Chapter – 2
Works of Dr. Muhammad Hamidullah on Qur’ân, Hadîth and Sirâh- A General Survey
Dr. Muhammad Hamidullah was a prolific writer and his works may be considered as encyclopedic ones. As a dedicated researcher and great Islamic scholar, Dr. Muhammad Hamidullah contributed to all the major branches of the Islamic sciences particularly Qur'an, Hadith, Islamic jurisprudence and Sirah in different languages. Dr. Muhammad Hamidullah is one of those eminent scholars of the modern period who had left very deep impact on the academic life of the Muslims of the entire world. His writings covered major subjects of Islamic studies including 'Ilm al-Qur'an, Hadith, Islamic jurisprudence, Sirah of the Prophet Muhammad (SAW), history of the formative period of Islam and International law of Islam. His works are also considered very important from the point of view of their high standard of research and rich material about the subject concerned. His works are based mainly on the original sources. While utilizing the sources, he did not simply borrow material from them but adopted critical attitude towards them. It also goes to the credit of Dr. Hamidullah that his works are not confined to any particular language. These are available in the well known languages of the world such as Arabic, Urdu, Persian, English, French and Turkish. The importance of Dr. Hamidullah's published works is widely recognized by modern scholars all over the world. Some of the modern scholars
have highlighted the significance of the work so much that they compared his academic contribution with that of Abu Nasr al-Farabi (d. 950 A.D.), Abu Hamid al-Ghazali (d. 1111 A.D.) and Shah Waliullah Dehlawi (d. 1762 A.D.). It goes to the credit of Dr. Muhammad Hamidullah that he has left more than 150 published books and thousands of research papers and articles in different languages. There is great controversy among writers on Dr. Hamidullah about the exact number of his published books. It varies between 37 and 175. With regard to his works, what is more important to see is the value of their contents which shows his excellence in different subjects of Islamic studies and his command over the well known languages of the world. It may be realized from the detailed study of his works and analysis of their contents. Here, only a brief introduction of his works on Qur’an, Hadith and Sirah are given for this purpose, his works are classified thematically.

Translation of the Holy Qur’an and Works on Quranic Studies

1. Le Saint Coran (French):

This is the French translation of the Holy Qur’an. In view of the fact that there were some earlier French translations of the Qur’an, Dr. Hamidullah pointed out that these translations have many inaccuracies. In this regard, he has mainly referred to the translations of Savary, Kasimirski and Blachere. Referring the verse ﴿إِذَا رَأَيْنَاهُمْ نَسَجُونَ أَخْمَسَانَهُمْ وَإِنْ تَفْعَلُوا نَسَجُونَ لَهُمْ كَأَنَّهُمْ خَبَّتُ مُسَنَّةً يَحْسُبُونَ كُلٌّ ﴾

he says that the translation of the verse in these translations was imperfect.
The preface of the translation by the learned author is very informative and gives detailed account of the collection and compilation of the Holy Qur’an and the progress of the translation works in different periods. The important matters discussed in this preface are:

- **Auteur Du Coran**
- Revelation
- **Le Coran et Le Hadith, ou sunna**
- The Qur’an and Hadith or Sunnah
- **Le Contenu du Coran**
- Contents of the Qur’an
- **Conception Coranique de la Vie**
- Conception of Life in the Qur’an
- **La Femme, Dans le Coran**
- Status of Women in the Qur’an
- **L’esclavage**
- Slavege
- **Esquisse de la vie de Muhammad dans le Cadre des Donees Coraniques**
- Life of Muhammad in the Light of the Holy Qur’an
- **Histoire de la Redaction du Coran**
- History of Collection and Compilation of Qur’an
- **Histoire de la Tranduction du Coran**
- History of Translation of Qur’an
- **Liste des Traductions du Coran en Languages Europeenes**
- List of Translations of Qur’an in European languages
- **Index Des Tranducteurs**
- Index of Translations
The work is the first complete French translation of the Holy Qur’ān done by a Muslim and became very much popular in French in the same way as the English translation of Abdullah Yusuf Ali is quite popular among the English knowing people. On account of the importance and high standard of this translation, the King Fahad Qur’ān Printing Complex (Madinah) took up its publication in 1987.

The translation consists of 617 pages and is double coloured. Translation is in black colour and notes on translation are in red. The Arabic text and translation are given on separate pages. An important feature of this translation is Dr. Muhammad Hamidullah’s explanatory notes in relation to those verses where the Qur’ān addresses non-Muslims. In his commentary he also referred to other religions like Zoroastrianism, Brahmanism, Buddhism, Sabeanism, Judaism and Christianity. For instance, in the commentary of verse:

(Without doubt it is (announced) in the revealed Books of the former people)

He quotes the sayings of the Prophets from Hazrat Idris (AS) to Hazrat Isa (AS) and that of preachers of other religions including Hinduism and Zoroastrianism. Some other features of the translation are followings.

**No Use of Qausain (Bracket):**

Dr. Hamidullah avoided the use of qausain in interpretation of verses. Even in cases where was need for any explanation he preferred footnotes instead of
qausain. For example wherever the word *Qul* appeared in the *Qurʾān*, the English interpreters translated it by using ‘say you (O! Muhammad)’ or ‘say you (O! Beloved)’. But Dr. Hamidullah used ‘Dis’ in the main interpretation and put ‘Dis Muhammad’ in footnote, to bring to the notice of the reader that Prophet (SAW) is being address by Allah in that particular verse.

**Literal Meaning of Arabic Words:**

Dr. Hamidullah kept in mind the essence of literal meaning of Arabic words while translating the verses in French. This methodology was adopted to restrict the literal interpretation. The translation of the first verse of chapter *Fāṭihah* is given in the following words.

\[
\text{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الْفَاتِحةِ / 1)}
\]

“Lounge a Dieu, Seigneur des mondes”

Here, Dr. Hamidullah translated ‘‘*Alamīn*’ as ‘des mondes’ which means Lord of the worlds which is perfect. English translators like Abdullah Yusuf Ali translated ‘‘*Alamīn*’ as “The Cherisher and Sustainer of the worlds”. Marmaduke Pikthall translated it as “Lord of the worlds” and Muhammad Asad used “The Sustainer of all the worlds”. Dr. Muhammad Hamidullah’s translation appeared to be more literal than that of the other translators.

Yet another instance to understand the literal approach of Dr. Muhammad Hamidullah is the translation of the word ‘*Shaitān*’. He translated it in the French words “Le Diable” thereby differed from others who had used the words like
Chaitan, Iblis or Chayatin in case of plural. Dr. Muhammad Hamidullah used these words in footnote to explain actual position for the readers.⁹

**Suitability of word for Allah Almighty:**

Dr. Hamidullah was careful enough while translating Qurʾān into the French version to avoid any unsuitable words which may appear against the dignity of Almighty. An example would make the point clear. Marmaduke Pikthall translated the following verse as follows:

(They plot, but Allah (also) plotteth and Allah is the best plotters)

Abdul Majid Daryabadi translated it as:

(They were plotting and Allah was plotting and Allah is the best plotter)

But, Dr. Muhammad Hamidullah translated the same verse as:

(Et les autres se mirent à stratéger, Dieu aussi stratégie. Et Dieu est le meilleur des stratégies)¹⁰

Now, if we compare the word ‘plot’ as used by Pickthall and Abdul Majid Daryabadi with the ‘Strategies’ as used by Dr. Muhammad Hamidullah, it would become clear that ‘Strategies’ is more appropriate word. ‘Plot’ literally means a secret plan to do something illegal or wrong, while a strategies (strategy in English means a plan designed to achieve a particular long term aim).¹¹
Abdullah Yusuf Ali's translation appears to be similar to that of Dr. Muhammad Hamidullah, when he translates the above verse as:

(They plot and plan and God too plan, but best planner is God).


2. The Holy Qurʾān (English):

It is simple translation of the first two Sūrah of the Holy Qurʾān in English language. Some parts of the translation were published in the journal Al-Hādī al-Amin, Durban (South Africa) during 1960-1965 under the title of “The Holy Quran- A Simple Commentary”.13

3. German Translation of the Holy Qurʾān:

Many translations and commentaries of the Qurʾān in German were available, but none was rendered by Muslim. Dr. Muhammad Hamidullah filled up this gap and prepared a new German translation of the Qurʾān. The work contains only translation of first three Sūrahs. Unfortunately it could not be published till now.14

It is well-known that two of the 7 copies of the Holy Qurʾān prepared under the care and supervision of Hazrat Uthman are still available. One of them is preserved in the Tashkent museum (Uzbekistan). It was written in *kufi* script. Amir Taimur (1366-1405 A.D.) took this copy from Damascus (capital of the Umayyad Caliphate) and kept it in Samarkand. From there, the Communist government brought it to Saint Petersburg (Russia) in 1920 and in 1924 it was returned to Tashkent (Uzbekistan).\(^{15}\) The second manuscript of *Mushaf* was kept in Topkapi museum of Istanbul. This particular copy is preserved in its original condition with blood drops of Hazrat Uthman (RA).\(^{16}\)

It goes to the credit of Dr. Muhammad Hamidullah that he carefully studied and compared both the copies of *Mushaf-e-Uthmānī* page by page. Finally, he prepared a complete copy. The facsimile edition was published for the first time from Aisha Begum Publisher (America) in 1987 and second edition appeared from *Dustar-e-Deccan* (California) in 1993.\(^{17}\)

Dr. Hamidullah asserts that the manuscript of Hazrat Uthman was in Damascus for a long time before it reached Samarkand. But, other historians mentions its preservation in Basrah instead of Damascus. Ibn Batuta writes, “the people of Basrah are well etiquetted and humble hosts. No traveller feels aloof or strange amongst them. They pray Friday prayer in the mosque of Caliph Ali (RA).
This mosque opens for Friday prayer only. Extremely beautiful with a vast backyard paved with red gravels brought from valley Sabāh, this mosque has one more distinction. The manuscript that Hazrat Uthman was reading at time of martyrdom is also kept there”. The page which Hazrat Uthman was reciting is still blood stained but the stain has become dim with the passing time. The verse on which the blood stain is

\[
\text{فَسَّبَكْنَىَّ كُلَّ هُمُّ اللَّهُ (البقرة / 137)}
\]

(But Allah will suffice thee as against them)

Muhammad Amir Khanji says, “The said manuscript was first transferred from Basrah to Samarkand and from there to Russia and is still preserved in St. Petersburg’s maktabah”. Muhammah Amir Khanji was alive in the third decade of the 14th century A.D.18

Likewise, Dr. Muhammad Hamidullah discussed the transfer of that Quranic manuscript from St. Petersburg to Tashkent and attributed this to an army general Ali Akbar Tauchpi Bashi. According to Dr. Hamidullah the above mentioned general sent a commando to the royal palace and got the manuscript which was later on transferred to Tashkent through a train.19 But this is not the true. The factual position is that the overthrowing of Tzar and overtaking by communists caused resentment in Muslims. Certain Muslims went out in group to get the manuscript from maktabah by using force but they could not succeed. After the October revolution, Muslims convened a meeting in St. Petersburg and constituted a committee to bring back the manuscript from the maktabah. This
committee decided to get back this manuscript by taking recourse to the legal ways and observing the rules of Shari'ah. Eventually, when Muslims requested Lenin, he accepted their demand and ordered that the manuscript be handed over to them.  

Following is the letter written by Lenin to the Education Minister. Anatio Vaslevosti:

To. Dated 19 Dec. 1917

The Education Minister

Anatio

The committee of Muslim on behalf of the whole Muslims of St. Petersburg has sent a letter to the office of commander and have demanded the return of the Holy manuscript which is in the custody of government (kept in the Royal Library). Muslims have deputed two people in this regard- Uthman B., army general and Karimi M., the Member of Parliament.

It has been decided by the National Communist Committee that Muslims be given the custody of the Holy manuscript without further delay.

Since this has been decided by the National Communist Committee. I want this memorandum to get executed as soon as possible.

President
Communist committee
Vladimir Ilyich Lenin
This letter shows that it was Lenin who gave the manuscript to Muslims and not the army general as stated by Dr. Hamidullah. Muslims thereafter brought the manuscript to Tashkent and it was kept in a big hall. Keeping in view the historical value and sanctity of this manuscript, the government issued an order in 1926, by which it was kept in the National Museum of Tashkent.22

5. *Al-Qur‘ān fī Kull-e-Lisān* (Arabic) (*The Qurʾān in Every Language*):

It is bibliography of the translations of the Holy Qurʾān in 125 different languages of the world along with the text of translation of the *Sūrah Fatiayah* in each language as an example. Its first edition consisting of 23 languages was published from ‘Alamgir Tahrīk-e-Qurʾān Majid (Hyderabad) in 1945. The next two editions were published from the same place in 1946 and 1947, with details about 43 and 67 languages respectively. In 1948, Dr. Muhammad Hamidullah settled in Paris and subsequently some parts of the bibliography were published in different journals of Paris (like *La Pense Chi’ites, France-Islam, Connaissance De L’Islam*).23 However, he continued to collect material about the translations of the Qurʾān from different sources and for this purpose he made contact with his friends and travelled to different parts of the world. As a result of all these efforts, he was able to collect in 1988 more than hundred translations of the Holy Qurʾān. Of these, 80 were complete and the rest were incomplete. Unfortunately, this collection was not published in the book form till now. However, a new bibliography was compiled by Ekmeleddin Ihsanoglu entitled *Word Bibliography*. 

51

Besides these works, Dr. Muhammad Hamidullah had also written research papers on the Holy Qur’ân, which were published in reputed journals of the world. Details about some of them are given below.

1. “Sign of Punctuation in the Copies of the Holy Quran: A Suggestion” (English):

The article was published in Al-’Ilm (Journal of the Centre for Research in Islamic Studies, Durban University) in Jan. 1994. In this article, author discussed grammar of the Qur’ân such as spelling, dialectical letters, vowels, phonetic etc. that were adopted by the later writers. At last, he gave a useful suggestion to Muslim writers to introduce the following punctuation marks in Arabic script of the Holy Qur’ân:

? [Marks of Interrogation]
!
: [Mark to indicate a Quotation]

2. “Qur’ân Majid ke Tarjume” (Urdu) (Translations of The Holy Qur’ân):

The article was published in the monthly Fârân (Karachi) in Dec. 1977. Dr. Muhammad Hamidullah discussed the translation of the Holy Qur’ân from different aspects such as superiority of Arabic language over other languages, why
the Qur‘ân has been revealed in Arabic language, history of translation of the Qur‘ân. At the end, he gives a list of Quranic translations in 116 different languages of the world.  


The article was published in Ma‘ārif (Azamgarh) in Dec. 1959 (Vol. 84, No. 6, pp. 460-474). In this article, Dr. Hamidullah has furnished useful information about 26 French translations of the Qur‘ân and has also pointed out their characteristics.


The article, published in the Nov. 1988 issue of the Ma‘ārif. First of all, Dr. Hamidullah supplemented new material to his article which had appeared in Ma‘ārif thirty years ago (referred above). He has also corrected some wrong information given in his earlier article about the French translations of the Qur‘ân and then the learned writer gives detailed introduction of his own French translation of the Holy Qur‘ân called Le Saint Coran, followed by history of bibliography of the Holy Qur‘ân. The work also contains a critical study of Dr. Ahmad Khan’s Urdu book, Qur‘ân Majīd ke Urdu Tarājim, published from Muqtadarah Qaumi Zabān (Islamabad) in 1987.
Hadith, Sira and their Related Subjects:

1. Sahifah Hamam Ibn Munabbih (Urdu):

This is a very important work on Hadith which is actually a critical edition and compilation of Sahifah Hamam Ibn Munabbih, one of the earliest collections of Hadith. The work consists of 138 traditions on various subjects, which were collected by the well-known traditionalist of the early period of Islam, Hamam Ibn Munabbih (d.131 A.H. / 748 A.D.) on the authority of Hazrat Abu Hurairah (d. 58 A.H. / 677 A.D.), the most famous narrator amongst the Companions of the Prophet Muhammad (SAW). He called this collection al-Sahifat al-Sahiha and taught its traditions to his students.29

This Sahifah was later incorporated by Imam Ahmad Ibn Hanbal in his Musnad and its separate manuscripts are also preserved in Tubingen Library of Berlin and Zahiriyah Library of Damascus.30

Comparing both the manuscripts with the text of Musnad Ahmad Ibn Hanbal, Dr. Muhammad Hamidullah prepared a critical edition of this work which was published along with a scholarly introduction of the editor from Damascus in 1953.31

In the introduction, Dr. Hamidullah has not only given very useful information about the manuscripts of the work but also discussed many important matters relating to the period of commencement of writing, collecting and compiling of the traditions in the early period.32 It is quite evident from the
discovery and publication of this work that collection and compilation of the Hadith had actually started in the period of Prophet Muhammad (SAW) itself and this also refutes the assumption that the compilation of Hadith started after the first century of Hijrah era.33

The first edition of Sahifah appeared from Arabic Academy, Damascus, in 1953.34 The Sahifah was translated into Urdu by Muhammad Habibullah, the elder brother of Dr. Muhammad Hamidullah and was published from Maktabah Nashâte-Thaniyah (Hyderabad) in 1955.35 The work was considered so much important that it was also rendered into other languages of the world including English, French and Turkish etc.36

2. Kitâb al-Sard wal-Fard fi Sahâ‘if al-Akhbâr (English)

This is English translation of an old collection of Hadith compiled by Abul Khair Ahmad Ibn Ismail al-Qazwini (d. 590A.H. / 1193 A.D.). The Work was transmitted by his son Abu Bakr Muhammad Ibn Ahmad al-Qazwini and is now preserved in Wazir Shahid Ali Pasha Collection No. 539 in the Sulaimâniyah Library, Istanbul.37 Kitâb al-Sard actually contains the text of eleven collections of Hadith prepared by different companions of Prophet (SAW). These collections are called:

1. Sahifah Hamam Ibn Munabbih
2. Sahifah Kulthum Ibn Muhammad Ibn Abi Hurairah
3. Sahifah Abdul Razzaq an Abu Hurairah
4. *Sahifah* Hameed al-Ta’wil an Anas Ibn Malik
5. *Sahifah* Ahl al-Bait an Ali Abi Talib
6. *Sahifah* Khizr wa Ilyas an al-Nabi (AS)
7. *Sahifah* al-Ashj an Ali Ibn Abi Talib
8. *Sahifah* Ja‘afar
9. *Sahifah* Kharash an Anas Ibn Malik
10. *Sahifah* Abu Razzaq an Ibn Umar

The work was rendered into English by Dr. Muhammad Hamidullah with annotation and introduction. The introduction of Dr. Hamidullah is quite informative and useful. It gives account of origin and development of *Ilm-e-Hadith*, collection and compilation of *Hadith* in early period. The learned translator has pin pointed those traditions of this work which are also available in *Sihah Sittah* (six authentic books of *Ahadith*) and *Musnad* of Ahmad Ibn Hanbal. His explanatory notes about the difficult points of text of the book are of much importance for understanding the contents of *Ahadith*.

3. *Sirah Ibn Ishaq* (Arabic):

The work is a significant contribution of Dr. Muhammad Hamidullah to *Sirah* literature. This is actually a critical edition of one of the earliest *Sirah* work of the Prophet Muhammad (SAW) written by Ibn Ishaq (d. 151 A.H./ 768 A.D.).
It goes to the credit of Dr. Hamidullah that he discovered this important work on *Sirah* which was untraceable for about 13 centuries. Its manuscript was not available in complete form in any library. Two parts of the work were preserved in the Library of Maktabah Qurûyain, Fas (Fez) and one was available in Zâhiriyah Library of Damascus. Dr. Muhammad Hamidullah closely scrutinized these three parts of the manuscript and prepared its critical edition under the title “*Sirah Ibn Ishaq Mussamah ba Kitâb al-Mubtadâ wal-Mab'ath wal Maghâzi*.”

In the introduction of the work, the learned editor has given many important issues including Arabs’ concept of historiography in pre and post-Islamic period, origin of the *Sirah* writing, early *Sirah* literature and life and works of Ibn Ishaq.

This is also a notable work of Dr. Hamidullah on *Sirah* that he critically studied *Sirah Ibn Hishâm* and brought out weak aspects of this book. According to him, Ibn Hisham has not given all *riwâyât* of Ibn Ishaq. Dr. Hamidullah not only pinpointed them but also recorded them in the edition of *Sirah Ibn Ishaq*. He also stated that Ibn Hisham quoted the traditions given by Ibn Ishaq on the authority of Ziyad Ibn Bakkai (d.183 A.H. / 799 A.D.). But, no narrator of this name is referred to in the manuscripts of Maktabah Qurûyain (Fas) and Zâhiriyah Library (Damascus).

The work was first published from Ma’ahad al-Darasat wal-Abhath lil-Tâdîb (Rabat) in 1976. Its Urdu translation by Nur-i-Ilahi was first published in


This is actually the Arabic version of his post-doctoral research work that he submitted to Sorbonne University (Paris) in 1935 to fulfill the requirement of his D.Litt. degree and was published for the first time in 1935 from G.P. Maisonneuve (Paris). The French version of the work is known as *Documents sur la Diplomatie Musulmane à L’époque du Prophete et des Orthodox Khalfes*. The work contains very rich material and is well documented. The French work is divided into two volumes. While, the Arabic version is printed only in one volumes. The work takes into account the relations of the Prophet Muhammad (SAW) and the first four Caliphs with the chiefs of tribes and the rulers of different states. The work provides original source material for the study of diplomatic relations during the early period of Islamic history. It helps to understand the rules and principles that were laid down by Prophet (SAW) and followed by the pious Caliphs for the conduct of relations with non-Muslim states.
The works also contains the texts of the official documents (i.e. letters, agreements, treaties and administrative directives) prepared or issued in the period of the Prophet Muhammad (SAW) and first four Caliphs. 48

It was, of course, very significant contribution of Dr. Hamidullah to collect these rare documents through original sources and compile them in the book form after editing. Moreover, he deeply studied and analyzed the contents of these letters, treaties and other official documents. In the introduction, Dr. Hamidullah has also given historical background of these documents and has thoroughly discussed the authenticity and historical value of these documents. 49

The popularity of the work may be realized from the fact that it was published from several places including Mat’ba’ah Lajnnat al-Talif wal-Tarjumah wa al-Nashr (Cairo, 1941, 1956), Dâr al-Irshâd (Beirut, 1961, 1969, 1985). Abu Yahya Imam Khan Nawshari translated it into Urdu under the title of Siyâsî Wathiqahjat Az ‘Ahd-e-Nabawi tâ bah Khilâfat-e-Râshidah and published from Majlis Taraqqî-e-Adab (Lahore) in 1960. 50


It is an important presentation of Sirah in French language and has many characteristics. The book consists of two volumes: The Prophet’s Life and His Works. The first volume deals with the early life, mission and politico-religious aspect of the life and activities of the Prophet Muhammad (SAW). The work is actually the result of his deep study and important findings on Sirah. The first
volume is primarily biographical in nature taking into account the main events of the Prophet’s life and the second volume gives focus on his mission and teachings.\textsuperscript{51}

In the preface, the author has discussed the rationale for studying the Prophet’s life more than thirteen centuries after his death, when in the meantime, science has made incredible progress. He brings out several reasons for the importance of the study of \textit{Sirah} for Muslims and non-Muslims in the present days when modern science has made unimaginable progress. For instance, he says that the Prophet Muhammad (SAW) started social reform in a country where everybody fought against everybody else. This mission accomplished in only ten years laying the foundation of a state of more than three million square kilometer comprising the whole of the Arabian Peninsula, together with the Southern region of Iraq and Palestine. During this period the total number of loss of human life on both sides in war was not more than a few hundreds. So, it is necessary and quite important to study the life of such person who reformed society in a peaceful manner and preached his religion in such a way that it continuously spread and is still spreading. At present, it has become one of the largest religions of the world.\textsuperscript{52}

The work furnishes very rich information about the political, economic and social practices and institutions of the pre-Islamic Arabia and throws good deal of light on the political system and diplomatic norms of Arabia during the 6\textsuperscript{th} and 7\textsuperscript{th} centuries A.D. It also examines the relations between various states and tribal

60
groups in so far as they are relevant to the early history of Islam and the life of the Prophet (SAW). 53

The author has discussed in detail the attitude of the different tribes towards the Prophet (SAW) and his mission and has particularly highlighted the contributions of those tribes who whole heartedly supported the Prophetic mission and served the cause of Islam. The learned author has also examined the background for concluding pacts by the Prophet (SAW) with some tribes. Moreover, The work also gives details of the diplomatic relations of the Prophet (SAW) with different heads of states and examines their role in the spread of the message of Islam. It is quite significant that all these points were discussed with reference to the original sources. 54

It is notable that for the first time Dr. Hamidullah used the term 'the City State' in relation to the holy cities of Makkah and Madinah and discussed the important aspects of their expansion and development accordingly. He also defined the constitution of the city state of Madinah as the first written constitution of the world. 55

It shows the significance of the work that it was translated in different languages including French, Turkish, Bosnian and English. First French version of the book was published by Librairie Philosophique J. Vrin (Paris) in 1959. Turkish translation by Dr. Salih Ozcan was published from Beirut in 1974. Prof. Nerkez Smailagic prepared its Bosnian version which first appeared from Zagreb in 1977.
English translation was done by Dr. Mahmud Ahmad Ghazi, published under the title *The Life and Work of the Prophet of Islam* from Islamic Research Centre (Islamabad) in 1998.56


This is an important English work on *Sirah* of the Prophet Muhammad (SAW) and is quite useful for common readers.

The special feature of the book is the objective and realistic approach of the author towards various aspects of the Prophet’s life. For instance, it was generally held by the Western as well as some Eastern scholars that the Prophet was born on Monday 20th April, 571 A.D., while Dr. Muhammad Hamidullah considers Monday 17th June 569 as the actual date of his birth.57 Besides, it is generally held that Hazrat Khadija (R.A) was forty years old at the time of her marriage with the Prophet Muhammad (SAW). But, Dr. Hamidullah is of the opinion that Hazrat Khadija was 28 year old at that time. This shows a difference of only three years between the respective ages of husband and wife. In support of his standpoint, he stated: “This latter report seems to be corroborated by the biological facts that she gave birth to seven children, three sons and four daughters after her marriage with the Prophet (SAW): Taiyib, Qasim, Tahir, Zainab, Ruqaiyah, Umm-e-Kulthum and Fatimah.”58

In addition to the above, the Ascension of the Prophet (*Mi’raj*) is believed to be physical by a majority of Muslims. Dr. Hamidullah said: “Let us not
envisage it (Ascension) as a touristic affair, but of spiritual import”. He argues that the Qur'ān itself has used the word ru'yā, a vision for this event. And Prophet says “It happened while I was in a state between sleep and wakefulness”. Further, according to Dr. Hamidullah this experience had been enjoyed by Enoch (Idris), Abraham (Ibrahim), Jacob (Yaqub), and several other Prophets too. Moreover, many other new facts discovered and presented by Dr. Hamidullah in the book are different from the views of other scholars.

The work was published from various places including Centre Culturel Islamique (Paris), Habib and Company (Hyderabad) in 1974, Hazafah Publication (Karachi) in 1979. It was translated into Urdu by Nazir Huq, former chief editor of Mashriq (Lahore), and published in Rasūl Number of the reputed Urdu Journal Nuqish (Karachi) in Vol. 2, 1982.  

7. The Prophet’s Establishing a State and His Succession (English):

The work is an important part of the Sirah literature produced by Dr. Muhammad Hamidullah. The work is related to the organization and functioning of state administration under the Prophet Muhammad (SAW). Bringing out the salient features and functioning of the Islamic state in the times of the Prophet (SAW), Dr. Hamidullah observed that the principles of government adopted by the Prophet (SAW) are quite relevant to the present days situations also. So, the detailed study of the conduct of state by the Prophet (SAW) and that of the
procedure of succession followed in the subsequent period has great importance in
every period. The book is divided into the following chapters.

1. The Quranic Conception of State
2. Conception of State in Islam
3. The First Written Constitution in the World
4. Translation of the Text of the Constitution
5. The Prophet as a Statesman and His Treatment of non-Muslim Subjects
   and Its Fruits.
7. Financial Administration in the Muslim State
8. Constitutional Problems in Early Islam
9. 1400th Anniversary of the War of Banu Nazir
10. The Tele-Guided Battle of Jamal and Siffin
11. The Episode of the Project of a Written Testament by the Prophet on
    His Death-Bed

The book was published for the first time from Habib and Company
(Hyderabad) in 1986 and then from Pakistan Hijrah Council (Islamabad) in

8. *The Battlefields of the Prophet Muhammad* (English):

The book was written for the first time in French language under the title *Le
Champs de Bataille au Temp du Prophet* and was published from Revue Des
Etudes Islamiques (Paris) in 1939. The author himself produced English version under the title *The Battlefields of the Prophet Muhammad* and got it published in *Islamic Review* (London) during 1952-53. The work was published separately in the book form from different places in India and Pakistan including Centre Culturel Islamique (Hyderabad, 1959, 1973, 1983) and Zaifah Publications (Lahore, 1979). The Urdu version *'Ahd-e-Nabawi ke Maidān-e-Jang*, prepared by author himself was published for the first time in *Majmū‘ah Tahqiqāt-e-‘Ilmiyah*-the Urdu Journal of Osmania University (Hyderabad) in 1940. In 1945, it was published as a separate book from Intezāmiyah Press (Hyderabad). The book became so much popular in the academic circle that it was translated into several languages including Arabic, Persian, Turkish, Malayalam and Sindhi. The work is divided into nine Chapters' namely.64

1. Preliminary Remarks
2. Badr one of ‘IFS’ of History
3. Uhad
4. Battle of Ditch
5. The Conquest of Makkah
6. The Battle of Hunain and Taif
7. Wars with Jews
8. Military Intelligence in the Time of Prophet Muhammad (SAW)
9. Military Department of the Muslim State in the Time of the Prophet Muhammad (SAW)

In this book Dr. Muhammad Hamidullah discussed the life of Prophet Muhammad (SAW) as a Commander-in-Chief of the Muslim army. He did not follow the traditional method to show that the battles were conquered merely by miracles. He presents a detailed comprehensive study of Prophet’s strategies and achievements in the battlefields. In the introduction of the book he writes:

"I never refer to the miracles of the Prophet Muhammad in my description of his "great exploits". My humble reply is that I am dealing with a general and comprehensive life of the messenger of Islam in order to discuss this point. If he had achieved his success by miracles only, his life could not be an Uswah Hasanah, a practical example to be followed by the common man, which it was according to the Qur'an. Unless this human aspect of cause and effect is put before the common man- who does not and can not rely on miracles, but has to help himself in the struggle of existence- he will not find the conduct of the Prophet Muhammad a worthy and a practicable example to imitate".

The most important aspect of the book is that it was written on the basis of authentic sources of Islamic history including Sirah Ibn Ishâq, Sirah Ibn Hishâm, Tārikh al-Tabârî, Tafsîr al- Tabârî, Tabaqât Ibn Sa'd, Wafa al-Wafa Li al-
Dr. Hamidullah also visited Madinah, Makkah, and Taif in 1932 and 1939 to determine the locations of various battlefields. He measured the exact locations of these battlefields in the light of the data preserved in the early Islamic texts and prepared maps and graphs. The book also highlighted the political and diplomatic background of the various battles and examined their impact.


It is collection of the articles of Dr. Muhammad Hamidullah on the administrative system of the period of the Prophet (SAW) and the administration of justice in Madinah which he named “City State”. These articles first published in various journals and later compiled in the form of book. The details of publication of these articles are as follows:

This volume contains very rich material on the organization of government under the Prophet (SAW) and is based on the original sources which were not available to other *Sirah* writers. Several editions of the work have appeared tilnow and each edition contains some additional material and new findings.\(^7\)

Its several editions appeared from different places of Indo-Pak subcontinent including Maktabah Jâmi’ah (Delhi, 1944), Maktabah Ibrâhimiyyah (Hyderabad, 1948). Urdu Academy Sindh (Karachi, 1980 and 1948) and Islamic Book Foundation (Delhi, 1995).\(^8\)
10. Rasūl-e-Akram ki Siyāsī Zindagī (Urdu) (The Political Life of the Prophet Muhammad SAW):

The work relating to the political life of the Prophet (SAW) is also an edition and compilation of different research papers of Dr. Hamidullah which were produced during 1935-50. The author discussed political life of Prophet Muhammad (SAW) and international relations of Islam with Rome, Iran and Middle East etc. 72

The major parts of the contents of this book are the same as available in his French book, *Le Prophete De L'Islam* (The Prophet of Islam). But it has special importance for Urdu reader. The value of the work is quite evident from the fact that its several editions have appeared and each edition contained some fresh material. 73

The work was first published from Ishā‘at-e-Islām (Lahore) in 1950. Other editions were published from different parts of Indo-Pak sub-continent including Ishā‘at-e-Islām (Lahore, 1955), Dār al-Ishā‘at (Karachi, 1961, 1980, 1984 and 1987) and Taj Company (Delhi, 1985). 74

Apart from these books, Dr. Muhammad Hamidullah also contributed many articles on *Hadith* and *Sirah*, which were published in reputed journals of the world. A few of them are given blow.
1. "Administration of Justice in Early Islam" (English):

In this article, the author has given a detailed account of the administration of justice as worked in the time of the Prophet (SAW) which is, of course, the best model for the whole world in every period. The article was published in *Islamic Culture* (Hyderabad) in April 1937.75

2. "Budgeting and Taxation in the Time of the Holy Prophet" (English):

The article is related to very important aspects of the financial administration of budgeting and taxation of Prophet’s time with reference to the original sources. The author furnishes very useful information about the incomes and expenditures of Islamic state. It also appears from the article that the budgeting system was introduced in the same period. The article was first published in *The Journal of Pakistan Historical Society* (Karachi) in January 1955 and reprinted in *Islamic Review* (England) in Nov. 1956.76

3. "Educational System in the Time of the Prophet" (English):

The article is related to the educational system of the Prophet’s time. The matter was discussed by him in detail from different aspects including establishment of Madâris or centers of learning, system of examination, curriculum, women’s education, teaching of non-Arabic languages, deputation of officers in different parts of Islamic state and their jobs. The article for the first time was published in *Islamic Culture* (Hyderabad) in Jan. 1939. Its Urdu version

70


It is a small but pioneer treatise for the Muslim Statesmen and rulers and was published for the first time from *Idārah Adab-e-Jadid* (Hyderabad) in 1943. In this article, the author has not only discussed the political principles of Prophet for non-Muslims who were to be brought within the ambit of Islam, but also presented the principles to govern Muslims too so as to pave way for a stable State.78

From the above discussion, it is quite clear that Dr. Muhammad Hamidullah showed great achievements in the field of Qur’ān, Hadith and Sirah. French translation of the Qur’ān is credited to him. This got him applause from every quarter and it is even asserted that this achievement was reserved to his destiny only. After discovering and publishing *Sahifah Hamâm Ibn Munabbih*, he gave evidences that collection and compilation of Hadith had started in the period of Prophet (SAW) itself and this also refute the assumptions that the compilation of Hadith started after the first century Hijrah era. It is also goes to his credit that he discovered *Sirah Ibn Ishaq*. He worked on such points of *Sirah* of Prophet which were the need of modern times such as education, war, politics and state administration.
Notes and References


4. Ibid., p. 34

5. Ghitrif Shahbaz. op.cit., p. 16

6. Muhammad Hamidullah, op.cit., p. 467

7. Muhammad Sultan Shah, op. cit., p. 42-43
8. Ibid., pp. 43-44
9. Ibid., p. 46
10. Ibid., pp. 48-49


16. Ibid.

17. Salahuddin Thani, op.cit., p. 105


19. Muhammad Hamidullah, Khutbāt-e-Bahāwalpur, op. cit., pp. 93-95

73
20. Safdar Sultan Islahi, op. cit., pp. 93-95

21. Ibid.

22. Ibid.


24. Ibid., p. 387


30. Ibid., pp. 74-75


33. Khalid Zafarullah, op.cit., p. 77
34. Ibid., p. 75
35. A.R. Momin, “Professor Dr. Muhammad Hamidullah”, Islamic Culture (Hyderabad), Vol. 77, No. 4, Oct. 2003, p. 87
36. Khalid Zafarullah, op.cit., p. 76
37. Ibid., p. 80
38. Ibid., pp. 81-82
39. Ibid., p. 80
41. Khalid Zafarullah, op. cit., pp. 77-79
42. Muhammad Hamidullah, Sirah Ibn Ishâq, Centre Culturel Islamique. Hyderabad, 2001, pp. 357-392
43. Ibid. p. 388
44. Khalid Zafarullah, op. cit., pp. 77-79
45. Lutfur Rahman, op. cit., p. 147
46. Khalid Zafarullah, op. cit., pp. 71-71
48. Ibid.

75
49. Ibid., pp. 1-18


53. Muhammad Hamidullah, op.cit., pp. 139-433

54. Ibid.

55. Ibid., pp. 135-154

56. Mahmud Ahmad Ghazi, op.cit., pp. i-ix

57. Muhammad Hamidullah, Muhammad Rasulullah, Centre Culturel Islamique, Paris, 1974, p. 1

58. Ibid., p. 9

59. Ibid., p. 52

61. Lutfur Rahman, op.cit., p. 124


63. Muhammad Abdullah, op.cit., p. 127; Lutfur Rahman Faruqi, op.cit., p. 148


65. Ibid., p. 4

66. Ibid., p. 1


68. Khalid Alawi, op.cit., p. 144


73. Mahmud Ahmad Ghazi, op.cit., p. 18
74. Muhammad Hamidullah, op.cit., p. 3 ; Rashid Shaikh, op.cit., p. 116 ; Khalid Alawi, op.cit., p. 133 ; Muhammad Saud Alam Qasmi, op.cit., p. 107

75. Muhammad Hamidullah, “Administration of Justice in Early Islam”. Islamic Culture (Hyderabad), Vol. 11, No. 2, April 1937, pp. 163-171


78. For detail study about the principles of political life of the Prophet Muhammad (SAW) see: Dr. Muhammad Hamidullah, ‘Ahd-e-Nabawī kī Siyāsat Kārī ke Usūl, Idarah Adab-e-Jadīd, Hyderabad, 1943