

**THEMATIC STUDIES ON THE *SĪRAH* AND
CONTRIBUTION OF PROFESSOR M. YASIN
MAZHAR SIDDIQUI: AN APPRAISAL OF SOME
SELECTED WORKS**

DR TAUSEEF AHMAD PARRAY

Higher Education Department, Jammu & Kashmir

Email: tauseef.parray21@gmail.com

Received on 07-08-21

Accepted on 15-03-22

Abstract

Professor Dr. Muhammad Yasin Mazhar Siddiqui (1944-2020) ranks among the first rate scholars on *Sīrah* and its modern trends and penchants. For his profound academic contribution to the varied dimensions of *Sīrah* literature (especially in Urdu language), he is accepted and acknowledged as a ‘leading authority’ in the Sub-Continent. Having studied, and being well-versed in, both traditional and modern sciences, he was a great teacher, serious researcher, a prominent Islamic scholar, and a renowned *Sīrah*-writer, whose major research areas included Islamic history and civilization, Quranic studies, Shah Waliullah studies, and more importantly diverse dimensions of Prophet’s *Sīrah*. No doubt, he made a remarkable contribution in all these areas, but his major contribution has been in the *Sīrah*—and it is this aspect of his scholarship by which he got recognition and appreciation and became a ‘leading authority on *Sīrah*’ in the Sub-Continent. This paper, in this backdrop, provides a brief assessment and evaluation of his contribution to the *Sīrah* literature, with a focus on some of his selected works highlighting socio-political, legal and economic aspects of the *Sīrah*, and thus fitting well in the thematic studies. The objective is to show uniqueness of his works—both in the subject-matter and methodology—as well as to highlight his contribution in the thematic studies genre of 21st century *Sīrah* literature. The study recommends that in the genre of thematic studies of the *Sīrah*, the scholars of Sub-continent like Siddiqui are needed to be explored on a large scale to bring forth the relevance of *Sīrah* in the

current scenario and to highlight the contribution of scholars of Sub-continent in the English language.

Key Words: M. Yasin Mazhar Siddiqui; *Sīrah* Literature; Socio-Political Aspects of *Sīrah*; Muslim Minorities; Muslim Women; Prophet's Earning and Spending

1. Introduction

1.1. Academic Profile of Professor Muhammad Yasin Mazhar Siddiqui (1944-2020)

Professor Dr. Muhammad Yasin Mazhar Siddiqui was born on 26th December, 1944 at Gola, Kheri (Lakhimpur) district of Uttar Pradesh (India).¹ He was educated both in traditional (*Dars-e-Nizāmi*) and modern sciences and studied at Dar al-‘Ulum Nadwatul ‘Ulama (NU), Lucknow (1959), Lucknow University (1960), Jamia Millia Islamia (JMI; 1962-66) and Aligarh Muslim University (AMU; 1968-75). At NU, he studied under many religious scholars/luminaries, including Mawlana Sayyid Abul Hasan Ali Nadwi (1913-99) and Mawlana Rabey Hasani Nadwi (b. 1929), etc.²

At JMI, he studied English Literature, History and Political Science (in BA); completed his Masters (MA), M. Phil (pre-PhD) and PhD in History from AMU, and studied under, and worked with, such reputed historians like Professor(s) K. A. Nizami (1925-97), Saiyidā Nurul Hasan (1921-1993), Irfan Habib (b. 1931) and many others. His Ph D thesis was on “*Historical Material in the Ijaz-e-Khusravi of Amir Khusro*”. In 1970, he started his teaching career in the same department as a ‘Research Assistant’ and later became Lecturer in 1977. In 1983, Mr. Saiyid Hamid (1920-2014), the then Vice Chancellor of AMU, appointed him as Reader (Associate Professor) in the Institute/Department of Islamic Studies (DoIS), where he later became Professor in 1991 and served its Director/Chairman (from 1997-2000) as well. In 2001, he was also appointed as the Director of ‘Shah Waliullah Research Cell’ (SWRC) of DoIS. On 31st December 2006, he retired from his services as Professor of Islamic Studies, but retained the position of Director, SWRC for many years after his retirement. In between 2000-2010, he organized various national and international seminars and conferences on the life, works, thought, impact and legacy of Shah Waliullah Dehalwi (1703-62)—an outstanding Muslim scholar of eighteenth century in India who is known for his ‘reformist’ thought. The proceedings of many of these conferences were published in the form of books and booklets as well as special issues in the departmental journals.³

Professor Siddiqui died on 15th September, 2020, at an age of 76, in Aligarh (India). The AMU, in its ‘official’ condolence message, declared his death as an “irreparable loss to the academic world” for his “profound scholarship [which] explored new dimensions of Sirah [*Sīrah*] writing”.⁴

Professor Siddiqui made an enduring contribution to various branches of Islamic scholarship—like Islamic history and civilization, Quranic studies, Shah Waliullah studies—in general and to the *Sīrah* literature in Urdu in particular. No doubt, he made a remarkable contribution in all these areas, but his major contribution has been in the *Sīrah* and it is this aspect of his scholarship by which he got recognition and appreciation and became a ‘leading authority on *Sīrah*’ in the Sub-Continent. This paper, in this context, provides a brief assessment and evaluation of his contribution to the 21st century *Sīrah* literature, with a focus on his three (3) selected works highlighting socio-political, legal and economic aspects of the *Sīrah*, and thus fitting well in the thematic studies. These selected books are: *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam) A Role Model for Muslim Minorities* (2006), and *How the holy Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam) Earned and Spent Money?...* (2019).⁵ The main objective of this study is to show uniqueness of his works -- both in the subject-matter and methodology—as well as to highlight his contribution in the thematic study genre of 21st century *Sīrah* literature.

2. Research Methodology

The present study is theoretical in nature; therefore, the methodology adopted is a hybrid of descriptive, comparative, and analytical qualitative research modes. The study is based on both primary and secondary sources, Urdu and English literature. On the basis of these sources, and by using descriptive and analytical methods, the study provides detailed descriptions and systematic evaluations of the available data pertaining to the subject under study and thus makes a significant contribution in the subject under study.

3. Literature Review

3.1 A Brief Appraisal of the Works on Professor Siddiqui’s Academic Contribution

Though Professor Siddiqui made a substantial contribution to varied aspects of Islamic scholarship—ranging from Islamic history and

civilization, *Sīrah*, Quranic Studies to Medieval Indian history, and Shah Waliullah studies—however, he is recognized as one of the leading authorities on the *Sīrah* in the Sub-Continent⁶, because of his remarkable and extraordinary contribution to this genre. There are many research works, mostly in the form of papers in academic journals and few in the form of (BS and M. Phil) thesis/dissertations as well, on Professor Siddiqui's overall academic contribution as well as on his contribution to the *Sīrah* literature. Some of them are described briefly below.

Two examples from the previous decade of 21st century which highlight Professor Siddiqui's academic contribution and an analysis of his *Sīrah*-Writing, respectively, are the dissertations by Muhammad Nawaz (2011) and Ubaidullah (2012) in the Department of Arabic and Islamic Studies, *Government College University [GCU] Lahore*, Pakistan.⁷

In "Focusing Socio-Political Reforms of the Prophet (*Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam*).", authored by the present writer, highlighted Professor Siddiqui's contribution to *Sīrah* by evaluating his seven important works (published in between 1987 and 2007), in terms of their uniqueness in subject-matter, analytical style, objectivity, method, methodology, and relevance to the challenges and needs of the present times.⁸

In between 26-28 March, 2011, National *Sīrah* Study Centre of Islamic Research Institute (IRI) and Iqbal Institute for Research and Dialogue (IRD), *International Islamic University*, Islamabad (IIUI), organized an international conference on "*Modern Trends in Sīrah Writing*" in which Professor Siddiqui also participated as a key speaker. Moreover, Professor Obaidullah Fahad (professor of Islamic Studies) and Professor Abdur Raheem Kidwai (professor of English with a specialization in the Quranic and *Sīrah* studies), both from AMU (India) presented papers with a focus on Siddiqui's *Sīrah* works as well, respectively on "Review of the Major trends in *Sīrah* Writing; Tracing Pluralistic Trends in the *Sīrah* Literature: A Study of Some Contemporary Scholars" and "Prophet Muhammad (*Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam*) as the Role Model for Muslim Minorities: Pluralism and Leadership in Some Recent English Writings on *Sīrah*".⁹

Professor Fahad's above mentioned presentation, which was later published in *Islamic Studies* (IRI), attempted to evaluate the ideas and thoughts of a number of contemporary Muslim scholars, including Professor Siddiqui, on pluralism and diversity and on tracing "pluralistic trends" in the *Sīrah*, and assessed "their validity and authenticity within an Islamic perspective".¹⁰ While as Professor Kidwai's paper sought to analyze (among others) Siddiqui's *The Prophet Muhammad (Rasūlullah*

Khātām un Nabīyyīn Ṣallallāhu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam): A Role Model for Muslim Minorities in order “to assess how relevant and meaningful are the teachings of the Prophet Muhammad (*Rasūlullah Khātām un Nabīyyīn Ṣallallāhu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*) in the contemporary world, especially in the broad area of his being the role model for Muslims living as minorities across the world, subscribing to peaceful co-existence in the spirit of pluralism and leadership”.¹¹

On a similar theme, Mr. Parvaze Ahmad Bhat was awarded PhD in Islamic Studies from AMU in 2013 on “Pluralism and Diversity in the *Sīrah* Literature: A Study of the Contemporary Scholar’s on Prophet Muhammad (*Rasūlullah Khātām un Nabīyyīn Ṣallallāhu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*)”, in which he focused on some selected works of Professor Siddiqui, especially his *The Prophet Muhammad* (*Rasūlullah Khātām un Nabīyyīn Ṣallallāhu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*): A Role Model for Muslim Minorities, as well.¹² Bhat’s paper on “Diversity and Pluralism in the Pre-Prophetic *Sīrah*” aimed “to highlight the Prophetic approach to diversity and pluralism before his Prophethood”.¹³

In 2013, Dr Muhammad Abdullah published “Professor Dr. Muhammad Yasin Mazhar Siddiqui’s *Sīrah*-Writing: An Analysis of Methodology and Style” in *Ḍia-e-Taḥqīq* (GCU, Faisalabad), which highlighted the uniqueness and salient features of Professor Siddiqui’s works and their theme/subject-matter, like socio-economic, cultural and civilization aspects of the Prophetic era which have not been explored much in earlier *Sīrah* literature.¹⁴

Professor Abu Sufyan Islahi has highlighted his contribution to the Quranic Studies in a chapter featured in his *Quranic Studies Trail blazers of Sir Syed’s Institution—Aligarh Muslim University*; however, he refers to Siddiqui as a renowned *Sīrah*-writer as well, and describes that his “contribution in *Sīrah* studies is both extensive and profound”.¹⁵ Dr Ziauddin Falahi, one of Professor Siddiqui’s students, has echoed similar views in his “Muhammad Yasin Mazhar Siddiqui’s *Sīrah*-Writing”.¹⁶ Syeda Rabbia Ahmad and Dr. Monazza Hayat provided an introductory study of Professor Siddiqui’s writings in the context of “Family and Relatives of the Prophet Muhammad (*Rasūlullah Khātām un Nabīyyīn Ṣallallāhu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*)” published in *Bi-Annual Research Journal Al-Qamar* (2020), wherein they argued that amongst the contemporary *Sīrah*-writers, Professor Siddiqui has done a commendable and remarkable research work in the area.¹⁷

These examples and instances show clearly that there have been many attempts in the last decade or so to highlight the profound, wide-

ranging, diverse academic contribution of Professor Siddiqui, especially in the *Sīrah*-writing.

3.2 Research Objective

From the above literature review, it becomes evident that Professor Siddiqui's contribution to the varied dimensions of *Sīrah*-writing vis-à-vis thematic studies has been left untouched by researchers aforementioned. Thus, the current study seeks to fill this intellectual gap with a focus on his three (3) selected works highlighting socio-political, legal and economic aspects of the *Sīrah*, and thus fitting well in the thematic studies. These selected books are: (i) *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam): A Role Model for Muslim Minorities* (2006); (ii) *Rasul-i-Akram (Ṣal Allah-u-‘alaihe wa sallam) Aur Khawātīn—Ek Samāji Muṭāla‘ah* (2006); and (iii) *How the Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam) Earned and Spent Money? A Critical Study* (2019).¹⁸

4. Discussion

4.1 Professor Yasin Mazhar Siddiqui's Academic Contribution—A Brief Outline

Professor Siddiqui has authored more than forty (40) books and monographs, and among these over twenty (20) books deal with various dimensions of *Sīrah*. He has over 300 research papers/articles (mostly in Urdu, but in English and Arabic languages also) in various reputed national and international journals and periodicals from India, Pakistan, Saudi Arabia, etc., to his credit. Most of his research articles have been published in reputed academic periodicals of the Sub-Continent like *Tahqīqat-i-Islami* (Aligarh), monthly *Ma‘ārif* (Azamgarh), *Burhan* (New Delhi), *Majalah ‘Ulum al-Qur’an* (Aligarh), *Tahdhīb al-Akhlāq* (Aligarh)—all from India; and from Pakistan in *Naqoosh* (Lahore), quarterly *Fikr-o-Nazar* (Islamabad), *Al-Sīrah* (Karachi), *Jihat al-Islam* (Lahore), *Al-Adwa* (Lahore), and many others.¹⁹ A list of some of his *Sīrah* works is provided below:

- *Organization of Government under the Prophet* (Delhi, 1987); *‘Ahd-i-Nabavi Mein Tanzīm-i-Riyasat-o-Ḥukūmat* (New Delhi, 1988): both these books focus on the administrative aspects of government/governance during the Prophetic period.
- *‘Ahd-i-Nabavi ki Ibtidā’i Muhimmein* (Lahore, 1999): it focuses on the early expeditions carried by the Prophet (Ṣal Allah-u-‘alaihe wa sallam).

- *Ghazwāt-e-Nabwi ki Iqtisādi Jihāt* (Aligarh/ Lahore, 1999): this book highlights the economic aspects of the expeditions carried by the Muslims under the leadership of the Prophet (Ṣal Allah-u-‘alaihe wa sallam).
 - *Makki Uswa-i-Nabwi: Muslim ‘Aqliyyatoun ke Masā’il ka Hall* (New Delhi, 2005); *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam): A Role Model for Muslim Minorities* (London, 2006): these books study the illustrious life of the Prophet (Ṣal Allah-u-‘alaihe wa sallam) from a refreshingly new angle, by identifying what guidance the Prophet’s *Sīrah* offers for Muslims living as a minority (the English version of this book is discussed in detail below).
 - *Rasul-i-Akram (Ṣal Allah-u-‘alaihe wa sallam) Aur Khawātīn: Ek Samāji Muṭāla‘ah* (Delhi, 2006): The book focuses on the women issues and social ethics, it also highlights the contribution and other prospects which was related to them during the Prophetic period. The book also presents the study of domestic relationship of Muslim women and men during this period.
 - *‘Ahd-i-Nabwi ka Tamaddun* (Delhi, 2010): it focuses on the social and cultural life of the Muslims during the Prophetic period.
 - *Ma‘āsh-e-Nabwi: Rasul-i-Akram (Ṣal Allah-u-‘alaihe wa sallam) ke Dharaīye Āmdan ka Taḥqīqi Ja‘iza* (Karachi, 2015); *How the Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam) Earned and Spent Money? A Critical Study* (Aligarh, 2019): these books attempt to provide new perspectives on studying the Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) economic life by digging deep, significantly, into various dimensions of the Prophet (Ṣal Allah-u-‘alaihe wa sallam)’s economic life in the light of the *Holy Qur’ān*, hadith and *Sīrah* literature, and Islamic history, both classical and contemporary.
 - *Maṣādir-e-Sīrat-e-Nabwi*, 2 vols. (New Delhi, 2016); *Khuṭbāt-e-Sarghoda: Sīrat-e-Nabwi (Ṣal Allah-u-‘alaihe wa sallam) ka ‘Ahd-i-Makki* (Sarghoda, 2016); *Khuṭbāt-e-Sīrat: Maṣādir-e-Sīrat ka Tajziyātī Muṭāla‘ah* (Islamabad, 2017); *Sīrat Nigāri: Ta‘āruf, M’akhaz, Ruḥḥānāt, Manhaj* (Karachi, 2019):²⁰ most of these books are a result of his lectures delivered by the author in different Universities and Institutes of Pakistan and focus on the sources, methodology, trends of *Sīrah* and *Sīrah*-writing.
- His works on *Sīrah* have been awarded, both in India and Pakistan: in Pakistan, he was awarded ‘Naqoosh Award’ (1984, 1998, 2000), ‘Sīrat Award’ (February 2013) by the *Ministry of Religious Affairs*, and Professor Abdul Jabbar Shakir *Sīrah* Award (many times); and from India, he was awarded 5th ‘Shah Waliullah Award’ (2005) by *Institute of Objective Studies* (IOS), New Delhi for his remarkable contribution to the

Islamic literature.²¹ Most of his works are in Urdu language, and in the West and among the English readers, he is mostly known for his *Catalogue of Arabic Manuscripts at the Aligarh Muslim University, India*, published from London (2002), *Organization of Government under the Prophet* (Ṣal Allah-u-‘alaihe wa sallam) (1987), *Shah Waliullah Dehalvi: An Introduction to his Illustrious Personality and Achievements* (2001), *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam): A Role Model for Muslim Minorities* (2006) and *How the Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam) Earned and Spent Money* (2019).²²

Besides his above mentioned books on the varied dimensions of *Sīrah*, his writings on this theme are so profound and voluminous that in between 2015 and 2016, Professor Muhammad Humayun Abbas Shams (GCUF, Pakistan) published *Maqālat-e-Sīrah—A Collection of [51] Sīrah Articles Authored by Dr Yasin Mazhar Siddiqui* in three-volumes.²³ Similarly, on 23-24 March 2019, DoIS, AMU organized a two-day national seminar on “Contribution of the Department of Islamic Studies to *Sīrah*-Writing” and its proceedings were published in 2020, entitled *Aligarh Muslim University’s Institute of Islamic Studies and Sīrah-Writing*. This Volume also includes a detailed essay by Professor Siddiqui in which he has recounted his story and experience of *Sīrah*-writing,²⁴ and a chapter by Professor Kidwai highlighting “Professor Muhammad Yasin Mazhar Siddiqui’s Unparalleled Erudition (*Jalālat ‘Ilmi*)”.²⁵ This Volume, spanning over 500 pages, is divided into three main parts—Part-I ‘Preliminary Section’, Part-II, ‘Essays’, and Part-III, ‘Closing Section’. Out of forty-one (41) essays in Part-II, it presents an evaluation and appraisal, critical analysis and assessment of almost all the *Sīrah* works of Professor Siddiqui in twenty nine (29) chapters, and the contributors include both acclaimed scholars and young researchers from AMU and outside.²⁶ To honor and to pay tribute to Siddiqui’s profound academic contribution, a special issue of *Muṭāla‘āt* (a quarterly Urdu journal published by IOS, New Delhi) as “Yasin Mazhar Siddiqui Number” (Volume 15/16, No.s 1-4 (October 2020-March 2021), 13-333) was published, which consisted of personal impressions of many scholars, obituaries, tributes as well as research articles on diverse aspects of Professor Siddiqui’s contribution and his association with various institutions and research centres.

Mawlana Syed Jalal-ud-Din ‘Umari, in the Foreword of one of his earliest works states: “Writing on Islamic history and *Sīrah* of the Prophet (Ṣal Allah-u-‘alaihe wa sallam) is the major area of research and writing of our revered friend Professor Muhammad Yasin Mazhar Siddiqui. Having a depth in this area of studies, he has continuously been

publishing on it which has proved much beneficial for the academic world. One of his main qualities is that he collects a mine of information on his topic, the techniques of which are well-known to him. One may not be agree with his findings, but no one can deny his vast study. ... In the *Sīrah* works, these aspects of *Sīrah* have rarely been discussed and in this respect, we find very much originality and uniqueness (*jiddat wa nudrat*) in this book”.²⁷

Dr Muhammad Ateeq-ur-Rahman expressed his views about Professor Siddiqui’s personal life and academic contribution in his obituary as: a prominent Islamic scholar and an authority on *Sīrah*, Professor Siddiqui wrote on some general themes of the *Sīrah* and explored various new dimensions as well which were otherwise unnoticed or overlooked. A look on the contents and subject-matter of his writings falling in later category, one gets clear glimpses of his seriousness and profundity and the acumen and insights he possessed. Researchers and scholars of his competence, calibre, and qualities (that he possessed) are very rare these days. He indeed made a significant contribution to the Islamic literature in general and to the *Sīrah*-writing in particular.²⁸

4.2 Professor Siddiqui’s Contribution to the ‘Thematic Studies’ of the *Sīrah*-Writing: An Appraisal and Assessment of some Selected Works

Keeping in view the overall academic output of Professor Siddiqui, it is the field of *Sīrah*-writing in which he has made a remarkable and ground-breaking contribution. Evidently, it is the area of studies which gave him recognition, name and fame; and it is the area in which he is acknowledged by scholars and academicians, irrespective of their ideological/religio-political orientation, as an ‘authority’ and a scholar par excellence. In this context, below is provided a brief assessment, evaluation and appraisal of some of his selected prominent works on *Sīrah*, so that to get glimpses of the diversity of topics/dimensions explored and examined by Professor Siddiqui by which he made a distinctive position and identity in this specific area thus ‘ranks among today’s first rate scholars on *Sīrah*’.

4.2.1 The Prophet Muhammad (*Rasūlullah Khātam un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*): A Role Model for Muslim Minorities (2006)

First published in Urdu in 2005 (*Makki Uswah-i-Nabwi: Muslim ‘Aqliyyatoun ke Masā’il ka Ḥal*) by Islamic Book Foundation (New Delhi),²⁹ it has been translated in English by Professor Abdur Raheem

Kidwai and published by the *Islamic Foundation* (London). It studies the illustrious life of the Holy Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) in quite a different manner, by presenting the guidelines which the Holy Prophet’s *Sīrah* offers to the Muslims who are living as a minority. It examines, insightfully and perceptively, the practices of Islam in Makkah by its followers, how the Muslims who were living in minorities amongst various Arab tribes and regions of Arabia were treated by the Islamic state of Madinah and how Muslims lived their life as migrants in Abyssinia and using mostly the original Arabic works as its sources, it also presents guidelines for Muslims extensively on how to co-exist peacefully with non-Muslims.

This book is divided into essentially two parts: (i) Treating the Makkan period of life of the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) from the ‘Minority perspective’, first part of this book discusses in considerable detail various aspects of the illustrious life of the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) and his Companions (*Raḍi Allah ‘anhum*) in Makkah, before their migration (*hijrah*) to Madinah in 622 CE (where establishing a polity there). That is, the Makkan phase of the Prophet’s life has been studied from the initial point of a minority, it points out the character of Islam in a context of a minority. (ii) The second part of the book provides the lessons from these experiences for the Muslims who are currently living as minorities in countries around the world.

The book comprises of seven (7) chapters, excluding ‘Conclusion’. Chapter 1, ‘*Pluralist Society of Makkah*’ (pp. 1-23), examines the Makkan pluralist society at the time of the birth of Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) in 570 CE till his migration to Medina in 622 CE; Chapter 2, ‘*Evolution of the Muslim Minority in Makkah*’ (pp. 24-54), discusses the evolution of Muslim minority or “Makkan Islam” that provides the Prophetic role model for the growth of Islam in a non-Muslim society; Chapter 3, ‘*The Muslim Community of Abyssinia*’ (pp. 55-86), examines various aspects of the Muslim community of the Abyssinia and discusses at length the presence, evolution, and performance of Muslims in Abyssinia; Chapter 4, ‘*Formation of the Muslim Community in the Makkah Period*’ (pp. 87-111), discusses socio-politico-economic life of the Makkan Muslims; Chapter 5 discusses ‘*The Defence System and the Right to Defend*’ (pp. 112-132), and argues that the *Sīrah* literature demonstrates that Makkan Muslims had the right to ‘protect their life and honour and to promote their faith and identity’; Chapter 6, ‘*Defence Agreement*’ (pp. 133-153), discusses the political and military agreements and alliances that ensured the safety of the life and property; Chapter 7 deliberates on the ‘*Muslim Minority after Formation of Islamic State*’ (pp. 154-172), and laid stress on the fact that ‘there

flourished Muslim minorities in various regions, villages, towns, tribes, families and nooks and corners of Arabia'. The *Conclusion* (pp. 173-197) of the book consists of 12 points in which the author illustrates that "Prophet's [*Ṣal Allāh-u-‘alaihe wa sallam*] illustrious life provides the role model for Muslim minority".³⁰ These points, besides summarising all the previous chapters, seeks to get lessons from these experiences for Muslims living as minorities today.

On studying the Prophet's (*Ṣal Allāh-u-‘alaihe wa sallam*) in this context, a model for Muslim minority is drawn so that they can learn from the Holy Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*). Professor Siddiqui argues that in Makkah life of the Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) and his Companions (*Raḍi Allāh ‘anhum*), it was a 13 year period (610-622 CE), during this phase Muslims were in a minority and during that period there was no political sovereignty for them; and in many senses, their position resembles with that of Muslim minorities today. Muslim minorities need to see the role of the Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) and the early Muslims in that period as a model for them to emulate.

Dr. Murad Hofmann, in his critical review, has described it a commendable work in which the author "treats the Makkan period, i.e., the time when the earliest Muslims were a minority. This is a most relevant subject indeed, given that currently more Muslims than ever live outside the *dār al-Islam* [abode of Islam], and also given that Islamic jurisprudence, ..., largely failed to develop legal rules for Muslim *dhimmis* in the West".³¹ Professor Obaidullah Fahad has described it as a "pioneering work" and a "well-documented and exclusively researched-based study", especially in the context of highlighting the Prophet's (*Ṣal Allāh-u-‘alaihe wa sallam*) life as a role model for Muslim minorities.³² This book provides keen insights for developing meticulous understanding of Islamic jurisprudence in the context of Muslim minority, envisaging the possibility of reconciling Islamic commitment with Muslim minority. It is a valuable contribution to the ongoing debates about *fiqh* for Muslim minorities, commonly known as *Fiqh al-‘Aqalliyyat* (Jurisprudence for Muslim Minority). This book is a valuable contribution to the 21st-century literature on the Prophet's (*Ṣal Allāh-u-‘alaihe wa sallam*).³³ biography, based on original Arabic sources and guiding Muslims extensively on how to co-exist peacefully with non-Muslims.

4.2.2 *Rasul-i-Akram (Ṣal Allāh-u-‘alaihe wa sallam)* aur Khawātīn—Ek Samāji Muṭāl‘ah (2006)

The book focuses on the women issues and social ethics, it also highlights the contribution and other prospects which was related to them

during the Prophetic period. The book also presents the study of domestic relationship of Muslim women and men during this period.

In the ‘social ethics’, the most delicate theme is that of the women’s relations, their amity and intermingling with men, and other related issues. The Prophet (*Ṣal Allah-u-‘alaihe wa sallam*), through his exemplary life pattern, made numerous constructive reforms in this aspect of life creating a striking balance between the two extremes. He provided comprehensive guidelines regarding the issues and situations involving this delicate aspect of life both by his words and deeds (*Aḥādīth* and *Sunnah*). The aims and objectives of the Prophethood of the last Messenger of Allah Almighty (*Ṣal Allah-u-‘alaihe wa sallam*) included the perfection of the standards of excellent ethics and perfection of the social ethics, being one of the most crucial and fundamental, remained the very focus of his attention and teachings. In his illustrious life pattern (both in the Makki and Madni eras), the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) provided a perfect and practical model of amity and intermingling (*Ikhtilāf*) of men and women. This work presents a study of the “Social domestic relationship of Muslims”, men and women, in the Prophetic era as well as the “incidents/events of segregation of men and women”, based on the witnesses and the historical facts of the Prophetic Society”.³⁴

Consisting of twelve (12) chapters, spanning over 245 pages, the book discusses the following themes, in its various chapters: first two chapters discuss Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) relation with women, who were especially Qurayshite, Makkan women, and his meetings (in two parts): Makki period and Madni period. In the third chapter, the book examines the above-mentioned theme arguing that this custom, having its beginning before the Prophet-hood of *Ḥaḍrat Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam)*, was continuously practiced during the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) Makkan period, and remained in vogue even after the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) *hijrah* (migration) to Madina.³⁵ In the fourth chapter, it discusses what the author calls “*Kashāna’i Nabwī Mein Madni Khawātīn*”, an important and interesting chapter of the Prophet’s *Sīrah* and of Islamic history as well: important and interesting in the sense that it throws ample light on the “social role and of religious equality of women in the Islamic movement”,³⁶ and owing to its critical and central significance amid present day debates on ‘gender parity’, women empowerment, etc., this theme needs more investigation and exploration so that to bring forth its contemporary relevance. In the next chapter, he argues that one of the greatest contributions of the women in the Prophetic period was that they safeguarded the *aḥkām* (Injunctions) and forwarded it to other generations and “in this area too, there is significant contribution by

women” (*aḥkām ki duniya main bhi wajūd-e-zan se kāfī rang hai*).³⁷ The seventh chapter, *Ghazwāt-i-Nabwi Mein Khawātīn* ([Participation / Role of] Women in the Prophetic Expeditions) is the most lengthy and thoroughly discussed chapter of this work, which makes a detailed examination of the participation of women in the expeditions. Besides making some basic discussions, it also highlights the point that various Muslim women participated in various expeditions. Furthermore, in the final analysis (*Mukhtaṣar Tajziyyah*) of this chapter, consisting of ten (10) points, the author highlights that the “Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) permitted women to participate in all expeditions”, and except Badr (624 CE)—from Uhud (625 CE) to Tabuk (631 CE)—there is “proof of their participation”, which proves “the equal participation, within the limits (*Hudūd*) of *Sharī‘ah*, in the community matters”.³⁸

In the next chapter, it looks at marriage, which is another key theme in women’s difficulties, and highlights the Prophet’s (*Ṣal Allāh-u-‘alaihe wa sallam*), efforts in organising and managing, as well as giving advice and directives in various women’s marriage cases. It also mentions, albeit briefly, the Prophet’s daughters’ marriage. He argued that these marriages have had various “social, religious and civilizational aspects and tribal and political importance” as well.³⁹ Professor Siddiqui makes the following concluding remarks: “One of the social, and an important, aspect of the Prophet’s *Sīrah* is seen in these marriages. It manifests the Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) as the Mercy for all worlds (*Rehmatan Lil ‘Ālamīn*). By these [marriages] we can analyze his social reforms as well. A careful study of such events from the Prophet’s (*Ṣal Allāh-u-‘alaihe wa sallam*) illustrious life of making up the socio-domestic aspect of *Sīrah*, we come to know that how much important role he played in promoting the atmosphere of social harmony, brotherly relations (fraternity), inter-tribal cooperation and Islamic equality”.⁴⁰

The author’s following chapter, titled “*‘Auratōon ka Ḥaqq e Kharīd-o Farōakht aur Kasab-i-Ma‘āsh*” examines Muslim women’s economic activity in general and in particular in trade, both in the framework of *jāhili* Arab culture and in the context of Islamic economy and civilisation (Rights of Women in Selling and Buying and Means of Sustenance). It also looks at certain crucial concerns concerning women’s earnings, writing: “from many instances and examples of the Prophetic period, it becomes much evident that Muslim women had not only the right to earn but were given ample opportunities to adopt different professions (in trade, agriculture, artisanship, and labour work/ wages) in order to satisfy their personal, domestic and other needs”.⁴¹

The next chapter, “Women’s Complaints and Resolutions” (*‘Auratōon ki Shikāyāt ka Izālah*), is a crucial and fascinating chapter that has numerous lessons for current civilizations. The author focuses on the

following types of complaints and how to address them: Forced marriages, whipping and beatings, and domestic abuse are all complaints..⁴² This chapter, in its concluding section, highlights that “the prophet (*Ṣal Allah-u-‘alaihe wa sallam*) not only provided protection to women, but developed ways and methods assuring their welfare and living a peaceful life, and resolved their complaints”..⁴³

The book, in its final chapter, makes an analysis of the Prophetic principles and of *Khulafā-i-Rāshidūn* regarding the “intermingling (*ikhṭilāṭ*) of men and women” and argues that women in this period enjoyed various social rights. Not only the *Sīrah*, hadith and historical facts, but the Quranic verses prove the fact that within the limits of Islam and the *Hudūd* of *Sharī‘ah*, there was permission of intermingling and interaction of men and women and it was a social custom or tradition as well. He concludes with the rational and logical argument that the basic principle and the proper way of the interaction of men and women is the way practiced by the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) and his Companions (*Raḍi Allah ‘anhum*), neither the way of the egoistic/self-conceited and conservative ‘*Ulamā*’ and *fuqahā*’ of later period nor the modern thinking and approach of the liberal reformist scholars..⁴⁴

In sum, Professor Siddiqui’s *Prophet Muhammad [Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam]* and *Women—A Social Study* is unique not only in its subject-matter, but also in the analytical style, objectivity, and above all, in its method. The book makes a profound contribution to 21st century *Sīrah* literature vis-à-vis gender studies/women empowerment for its discusses those aspects, issues and concerns of women which have been shown either a little concern or have been examined and discussed very rarely in the *Sīrah* works..⁴⁵ The topics and issues highlighted in this book are highly misunderstood and misinterpreted in the present times, and in this context the book makes a remarkable contribution by bringing to the forefront the actual status enjoyed, and the real role and contribution made, by women in the classical period of Islamic history..⁴⁶

4.2.3 How the Prophet Muhammad [*Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*] Earned and Spent Money? A Critical Study (2019)

Originally published in Urdu, *Ma‘āsh-e-Nabwi: Rasul-i-Akram (Ṣal Allah-u-‘alaihe wa sallam) ke Zaraiye Āmdan ka Taḥqīqī Jā‘izah* (Karachi, 2015)⁴⁷, this book attempts to provide new perspectives on studying the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) economic life. It digs deep, significantly, into various dimensions of the Prophet Muhammad (*Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā*

Ālihi wa Aṣḥābihi wa Ṣallam)’s economic life in the light of the *Holy Qur’ān*, hadith and *Sīrah* literature, and Islamic history, both classical and contemporary. “This book marks an attempt to study *sīrah* and the true economic system of Islam in the light of authentic *ahādīth* and reports. The Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) economic life has been depicted in this work by drawing upon reliable sources”.⁴⁸ In the words of Professor Kidwai, Professor Siddiqui has not only “thorough, enviable grounding in the Islamic primary sources”, but “he is adept also at drawing insightful conclusions” and this book is a testimony/illustrative to this fact as “it demolishes the half-truth that the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) led an ascetic life like a pauper”.⁴⁹

It has been translated in English by Abdur Raheem Kidwai (AMU), edited by Abdul Kader Choughley (Springs, South Africa). The book consists of two lengthy chapters, preceded by the Publisher’s Note (pp. 7-9) and ‘Introduction’ (pp. 11-19); first chapter, “The Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) Financial Life in the Makkan Period” (pp.21-45), provides a brief sketch of the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) financial conditions in Makkah and second chapter discusses “The Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) Financial Conditions in the Madinaite Period” (pp. 46-90) followed by 296 ‘Notes and References’ (pp.91-125), which clearly reveal the wide-range of sources utilized by the author.

Mr Owais Manzoor Dar (Research Scholar in Islamic Studies at JMI, New Delhi), in his reviews on this book, published in the *Muslim World League Journal* (MWLJ) in March 2020 and in Karachi-based bi-annual journal, *Aḥkār—Journal of Islamic & Religious Studies* in June 2020⁵⁰, mentions that this book essentially employs two methodological strategies to deconstruct: (i) flawed opinion of the Orientalists and modern historians that “the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) family, Banu Hashim, was a socially underprivileged segment of society”; and (ii) the viewpoint of most Muslim writers on *Sīrah* that “the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) did not have a good financial position”.⁵¹ However, according to the author, under the influence of such notions, the popular monastic belief is that wealth and piety cannot go hand in hand, rather, one’s poverty matters more and “the pursuit of wealth even for lawful worldly needs and religious causes as something loathsome”. The proponents of both stances arrive at an identical conclusion. The author criticizes and demystifies these views and considers them as a result of “un-Islamic influence and the innate extremism”, and thus argues:

“Islam has laid down a set of principles for leading life. ... Islam has prescribed certain means and resources for earning one’s bread. One is obliged to secure specific resources and it

is his duty to earn these. Others fall into the category of being desirable. Lawful earning stands for employing economic resources for leading a dignified, comfortable life. Therefore, it is a mandatory religious obligation to earn one's bread. Being wealthy is not at all discordant with Islamic concepts of piety. Nor is it un-Islamic to do so."⁵²

Professor Siddiqui substantiates his views by providing a brief assessment of the Prophet's (*Ṣal Allah-u-‘alaihe wa sallam*) economic life in the Makkan and the Madinan eras in two chapters, excluding his detailed 'Introduction'.⁵³ From the 'Publisher's Note', it becomes much evident what the book attempts to achieve:

Islam provides a blueprint for the eternal and guaranteed success of mankind. Being a comprehensive and universal code of guidance it encompasses all walks of life while laying particular emphasis on man's economic life and solutions to economic problems.

A study of the Prophet's (*Ṣal Allah-u-‘alaihe wa sallam*) brilliant life yields extensive guidance about our economic activities. [...] In sum, the Prophet's (*Ṣal Allah-u-‘alaihe wa sallam*) directives suffice for the guidance of the Muslim community on all economic matters. Furthermore, his glorious example illustrates how to carry out economic activities.

There is some divergence of opinion among the Muslim society on the sources of the Prophet's (*Ṣal Allah-u-‘alaihe wa sallam*) income. The author has delved deep into various dimensions of the Prophet's (*Ṣal Allah-u-‘alaihe wa sallam*) economic life in the light of *aḥādīth*. The present work provides new perspectives on studying the Prophet's (*Ṣal Allah-u-‘alaihe wa sallam*) economic life. This empirical, analytical work can be studied with much benefit by both religious authorities and scholars. The contents of this work have been culled from authentic collections of hadith literature.⁵⁴

In the Introduction, Professor Siddiqui,⁵⁵ provides the background for this work and for the contents that are included in this work. These were originally published as papers in an Urdu quarterly, about which he writes as: "The present work is a collection of my three papers which had been published in the Urdu quarterly journal on Islamic Studies, *Taḥqīqāt-i-Islāmi* [*Taḥqīqat-e-Islami*], Aligarh, India in 1989-1990".⁵⁶

The material was later edited, revised, and re-arranged during 2013 and was published from Karachi in 2015 and was later translated and published in English version in 2019. About this, he writes: "During my visit to Pakistan in 2013 a devout well-wisher of mine, Mr Arif [of *Kutb Khana Sīrat*, Karachi] sought my permission to get this work composed. I readily granted him permission. For this could facilitate the publication

of this work. ... I toiled day and night and revised and rearranged it. First, I subjected the material to the chronological order, filled the gaps at places, corrected the typos and enriched it with notes and references by way of several additions”.⁵⁷ He also points out the uniqueness of this book in comparison to his other work as well as mentions about the sources utilized:

“My work *Culture in the Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) Era* [‘Ahd Nabwi ka Tamaddun (2010)⁵⁸] is no doubt all-embracing yet the discussion on culture and civilisation outweighs the account of Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) financial life. The present work focuses on the Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) earning and spending, covering many new, fresh areas. [...] The present book draws almost wholly on authentic hadith collections. Little material has been culled from works on *Sīrah*.”⁵⁹

This book, thus, deconstructs and demolishes the flawed opinions and the half-truths that the Prophet (Ṣal Allah-u-‘alaihe wa sallam) led an ascetic life, that he belonged to a poor family, and that he did not have a good financial resources. In the conclusion of first chapter, Siddiqui summarises the discussion in these words:

These bring into light the Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) financial position, especially in relation to his society. In the Makkan phase the Companions (*Raḍi Allah ‘Anhum*) had been subject to severe hardship. Yet they had intense love, understanding and mutual help and sacrifice for one another. Together they strove to overcome all the hurdles confronting the Prophet (Ṣal Allah-u-‘alaihe wa sallam) and their financial life.

One gets this picture of the Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) financial position in Makkah that since the beginning he did not suffer from poverty. For he belonged to an affluent family of the Makkan nobility. He, no doubt, had to face lack of resources from an early age in that he was an orphan. Yet his deceased father’s inheritance helped him lead a comfortable life in his early years. Furthermore, the Prophet (Ṣal Allah-u-‘alaihe wa sallam) enjoyed both the affection and material support extended to him by his grandfather and mother. His grandfather, ‘Abd al-Muṭṭalib did not let his orphan grandson suffer any financial hardship. He looked after him in the same way, as the Prophet’s (Ṣal Allah-u-‘alaihe wa sallam) father ‘Abdullah would have done.[...] He had his own, independent means of income. He, no doubt, benefitted much

from her wealth. Some Companions (*Raḍi Allah ‘Ānhum*) and well-wishers among Quraysh also helped him in his financial life. So his economic life in Makkah was marked by the above mentioned components.”⁶⁰

Similarly, in the conclusion of second chapter, the author, in its last section “Limitations of this study” states:

“This extensive account presents a clear picture of the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) financial life in the Madinan phase. [...] He was helped in an equal degree by the affluent Makkan Companions (*Raḍi Allah ‘Ānhum*) Their help catered to the food, clothes and housing of the Prophet [*Ṣal Allah-u-‘alaihe wa sallam*] and his family. This generous support enabled him to lead a pleasant life. At the same time it must be asserted that inheritance, his wives’ assets, trade, agricultural produce, and orchards were his main sources of income. He earned so much from these means that he and his family could lead a highly comfortable life. Had he been worldly minded, these sources could help him generate heaps of wealth. However, he opted for a simple and decent lifestyle. Nonetheless, he shunned ascetism and monasticism. Likewise, he refrained from a life of luxury, preferring this world to the Hereafter. His financial life was marked by balance and moderation, and in accord with the Quranic ideal. He drew upon the bounties provided by Allah. ... His lifestyle stands out for his contentment, perseverance and absolute trust in Allah Almighty. He met his needs which were essential for sustenance”.⁶¹

Thus, keeping in view the theme of this book, it has been fairly described as a significant work providing “new perspectives on studying the Prophet’s (*Ṣal Allah-u-‘alaihe wa sallam*) economic life” in the light of the *Holy Qur’ān*, hadith, and authentic Islamic history and *Sīrah* literature, of classical to contemporary eras, “and debunks many misconceptions.”⁶²

4.3 A Brief Comparison (of above Evaluated Books)

From an outline of Professor Siddiqui’s overall contribution to the *Sīrah*-writing and from an assessment and evaluation of his three works and their themes and subject-matter—which deal with various socio-political, socio-legal, socio-cultural, and economic aspects of the *Sīrah*—bring it into sharper light that Siddiqui’s works are indeed illustrative examples of ‘thematic studies’ of the *Sīrah* in the 21st century. This evaluation also reveals that these three works are unique not only in their

themes and issues they discuss and explore, but also in their analytical style and objectivity, and the methodology adopted by the revered author. Moreover, another common feature found in these works is that he relies mostly on, and makes fair-optimal and perceptive use of, the authentic classical sources, like the *Holy Qur'ān*, hadith, and classical *Sīrah* works. At the same time, he uses—though, very carefully and critically—modern Urdu and English sources as well (authored by Muslims or non-Muslims/‘orientalists’). These qualities and merits, collectively, make his works not only distinctive and unique but substantial and significant as well. In brief, all these selected works are academically rigorous, beneficial, valuable, and constructive; and they make a valuable contribution to the *Sīrah* literature in the present times. Sayyid Hamid has rightly said that Professor Siddiqui ‘narrates, investigates and analyses’ the sources and his method is that of ‘objective and perceptive recorder of history’.⁶³ Much apt is to repeat the words of Maulana ‘Umari, who praises Professor Siddiqui’s works for discussing exceptional aspects and for possessing ‘very much originality and uniqueness’ (*jīdat wa nudrat*),⁶⁴ and in the words of Dr Ateeq-ur-Rahman, from the subject-matter of Professor Siddiqui’s *Sīrah* works, ‘one gets clear glimpses of his seriousness, profundity and vision/insights’.⁶⁵ It will not be an exaggeration, and unfair, to repeat these words of the present author that all these selected works are “academically sound, constructive, worthwhile, and positive. They make a valuable contribution to the *Sīrah* literature. Above all, they are relevant to the challenges and needs of the time and provide opportunity to Muslims, world around, living both in majority or minority context, to gain the necessary guidance and information to imitate the Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) as the role model in their own context. By writing all these books, Professor Siddiqui has fulfilled not only the need of the times, but also the requisition of his knowledge and experience as well as his Islamic duty’.⁶⁶

5. Conclusion

From the above analytical evaluation and descriptive assessment, it can be drawn safely that the subject-matter of these works deals with various socio-politico-economic aspects of the *Sīrah*; thereby, being impeccable samples of 21st century *Sīrah* works on the style of ‘thematic’ study and thus different from the traditional *Sīrah*-writing. These works are unique not only in their themes, ideas, subjects and issues but also in their analytical style, approach, objectivity, fairness, and the methodology adopted by Professor Siddiqui. Moreover, one finds that Professor Siddiqui makes fair, optimal and perceptive use of authentic and classical sources as well as takes assistance—cautiously and critically—from modern Urdu and English *Sīrah* works produced by the

Muslim and non-Muslim scholars and writers. All these qualities and merits, collectively, make Professor Siddiqui's works not only distinctive and unique but substantial and significant as well. In sum, all these selected works make a valuable contribution to the 21st century *Sīrah* literature in general and in the category of thematic studies on *Sīrah* in particular and reveal in clear terms relevance of the *Sīrah* in the contemporary times.

From the above discussion—both from the outline of Professor Siddiqui's overall contribution to the *Sīrah*-writing in general and from a detailed analytical appraisal of his three selected works dealing with various socio-political, socio-legal, socio-cultural, and economic aspects of the *Sīrah* in specific—it can be clearly inferred that Siddiqui's works are indeed illustrative examples of 'thematic studies' of the *Sīrah* in the 21st century. The detailed evaluation of Siddiqui's three works through hybrid qualitative research modes (descriptive, comparative, and analytical) is illustrative of the fact that his works are distinctive both in their themes and issues they explore as well as in their analytical style, objectivity and methodology. All in all, the qualities and merits possessed by these books collectively make Professor Siddiqui's contribution not only distinctive and momentous, but a vital contribution as well to the *Sīrah* literature in the present times. This is, indeed, a continuation of legacy set forth by luminaries like Dr. Muhammad Hamidullah (Paris) in English and of Shibli Numani and like-minded in Urdu.

Recommendations

As the contribution of Professor Siddiqui is very broad and vast, especially in the field of *Sīrah*, so this study recommends that more and more research works should be carried on highlighting his contribution to the 'thematic studies' of the *Sīrah*, underlining uniqueness of the themes he has highlighted, and to make analytical and critical assessment of his style, methodology and objectivity. On the basis of the detailed evaluation of three (3) selected books of Professor Siddiqui, this study also suggests that besides socio-political aspects, other aspects of his works—such as socio-cultural, gender issues, economic aspects and other inter-related aspects which have more relevance in the contemporary global society be examined so that a clear, comprehensive and broader picture of his contribution comes to the forefront. Thus, it is the responsibility of the future researchers to delve deep into, and analyze meticulously, Siddiqui's works so that both their relevance as well as significance is brought to the fore. Carrying such studies, especially in English, will be a real tribute to this reputed scholar who is accepted and respected with equal admiration in India and Pakistan.

Notes and References

¹Munawar Rajput, “Working on Social and Economic Aspects of Sirah is Need of the Hour [Interview with Professor M. Y. M. Siddiqui]”, *Daily Jang* (Karachi edition), 7th June 2020, retrieved from www.jang.com.pk/news/777058 (last accessed on 15th September 2021) [hereinafter cited as Rajput, *Daily Jang*, 7th June 2020]; Muhammad Yasin Mazhar Siddiqui, “*Meri Sīrat-Nigāri ki Kahani*” (The Story of my *Sīrah*-Writing), ed. Obaidullah Fahad and Ziauddin Fallahi, *Idarai Ulum-i-Islamia* (Aligarh Muslim University ki *Sīrat Nigāri*, Aligarh, India: Publication Division, AMU, 2020), 21-52; Tauseef Ahmad Parry, “Focusing Socio-Political Reforms of the Prophet (*Ṣalāllāhu-‘alaihe wa sallam*): An Appraisal of Yasin Mazhar Siddiqui’s *Sīrah* Works”, *Quarterly Insights* (Dawah Academy, IIUI, Pakistan), 2, 2-3 (Winter 2009-Spring 2010): 263-302; Muhammad Abdullah, “Professor Dr. Muhammad Yasin Mazhar Siddiqui’s *Sīrah*-Writing: An Analysis of Methodology and Style”, *Zia-e-Tahqeeq*, 3, no 6 (2013): 9-17; Zafar Ahmad Nizami, *Qalami Khake*, compiled by Shama Afroz Zaidi (New Delhi: IOS, 2013): 263-64; Ziauddin Falahi, “Muhammad Yasin Mazhar Siddiqui ki *Sīrat Nigāri*”, *Monthly Hayāt-e-Nau*, October 2020, 4-8; Idem., “*Muhammad Yasin Mazhar Siddiqui ki Khidmat-e-Qur’ani*”, *Mutala’at*—“Yasin Mazhar Siddiqui Number”—15/16, 1-4 (October 2020-March 2021): 163-182; Muhammad Ateeq-ur-Rahman, “[Obituary:] Ah! Professor Muhammad Yasin Mazhar Siddiqui”, *Ma’arif* (monthly Urdu academic journal, Azamgarh, India), 206, 5 (2020): 371-74; Muhammad Saud Alam Qasmi, “Professor M. Yasin Mazhar Siddiqui (1944-2020)”, *Monthly Tahzib al-Akhlaq*, 40, 6-7 (2021): 42-47.

²Rajput, *Daily Jang*, 7th June 2020; Siddiqui, in Fahad and Falahi, *Idarai Ulum-i-Islamia*, 21-52; Parry, in *Quarterly Insights*, 2, 2-3 (Winter 2009-Spring 2010): 280; Abdullah, in *Zia-e-Tahqeeq*, 3, 6 (2013): 9-10; Falahi, in *Monthly Hayāt-e-Nau*, (October 2020): 4-8; Ateeq-ur-Rahman, in *Ma’arif*, 206, 5 (2020): 371-74.

³Rajput, *Daily Jang*, 7th June 2020; Siddiqui, in Fahad and Falahi, *Idarai Ulum-i-Islamia*, 21-52; Parry, in *Quarterly Insights*, 2, 2-3 (Winter 2009-Spring 2010): 263-302; Abdullah, in *Zia-e-Tahqeeq*, 3, 6 (2013): 10; Falahi, in *Monthly Hayāt-e-Nau*, (October 2020): 4-8; Qasmi, in *Tahzib-ul-Akhlaq*, 42-43.

⁴“AMU Mourns Yasin Mazhar Siddiqui’s Demise”, *AMU Website*, 15th September, 2020, retrieved from <https://amu.ac.in/news/2020/9/15/amu-mourns-professor-yasin-mazhar-siddiqui's-demise> (last accessed on 15th September 2021). Siddiqui’s death was mourned by a number of scholars and institutions not only in the sub-continent but at global level as well, as his death created a big void, which is impossible to fill, in the academics, especially in the *Sīrah* Studies. For details see, Muhammad Razi Ul Islam Nadwi, “End of an era in [Urdu] *Sīrah*-Writing: Death of Muhammad Yasin Mazhar Siddiqui”, *Hindustan Urdu Times*, 17th September 2020, retrieved from

<https://hindustanurdutimes.com/%D9%85%D8%B6%D8%A7%D9%85%DB%8C%D9%86-%D9%88-%D9%85%D9%82%D8%A7%D9%84%D8%A7%D8%AA-606/> (last accessed on 15th September 2021); Akhratul Wasey, Muhammad Yasin Mazhar Siddiqui was an exemplary of traditional and modern sciences”, *Urdu Daily Hamara Samaj*, Patna, 17th September 2020, 1; Tauseef Ahmad Parry, “Obituary: Muhammad Yasin Mazhar Siddiqui—An Islamic Scholar and One of the Leading Authorities on the *Sīrah*”, *New Age Islam* (Online Portal, New Delhi), 25th September 2020, URL: <https://www.newageislam.com/islamic-personalities/dr-tauseef-ahmad->

[parray-new-age-islam/obituary-prof-m-yasin-mazhar-siddiqui--an-islamic-scholar-and-one-of-the-leading-authorities-on-the-sirah/d/122946](#); Idem., “An Islamic Scholar Par Excellence [A Tribute to Prof. M. Y. M. Siddiqui]”, *Greater Kashmir*, 25th September, 2020, 9; Idem., “Prof. M. Yasin Mazhar Siddiqui (1944-2020): An Islamic Scholar Par Excellence”, *Millat Times* (Online Portal, New Delhi), 25th September 2020, URL: [www.millattimes.com/prof-m-yasin-mazhar-siddiqui-1944-2020-an-islamic-scholar-par-excellence](#); Idem., “Prof. M. Yasin Mazhar Siddiqui—An Islamic Scholar Par Excellence”, *Muslim Mirror* (Online Portal, New Delhi), 25th September 2020, URL: [http://muslimmirror.com/eng/prof-yasin-mazhar-siddiqui-an-islamic-scholar-par-excellence/](#) (all URLs were last accessed on 15th September 2021); Muhammad Daniyal Shah, “An Assessment of Academic Contribution of Dr Yasin Mazhar Siddiqui” [an outcome of the virtual condolence Seminar, organized by the Sirat Chair, Islamic University Bahawalpur, Pakistan on 5th October, 2020], *Monthly Haqeeqat* (Bahawalpur), 1-15 November 2020, 31-34.

⁵ Muhammad Yasin Mazhar Siddiqui, *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam)—A Role Model for Muslim Minorities*, (translated by.) Abdur Raheem Kidwai (London: The Islamic Foundation, 2006); Idem., *Rasul-i-Akram (Ṣal Allah-u-‘alaihe wa sallam) Aur Khawātin—Ek Samāji Muṭāla‘ah* (New Delhi: Islamic Book Foundation, 2006); Idem., *How the Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam) Earned and Spent Money? A Critical Study* (Aligarh: Brown Books and Springs, South Africa: Ahsan Academy of Research, 2019).

⁶ For this argument/ claim, see, for example, Abu Sufyan Islahi, *Idarai Sir Syed Muslim University Ke Mashāhīr-e-Quraaniyāt/ Quranic Studies Trailblazers of Sir Syed’s Institution—Aligarh Muslim University* (Aligarh: Brown Books, in association with K. A. Nizami Centre of Quranic Studies, AMU, 2017), pp. 144-47; Abdur Raheem Kidwai, *Quranic and Islamic Studies at the Aligarh Muslim University: An Assessment*, ed. Juhi Gupta and Abdur Raheem Kidwai, *Oxford of the East: Aligarh Muslim University 1920-2020*, (New Delhi: Viva Books, 2020), 131-145; Tauseef Ahmad Parray, “An Islamic Scholar Par Excellence”, *Greater Kashmir*, 25th September, 2020, 9.

⁷ Muhammad Nawaz, “Professor Muhammad Yasin Mazhar Siddiqui’s Academic Contribution” (Unpublished BS Honors Dissertation, *Government College University Lahore*, Pakistan: 2009-2011); Ubaidullah, “Dr Yasin Mazhar Siddiqui’s *Sīrah*-Writing—An Analysis” (Unpublished M. Phil. Dissertation, GCU, Lahore, 2010-2012).

⁸ Tauseef Ahmad Parray, in *Quarterly Insights*, 2, 2-3 (Winter 2009-Spring 2010): 263-302.

⁹ “Report on Seminar ‘Modern Trends in *Sīrah*-Writing’ (26–28 March, 2011)”, Organized by the National Sirah Study Centre of Islamic Research Institute and Iqbal Institute for Research and Dialogue, International Islamic University, Islamabad, *Islamic Studies*, 50, no. 2 (2011): 245-268.

¹⁰ Ubaidullah Fahad, “Tracing Pluralistic Trends in *Sīrah* Literature: A Study of Some Contemporary Scholars”, *Islamic Studies*, 50, 2 (2011): 217-243.

¹¹ Report of Seminar’ in *Islamic Studies*, 50, 2 (2011): 249.

¹² Parvaze Ahmad Bhat, “Pluralism and Diversity in the *Sīrah* Literature: A Study of the Contemporary Scholar’s on Prophet Muhammad (Ṣal Allah-u-‘alaihe wa sallam)”, Unpublished PhD Thesis, Department of Islamic Studies, AMU, India, 2013.

¹³Parvaze Ahmad Bhat, "Diversity and Pluralism in the Pre-Prophetic *Sīrah*", *Hazara Islamicus*, 2,1 (2013), 1-18.

¹⁴ Abdullah, in *Zia-e-Tahqeeq*, 3, 6 (2013) 9-17.

¹⁵Abu Sufyan Islahi, *Idarai Sir Syed Muslim University Ke Mashāhīr-e-Quraanyat/ Quranic Studies Trailblazers of Sir Syed's Institution—Aligarh Muslim University* (Aligarh: Brown Books, in association with K. A. Nizami Centre of Quranic Studies, AMU, 2017), 144.

¹⁶ For details, see Falahi, in *Monthly Hayat-e-Nau*, (October 2020): 4.

¹⁷Syeda Rabbia Ahmad and Dr Monazza Hayat, "Family and Relatives of the Prophet (Ṣal Allah-u- 'alaihe wa sallam): An Introductory Study of the Writings of Dr.Yasin Mazhar Siddiqi", *Bi-Annual Research Journal Al-Qamar*, 3 no.1 (2020): 11-24

¹⁸ Muhammad Yasin Mazhar Siddiqui, *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)—A Role Model for Muslim Minorities*, (translated by) Abdur Raheem Kidwai (London: The Islamic Foundation, 2006); Idem., *Rasul-i-Akram (Ṣal Allah-u- 'alaihe wa sallam) Aur Khawātīn—Ek Samāji Muṭāla'ah* (New Delhi: Islamic Book Foundation, 2006); Idem., *How the Prophet Muhammad (Ṣal Allah-u- 'alaihe wa sallam) Earned and Spent Money? A Critical Study* (Aligarh: Brown Books and Springs, South Africa: Ahsan Academy of Research, 2019).

¹⁹Abdullah, *Zia-e-Tahqeeq*, 3, 6 (2013): 10; Ateeq-ur-Rahman, *Ma'arif*, 206, 5 (2020): 371-73.

²⁰Fahad and Falahi, *Idarai Ulum-i-Islamia*, 2020; Abdullah, *Zia-e-Tahqeeq*, 3, 6 (2013): 12-15; Parray, *Quarterly Insights*, 2, 2-3 (Winter 2009-Spring 2010): 265-66, 280-81; Ateeq-ur-Rahman, *Ma'arif*, 206, 5 (2020): 371-73.

²¹ Abdullah, *Zia-e-Tahqeeq*, 3, 6 (2013): 16-17; Rajput, *Daily Jang*, 7th June 2020

²² Muhammad Yasin Mazhar Siddiqui, *Catalogue of Arabic Manuscripts at the Aligarh Muslim University, India* (London: Furqan Heritage Foundation, 2002); Idem., *Organization of Government under the Prophet* (New Delhi: Idarah-i Adabiyat-i Delhi, 1987); Idem., *Shah Waliullah Dehalvi: An Introduction to his Illustrious Personality and Achievements* (Aligarh: Aligarh Publication Division, 2001); Idem., *The Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam)—A Role Model for Muslim Minorities*, translated by Abdur Raheem Kidwai (London: The Islamic Foundation, 2006); Idem., *How the Prophet Muhammad (Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam) Earned and Spent Money? A Critical Study* (Aligarh: Brown Books and Springs, South Africa: Ahsan Academy of Research, 2019).

²³Muhammad Humayun Abbas Shams, *Maqālāt-e-Sīrah—A Collection of Sīrah Articles Authored by Yasin Mazhar Siddiqui 3*, (Lahore: Maktaba Islamia Printing Press, 2015-2016).

²⁴Muhammad Yasin Mazhar Siddiqui, "Meri Sīrat-Nigāri ki Kahani" (The Story of my Sīrah-Writing), ed. Obaidullah Fahad and Ziauddin Falahi, *Idarai Ulum-i-Islamia Aligarh Muslim University ki Sīrat Nigāri*, (Aligarh: Publication Division, AMU, 2020), 21-52.

²⁵Abdur Raheem Kidwai, "Professor Muhammad Yasin Mazhar Siddiqui ki Jalālat 'Ilmi", (Professor Muhammad Yasin Mazhar Siddiqui's Unparalleled Erudition), in ed. Obaidullah Fahad and Ziauddin Falahi (Eds.), *Idarai Ulum-i-Islamia Aligarh Muslim University ki Sīrat Nigāri*, (Aligarh: Publication Division, AMU, 2020), 55-60.

²⁶Obaidullah Fahad and Ziauddin Falahi (eds.), *Idarai Ulum-i-Islamia Aligarh Muslim University ki Seerat Nigāri*, (Aligarh: Publication Division, AMU, 2020), 124-350, 358-458.

²⁷Maulana Syed Jalal-ud-Din ‘Umari, “Foreword” , Muhammad Yasin Mazhar Siddiqui, *Ahd-i-Nabavi (SAW) ka Nizām-e-Hukūmat* (New Delhi: Qazi Publishers and Distributors, 1994), 6

²⁸Ateeq-ur-Rahman, in *Ma‘arif*, 206, 5 (2020): 371-74

²⁹Muhammad Yasin Mazhar Siddiqui, *Makki Uswah-i-Nabwi: Muslim ‘Aqliyyatoun ke Masā’il ka ḥal* (New Delhi: Islamic Book Foundation, 2005).

³⁰Muhammad Yasin Mazhar Siddiqui, “The Prophet Muhammad: A Role Model for Muslim Minorities”, *Journal of Islamic Studies*, 18 no. 2, (2007), 173.

³¹Murad Hofmann, “Review: The Prophet Muhammad [*Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*]: A Role Model for Muslim Minorities...”, *Journal of Islamic Studies*, 18 no. 2 (2007), 241-243.

³²Obaidullah Fahad, “Tracing Pluralistic Trends in Sīrah Literature: A Study of Some Contemporary Scholars”, *Islamic Studies*, 35 no. 2, (2011), 217-243.

³²Tauseef Ahmad Parray, “The Legal Methodology of ‘*Fiqh al-‘Aqallīyyat*’ and its Critics: An Analytical Study”, in *Journal of Muslim Minority Affairs (JMMA)*, 32 no. 1 (2012), 88-107.

³³Parray, in *Quarterly Insights*, 289-92, 300; Tauseef Ahmad Parray, “Review: The Prophet Muhammad: A Role Model for Muslim Minorities 2006”, *Journal of Humanity & Islam*, 1 no.1 (2011),: 60-63; Ahmad Parray, “Muslim living as minority must take a lesson from Makkan chapter—Review of Prof. M. Y. M. Siddiqui’s *The Prophet Muhammad: A Role Model for Muslim Minorities*”, *Kashmir Reader*, 23rd May 2015, 7.

³⁴Muhammad Yasin Mazhar Siddiqui, *Rasul-i-Akram (Ṣal Allah-u-‘alaihi wa sallam) Aur Khawātīn—Ek Samāji Muṭāla‘ah*, (Lahore: kitabsaray, 2008).

³⁵*Ibid.*, 41

³⁶*Ibid.*, 47

³⁷*Ibid.*, 90

³⁸*Ibid.*, 119-120

³⁹*Ibid.*, 135

⁴⁰*Ibid.*, 138

⁴¹*Ibid.*, 139

⁴²*Ibid.*, 172-175, 176-180

⁴³*Ibid.*, 186

⁴⁴*Ibid.*, 205

⁴⁵Parray, in *Quarterly Insights*, 2, 2-3 (Winter 2009-Spring 2010): 293-96. Tauseef Ahmad Parray, “Introducing Muhammad Yasin Mazhar Siddiqui_ ‘Prophet Muhammad [*Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam*] and Women: A Social Study’ [2006]”, *Muslim World League Journal [MWLJ]*, 44, no. 9 (2016), 42-43.

⁴⁶ A latest addition to this discourse is Zaira Ashraf Khan, *Prophet Muhammad [Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam] and Empowerment of Women: A Prophetic Model of Emancipation of Women* (New Delhi: Viva Books Pvt. Ltd., 2022). Tauseef Ahmad Parray, “Revisiting ‘Women Empowerment’ vis-à-vis Islam”, (*Rising Kashmir*, 1st February 2022), 7; Idem., “Revisiting ‘Women Empowerment’ vis-à-vis Islam: Review on Zaira Ashraf Khan’s *Prophet Muhammad [Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā ‘Ālihi wa Aṣḥābihi wa Ṣallam] and Empowerment of*

Women: A Prophetic Model of Emancipation of Women (2022)", *Islamic Literary Society* (London), 3rd February 2022, available at

<https://islamicliterarysociety.com/2022/02/revisiting-women-empowerment-vis-a-vis-islam/> ; Idem., "'Women Empowerment' in Islamic Perspective: On Reading Zaira Ashraf Khan's Prophet Muhammad [Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā 'Ālihi wa Aṣḥābihi wa Ṣallam] and Empowerment of Women", *Kashmir Observer*, 12th February 2022, 7.

⁴⁷ Professor Muhammad Yasin Mazhar Siddiqui, *Ma'āsh-e-Nabwi: Rasul-i-Akram (Ṣal Allah-u-'alaihi wa sallam) ke Zaraiye Āmdan ka Taḥqīq jā'izah* (Karachi: Kutb-Khana Seerat, 2015).

⁴⁸ Siddiqui, How the Prophet Earned and Spent? *AFKĀR Journal of Islamic & Religious Studies* 4, no. 1 (2020), 18.

⁴⁹ Abdur Raheem Kidwai, "Quranic and Islamic Studies at the Aligarh Muslim University: An Assessment", in Juhi Gupta and Abdur Raheem Kidwai (eds.), *Oxford of the East: Aligarh Muslim University 1920-2020—Centenary Commemorative Volume* (New Delhi: Viva Books, 2020), p. 139

⁵⁰ Owais Manzoor Dar, "Introducing Prof. Siddiqui's 'How the Prophet Muhammad Earned and Spent Money'", *MWLJ*, 48, no. 7 (2020), 44-49; Idem., "Review: How the Prophet Muhammad [Rasūlullah Khātām un Nabīyyīn Ṣallallahu 'alaihi wa 'alā 'Ālihi wa Aṣḥābihi wa Ṣallam] Earned and Spent Money? A Critical Study, Professor Yasin Mazhar Siddiqui", *Afkar—Journal of Islamic & Religious Studies*, 4 no. (1)(2020), 47-50.

⁵¹ Siddiqui, *How the Prophet*, 21

⁵² *Ibid.*, 46

⁵³ Dar, in *MWLJ*, 44-49; Dar, in *AFKAR*, 53-56

⁵⁴ Siddiqui, *How the Prophet Earned and Spent?* *AFKĀR Journal of Islamic & Religious Studies* 4, no. 1 (2020), 7-9.

⁵⁵ *Ibid.*, 12-19

⁵⁶ Siddiqui, *How the Prophet Earned and Spent?*, *AFKĀR Journal of Islamic & Religious Studies* 4, no. 1 (2020), 18.

⁵⁷ Muhammad Yasin Mazhar Siddiqui, "The Prophet's Financial Conditions in the Madinaite Period-I", *Tahqeeqat-e-Islami*, 8 no. 4 (1989), 12-35 ; Idem., "The Prophet's Financial Conditions in the Madinaite Period-II", *Tahqeeqat-e-Islami*, 9 no. 1 (1990), 15-41; Idem., "The Prophet's Financial Life in the Makkan Period", *Tahqeeqat-e-Islami*, 9 no. 3 (1990), 14-86.

⁵⁸ Siddiqui, *How the Prophet Earned and Spent?* *AFKĀR Journal of Islamic & Religious Studies* 4, no. 1 (2020), 15.

⁵⁹ Yasin Mazhar Siddiqui, *Ahd Nabawi ka Tamaddun/ Culture in the Prophet's Era* (New Delhi: Islamic Book Foundation; Lahore: Kitab Sarai, 2010)

⁶⁰ Siddiqui, *How the Prophet*, 15-16

⁶¹ *Ibid.*, 44-45

⁶² *Ibid.*, 90-91

⁶³ Dar, in *AFKAR*, 56

⁶⁴ Sayyid Hamid, "Foreword", Muhammad Yasin Mazhar Siddiqui, *Organization of Government Under the Prophet* (Delhi: Idarah-i-Adabiyat-i-Delli, 1987).

⁶⁵ 'Umari, "Foreword", in Siddiqui, *Ahd-i-Nabawi (SAW) ka Nizām-e-Ḥukūmat* (1994), 6.

⁶⁶ Ateeq-ur-Rahman, in *Ma'arif*, 206, 5 (2020): 372

⁶⁷ Parry, in *Quarterly Insights*, 2, 2-3 (Winter 2009-Spring 2010): 301-302