

## Madina Pact: First Ever Written Constitution of the World

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### Abstract

This research endeavors to shed light on the historical significance and enduring global relevance of the first written constitution crafted under the auspices of the Prophet of Islam, in collaboration with diverse religious groups including Jews and Christians. It seeks to underscore the sanctity accorded to agreed-upon documents within Islam, highlighting the unwavering commitment of Muslims to uphold their word even in the face of adversity. Central to the discussion is Islam's emphasis on collective welfare over individual interests, rejecting notions of selfishness and greed in favor of mutual benefit and cooperation. Through an exploration of the Medina Constitution, this paper elucidates Islam's approach to fostering harmonious relations within the international community, transcending boundaries of faith and culture. The immediate aftermath of the Prophet's arrival in Medina witnessed the forging of this historic agreement, uniting previously hostile tribes under a common framework that safeguarded life, property, and dignity. This research endeavors to convey to the global audience the inherently law-abiding nature of Muslims, grounded in the principle of "Live and let others live." Ultimately, this paper aims to underscore the enduring relevance of the Medina Constitution as a blueprint for inclusive governance

and interfaith harmony, inviting the world to recognize and appreciate Islam's commitment to justice, peace, and mutual respect among nations.

**Keywords:** Pact, First constitution, Sacred, Agreed document, Medina, Tribes

### Introduction:

Before the advent of Muslims in Madina, the political conditions of the city, as described by the famous writer Syed Ameer Ali were as follows; “In the early times Yathrib and its environs were inhabited by the “Amalekites.” The most important of these colonies were “the Bani Nazir at Kheyber, the Bani Kuraizha at Fidak, the Bani Kainuka near Medina itself. Living in fortified cantons, they had domineered over the neighbouring Arab tribes, until the establishment of two Kahtanite tribe of Aus and Khazraj at Yathrib. These two tribes, who yielded at first some sort of obedience to the Jews, were able to reduce them to a state of clientage. Before long, however they commenced quarrelling among themselves, and it was only about the time when the Prophet announced his mission at Makah that, after long years of decimating warfare, they had succeeded in patching up a peace.”<sup>1</sup>

After the migration from Makah to Madina, the collective life was started. The Holy Prophet (SAW) did his utmost effort to make the Madina, a political centre of the region. He laid down the foundations of an Islamic government, and beside this, also made peace treaties with the surrounding tribes of Christians and Jews. The objective behind was not only the safety of Muslims, but also maintaining the regional peace. By these treaties everyone got the right of life, property and freedom of opinion. The right to choose religion was also secured. By this the role of the Holy prophet (SAW) as an international political leader became prominent before the whole world. The Holy Prophet (SAW) made such political and social treaties by which the city of Madina changed into the capital of the world due to the importance of its social, political, spiritual and commercial activities. Dr. Hameed Ullah throws light on this fact as follows; “The Islamic state which was founded in Prophetic era was extending by two hundred and seventy four square miles daily. And within ten years, when the

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<sup>1</sup> Ali, Syed Ameer, (1967) “The Spirit of Islam” Methuen & Co. LTD, London P.53

Holy Prophet (SAW) died, the territory of more than ten lac square miles had subjugated under this state. By conquering the area equal to the area of almost three countries of the Subcontinent, only 150 persons of enemies died and the death rate of Muslims was about one person in a month. In the history of human beings, such an example of the honour of human blood is unprecedented.”<sup>2</sup>. Madina pact is the first treaty between Muslims and non-Muslims which deserves to be read carefully. This pact has very inspiring and useful guidelines for the students of International Relations and foreign policy even today. To maintain peace between Muslims and Jews of Madina, Muhammad (SAW) took the help of common values between Islam and Judaism as the foundations of the pact. In this pact the Holy Prophet (SAW) did not force any party to sign rather he (SAW) used his God gifted wisdom and frame out the pact according to the renown principle of ‘give and take.’



Map of Madina<sup>3</sup>

Medina was the city where followers of different religions were residing. Majority of them were Christians and Jews. Jews were proud of being people of the book and their economy was also based on strong footings because they used to receive interest over interest from the tribes of Aus and Khizraj. Secondly as they believed on the principle of “divide and rule” so they induced Aus and Khazraj against each other and the bloody war of “Boass” was started between the two. Both the tribes got tired due to

<sup>2</sup> Muhammad Hameed Ullah, (2005) “Political Life of Muhammad (SAW)” Lahore Beacon Books, Lahore P. 283

<sup>3</sup><https://1.bp.blogspot.com/-PyNnSIoUiPo/Vr0-WcDrK5I/AAAAAAAAWkg/s-jS76VOsoE/s1600/eraofislam.com.png> Retrieved date: 14/10/2017, time 4:55PM (PST)

these wars and decided to establish a Government and a set of rules and regulations. For this purpose they selected Abdullah bin Ubai who was considered a trustworthy one between both the tribes and a crown was also being prepared for him.<sup>4</sup> These were the circumstances when Muhammad (SAW) was entered in Medina.

After reaching Medina the Holy prophet (SAW) keenly observed the whole situation of the city as well as region and following basic steps were taken into consideration by him (SAW): 1. The fixation of the rights and duties of Migrants and native population. 2. To provide residential facilities to the Migrants. 3. To make peace treaty with the non-Muslims especially with the Jews. 4. To establish political organization and defensive framework in Medina. 5. To take revenge from Quraish for the loss of life and property of Migrants<sup>5</sup>.

It was mentioned clearly in the treaty that sovereignty goes only to Allah. The right to give shelter was given to each superior or inferior, and to honour the promise of shelter is the duty of every one. In this treaty nobody was given right to intervene in the way to justice. Partiality and nepotism was prohibited in the treaty. And it was agreed upon that each mischievous should be dealt with an iron hand. Besides the political and social rights of Muslims, Jews were also practically given full rights of citizenship. They were also given complete religious freedom. It has been mentioned in the treaty that if the enemy wages war, and the alliance of Jews and Muslims faces, then each of the ally will bear the expenditure of war himself. By this treaty, both Makah and Madina, were declared as "Haram" and also made the centre of the united force. By doing so, such a system was established, which was soon implemented in the continents of Asia, Europe and Africa.

#### The Text of Madina Pact

Holy Prophet (SAW) made his first treaty after the migration, between the inhabitants of Madina and the surrounding tribes. This treaty has two parts. First, deals with the relations among the tribes of Madina with each other and the second part deals, the alliance with the Jews. This treaty was signed between A.H. 1 and 2, when the tribes of Madina faced the Makans in the battle of Badr with the help of their Jewish allies. The text of the treaty was as follows: "In the name of Allah, the compassionate, the merciful; This is a document from Muhammad (SAW), the Apostle of Allah to the believers and the Muslims of Quraish and Yathrib, and to all who followed them and fought with them. They constitute one Umma (nation) in distinction from the rest of

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<sup>4</sup> Qureshi, Muhammad Siddique, (1987) "Foreign Politics of Muhammad(SAW)" (Urdu), Sheikh Ghulam Ali & sons pvt. Ltd. Lahore, P. 174

<sup>5</sup> Ibid, 174

the people; The émigrés of Quraish unite together and pay ransom graciously for acquiring their relative prisoners. The Banu Awf unites together as they were at first, and every division among them pays ransom for acquitting its relative prisoners. (This clause is repeated with the same wording concerning Banu Saida, Banu Harith, Banu Jusham, Banu Al Najar, Banu Amr Ibn Awf, Banu al Nabit and Banu Aws). The believers should never leave any possibility to be followed graciously for paying ransom for their relative-prisoners.

A believer should not ally himself with the mawla [slave] of another believer; The pious believers shall combine together against anyone who committed crimes unjustly or with oppression, even he were the son them [the believers]; A believer should not kill another believer nor should he support an unbeliever against a believer; The protection of Allah is one [and is equally] extended to the humblest of the believers. The believers are supported by each other; The Jews who may follow us will have our support equally, without suppression, nor do we intend to combine [and turn] against them. The believers make peace together. No believer conclude peace, after a battle in the path of Allah, except with the others on the basis of equality and justice among the believers.

Warriors who fight in our side shall follow each other; The believers shall cooperate with each other to avenge their blood in the path of Allah; The pious believers follow the best and just path. Never shall a mushrik [polytheist] grant Quraish goods or persons nor shall he prevent a believer [from an attack from Quraish]; He who kills a believer is required to satisfy the wali [person responsible for and protector] of that believer. The believers shall combine against the killer and require him to fulfil that satisfaction; No believer, who approves what is written in this document and believes in Allah and the Day of Judgment, shall help a criminal or give him refuge. Those who give him refuge and help him shall have the curse and anger of Allah in the Day of Resurrection. His indemnity is not to be accepted; Anything which you may disagree upon is to be referred to Allah and Muhammad;

The Jews shall contribute to the expenditure of the battle as long as they fight with the believers; The Jews of Banu Awf form a nation with the believers. The Jews shall have their own religion, and the Muslims shall have their own religion; each with their mawalis [slaves] and persons, except those criminals and sinners who will do harm to themselves and to their families; The Jews of Banu al Najar, of Banu Harth, of Banu Sa'ida, of Banu Jusham, of Banu Awf, and of Banu Tha'laba will have the same rights and obligations as those of Banu 'Auf' except the criminals and sinners who do harm to themselves and to their families; Jafna, a family of Tha'laba, shall have the same rights and obligations as those of Tha'laba; The Jews of Banu al-Shutayba shall have the same

rights and obligations as those of Banu 'Awf; The mawali [slaves] of Thalaba will be considered as Banu Thalaba themselves; The Bitana [adherents] of the Jews are considered as the Jews themselves;

No Jew is allowed to join [the Muslim in battle] without the authorization of Muhammad; Blood revenge is not prohibited. He who kills and his family are alone responsible to the one who has been done injustice by him. Allah will guarantee this agreement; The Jews shall contribute to the cost of the battle with the believers a long as they fight; The jawf [interior] of Yathrib will be scared to the possessors of this document; The neighbour shall be treated as ourselves, unmolested and innocently; No protection is to be given [in the name of a family] except by the permission of that family; Any dispute or quarrel between the parties to this agreement which may lead to an unfortunate result, shall be referred to Allah and to Muhammad, the Apostle of Allah. Allah will guarantee the observance of this document; Quraish should not be helped, nor her supporters.

They [the Muslims and the Jews] will have victory over those who may attack Yathrib; If they [the Jews] were invited to conclude peace, they must adhere to peace [with the Muslims]; If they were invited [by the Muslims] to the same, they will have the same obligations, save those who fight for religion; Each shall have his share from his own side.... The Jews of al- Aws, their slaves and themselves, shall have the same rights and obligations, as stated in this agreement, with the best benevolence of the parties of agreement.... No one shall go against this agreement, except an oppressor or a sinner, Those who will go out [for fighting] are safeguarded; those who will live in Yathrib are protected, save an oppressor or a sinner, Allah and Muhammad, the Apostle to Allah, will protect those who observe and guarantee this agreement.<sup>6</sup>

#### Analysis

By analysing Madina pact carefully, we find that justice, equity and fair play were the foundation stones of this pact as these qualities are mandatory for a society to survive honourably in the nations of world. In this regard Quran says: I. "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduced you that ye deal not justly. Deal justly that is nearer to your duty. Observe your duty towards Allah. Lo! Allah is informed of what you do."<sup>7</sup> This pact tells us that the parties of the covenant were so satisfied that they agreed to appoint Allah and His

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<sup>6</sup> Majid Khaduri (1955) "War and Peace in the law of Islam" The Johns Hopkins press, London.

P. 206-209

<sup>7</sup> Quran, Surah 5, Verse 08

apostle as arbitrators. The wording of the pact is so clear that no one found any ambiguity in understanding it. Being a major party, Muslims did not exploit the benefits of weak parties rather protected them honestly. Remember this was the first treaty in the history of Islam which laid down the basis of an Islamic state in Medina.

Islam gives great emphasis on dispensation and establishment of justice in human society without any prejudice, this is also mandatory while making treaties with other states. Establishing international relations, there should be no question of inferiority or superiority. It is noteworthy that there were ten tribes of Jews, out of which seven participated in Madinah pact. Every tribe was given free will to act upon their faith and customs. Soon the remaining three tribes named, Banu Quraiza, Banu Nuzair and Banu Qainqah also joined the treaty due to its flexible and practicable nature.<sup>8</sup> According to Islam, all the states have equal status and they should be dealt accordingly. The fundamental rule of justice and fair dealing would not only govern the relations of individuals with each other but also the relations of one state with the other. Islam says clearly that justice is to be followed even in case of hatred or enmity with other person or state. Justice and fair play is a key rule for maintaining peace in the whole world.

#### Comments

While giving comments on the treaty Dr. Hameed Ullah writes; “In the human history it was the first written constitution of a state which was issued by the Prophet of Islam. Although it was written in the first year of Hijra yet it reached to us in its original form.”<sup>9</sup> By highlighting the main points of the treaty he writes; “It was unavoidable to make a united state in Medina whose different units would have maximum freedom but were bound to a central court of law for the sake of justice and the head of the state would act as appellate court. He would have the authority to wage war and keep peace. Every member of the community was given social justice. Rules of ransom and freedom of the prisoners of war from the enemies were also simplified and all the tribes of Madina agreed upon it. Its clauses were arranged in written form

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<sup>8</sup> Muhammad Hameed Ullah (2005) “Ruling system in Prophetic Era”(Urdu) Books Lahore vol. I p. 95-96

<sup>9</sup> Muhammad Hameed Ullah (1974) The journal of the Muslim world league, “The First written constitution of the world” vol. I, journal No. 4, p. 47.

and it became the first written constitution of the world, issued by a head of the state.”<sup>10</sup>

Syed Ameer Ali writes about Medina pact; “This is the first charter of freedom of conscience”<sup>11</sup> One of the Orientalists Tor Andrae gives his comments on this treaty as follows; “Rules of the state of Madina are the first document of the constitution of any religious Government which gradually made Islam a universal religion. If anybody goes against religious sovereign, his closest relatives would not stand with him. So Islam was not just a religion but became a “Brotherhood” as it is narrated in Quran; “All the Momneen are brothers” Al Hujrat 49, verse no. 10 <sup>12</sup> Prof. Nicholson writes, “Ostensibly a cautious and tactful reform, it was in reality a revolution. Muhammad’s durst not strike openly at the independence of the tribes, but he destroyed it, in effect by shifting the centre of power from the tribe to the community and although the community included Jews and pagans as well as Moslems, he fully recognised, what his opponents failed to foresee, that the Moslems were the active part, and must soon be the predominant partner in the newly founded state.”<sup>13</sup>

Famous Egyptian scholar Muhammad Hussain Hakel writes:“This is a written treaty according to which, the Holy prophet (SAW) prepared such charter for human society, as a result of which all the participants of the treaty were given freedom of faith in collective and individual spheres of life. The dignity of the human life was certified. The security of property was guaranteed. The commission of crime was declared culpable and judicially noticeable, and as a result the state of Madina became the centre of peace. Think carefully that how political and religious life got the highest status. While the despotism and tyranny was dominant on politics and civics and the world was full of dissension and oppression.”<sup>14</sup>”

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<sup>10</sup> Muhammad Hameed Ullah (2006) “Muhammad Rasoolullah” (Urdu) Beacon Books, Lahore,PK,

p. 63.

<sup>11</sup> Ali, Syed Ameer,(1967), “*The Spirit of Islam*” Methuen & Co LTD, London page, 140.

<sup>12</sup> Andrae Tor, (1960) “*Muhammad, the Man and his faith*” Harper Publishers, New York p. 136

<sup>13</sup> Nicholson, Reynold, A.,(1907) “A literary history of the Arabs” Charles Scribner’s Sons, fifth avenue New York page, p. 173.

<sup>14</sup> Hakle, Muhaamad Hussain (2012)“The life of Muhammad(SAW)” Arabic, Moassasah Handavi lil Taleem wal Saqafah, Qahira, Egypt, p. 227.



### Objectives of an Islamic State

The objective of a state or government is to establish a peaceful society. As the famous thinker Aristotle says: "The motive of a state is to be a source of virtues and incentive for good character for its people. Its existence should be for a happy life so its rules should be such which help the goodness to flourish in people"<sup>15</sup> According to Aristotle "1. The man is a social animal and to meet this natural need is the duty of a state. 2. For the completion of this collective interest which help the society to lead a good social and economic life. For this purpose the judicial system comes into being which is for the betterment of human beings."<sup>16</sup>

The objective of the Muslim state in Medina was to establish such a government which would work for the propagation of Islam, respects for human dignity, personal purification social and moral reforms. Allah describes the objectives of a Muslim state as follows; 1. "Those who, if We give them power in the land, establish worship and pay the poor due and enjoins kindness and forbid iniquity. And Allah's is the sequel of events."<sup>17</sup> 2. "It was by the mercy of Allah that thou wast lenient with them (O Muhammad) for if though been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affair. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust in Him."<sup>18</sup> 3. "Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency, and ye believe in Allah."<sup>19</sup>

If we carefully analyse the above verses, it is evident that if someone is granted with rule and power, he instead of using these blessings for his personal luxuries and voluptuousness, should try to implement the commands of Allah (to flourish the virtues and to snub the evils), welfare of the poor by establishing the system of poor due. The characteristics of rulers, government officials, workers and the goals of an Islamic state have been summarised comprehensively in the above said verses of Quran. These qualities are the role model for the coming ruling elite. Being the best community it is the duty of the human society that they should proliferate the right

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<sup>15</sup> Al Syed,Ahmed, Lutfi,(1958) "Al Siyasat al Arastu Talees" (Arabic) Al Dar Al Qomia lil Tabaa wal Nashr, Qahira , Egypt vol. 3 ch. 9 p. 143.

<sup>16</sup> Al Syed,Ahmed, Lutfi,(1958) "Al Siyasat al Arastu Talees" (Arabic) Al Dar Al Qomia lil Tabaa wal Nashr, Qahira , Egypt vol. 3 ch. 9 p. 143.

<sup>17</sup> Quran, Surah 22, Verse 41

<sup>18</sup> Quran, Surah 03, Verse 159

<sup>19</sup> Quran, Surah 03, Verse 110

conduct and forbid indecency among the human beings. This is the only reason for the supremacy of human beings in this universe.

#### Impacts of Medina Treaty

The treaty of Madina left very long lasting effects on the human history. It was the first time that the human dignity was recognised. Equity, justice and fair play were made operational. Due to this treaty human beings enjoyed a safe and sound life. In this treaty rights of minorities were protected like majority. Right of free will was given to all the parties of the treaty. The history of human beings is unable to present such kind of compromise which was made between the people of different religion and civilizations. The salient impacts which Madina treaty left on human society are as under;

#### First ever written constitution of the world

The renowned teacher of Law and Islamic Studies, Dr Muhammad Hamed Ullah writes about Madina pact: "Madina pact is the first ever written constitution of the world which was bestowed by the last Prophet of Allah to human beings at large. General rules and regulations of the nations are found everywhere in written form but the constitution of the state is not available in black and white in the history of world. In "Simriti" (500 BC), duties of Shubh Raja are also mentioned, Arth Shaster (300 BC) and its contemporary writer Aristotle's books on politics are also available. But all of these are taken either text or reference books or are the memoir of the constitution of any specific area. No one of the above mentioned books has the status of an authoritative constitution issued by a sovereign of any state."<sup>20</sup>

The Madina treaty has two conspicuous sections, first part deals with Muhajreen (emigres) and Ansaar (adherents) and second part deals with Jews. As regard Muhajreen and Ansaar, they had already accepted Islam but according to Dr. Hameed Ullah, at this very early period it did not look possible that Jews could accept the political sovereignty of Muhammad (SAW). The second part of the constitution was framed after the glorious victory of Muslims in the battle of Badar, after which Muslims became a noticeable power of the whole region.<sup>21</sup>

#### Rules of reconciliation and war

The central idea of the treaty was the issues of reconciliation and war. It was mandatory that reconciliation and war would be as a whole comprising of Muslims and Jews of Medina. Any single party was not authorised to reconcile or wage war with anyone. Defence services were made compulsory for each party. In this regard a

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<sup>20</sup> Muhammad Hameed Ullah, (2005) "Ruling system in Prophetic era" Beacon Books Lahore P. 74

<sup>21</sup> Ibid p. 87.

schedule was drafted that both parties will fight and take rest turn by turn. This pact united the hostile groups in a way that they became guard of each other. In this way not only the bloody clashes between the parties were stopped rather they became a unifying force in the whole region.

Recognition of Medina as “Haram”

According to this treaty Madina was called as “Haram” in which bloodshed was prohibited and both the parties were agreed that they will maintain peace within Madina at every cost. So politically, this treaty made the parties as a nation, on which all the laws of government were imposed. In fact it was a great political victory of Muhammad (SAW) that Jews accepted Medina as “Haram.” “After declaring Madina as Haram, its boundaries were determined. And under the supervision of Hazrat Ka’ab bin Maalik(RA), small minarets were built on its boundary. In fact it was a great political victory of Muhammad (SAW) to get a semi Arab city recognised by the Jews.”<sup>22</sup>

Retaliation and asylum

Madina treaty dealt not only with the rules of reconciliation and war but also solved the problems of retaliation and right of asylum on very modern grounds. According to this, the right of asylum was accepted for everybody with the condition that those who have signed this constitution, would not give shelter to any person or property of Quraish of Makah. Jews also accepted this agreement. And thus the Medina pact laid down the foundations of the first central government in the Arab peninsula. According to this pact asylum can be granted but not to the enemies of the signatories of the pact.

Political vision of Muhammad (SAW)

Due to this pact the warrior tribes of Arab came under the rule of one central government, which ended the inter-tribal wars and established peace and harmony in the region. Now Muhammad (SAW) was not only the Prophet of Allah but also the head of the government, so he was extra conscious about the rights of non-Muslims. They were allowed to act upon their religious principles freely. Muhammad (SAW) was ever attentive that nobody should be transgressed. This fact was not only admitted by the Muslim historians but also by the orientalist. Prof. Nicolson writes “Apparently it was a careful but wise compromise. In fact it was a revolution. Muhammad (SAW) did not attack openly on the freedom of tribes but actually ended it because he centralized the whole tribes. Although this government comprised on Jews, Muslims and

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22 Muhammad Hameed Ullah,(2005) “Political system of Prophetic era” Beacon Books Lahore p. 98.

Polytheists but Muhammad (SAW) was well aware that lions share was of Muslims in this embryonic state but his opponents could not realize.”<sup>23</sup>

Recognition of Muhammad (SAW) as a Ruler

Before the advent of Muhammad (SAW) in Medina, there were two major tribes named Aus and Khizraj who were economically dependent on Jews. Jews were used to exploit these tribes by receiving heavy interest from them. They were also the cause of bloody wars between them like the war of Buaas in which a number of people from both tribes were killed. Aus was defeated and the Jews got benefit more than Khizraj. At last both the tribes repented upon the loss of precious lives and they decided to set up an authority for the solution of their problems. For this purpose they proposed a person named Abdulla bin Ubai, who was considered somehow trustworthy by both the sides. The said person belonged to Khizraj and Jews were not ready to accept a polytheist as their ruler. A crown was also ordered for him with the feelings of dissatisfaction from almost all the parties. During this time Muhammad (SAW) arrived at Madina. The inhabitants of Madina were introduced to Muhammad (SAW) during last Hajj, so he was not as stranger for them. The honesty, truthfulness and justice of Muhammad (SAW) were known to everybody in the whole region. So the people of Madina chose Muhammad (SAW) as their ruler collectively.

Conclusion

Madina pact is taken as the mile stone in the history of Islam. It can also be referred to as the “constitution of the state Madina.” It comprises of the ideas underlying the Islamic state in its embryonic years. Montgomery Watt has rightly pointed out; “The provision that disputes were to be referred to the Prophet would not itself increase his power, unless he had sufficient tact and diplomacy to find a settlement that would command general agreement. It is on record that far from being an autocratic ruler of Madina, Muhammad initiated a system of consultations and decided almost all major issues after taking the leading companions into his confidence.”<sup>24</sup>

No doubt that the Medina pact is just like a Magna Carta of the constitutional history of Islam. This treaty was made with those people who were very cruel and sinful by nature. They were habitual warrior, liar, corrupt, usurer and used to assimilate the properties of poor. It was very difficult task of that time but the unprecedented political wisdom of Muhammad (SAW) made this possible and by this way he laid down the foundation of such a society which became the preacher of worldwide

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<sup>23</sup> Nicholson, Reynold A. (1907) “The literary history of Arabs” Cambridge University Press, p.173-175.

<sup>24</sup> Montgomery Watt, (1956) “Muhammad at Medina” Clarendon press oxford. P. 221-5

humanity. This document was not only important for that period rather it also provided guidelines for all the coming Muslim rulers of the world that how they should treat their non-Muslim subjects. This was the first ever human rights charter of the world and all the subsequent constitutions including the Human rights declaration of United Nations are the copies of it. This charter put a very pleasant effect on the internal affairs of the state of Madina. With the cooperation of immigrants of Makah, Ansaar, Jews and other non-Muslims of Medina, a federal state was established. And Muhammad (SAW) was admitted as undisputed head of that internationally recognised state. It was a glorious success of Islam and Muslims at international level. The most noteworthy aspect of this treaty was that due to the wisdom and peace loving nature of Muhammad (SAW), he was unanimously made the head of that state and no coercion or stress were used for this purpose.

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