

A Review of the Political and Administrative Significance and Impact of the Charter of Medina in the Testimonies of the Prophet

- 1.**Dr. Aman Ullah**, Assistant professor, Faculty of Islamic Studies Department. of Islamiat FUUAST, Karachi. E Mail: amanullah@fuuast.edu.pk
- 2.**Dr. Aurangzeb**, Senior Assistant professor, Department Of Islamic Studies Bahria University, Karachi Campus.
- 3.**Dr. Almas**, Assistant professor, Faculty of Islamic Studies, Department of Islamiat FUUAST, Karachi.
- 4.**Dr. Manzoor Hussain**, Assistant professor, Department. of Islamic History FUUAST, Karachi
- 5.**Dr. Hasin Bano**, Chairperson Department of Islamic studies, Metropolitan University Karachi.
- 6.**Dr. Sibghatullah**, Associate Professor, Department of Islamic Studies, Government National Degree College Karachi.

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Abstract: Letters, political documents, are of fundamental importance in the political life of the Holy Prophet (PBUH). Political Documents this is the constitution which was started after the establishment of the state of Madinah. Declared as the world's first written manifesto. The Charter of Medina is of fundamental importance in the letters and documents of the Prophet's covenant. Which were formally written and preserved? The biographers took great care in preserving and compiling these letters. The Charter of Madinah is the main manifesto of the State of Madinah's internal and external policy. In view of this research paper, the importance and effects of these letters of the Holy Prophet (PBUH) have been reviewed.

Keywords: The Holy prophet, political Documents, Charter of Madinah, Testimonies, manifesto.

Preface: In the political life of the Holy Prophet (peace be upon him), The correspondences, that is, political documents, have a fundamental importance. After the migration of Medina, when the first Islamic Welfare State (State of Medina) was established, attention was paid to all aspects of the state, especially for the completion of the internal, external, and political and administrative affairs of the state. The period of correspondences i.e. political documents came, which was started with the Charter of Medina after the establishment of the State of Medina. This is the constitution. Which was declared as the world's first written manifesto, among the letters and documents of the Prophet's covenant, the Covenant of Medina is of fundamental importance. During the rule of the Prophet, peace be

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upon him, letters and correspondence related to the foreign policy and internal policy of the administrative, religious, and political state of Medina were sent, which were not formally written down and preserved. The biographers took great care in preserving and collecting these letters, they have a fundamental importance in the political life of the Messenger of Allah, peace and blessings be upon him, and in the propagation and spread of the religion. It is a symbol of the protection of the rights of all residents. In the present research paper, the importance and effects of these letters of the Messenger of Allah, i.e. political documents, have been reviewed.

The word "Mistha Q" is derived from the three letters: and Waq. (C) Documents refers to a solemn Eid. Document C is a written agreement, guarantee, and trust. Muthaq and Muthiq (c) Muwathq and Muthaq and Muthiq refers to a pledge and a promise. (1)

Wathiqah refers to (agreement, contract, acknowledgment and document) (2) This word is used in the Quran from the article Wathiq. The advice of Allah is:

وَلَا يُؤْتِيْكُمْ وَثَاقَهُ اَحَدٌ (3)

Translation: "And there is no one who binds like his binding." Since covenant and promise are a kind of closure and binding, it has also been used in the sense of binding in this way.

Madinah: The full name of Madinah is Madinah al-Munawrah. Researchers have different opinions about its historical and ancient name. According to the research of the famous researcher Dr. Muhammad Hamidullah: "The ancient name of Madinah Tayybah is found to be Tabit, then Tayybah (without emphasis), one of its neighborhoods will be a village called Yathrab, now it is said to be in the southwest of Jabal Uhad, where water and oasis are abundant. He became known throughout Arabia as Madinah-ul-Nabi (PBUH) in the era of Islam.

Treaty of Medina: Historically, the Treaty of Medina is a covenant, agreement, constitution and constitution. The Treaty of Medina was in a way the constitution of the first Islamic city-state. In it, the people (Jews) of Medina besides the emigrants and the Ansar agreed that they would support the Prophet ﷺ against the enemy. This political organization came into being under an explicit agreement which, despite some internal differences, had taken the form of "unity". This constitution was applicable to all the lower and upper ranks equally. Muslims were considered equal in terms of rights and duties. In matters of peace and war, all Muslims were a party, military service was compulsory for all, in the manifesto it was decided that Quraysh Makkah would not give them any kind of shelter, and the advance of Muslims against them should not be stopped. (5) Madinah has the honor and distinction of being the place of hijra. This holy city also has the honor of becoming the first Islamic state. When the Muslims migrated to Madinah, there were four congregations. Anwar Hashemi writes about the four main parties of Madinah after the migration: "Emigrants, Ansar, hypocrites and Jews, in view of the danger that Prophet Muhammad (peace be upon him) was facing on the new Islamic state of Madinah. (6)

The first written constitution: The renowned researcher and biographer Dr. Muhammad Hamidullah has proven through research that the Covenant of Medina is the first written constitution in the world. The features and characteristics are found to be complementary to any written constitution and it has all the qualities and characteristics of a written constitution. "The greatest quality of a written constitution is that it is clear and definitive, even if the constitution is brought into the writing, it will certainly be clearer than the unwritten one. Such a constitution is compiled in a document form with regular provisions." (8) If the Charter of

Medina is not reviewed. If taken, this fact becomes clear that it is a clear and unambiguous constitution, and its regular provisions are Articles, which have been described by various scholars and historians.

Qualities of a Good Written Constitution:

- I. The virtue of a written constitution is that its words are clear and definite.
- II. The second feature is the comprehensiveness of the constitution that it can cover the powers of all sectors of the government (state), their interrelationships, fundamental rights and other essential matters.
- III. The constitution is also characterized by the fact that it is neither very thick nor very short, a short constitution will cause more confusion and confusion, and its length will make its amendment difficult. (9)

Need for a constitution, constitution and leadership for the state: When a state is established, there is a need for a constitution, a constitution and a civil agreement for its survival. "When there is complete peace and order in the state and all the laws are being obeyed well, there is a need for a power to run the laws, sir, as well as being effective in practice, wherever this power is, in other words, the name of "Maqta-dara-Ala" If there is no social organization, neither can all the affairs of the state be settled in a good way, besides, the defense of the state is in grave danger."(10)

Provisions of Misaq-e-Madinah: Articles The number of provisions (articles) of the Treaty of Medina is different among scholars and historians. These provisions of the Treaty of Medina are present in different books in full and sometimes in the form of fragments. However, for all the provisions and text of the Treaty of Medina, see:

1. "IbnHisham / Al-Sirat al-Nabawa 2/120, 119
2. IbnKathir al-BadayahwalNahaya 2/224. "(11) Dr. Hamidullah has forgotten these 52 provisions and Orientalist historian George Virgil Constant also has the same opinion. 25 of it are related to Muslims and the remaining 27 are for people of other religions, they should be Jews or pagans. "(12) While most historians have missed 47 provisions and this is the case." The Covenant of Medina is clearly divided into two parts, the first part is 23 and the second part is 24. And it explains the mutual relations of Madinah, the rights and duties and other important issues. (13) There is no difference between the two. Important Provisions of the Covenant of Madinah:

- I. Unity of the Muslim Ummah without division
- II. Equality in rights and duties among the children of the Ummah.
- III. Mutual cooperation of the children of the Ummah in other matters, except for cruelty, excesses and acts of sin.
- IV. Involvement of Ummah in relation to relations with enemies.
- V. The best organization of the management body based on integrity and stability. To exposit those who go against the state and its system and to refrain from their assistance." (14)

The most important provisions of the Covenant of Medina: Thus, all the provisions of the Covenant of Medina are important, but some of these provisions are of a fundamental and key nature, which can also be called the provisions of the Covenant of Medina.

1. The Sovereignty of Allah Almighty and the Sovereignty of the Messenger of Allah ﷺ: The establishment of the state of Madinah is a milestone in the history of Islam in the sense that, despite the fact that there were different religious and ethnic nationalities living in this state,

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whose existence was recognized constitutionally, it was decided in principle that racial matters are under the control of Allah. will be run under the supreme authority of

وانكم مما اختلفتم فيه من شيء فان مردوه الى الله والى محمد(15)

Translation:"And that whenever there is a difference between you regarding something, it will be referred to God and Muhammad."

Because the last and final command is from Allah and His Messenger.

2. Sovereignty of Rasulullahsallallahualayhiwasallam: Since it was laid down as a matter of principle in the Covenant of Medina that the state affairs will be run under the sovereignty of Allah Almighty, therefore, to give practical form to this constitutional principle, the center and axis of all state authorities (state authorities) was declared to the Holy Prophet sallallaahualayhiwasallam.

وانكم مما اختلفتم فيه من شيء فان مردوه الى الله والى محمد(16)

3. **Translation:** "And that whenever there is a difference between you about something, it will be referred to God and Muhammad."

2 The concept of political unity (the concept of the state)

The Treaty of Madinah was a political union and involved various parties, therefore it envisaged political and contractual unity.

Inhumummawahidahwa dun naas (17)

Translation:"There shall be a separate political unity of the parties to the Covenant of Medina against the people of all the world."

Concept of Ummah-e-Muslimah: Muslims were declared as a single nation. They were declared indivisible. It could not be that there was enmity with one part of the Muslims and friendship with the other.

Wan al-Mu'minin, some of them are followers of some people. **Translation:**"And those who believe are brothers, brothers and sisters." It was mentioned in one place in front of the people of the whole world. It was mentioned in another place:

'وان مسلم المؤمنين واحدة لايسالم مومن دون مومن فى قتال فى سبيل الله الاعلى سواء وعدل بينهم.(18)

Translation: "And the peace of the believers will be the same. If there is a fight in the way of Allah, then no believer will make peace with another believer's unbeliever, unless this peace is equal for them."

Defense Treaty: The Treaty of Madinah is not only a political constitution, but it was also a defense agreement for the citizens of the state of Madinah, which strengthened the defense of Madinah. Wrote

وان يثرب حرام جوفها لاهل هذه الصحيفه(20)
Translation:"In case of an external attack, the defense of the state of Medina will be the joint responsibility of the Jews and Muslims."

Declaring Madinah Al-Munawarah as the House of Peace: Recognizing Madinah as a Haram in the Charter of Madinah is a reflection of the Prophet's unparalleled political insight and overall grasp of affairs.

وان يثرب حرام جوفها لاهل هذه الصحيفه(20)

Translation:"AndOritharbKajuf (meaning the field which is a sacred place for those who live in the mountains)

Important Provisions: The method of bloodshed and fidya, which was practiced earlier, will continue.

اوانه من اعتبط مؤمناًقتلاًعن بيته فانه قود به الا ان يرضى ولى المقتول بالفعل وان المؤمنين عليه كافة ولايحل لهم الاقيام عليه.(21)

Translation: "Whoever kills a believer on purpose, and there is evidence of it, will be punished, unless the guardian of the deceased agrees to shed blood and all the believers stand up to obey him, and nothing is permissible for them except to obey him." The Jews will have religious freedom and they There will be no interference with religious matters.

وان يهود بنى عوف امة مع المؤمنين لليهود دينهم وللمسلمين دينهم مواليهم وانفسهم- (22)

Translation: "And the Jews of Bani Auf are recognized as a political unity with the believers. The Jews are their religion and the Muslims are their religion." Historical, political and legal importance and greatness of the Treaty of Medina: If the Treaty of Medina is examined analytically and closely, then its implications and results are very respectable.

- The person of Holy Prophet (peace be upon him) was not only a da'wah or preacher, but he was recognized as the head of the state.

- A properly organized state came into existence for the first time in Madinah and was provided with a strong constitutional and constitutional basis.

- Islam was recognized as a political force beyond a religious movement.

Islam rose from a religious and religious movement to form the formal political governments and empires of the era.

- Under the Treaty of Madinah, the Jews and the polytheist tribes became their allies and all accepted the responsibility of the state of Madinah jointly.

- The Treaty of Medina, being a defensive treaty, served as a protective barrier for the State of Medina.

- In the Treaty of Madinah, the concept of peace, high character and moderate leadership of the Prophet (peace and blessings of Allah be upon him) for showing tolerance, coexistence and respect and dignified behavior with all state classes.

- Under the Covenant of Madinah, a just and fair society was established in the state of Madinah.

- The news of this agreement of the Jews with the Holy Prophet (peace be upon him) spread very quickly among the Arab tribes, the direct result of which was that all the small and bad tribes were attacked by Islam.

- Before the Treaty of Madinah, there was no central judicial system, thus, in this era, for the first time, a disciplined and organized government based on the principles of justice and equality came into existence.

- The Treaty of Madinah formed a common alliance against the Quraysh and the entry of enemies of Islam into Madinah was closed.

- Madinah was declared Haram thus establishing the sanctity of this new city-state.

- Inter-tribal civil wars were also prevented thanks to the Treaty of Madinah.

- This agreement created a strong sense of respect for law, morality, religion and human values among the citizens.

- The Covenant of Madinah gave legal status to the commands of Allah Ta'ala and the decrees of the Messenger of Allah.

Thanks to this system issued by the Holy Prophet, a strong Islamic state and a righteous society came into existence.

The political and administrative role of the "Treaty of Medina" in the formation of the state of Medina: The Treaty of Medina is a clear evidence of the political strategy, political tact, understanding and insight of the Messenger of Allah, peace be upon him, thanks to this agreement, he united various elements as a political unity. Qazi Muhammad Suleiman Mansoorpuri, commenting on the importance and usefulness of the Treaty of Medina and its

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political role and effects on the Arab society of the Prophet's era in the context of the Arabian Peninsula, writes: "This treaty was signed by all the peoples of Medina, after which the Prophet (peace be upon him) He wanted the surrounding tribes to be included in this agreement, the two benefits of which were under the supervision of the Prophet. 1. The war between the tribes was always going on and people were destroying the land of God with the blood of God. 2. Quraysh will not be able to incite those people (Jews of Medina and other residents with whom the agreement will be made) against the Muslims. (25) Professor Dr. Muhammad Hamidullah, while commenting on the importance of the Treaty of Medina in the formation of the state of Medina and the political understanding and wisdom of the Holy Prophet, writes: "A small town that consisted of twenty one neighborhoods was organized in the form of a city state and its small but A political system was established in the city of Madinah with the support of a flexible and workable constitution, which later became the capital of a vast and powerful empire spread over the three continents of Asia, Europe, and Africa. (26) Similarly, Qazi Safi-ur-Rahman Mubarak Puri commented on this agreement in his famous book "Al-Rahiq Al-Makhtum": Madinah was headed by the Messenger of Allah, peace and blessings of Allah be upon him, and in which the Muslims had a valid word and a dominant rule, and thus Madinah truly became the seat of Islam. (27) The greatness and importance of the Treaty of Madinah in the formation of the State of Madinah is undeniable. In the context of tribal disputes, conflicts and bloodshed during the period of Jahiliyyah, its importance is doubled that through its mediation, the beginning of a civilized life and the glorification of the Holy Prophet ﷺ. It also shows political insight and understanding. The greatness of the Prophet ﷺ can be estimated from this pact, that he ﷺ established a common wealth by uniting various elements, and for the first time in the history of Arabs, collective life began and the right and justice. Therefore, instead of tribal wars, the consciousness of turning to an Amir (who was the Messenger of Allah, peace and blessings be upon him) was born. (28) The fact is that thanks to the Treaty of Medina, the way was paved for the state of Medina and its formation was possible, therefore the Treaty of Medina has a key and central position in the formation of Medina. That common wealth was established in Madinah and the Muslims were able to have internal peace and security, but the great oppression and trouble of Makkah, the Muslims began to pray in congregation without any interruption in Madinah with Azan and Takbir. (29) English author and biographer John Bagot, known as General Globb Pasha (John Bagot, Globb Pasha/The Life and Times of Muhammad), comments on the importance of the "Covenant of Medina" in the formation and establishment of the state of Medina. The excerpts from the mutual agreement shed light on the fact that as soon as he came to Madinah, the beloved local politics of the Prophet of Islam ﷺ was involved in the matter of state administration and justice. It is inevitable for a capable leader whose members of his party have progressed and the number of successors is increasing day by day that he should pay attention to the issues that are necessary for society, economy and justice. A complete change is born. The manners of the Prophet ﷺ begin to change. A man who is persecuted in every way turns into a politician and a ruler. This change was more of an outward change than a real change at that time. He will turn his side." (31)

The Covenant of Madinah and the Jews: An important element of the Covenant of Madinah and the Jews of Medina, it is also important to shed light on the history of this important party. There is regular research on this subject and various biographers, historians and writers have written permanent works on this subject. The main difference is that these people Were they originally Jews or had they become Jews? Well, the famous biographer Shibli Nu'mani says:

"The Jews of Madinah were Jews by descent and they came to Arabia because of the event that Prophet Musa sent them to compete with Amalek, but from the historical readings, It is not confirmed that the Jews spread all over the world, but they did not change their names anywhere, even today they have Israeli names. Contrary to him, the Jews of Arabia were called Nazir, Qainqa, Marhabh, Harith, etc., which are purely Arabic names.

According to the renowned historian Yaqubi:

ثم كانت وقعة بنى النضير وهم فخذ من جذام الا انهم تهودوا وكذلك قريضة(33)

Translation: "Jews of Qurayza and Nazir were Arabs who became Jews." Likewise, another historian Mas'udi has written a tradition in his book: "They were from the tribe of Jazam. At one time, they were disgusted with Amalek and their idolatry and brought faith to Prophet Musa (AS). And they migrated from Syria and came to Hijaz." (34) Mister Mergolius has discussed in detail about the Jews. His complete opinion is this: "And it is probably true that there were two families of real Jews in this large population of Jews. The Arabs who became Jews also joined them. The above-mentioned tribe, Jazam, was an idolatrous tribe that was a priest of an idolater named ` ` Aqisar." Musharraf was installed in Syria, this tribe used to make pilgrimage to him, perform sacrifices and shave his head.(35) From this quote, it can be inferred that the Jews of Madinah were originally very few in number, there were more Turbatists who adopted the Jewish religion, however, their three tribes were very famous, BanuqiNaqaa, Banunazir, and Banuqarizah. These three tribes were included in the Treaty of Medina. They were exiled to Khyber and stayed in Khyber, while a number of Jews were also living in Wadi al-Qura'a, Fadak and Shima.

The views and comments of the Orientalists on the Treaty of Medina: The Treaty of Medina was highly regarded by Muslim historians and biographers, as well as by non-Muslims and Orientalists. Dr. Hamidullah writes: "This agreement is a complete model of the legal text and documentation of this covenant, its importance was felt by the Puritan Christians more than the Islamic historians." The subject of the paper is the Prophet of Islam and the Jews of Medina. (1) Willhausen writes:

The first Arabic community with sovereign power was established by Muhammad (peace Be Upon Him) in the city of Madinah not on the belongs of blood but on the basis of religion binding on all well Have seen(37)

Translation:"The first Arab society with full sovereign powers was established in the city of Medina by the hands of Prophet Muhammad, but not on the basis of blood, which inevitably gives rise to differences, but on the basis of religion, which applies to everyone equally.

Joseph Hell: "The so-called ordinance governing the community of Madinah shows so rare a statesmanship and is of such far reaching importance that we must acquaint ourselves with its main provision this passage down read as if they were laying down the basic of on Islamic state the Arab civilization".

Translation:"The constitution enacted to run the State of Madinah reveals the exemplary political vision of the Prophet (peace be upon him) and its importance has far-reaching consequences, for which we need to be introduced to its salient and important clauses. Makes it clear that an Islamic state was founded through it" (38). Francesco Gabrieli sums it up like this: The polytheists of Makkah appear as the common enemy to which the composite of Yathrib or political reason (Muhammad and the conquer of Islam)

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Translation: "Under the Covenant of Medina, the polytheists of Makkah were declared common enemies of the people of Medina, to oppose and resist them, for religious or political reasons, all classes of Medina united." (39)(iv) AJ Arberry writes.:

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When he (Muhammad p.b.u.h) died in 634 Islam was securer as the paramount religion and political system of all Arabia. (40)

Translation: "When Prophet Muhammad ﷺ passed away in 634, Islam was established as a dominant religion and political system in the whole of Arabia." Commentaries and opinions have also been expressed by non-Muslim intellectuals.

Discussion Summary:

The Treaty of Madinah is a political pact and a constitutional document. which are created by considering past experiences, present possibilities and future concerns. Thus, the above goals and objectives were fully achieved in the Covenant of Madinah. And the subsequent circumstances that were completed by him proved that this historical manifesto played a historic role in the establishment and stability of the state of Medina and the rule of lawDone.

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