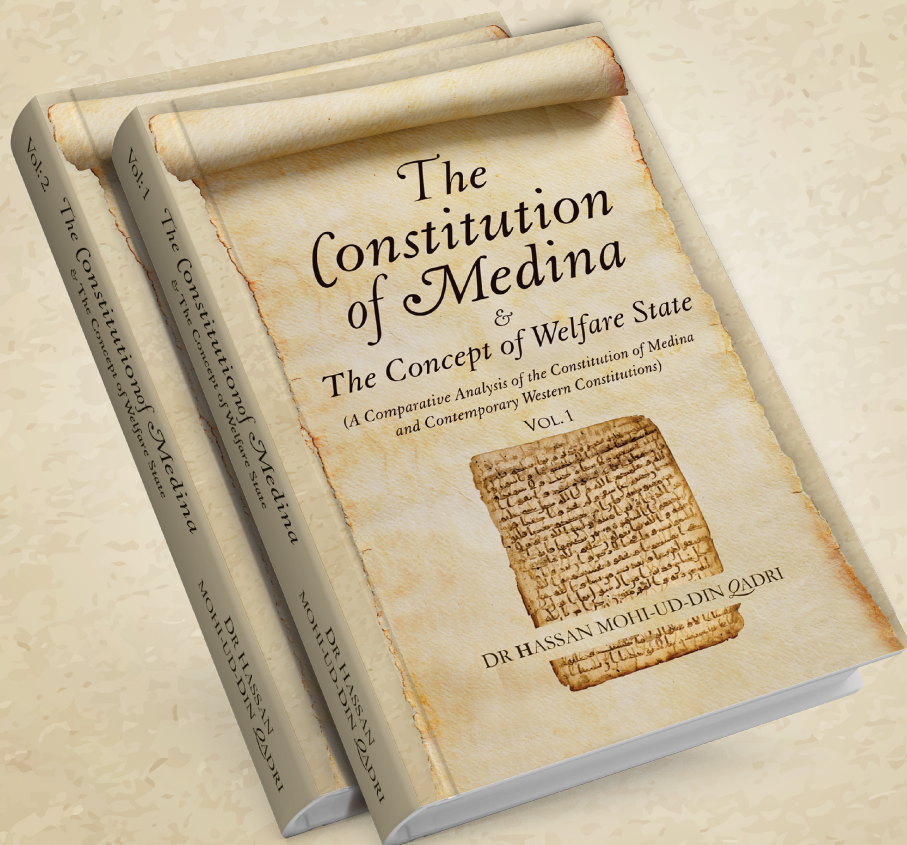


In-Depth and Insightful Analysis of



[Introduction and Salient Features]

FARID-E-MILLAT RESEARCH INSTITUTE

In-Depth & Insightful Analysis of
The book by Dr Hassan Mohi-ud-Din Qadri,
An Expert in Islamic Law and the Constitution of Medina

THE CONSTITUTION OF MEDINA
&
THE CONCEPT OF THE WELFARE STATE
(A Comparative Analysis of the Constitution of
Medina and Contemporary Western Constitutions)

[INTRODUCTION AND SALIENT FEATURES]

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The Islamic civilization has been a source of light and guidance for humanity for centuries. Humankind is aware that it is Islam that is the guarantor of mutual survival and the protector of permanent world peace.

In the global context, the construction of an exemplary society rests on a solid foundation that necessitates the enactment of essential laws to govern life's affairs in a just and effective manner. The prosperity or decline of any region is contingent upon its constitutional framework. The enforcement of a benevolent law, grounded in welfare, has the potential to transform the world into a utopia. Conversely, in the absence of the rule of law in society, the distinction between humanity and cruelty becomes blurred. The establishment of the rule of law hinges on the realization of ideal peace and tranquility, economic prosperity, and love and tolerance within a society.

As a religion in harmony with nature, Islam presents a comprehensive life system, addressing and fulfilling all the needs of humanity—a complete code of life. The practical embodiment and elucidation of Islam's universal principles are exemplified through the noble conduct of Prophet Muhammad ﷺ. Every facet of the Holy Prophet's biography abounds with innumerable facets of guidance for mankind.

The Holy Prophet Muhammad ﷺ, the last of the Prophets ﷺ, laid the foundation of a civilized society by organizing the people of Medina into a chain of discipline and connection immediately after the migration. The basis of Islamic law is the commandments and orders of Allah Almighty and His Prophet Muhammad ﷺ, and then those in authority. Referring to this matter, the Qur'an says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ
مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ

تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

﴿O believers! Obey Allah and obey the Messenger (ﷺ) and those in authority among you. If you dispute among yourselves in any matter, refer it to Allah and the Messenger (ﷺ) (for the final judgement) if you believe in Allah and the Last Day. That is the best and fairest resolution.﴾ [Q.4:59]

Life, whether individual or collective, is in need of a law and constitution for order and discipline. In human history, Islam has the honour and distinction of being the first to give a clear, complete and comprehensive constitution to human consciousness.

Before the migration of the Prophet (ﷺ), the people of Medina were living in an environment of intense conflict and social division. Moral values were lost and the existence of a stable state under a constitution was missing. The long wars in Medina, especially the long war of Bu'āth fought between al-Aws and al-Khazraj, forced the people of Medina to think that they had to take some necessary steps to end the constant bloodshed and looting.

When the Prophet Muhammad (ﷺ) came to Medina, he paid attention to some pressing and immediate matters to end the local quarrels and chaos and to improve administrative matters and highlight the features of the future state's administrative structure. He first established the relationship of brotherhood between the Helpers and the Emigrants. This not only solved the economic problems of the Emigrants, but also created a positive, constructive and healthy atmosphere at the local level, which removed all obstacles in the implementation of the future administrative and state structure.

After the Prophet Muhammad (ﷺ) came to Medina, it became clear that Medina would emerge from the state of chaos, division and lawlessness into a well-organized society. He made the

formation of a constitutional state and its agreed constitution a top priority. The Constitution of Medina is a significant and fundamental milestone in the political, contractual and constitutional struggle of the Prophet Muhammad ﷺ. The articles of the Constitution of Medina, along with the determination of the sovereignty of the state, are also witnesses to his Prophetic foresight and perfection of constitutional skills.

The Prophet Muhammad ﷺ took such steps from the beginning that paved the way for the approval of a constitution and the establishment of the state of Medina, which marked the beginning of a new scientific, political, intellectual, constitutional, civilizational, cultural, economic and social era in the history of humanity. This led humanity out of the age of dispersion and into the constitutional era. The fundamental milestone that led to the beginning of this new era was a historical constitution that determined the rights and duties of rulers and subjects. This constitution was compiled and approved with the consultation of all participants. In this way, the first regular written constitution, called the Constitution of Medina, came into existence.

The Constitution of Medina, the first written constitution in the world, is not only unique in its distinction, but also a manifestation of the highest constitutional qualities in terms of its content. If the Constitution of Medina is analysed in the light of modern constitutional standards and regulations, then all the basic qualities that should be in an ideal constitution are seen in the Constitution of Medina.

On this subject, Dr Hassan Mohi-ud-Din Qadri has written a voluminous book titled *“The Constitution of Medina & The Concept of the Welfare State (A Comparative Analysis of the Constitution of Medina and Contemporary Western Constitutions)”* in two volumes with 1,100 pages approximately. This unique research has also been published in Arabic and Urdu. This book has a total of 7 chapters:

1. Introduction: Formation of Western and Islamic Political Law

2. The Authentic Medinan Charter—Its Text, Articles, and the Evaluation of its Narrators
3. Analysis of the Medinan Constitution
4. The Forming of a State in the Medinan Constitution and Modern-Day Legislations
5. The General Principles of Governance in the Medinan Constitution and the Modern Legislations
6. Human Rights in the Constitution of Medina and Modern Legislations
7. State Powers between the Medinan Charter and Modern Constitutions

By comparing the Constitution of Medina with modern constitutions, it has been made clear that the Constitution of Medina covers all the details, including the nature and status of the state, the constitutional status of the individuals of the state, the rights and duties of the state, the rights and duties of the citizens of the state and other state matters. This is a unique work of its kind in the history of Islam on this subject.

The following are some of the merits and distinctions of this book, so that through this brief essay, one can be introduced to the contents of this scholarly research.

I. MERITS AND DISTINCTIONS: THE CONSTITUTION OF MEDINA AND THE CONCEPT OF THE WELFARE STATE

The constitutional and administrative foundations of the State of Medina are based on the Constitution of Medina. This agreement was written between the Muslims of Medina and the leaders of other religions, the purpose of which was to achieve peace and mutual survival between groups of different colours, races and beliefs.

In this book, Dr Hassan Mohi-ud-Din Qadri has penned the details of the model of the State of Medina in detail. He has

provided valuable information about the administrative, economic, judicial, legal and martial laws of the State of Medina, and the principles and regulations for human rights, freedom of expression and international relations and agreements with solid references.

Some of the important merits and distinctions of this book are as follows:

1. It has been proved with arguments that the Constitution of Medina is the first written constitution.
2. This is the first comprehensive and multifaceted analytical research on the Constitution of Medina.
3. For confirmation and attestation of the various articles of the Constitution of Medina, Qur'ānic verses and Prophetic traditions are cited. Thus, by direct quotations and inference from the verses and hadiths, its authenticity and truthfulness has been proven with irrefutable proofs.
4. The book includes the commentaries of the scholars of the prestigious University of al-Azhar, on the confirmation and verification of the contents of the book.
5. This research book presents a comparative study of the Constitution of Medina with the American, British and European constitutions.
6. From the study of this book, it is realized that the State of Medina was the first welfare state in the history of the world.
7. In Britain, which claims to be the founder of modern democracy, an agreement called the Magna Carta came into existence in 1215 CE, while the drafting of the Constitution of Medina was done 593 years before this agreement in 622 CE.
8. The Magna Carta agreement was drafted unilaterally, while the representatives of many nations and religions agreed to the drafting of the Constitution of Medina.
9. Other ancient treaties were based on the foundations of making the individual power of a family, a tribe or a group permanent, while the Constitution of Medina took into

account the interests of society with great foresight. The spirit of the Constitution of Medina was the protection of the lives, property and honour of the citizens. Without distinction of colour and race, the religious, political, economic and defence rights of every citizen of the State of Medina were protected. In short, the Constitution of Medina took into account the social interests, not the individual.

10. The foundation of the model of an Islamic, welfare and welfare state was laid in the light of the Constitution of Medina.
11. In this book, a brief history of constitution making in ancient civilizations including Greece and Rome has been highlighted. This is useful material for understanding the model of the State of Medina, from which it can be estimated that the administrative, economic and welfare model of the State of Medina is the best that has not been borrowed from any civilization of the past.
12. From the study of this book, one can also be aware of the features and objective conditions of Arab society. In it, the civilization of pre-Islamic times has been beautifully compared with the era of the Prophet ﷺ and a historic comparative review has been put before the reader in detail.
13. The study of this book also reveals the truth that ancient civilizations were destroyed due to large-scale migration caused by the oppression of rulers, and the refugees were also humiliated and disgraced. On the other hand, the State of Medina flourished due to the blessing of migration, and the people who migrated to the State of Medina were given respect, protection, and honour.
14. In contrast to the known ancient civilizations, which were dominated by autocracy, the State of Medina flourished under a council system. The spirit of this system was consultation and understanding.

2. THE CONSTITUTION OF MEDINA: THE FIRST WRITTEN CONSTITUTION

In this book, the author describes the historical evolution of the constitutions of the world, writing that the unwritten constitution of Britain was passed in 1911, the constitution of the United States was formed in 1776, while the Constitution of Medina was put into writing under the supervision of the Prophet Muhammad ﷺ centuries earlier in 622. The Constitution of Medina is the world's oldest and first written constitution, which includes constitutional regulations such as the formation of the state, nationality, equality, justice, consultation, freedom, peace, and human welfare.

The first chapter of this book is titled 'Introduction: Formation of Western and Islamic Political Law'. In this chapter, it is stated with historical reference that where did the beginning of political law-making start in human history? What principles were the basis of constitution-making in ancient civilizations and under what laws was the government established?

The history of the beginning of constitution-making in the Roman and Greek lands has also been discussed in detail on this topic.

In this chapter, a brief overview of the beginning of constitution-making in Islamic countries and the conditions of the Arabian Peninsula before Islam is also presented, so that it is clear what difficulties the people of that region faced in terms of constitution before the establishment of the State of Medina. Also, how did these conditions prove to be conducive and supportive in the establishment of the State of Medina?

In the next part of this chapter, a comparative review of the beginning of constitution-making in Muslim and Western countries is presented and it is made clear that the Constitution of Medina was not formed under a tyrannical system of government as a result of a bloody conflict, but rather it appeared on the stage of witnesses under mutual consultation. The truth is that it was a

special gift from Allah Almighty to mankind. The Constitution of Medina has superiority over modern constitutions because the Constitution of Medina draws attention to human values and ethics, the protection and promotion of religion, and its defence.

3. AUTHENTICATION AND VERIFICATION OF THE ARTICLES OF THE CONSTITUTION OF MEDINA

Some so-called scholars and prejudiced orientalists, who are ignorant of knowledge and research, raise questions about the authenticity and reliability of the Constitution of Medina, and try in vain to make it unreliable. In the second chapter of this book, the gradual evolution of the Constitution of Medina and the stages of its drafting are described in a research style. It has been proved that all the narrators of the text of this constitutional document are just, established and trustworthy, and their narrations cannot be described as weak or any other reason. The details of the narrators who narrated it have been brought into the ambit of writing. Also, it has been proved from a technical discussion on the validity of the hadith *mursal* that the hadith *mursal* is unanimously admissible by the hadith scholars. Therefore, there is no other opinion about the validity of the narration of the Constitution of Medina.

Until now, researchers have only described the different clauses of the Constitution of Medina by relying on historical events and legal books. In this book, for further authentication of the articles of the Constitution of Medina, evidences from the Qur'ān and Sunna, hadiths and books of the Prophet's biography and history of Islam have been included in accordance with each article.

After reading this chapter, it can be said without fear of doubt that the second chapter of this book itself is of central importance to the authenticity and reliability of the Constitution of Medina and distinguishes this composition from other books on this subject.

4. A COMPARATIVE ANALYSIS OF THE ARTICLES OF THE CONSTITUTION OF MEDINA WITH MODERN CONSTITUTIONAL PRINCIPLES

In the third chapter of this book, a scientific review and explanation of the articles of the Constitution of Medina have been given. In addition, legislative and constitutional principles have been taken from the Constitution of Medina, which are superior and higher than the modern constitutional principles in every respect. Also, an attempt has been made to present a comparative analysis of these articles with modern constitutional principles with such a precision of thought that the commonalities and differences between them can be explained. For this comparative analysis, American and British constitutions, the UN Charter and European treaties have been kept in mind as examples, so that their system of governance and the system of governance of the Prophetic era can be highlighted.

5. THE CONSTITUTION OF MEDINA'S NOTABLE FEATURES

This book also has the distinction of listing the following 20 important features of the Constitution of Medina, which indicate its superiority to modern constitutions:

1. The Constitution of Medina has a universal status in terms of its details and contents. This constitutional document is a beacon of light for all nations of the world till the end of time.
2. The Constitution of Medina preserves the distinctive identity of each tribe and person. The identity of each tribe is recognized and its responsibilities are determined.
3. The Constitution of Medina adopts the principle of devolution of powers instead of centralization of powers. Each tribe and group was made the overseer and responsible for its internal affairs as far as possible.

4. The Constitution of Medina recognizes the importance of the individual and collective role in the formation of society and adopts the principle of transferring powers to the grassroots level.
5. The Constitution of Medina clarifies that the citizens of the state should carry out their mutual affairs with understanding, cooperation, mutual respect, and well-known and established methods.
6. The Constitution of Medina establishes relations between tribes and their allies on trust and credibility, and no one is allowed to be a cause of mutual discord and disunity. Principles have been laid down to deal with such elements with severity.
7. The Constitution of Medina also strengthens and consolidates the relations between the individuals of society so that mutual discord can be avoided.
8. The Constitution of Medina also takes care of the protection of religious beliefs and the preservation of morality and values.
9. The Constitution of Medina has adopted the principle of realism, taking into account human nature and the customs and traditions of Arab society, and maintaining them within the circle of Shariah and civilization.
10. In the execution of the ordinances and transactions, special attention has been paid to moderation and balance.
11. The Constitution of Medina denies tribalism based on ignorance and fanaticism.
12. This constitution has laid down principles and regulations to promote religious tolerance.
13. The prohibition of extending the sin or crime of one individual to the entire tribe or community has been prohibited.
14. Not only was the establishment of Parliament implemented

through the Constitution of Medina, but the culture of making all decisions through mutual consultation was also promoted.

15. In this constitution, the close connection and relationship between religion and politics has been explained and religion is not considered separate from politics like other religions.
16. The importance of fear and awe and civilization and culture has been highlighted through the Constitution of Medina in Arab society and the citizens of the state.
17. The word nation has been used as a political term under the Constitution of Medina instead of a religious term, so that tolerance can be promoted among a multi-religious and multicultural society.
18. In the Constitution of Medina, those customs and traditions of the pre-Islamic era were maintained which were not in conflict with Islamic law. This shows the intellectual expansion and accommodating attitude of Islam.
19. Strict principles and laws have been laid down in the Constitution of Medina to ensure the peace and order of the state.
20. Through the Constitution of Medina, the principles of mutual peace and harmony and interaction among the citizens of the state have been promoted.

6. FORMATION OF THE CONSTITUTION OF MEDINA ACCORDING TO MODERN CONSTITUTIONAL TERMINOLOGY

The principles of the Islamic system of government were laid down in the light of the Constitution of Medina given by the Prophet Muhammad ﷺ and the system of the Rightly-Guided Caliphate. In this book, the Constitution of Medina has been reviewed to the best of its ability in a modern way, in comparison with modern constitutional principles, according to the needs and requirements

of the present age. Furthermore, it has also been made clear to the Western world that the Islamic political system is neither rigid nor excessively flexible, but this system based on moderation is a workable guarantor of human welfare system for every human being of every time and place till the end of time. In this book, 63 articles are included under the modern constitutional terminology of the Constitution of Medina.

7. DERIVATION OF THE PRINCIPLES OF GOVERNANCE FROM THE PROPHETIC CONSTITUTION

The Islamic political legacy includes countless books that describe government, caliphate, administration, the characteristics and duties and powers of the ruler, and the qualities of emirs and viziers, etc. In addition, the issue of governance has also been discussed in these books, which the theologians have made an integral part of their research in a comprehensive way. Through these books, the jurists drew the attention of the caliphs and emirs to their negative commands and compiled the principles and rules of good governance for them, but in these writings, the Prophetic constitution and the principles and rules of governance derived from it were generally not discussed. The special feature and distinction of the book under discussion is that the learned author has discussed the principles of governance in a comprehensive and profound manner in the light of the Prophetic constitution.

8. DERIVATION OF THE ELEMENTS OF STATE FORMATION FROM THE PROPHETIC CONSTITUTION

In the fourth chapter of the book, the elements of state formation are derived from the Prophetic Constitution. The purpose of this is to make it clear that the Prophet Muhammad ﷺ established the state of Medina on the elements with which the modern world is becoming acquainted today and is laying the foundations of its civilization and developed kingdoms and states. The seven

important elements of state formation are as follows:

FIRST ELEMENT: Geographical location

SECOND ELEMENT: Population

THIRD ELEMENT: Identity

FOURTH ELEMENT: Authority / Government

FIFTH ELEMENT: Constitution

SIXTH ELEMENT: Sources of Income

SEVENTH ELEMENT: Administration

In this chapter, a comparative review of the elements of state formation of the state of Medina with the elements of formation of modern countries is presented, making it clear that the Prophet Muhammad ﷺ is the founder in establishing a state in which all the necessary elements for the establishment of the state exist. He has the lead in establishing such a state which is a beacon for the coming nations in the formation of the state.

9. EXPLANATION OF THE INTERRELATIONSHIP BETWEEN ISLAM AND POLITICAL SYSTEM

In this book, the false notions that Islam and politics are two contradictory and conflicting theories have been rejected in an academic manner. The study of this book proves that the Prophet Muhammad ﷺ is the first and greatest personality in the history of mankind who laid down the best principles for the formulation and formation of constitutions, including equality, freedom of expression, justice and fairness, peace and security, and the system of Shura. In this context, his high-quality personality gives him the rank of the first constitution maker in history. He ﷺ not only laid down these principles but also put them into practice in his own life. These matters show the foresight, unparalleled understanding, and incomparable insight of the Prophet Muhammad ﷺ.

10. GENERAL PRINCIPLES OF GOVERNMENT IN THE CONSTITUTION OF MEDINA

The Prophet Muhammad ﷺ laid down the permanent principles for the organization and formation of the Islamic state, on which the foundations of modern states are still based. Those principles are as follows:

- The rule and practice of law
- The formation of citizenship and nationality
- The protection of the state and its security

In the fifth chapter of the book, these principles are explained in detail, and the principles derived from the Constitution of Medina are compared and contrasted with modern constitutions. This proves that the system of government given by the Prophet of the End of Time ﷺ is superior to the systems of government of the modern era.

11. HUMAN RIGHTS AND THE CONSTITUTION OF MEDINA

In the sixth chapter of the book, a detailed mention of the rights given to humanity is made and it is proved that the Prophet Muhammad ﷺ gave humanity a universal and eternal constitution with eternal values that ensures human rights at all levels and provides them with comprehensive protection. It is based on the principle of providing rights and fulfilling duties and obligations. According to this, no citizen can claim his rights without fulfilling his duties.

In this chapter, a comparison is also made between the rights of humans given in the Constitution of Medina and modern constitutions. If the practical implementation of these rights is compared between the Constitution of Medina and modern constitutions, the Constitution of Medina has a distinctive status over all of them.

12. STATE POWERS IN THE CONSTITUTION OF MEDINA

In the seventh chapter of the book, a detailed mention of the powers delegated to the state by the Constitution of Medina is made and their comparison with modern constitutions is presented.

In any state structure, three institutions, “legislature, administration and judiciary,” play an important role. If these institutions perform their services with full powers and autonomy, a human-friendly welfare state comes into existence.

The Constitution of Medina introduced the state to these three institutions and their powers for the first time. These three institutions, their powers, and the scope of the Constitution of Medina are clearly mentioned in the Constitution of Medina.

The comparison of the Constitution of Medina and modern constitutions in this chapter proves that the modern states have reached the establishment of the institutions and their powers, which were established by the King of the Universe ﷺ fifteen hundred years ago.

13. THE CONSTITUTION OF MEDINA AS AN IMPORTANT SOURCE OF ISLAMIC POLITICAL THOUGHT

The book under study, *The Constitution of Medina & the Concept of the Welfare State (A Comparative Analysis of the Constitution of Medina and Contemporary Western Constitutions)*, is a scientific and research endeavour of the present age, in which the basic principles of the state policy of the Prophet Muhammad ﷺ are explained in detail. And the Constitution of the Medina has been presented as an important source and source of Islamic political thought.

Before this, in the research done till today, the researchers have not highlighted the Holy Prophet’s Constitution of Medina as a separate independent discussion. Instead of the Constitution of Medina, they made the Rightly-Guided Caliphate the subject of

research. That is, the basis of their research was the books written on the life, style of governance and style of politics of the Rightly-Guided Caliphs. At some places, jurisprudential and historical matters have also been made the subject of these investigations.

14. SCIENTIFIC EXAMINATION OF CRITICS' OBJECTIONS

Western researchers, in their research on the political history of humanity, have deliberately ignored the Islamic political system and only mentioned the ancient absolute monarchies that were established in Egypt, Persia, China, Rome, etc. They deliberately ignored the mention of Islam's great political system, even though this system not only lasted for centuries over three continents, but also played an important role in the formation of human civilization. Western researchers have also ignored those Muslim personalities who played an important role in political, economic, social, individual, and scientific and technical fields. Western researchers, while maintaining their traditional hostile approach, presented the true image of Islam in their historical books in a wrong way, even targeting the sacred personality of the Prophet Muhammad ﷺ with their malicious criticism and ignoring the facts and truth about him. But how can the rank and position of a being whose mention is raised by Allah himself be reduced? In this book, such prejudiced methods and baseless objections have been scientifically examined.

15. MENTION OF IMPORTANT BOOKS WRITTEN BY ORIENTALISTS ON THE CONSTITUTION OF MEDINA

Some orientalists have studied the Constitution of Medina and presented a critical and appreciative review of it, also clarifying its scientific and historical importance. They have particularly highlighted the discussions related to its intellectual, organizational, political, governmental, and administrative

matters. In addition, they have paid tribute to the personality of the Prophet Muhammad ﷺ, considering him to be one of the most important political figures in the history of the world. However, they have not clarified the constitutional, governmental, and political principles derived from the Constitution of Medina.

Western researchers themselves have pointed out the conscious efforts to confuse the history of Islam and openly admitted that there is no personality in history whose worth and status has been reduced in the West like the personality of Muhammad ﷺ.

It is regrettable that Arab researchers have not even taken the trouble to translate the books written by orientalists on the Constitution of Medina in order to benefit from them or at least to answer the objections made by them. The virtues and achievements of the Prophet Muhammad ﷺ, which have been testified by non-Muslim researchers, have also not been mentioned. In fact, virtue is only that which is testified by the enemy as well, therefore, in this research, the important books of some orientalists written on the subject of the Constitution of Medina have been mentioned, and where necessary, explanation and critical review has also been provided.

CONCLUSION

In conclusion, the Constitution of Medina is a landmark document in the history of human civilization. It is the first written constitution in the world, and it sets forth the principles of justice, equality, and freedom that are essential for the development of just and equitable societies.

The Constitution of Medina is not only a historic document, but also a living document that can provide guidance for the development of modern societies. It is a model to build a society based on the principles of Islam, which are the principles of peace, justice, compassion and social integration.

The Constitution of Medina holds a significant place in history as it not only established the first Islamic state but also marked a

remarkable milestone in the development of global civilization and culture. This constitution laid down the principles for safeguarding the rights of all legal classes and provided a framework for governing various affairs. It aimed to ensure the preservation of individual rights and the well-being of different social classes, including the minority population residing in Medina. Moreover, it shed light on the true essence of an Islamic welfare state. The Constitution of Medina serves as a testament to the progressive and inclusive vision of Islam, emphasizing the importance of justice, equality, and social harmony.

In modern developed countries, the Constitution of the United States is widely recognized as the shortest and most exemplary constitution, containing approximately 7,000 words. On the other hand, the Constitution of Medina, which was granted by the Prophet Muhammad ﷺ 1,445 years ago, consists of a mere 63 articles with approximately 750 words. This constitution stands out as a well-documented, concise, comprehensive, original, and complete text, surpassing contemporary constitutions in its scope and content. It guarantees the protection of the rights of all legal classes, outlines the roles and responsibilities of various branches of government, safeguards the rights of individuals and social classes, including minority groups, and provides a clear framework for the establishment of an Islamic welfare state.

During the ten-year period of leadership of Prophet Muhammad ﷺ in the state of Medina, there was a remarkable development in constitutional politics. It is a source of pride for the Muslim community that they were pioneers in the practice of constitution-making, even before the concept of written constitutions became prevalent in Western countries during the 18th century.

It is truly remarkable and praiseworthy that there exists a comprehensive book or research material on this subject. These works are consolidated and relevant, providing valuable insights. One notable work in this regard is *Meethaq Madina: An Analytical*

and Constitutional Study by Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri. In this book, Shaykh-ul-Islam presented the clauses of the Constitution of Medina into 63 articles for the first time, making it easily accessible and organized for those interested in studying it from a legal perspective.

Dr Hassan Mohi-ud-Din Qadri, the Chairman of the Supreme Council of Minhaj-ul-Quran International, makes another noteworthy contribution in the form of his publication titled *Constitution of Medina and the Concept of the Welfare State (A Comparative Analysis of the Constitution of Medina and Contemporary Western Constitutions)*. This extensive work, comprised of two substantial volumes, offers a comprehensive overview as described in the preceding paragraphs.

The author of this book, Dr Hassan Mohi-ud-Din Qadri, has done a valuable service by providing an unprecedented, comprehensive and in-depth study of the Constitution of Medina. His book is a must-read for anyone who is interested in learning more about this important document and its relevance to the modern world. The author's arguments are persuasive and well-supported by evidence from the Qur'ān, Sunna, and history. He provides a clear and concise overview of the Constitution of Medina, and he highlights the key principles that are essential for the development of just and equitable societies.

Overall, this book is an important contribution to the study of the Constitution of Medina and its relevance to the modern world. It is a valuable resource for anyone who is interested in learning more about this important document.

[Muhammad Farooq Rana]
Director,
Farid-e-Millat Research Institute (FMRI)



Minhaj-ul-Quran Publications

365-M, Model Town, Lahore—Pakistan

Ph. [+92- 42] 111- 140- 140, [+92- 42] 35165338, 35168514

Chatter Gee Road, Urdu Bazar, Lahore—Pakistan

Ph. [+92-42] 3736 0532

www.minhaj.org

tehreek@minhaj.org



DrHassanQadri



DrHassanQadri

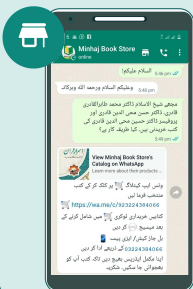


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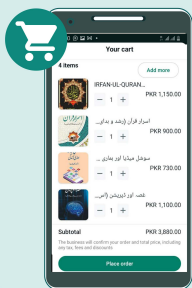
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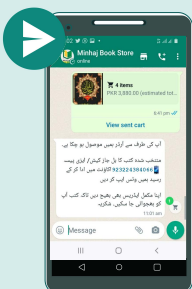


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