dr. Mahmood Ahmad Ghazi²²

1. A Textbook on the Philosophy of Islamic Law, based on Maqasid al-Shari'ah.
2. The Life & Work of the Prophet of Islam-2, English translation of Dr. Muhammad Hamidullah's French book, Le Prophete de l'Islam: Sa Vie et son Oeuvre, vol.2.
3. English Translation of Imam Ghazali's Kitab Qawa'id al-'Aqa'id, with notes and Introduction.

Published Arabic Work of Dr. Mahmood Ahmad Ghazi²³

1. *Ya Uma'm al-Sharq*: translation of a Diwan of 'Allama Iqbal from Persian into Arabic with commentary in collaboration with an Egyptian poet. Publisher: Dar al-Nashr, Damascus, 1986.
2. *Al-Qur'an al-Karim: Al-Mu'jizah al-Ilahiyyah al-Kubra*, Islamabad, 1994.
3. *A Critical Editing of Al-Siyar al-Saghir*: the book of Imam Muhammad ibn al-Hasan al-Shaybani. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1998.
4. *Al-'ulama: Akbar al-Tahdiyah al-Hadariyyah lil Ummah al-Islamiyyah fi al-Hadir wa al-Mustaqbal* [Globalization: present and future biggest cultural challenge to the Islamic nation]: Globalization refers to the increasingly global relationships of culture, people, and economic activity. It is generally used to refer to economic globalization or the global distribution of the production of goods and services, through reduction of barriers to international trade such as tariffs, export fees, and import quotas and the reduction of restrictions on the movement of capital and on investment. Globalization may contribute to economic growth in developed and developing countries through increased specialization and the principle of comparative advantage. The term can also refer to the transnational circulation of ideas, languages, and popular culture. Dr. Ghazi has discussed the cotemporary situation and the upcoming challenges of globalization to be faced by the Muslim ummah. Publisher: Dar al-Basair, Cairo, 2008.
5. *Tarikh al-Harakah al-Mujadadiyyah, Dirasah Tarikiyyah Tahliliyyah*: The book presents an historical and analytical study of the al-Mujadadiyyah movement initiated by Imam Ahmad bin 'Abdul-Ahad Sirhindi, considered to be the mujad'id (revivalist) of the second millennium. The book discusses his reforms in the Indian sub-continent, and translation of some of his letters and his writings. Publisher: Dar al-Kutub, Beirut, 2009.

6. *Mubadi' al-Fiqh al-Dawli al-Insani fi Shari'ah al-Islamiyyah*: The book identifies and elaborates the humanitarian principles of international jurisprudence in Islamic law. Publisher: Dar al-Basair, Cairo, 2010.

Unpublished Arabic Work of Dr. Mahmood Ahmad Ghazi²⁴

1. *Al-Wajiz fi Dirasat Ijaz al-Kitab al-Aziz*. An Introduction to the study of I'jaz al-Qur'ân down the ages, approximately pp. 200.
2. A Selection of Mujadid's Epistles. (With Arabic translation), pp. 250.
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).
4. *Al-Qanun al-Duwali al-Insani*: A Text Book on Muslim International Law, (Arabic).
5. A fresh Arabic translation of Muhammad Iqbal's *Reconstruction of Religious Thought in Islam*.

Published Urdu Work of Dr. Mahmood Ahmad Ghazi²⁵

1. *Adab al-Qadi*: A comprehensive Urdu work on procedural Islamic law; published by Islamic Research Institute, International Islamic University, 1983.
2. *Musawwadah Qanun-e-Qisas wa Diyat*: A book on Islamic law of crimes against human body, edited and partially translated. Publisher: Islamic Research Institute, International Islamic University, 1986.
3. *Ahkam-e-Bulughat*: Book deals with the Islamic injunctions of puberty. Publisher: Islamic Research Institute, International Islamic University, Islamabad, 1987.
4. *Amr bil Ma'ruf wa Nahy 'un al-Munkar*: A book dealing with the methodology of how to preach Good and forbidding Bad in the society. Publisher: Da'wah Academy, International Islamic University, Islamabad, 1992.

5. *Islam Mein Riba ki Hurmat awr Bilasud Bankari*: The book elaborates the prohibition of interest in Islam and the possibilities of a banking system without interest. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 1993.
6. *Hurmat-e-Riba awr Ghayr Sudi Maliyati‘ Nizam*: The book is focused on the issue of monetary system without interest. Publisher: Institute of Policy Studies, Islamabad, 1993.
7. *Islam ka Qanun Bayn al-Mamalik*: An inclusive book on Muslim International Law. Publisher: Islamia University Bahawalpur, 1st ed. 1997 and Islamic Research Institute, International Islamic University, Islamabad, 2nd 2007.
8. *Usul-e-Fiqh*: The book discusses the importance and process of Islamization of Pakistani laws. Publisher: Shari‘ah Academy, International Islamic University, Islamabad, 2002.
9. *Muhkamat-e-‘Alam-e-Qur’âni*: Iqbal’s concept of ‘Quranic World. Publisher: Da‘wah Academy, International Islamic University, Islamabad, 2002.
10. *Qur’ân: Ek Ta‘a‘ruf*: An Introduction to al-Qur’ân). Publisher: Da‘wah Academy, International Islamic University, Islamabad, 2003.
11. *Fariza-e-Da‘wat-o-Tabligh*: This booklet highlights the importance of promulgating Islam. Publisher: Da‘wah Academy, International Islamic University, Islamabad, 2004.
12. *Muhadarat-e-Qur’ân*: A series of lectures delivered on *Ulum al-Qur’ân* (Qur’ânic Sciences). Publisher: al-Faisal Nashiran, Lahore, 2004.
13. *Muhadarat-e-Hadith*: A series of lectures delivered on *Ulum al-Hadith* (Hadith Sciences). Publisher: al-Faisal Nashiran, Lahore, 2004.

14. *Usul al-Fiqh-I*: An introduction to Islamic jurisprudence-1. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2004.
15. *Usul al-Fiqh-II*: An introduction to Islamic jurisprudence-2. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2004.
16. *Qawa'id Fiqhiyyah-I*: The book presents a reading of the history of Islamic law. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2004.
17. *Usul-e-Fiqh*: A book dealing with the establishment of Islamic rules. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2005.
18. *Qawa'id Fiqhiyyah-II*: The book presents a study of selected Islamic laws. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2005.
19. *Taqnin al-Shari'ah*: The book deals with discussions on Islamic jurisprudence. Publisher: Shari'ah Academy, International Islamic University, Islamabad, 2005.
20. *Muhadarat-e-Fiqh*: A series of lectures delivered on Islamic Law. Publisher: al-Faisal Nashiran, Lahore, 2005.
21. *Muhadarat-e-Sirat*: A series of lectures delivered on Sirah Sciences. Publisher: al-Faisal Nashiran, Lahore, 2007.
22. *Asr-e-Hazir awr Shari'at-e-Islami*: Lectures on the understanding and application of Shari'ah in cotemporary world. Publisher: Institute of Policy Studies, Islamabad, 2008.
23. *Muhadarat-e-Shari'at*: A series of lectures delivered on Islamic Law. Publisher: al-Faisal Nashiran, Lahore, 2009.

24. *Muslamanon ka Dini wa 'Asri Nizam-e-Ta'lim*: An analysis of religious and contemporary educational system. Publisher: al-Shari'ah Academy, Gujranwala, 2009.
25. *Islami Shari'at awr Asr-e-Hazir*: Eight lectures on the understanding and application of Shari'ah in the modern world. Publisher: Institute of Policy Studies, Islamabad, 2009.
26. *Islam awr Maghrib kē Ta'aluqat*: The book deals with the relations of Islam & West. Publisher: Zawwar Academy, Karachi, 2009.
27. *Muhadarat-e-Ma'ishat-o-Tijarat*: A series of lectures delivered on Islamic principles of trade, commerce and economics. Publisher: al-Faisal Nashiran, Lahore, 2010.
28. *Islami Bankari*: The book is an introduction to Islamic Banking. Publisher: Zawwar Academy, Karachi, 2010.

Apart from the abovementioned works in English, Arabic and Urdu languages, Professor Mahmood Ahmad Ghazi wrote more than one hundred articles related to Islamic Law, Muslim resurgence, Islamic education, Sirah, Islamic history and Islamic economics.²⁶

During his lifespan, Dr. Mahmood Ahmad Ghazi held numerous academic and administrative positions, fellowships of several national and international scholastic bodies, and attended around 100 national and international conferences. The following section gives an impression of his contributions.

Academic, Administrative Positions, Fellowships²⁷

- Judge of Federal Shari'at Court of Pakistan, March 2010- till demise September 2010.
- Chairman Shari'ah Board, State Bank of Pakistan, till demise 26, September 2010.

- Chairman Shari‘ah Advisory Cell, International Islamic University, Islamabad, till 2010.
- Chairman Shari‘ah Supervisory Committee, Takaful Pakistan, Karachi, 2005-till death.
- Professor/Associate Dean, Faculty of Islamic Studies, Qatar Foundation, Doha, 2008.
- Professor of Sharī‘ah, Faculty of Sharī‘ah and Law, IIU, Islamabad, 1987-2008.
- President, International Islamic University, Islamabad, 2004-2006.
- Vice President (Academics), International Islamic University, Islamabad, 1994-2004.
- Federal Minister for Religious Affairs, August 2000-August 2002.
- Member of ‘Constitution Commission’ appointed by President of Pakistan, 1983-1985.
- Member, Religious Board, Modarabah Companies Pakistan, 1990-1994.
- Member, Board of Advanced Studies & Research, Allama Iqbal Open University, Islamabad, 1991-1994.
- Member, Board of Trustees, Ibn Rushd Islamic University, Cordova, Spain, 1992-1996.
- Member, National Security Council, Government of Pakistan, 1999-2000.
- Member, Council of Islamic Ideology, 1990-1993 and 1997-2000.
- Member, Syndicate, Arid Agricultural University, Rawalpindi, Pakistan, 2006-2008.
- Member, Executive Council, Allama Iqbal Open University, Islamabad, 2004-2007.
- Member, Academic Council, International Islamic University, Islamabad.
- Member, Al-Tajammu’ al-‘Alami li ‘Ulama al-Muslimin, Makkah, Saudi Arabia.
- Member, Al-Ittihad al-‘Alami li ‘Ulama al-Muslimin, Cairo, Egypt.
- Member, World Forum for the Proximity of Islamic Schools of Thought, Tehran, Iran.
- Member, Arab Academy, Damascus, Syria.
- Judge (Adhoc), Shari‘ah Appellate Bench, Supreme Court of Pakistan, 1998-1999.

- Director General, Shari‘ah Academy, International Islamic University, 1991-2000.
- Director General, Da‘wah Academy, International Islamic University, 1988-1994.
- Khatib, Faisal Mosque/Director, Islamic Centre, Faysal Mosque, 1987-1994.
- Editor, al-Dirasat al-Islamiyyah, Journal of the IRI, Islamabad, 1981-87; 1991-93.
- Editor, Fikr-o-Nazar, Journal of Islamic Research Institute, Islamabad (1984-1987).
- Jurisconsultant, Federal Shariat Court of Pakistan, 1980-1998.
- Jurisconsultant, Shariat Appellate Bench, Supreme Court of Pakistan, 1981-1998.
- Associate Professor, Islamic Research Institute, Islamabad (1981-87).
- Research Fellow/Assistant Professor, Islamic Research Institute, Islamabad (1979-81).
- Fellow/Lecturer, Islamic Research Institute (1973-79).

Academic & Administrative Journeys of Dr. Mahmood Ahmad Ghazi²⁸

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, and visited the following countries mentioned in alphabetical order: Africa, Algeria, Australia, Bangladesh, Brunei, Canada, China, Denmark, Egypt, Fiji, France, Holland, Hong Kong, Hungary, India, Iran, Italy, Kazakistan, Kenya, Kirghizistan, Kuwait, Libya, Malaysia, Morocco, Qatar, Russia, Saudi Arabia, Singapore, South Africa, Spain, Syria, Tajikistan, Thailand, Turkey, UAE, UK, USA, Uzbekistan, West Indies.

كُلُّ مَنْ عَلَيْهَا فَانٍ—وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honor. (al-Qur’ân 55:26-27)

Notes & References

¹ Nomani, Shibli, *Seerat al-Nabi, vol. 1* (Islamabad: Services Book Club, 1985), Adapted from: pp. 1-7.

² Ghazi, Mahmood Ahmad, *Muhadrat-e-Seerat* (Lahore: Al-Faisal Nashran, 2008), Adapted from: pp. 136-180.

³ _____, *The Life & Work of the Prophet of Islam, Vol. 1* (Islamabad: Islamic Research Institute, 1998), tailored from translator's note, pp. i-ii.

⁴ 'Ulamā' (علماء) refers to the educated class of Muslim legal scholars engaged in the several fields of Islamic social sciences. They are well versed in sharī'ah law (fiqh/jurisprudence), some of them also go on to specialize in other fields, such as hadīth or tafseer.

⁵ Khan, M. A. Muqtedar, "*The role of social scientists in Muslim societies*" (USA: Islamic Horizon, May 2004); also see, <www.ijtiihad.org/IslamicSocialSciences.htm> [30-02-2012]

⁶ Ummah (أمة) is an Arabic word means "community" or "nation." Commonly used for the whole Muslim world.

⁷ Khan, M. A. Muqtedar, "*The role of social scientists in Muslim societies*" (USA: Islamic Horizon, May 2004); also see, <www.ijtiihad.org/IslamicSocialSciences.htm> [30-02-2012]

⁸ Ibid., <www.ijtiihad.org/IslamicSocialSciences.htm> [30-02-2012]

⁹ See, Sunni Ulema Forum, at: <http://www.sunniforum.com/forum/showthread.php?6353> (2010); also see, *Daily Times*, at: <<http://www.dailytimes.com.pk/default.asp?page=2010%5C09%5C27%5Cstory>> [27-09-2010]

¹⁰ A state located in the northern part of India, formerly called "United Provinces".

¹¹ Chishti, Ali Asghar, "*Dr. Mahmood Ahmad Ghazi: Shakhsīyyat awr Khidmât*" (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p.12.

¹² Ibid., p.12.

¹³ Ismatullh, Dr., "*Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah*" (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 313.

¹⁴ Ibid., p. 313.

¹⁵ A state located in the northern part of India, formerly called "United Provinces".

¹⁶ Bhattu, Muhammad Moosa, "*Dr. Mahmood Ahmad Ghazi Marhum*" (Hyderabad, Sindh: Monthly Bedari, Sindh National Academy Trust, Vol. 7, No. 92, 2011), p. 13-14.

¹⁷ Ismatullh, Dr., "*Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah*" (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 313-314.

¹⁸ A curriculum used in a large portion of Islamic religious schools in South Asia.

¹⁹ Chishti, Ali Asghar, "*Dr. Mahmood Ahmad Ghazi: Shakhsīyyat awr Khidmât*" (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p.14-16; also see, Ismatullh, Dr., "*Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-'Ilmiyyah*" (Islamabad: Ma'arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 317.

²⁰ Khatak, Hairan, *Meray Ghazi Sahib*, (Islamabad: *Da'wah*, International Islamic University, Islamabad, vol. 17, no. 4-5, 2010), pp. 165-173; Also see, "*Hayat-e-Daktar Mahmood Ahmad Ghazi: Ayk Nazar Mein*" (Karachi: *al-Seerah al-'Alami*, vol.25, 2011), pp.381-386; also see,

Chishti, Ali Asghar, “*Dr. Mahmood Ahmad Ghazi: Shakhsiyyat awr Khidmât*” (Islamabad: Ma‘arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), pp.11-16; also see, <<http://www.iiu.edu.pk/index.php>> [27-09-2010].

²¹ See, Federal Shari‘at Court, <<http://federalshariatcourt.gov.pk/AJ2.html>> [Retrieved: 01-01-2011]

²² See, Federal Shari‘at Court, <<http://federalshariatcourt.gov.pk/AJ2.html>> [Retrieved: 01-01-2011]

²³ See, Federal Shari‘at Court, <<http://federalshariatcourt.gov.pk/AJ2.html>> [Retrieved: 01-01-2011]

²⁴ See, Federal Shari‘at Court, <<http://federalshariatcourt.gov.pk/AJ2.html>> [Retrieved: 01-01-2011]

²⁵ Chishti, Ali Asghar, “*Dr. Mahmood Ahmad Ghazi: Shakhsiyyat awr Khidmât*” (Islamabad: Ma‘arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), pp.11-16; also see, “*Hayat-e-Daktar Mahmood Ahmad Ghazi: Ayk Nazar Mein*” (Karachi: *al-Seerah al-‘Alami*, vol.25, 2011), pp.381-386; also see, also see, Ismatullh, Dr., “*Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-‘Ilmiyyah*” (Islamabad: Ma‘arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 313; also see, <<http://www.iiu.edu.pk/index.php>> [27-09-2010]; <<http://federalshariatcourt.gov.pk/AJ2.html>> [Retrieved: 01-01-2011].

²⁶ See, Ismatullh, Dr., “*Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-‘Ilmiyyah*” (Islamabad: Ma‘arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011); also see online publications of Islamic Research Institute, International Islamic University, Islamabad; publications of Sharī‘ah Academy, International Islamic University, Islamabad.

²⁷ See, Federal Shari‘at Court, <<http://federalshariatcourt.gov.pk/AJ2.html>> [Retrieved: 01-01-2011]; also see, *Da‘wah*, International Islamic University, Islamabad, vol. 17, no. 4-5 (September-October 2010), pp. 165-173; also see, <<http://www.iiu.edu.pk/index.php>> [27-09-2010].

²⁸ Ismatullh, Dr., “*Dr. Mahmood Ahmad Ghazi: Hayâtuhu wa Athâruhu al-‘Ilmiyyah*” (Islamabad: Ma‘arif-e-Islami, Allama Iqbal Open University, Vol. 10, No. 1, 2011), p. 316.