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Advancement of Communal Harmony in Yathrib: A Perspective from the Medina Charter

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Abstract

The essence of humanity is to promote coexistence through love and compassion for one another. However, Yathrib, now called Medina, was completely opposite to this idea. Riots, violence, stealing, burglary, assault, homicide, and other destructive actions were integral to their everyday lives. The new leaders of Aws and Khazraj embraced the Prophet's (Sallallahu `Alaihi Wa Sallam) counsel and pledged to safeguard Medina following the deaths of their prominent leaders in the battle of Bu'as. The Prophet (Sallallahu `Alaihi Wa Sallam) made great efforts to unite the people of Medina via the Charter of Medina and accomplished remarkable success. It serves as a highly beneficial Charter for the global community. The peaceful interactions among individuals from various clans in society became evident when violence became a common occurrence; later, they were united by a sense of brotherhood upon discovering the key principle known as Islam. It made a firm promise to pass on wealth, life, and property to each other.

Keywords: Communal Harmony, Yathrib, Medina Charter, Clans, Brotherhood
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1.0 Introduction

The Medina Charter still exists today as a written treaty in the globe which is emulated and remembered by all. In order to establish peace in the troubled Medina, the Prophet (*Sallallahu `Alaihi Wa Sallam*) made this world-famous treaty there. He assembled all the people of different beliefs, thoughts, nature and religions also. Then the people of the said city took oath to protect the Medina from external enemies along with ensuring internal peace. Through this, Medina's social condition has improved immensely. Forgetting the long-standing enmity, they became well-wishers of each other. The path guided by Allah is the only path for every individual and tribe of Medina to follow. The Prophet (*Sallallahu `Alaihi Wa Sallam*) became an incomparable beacon of faith to all. A Muslim converted into another Muslim's soul mate. They are ready to make any sacrifice for each other. They forget all chaos and blood shedding, and settled under the beautiful shade of Islam. And Medina became a welfare state.

2.0 Problems of the Study

The Medina Charter is widely recognized as one of the earliest constitutional documents governing a pluralistic society. However, existing scholarship has largely emphasized its political and legal aspects, with comparatively less attention given to its role in promoting communal harmony among the diverse communities of Yathrib. Consequently, there is a need to critically examine how the Charter established principles of cooperation, mutual responsibility, religious freedom, and conflict management that contributed to social cohesion. Addressing this gap will provide a deeper understanding of the Charter's significance as a historical model of harmonious coexistence and its relevance to contemporary multicultural societies.

3.0 Objectives of the Study

Today's world is adopting different approaches to establish peace in the troubled world. But it is not possible to establish real peace anywhere. Meanwhile, the people of the world have established various institutions, organizations, agreements etc to set up complete human welfare but the exact harmonious environment is not visible in the globe. Even 1500 years ago, the world was not better than today especially in Arab countries. Prophet Mohammad *(Sallallahu `Alaihi Wa Sallam)* was able to create a nest of peace by establishing brotherhood in that turbulent society creating a treaty named the Charter of Medina. Through this written pact, ethnic conflicts, bloodshed were removed and brotherhood was established among one another. If the aims, objectives and true teachings of this charter are established in present society, today's world will become friends and well-wishers instead of opponents.

4.0 Literature Review

The Prophet Muhammad *(Sallallahu `Alaihi Wa Sallam)* initiated one of the most significant religious and cultural developments in human history, bringing into the world the religion of Islam in its final form. His life continues to inspire millions and millions of people around the world. Recent world events, bringing the world of Islam into more and more contact with other cultures around the world, makes a proper understanding of Islam and its Prophet *(Sallallahu `Alaihi Wa Sallam)* very important for mutual human understanding and world peace. The author sets this against a fascinating historical backdrop, making a careful analysis of events and relating them to the life of Muslims today. Now Islam provides perhaps the most important trend influencing Arab and Islamic thinking throughout the world. Adil Salahi looks at Islam from this wider perspective with both the Muslim and non-Muslim readers in mind. Muslims will add to their understanding of their own faith and non-Muslims will understand the passionate love Muslims have for their last Prophet (M. A. Salahi1983).

Communal harmony is an outcome of religious tradition and it strives to create goodwill and harmony among various communities. The aim is to foster an

ethic of coexistence rooted in and inspired by religious and cultural values and social imaginaries (Menon, 2015) and communal harmony works successfully because it lies outside the realm of the state and its subjects are shaped by religious values, practices, and feelings of camaraderie that transcend narrow sectarian boundaries. (Nandy, 1998)

The Charter of Madinah (c. 622 CE) is a foundational covenant that established a pluralistic political community in 7th-century Yathrib (Medina). Drafted by Prophet Muhammad, it bound diverse Muslim, Jewish, and pagan tribes into a unified socio-political body while guaranteeing religious freedom, communal autonomy, and collective defense.(Hayat, I,2024)

The Charter established Prophet Muhammad as the supreme mediator and final arbiter. This allowed for a centralized, impartial authority to mediate disputes between diverse factions—particularly the various Muslim and Jewish tribes of Medina—without favoring any single group.(Yildirim, Y. 2006)

Historical analyses of the charter highlight its success in fostering mutual assistance and stability among historically warring factions, such as the Aus and Khazraj tribes. Its approach of "unity without uniformity" serves as an early model of constitutional pluralism and peaceful coexistence. (Jusoh, L. M., et al. 2025).

5.0 Research Methodology

Adherence to research ethics is critical to conducting well-rounded and informative research. In this case, one has to choose between qualitative and quantitative methods according to the merit of the research. In this research paper, qualitative research methodology is adopted here, and APA is adopted as reference system in this regard because it is within the arts and social science field. Primary and secondary sources have been used in this study. In this case, the Holy Qur'an, Hadith, various books and journals have been used as references. Media such as library work, internet etc. have been accepted as supporting areas. An attempt has been made to use research methodology carefully. In this study reliable data is preferred. The books and journals of the researchers for whom ideas have been taken are also mentioned in the reference section.

6.0 Description

6.1 Concept of Communal Harmony

Anarchy, sectarianism, conflict, conflict-violence exist among people all over the world. As a result, the term communal harmony has become a much-discussed topic. This matter needs to be defined. There are two words in this term. The English terminology is Communal and it also turns into Harmony.

According to Oxford dictionary, communal means 'involving different groups of people in a community' (Hornby, 2000) and in the broader sense involving people from many different races, religions or language groups.(Longman Dictionary of Contemporary English, 2010). Harmony means Ô A state of peaceful existence & agreement' (Hornby, 2000). In Longman Dictionary, 'When people live or work together without fighting or disagreeing with each other'(Longman Dictionary of Contemporary English, 2010). Then, communal harmony refers to the principle of peaceful co-existence of people belonging to different castes, groups or groups in the same society or country. It is preferable to observe mutual love, equality and harmony between people following different ideals and doctrines existing in such a society or country instead of any kind of enmity-hatred, conflict-violence.

6.2 The Identity of Yathrib and its Royal Status

The ancient name of Medina was Yathrib and the city is located 270 miles north of Mecca and 650 miles southeast of Damascus in the Hijaj province of Saudi Arabia.(Khan, 1983) Medina's social system is characterized by the absence of strong class discrimination from middle class, princely and royal. Its main driving force is agriculture, trade, crafts and usury business that the Jews controlled.

There is a lack of central unity in Yathrib. Apart from this, tribal cohesion, wealth and trade have a significant impact on the economy. There is no central rule in this city under the leadership of diversifications of clans. The ancient people here were divided into five clans. Some of them were big and some were small. Every clan was governed and led by their own leadership. In the absence of central leadership, conflict was natural phenomenon there. A destructive war named *Bu'as* was happened between *Aws* and *Khazraj* before five years earlier of Prophet's *(Sallallahu `Alaihi Wa Sallam)* migration from Mecca to Medina and most of the senior leaders between two clans were killed there. This gives opportunities to young people to take leadership. Usaid Bin Huzair and Sa`ad Bin Muaz from *Aws* and Sa`ad Bin Ubada from *Khazraj* accepted Islam before Prophet's *(Sallallahu `Alaihi Wa Sallam)* migration from Mecca to Medina. It was a great shock for them to lose their senior but this war freed them from tribal strife. They were searching central leadership. After arrival of the Prophet, they started accepting Islam. They sought the light of hope from the Prophet Muhammad *(Sallallahu `Alaihi Wa Sallam)*. Prophet *(Sallallahu `Alaihi Wa Sallam)* became their central leader.(Khanfer, 2020)

6.3 Significance of the Arrival of Prophet *(Sallallahu `Alaihi Wa Sallam)* at Medina

When Medina was ready for the arrival of the Prophet *(Sallallahu `Alaihi Wa Sallam),* Allah instructed His friend- وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ (٨٠) وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً (٨١) وَقُلْ جاءَ الْحَقُّ وَزَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً

"O my Lord, let me in with truth and let me out, and grant me state aid from Thyself. Say truth has come and falsehood has vanished. Surely the lie had to disappear."(The Holy Quran, Sura Isra:80-81)

Qatadah (*Rahimahullah)* explained this verse, when the Messenger of Allah *(Sallallahu `Alaihi Wa Sallam)* realized that it is not possible to propagate and support the religion without state power, then he prayed to Allah for state power. That is, he can promote the books of Allah, establish the rules and the obligations of religion.(Kathir, Siratun Nabawiyah, 1976)

The Holy Prophet (*Sallallahu `Alaihi Wa Sallam)* reached Medina from Mecca by the command of Allah and started working on the foundations of a hoped-for Islamic state structure and unifying the people of many tribes. When all the tribes showed interest in his hospitality, he through his unbiased dialogue introduced the peoples of Medina to a new leadership that rose above tribal nepotism to create universal leadership.(Salahi, 2010)

6.4 Coexistence with the Different Nations in Medina

The world's messenger of peace, the emancipator of liberation, the great Prophet Muhammad *(Sallallahu `Alaihi Wa Sallam)* was crushed by the oppression and torture of the people of Mecca, and he migrated to Yathrib by the order of Almighty Allah, in the thirteenth years of the prophet hood. Yathrib which became Medina and our beloved Prophet *(Sallallahu `Alaihi Wa Sallam)* spent the rest of his life here in the work of spreading Islam. At that time, he had to live in the city of Medina with different races, regardless of whether they were Muslims or non-Muslims. The example of friendship set by the Prophet *(Sallallahu `Alaihi Wa Sallam)* in the society he established in Medina is rare in history. At that time, he had to live in the city of Medina with different races, regardless of whether they were Muslims or non-Muslims. The example of friendship set by the Prophet *(Sallallahu `Alaihi Wa Sallam)* in the society and he established in Medina is rare in history. In Medina, the messenger of Allah, *(Sallallahu `Alaihi Wa Sallam)* had to establish relations with three types of nations who were specialized in different conditions and characteristics and they were:

i. **Muslim Community:** Muslim Ummah or the community of *Sahaba e Kiram* trained by Allah's chosen Messenger *(Sallallahu `Alaihi Wa Sallam)* and ready to sacrifice wealth and life in the cause of Allah. They were again divided into two categories. One group is the *Muhajir*, the

migrated muslims of Mecca. Those who left their homeland for Islam and took refuge in Medina in destitute and empty condition. The other party is the *Ansar* of Medina. Those who are committed to supporting Islam in every possible way. Those who welcomed the Prophet *(Sallallahu `Alaihi Wa Sallam)* and the emigrants of Mecca.

ii. **Native People of Medina:** The polytheist (pagan) group among the original and original inhabitants of Medina who did not yet believe.

iii. **Jewish community:** Jewish community living in different suburbs of Medina. These evil figures were also divided into different clans. The three prominent tribes are:-**i) Banu Qainuka:** They were allies of the *Khazraj* tribe of Medina and their abode was within Medina, **ii) Banu Nazeer** and **iii) Banu Quraizah.** The last two tribes were allies of the *Aws* tribe. Their residence was on the outskirts of Medina. For almost a century, this clan kept the fires of war burning between *Aws* and the *Khazraj*. In the Battle of *Bu'as*, they fought on behalf of their respective allied tribes. They were always vengeful and hostile towards Islam and Muslims.

While coexisting with all these people, the Prophet *(Sallallahu `Alaihi Wa Sallam)* had to face many problems as a leader. He dealt with those problems in a far-reaching and planned manner with great skill. He solved all these problems by showing mercy to the deserving community. But kindness was more desirable and dear to him than harshness. As a result, within a short period of time, he was able to fly the victory flag of Islam all over the world.

7.5 Establishing Brotherhood between the *Ansar* and the *Muhajirs*

The Prophet Muhammad *(Sallallahu `Alaihi Wa Sallam)* took another revolutionary step when he came to Medina, whereby the love of humanity 'for the sake of Allah' was replaced by tribe, clan nobility and blood kinship. After emigrating from Mecca, one by one, the companions left their possessions and took shelter in Medina when they came here in destitute conditions, and then there was a need to rebuild them in the said place. The Muslims of Medina welcomed the *Muhajir* brothers of Mecca and were ready to make the ultimate sacrifice for them. In such a situation, the Holy Prophet *(Sallallahu `Alaihi Wa Sallam)* established a wonderful bond of brotherhood between the *Ansar* and the *Muhajirs*. As a result, no force was used to resettle the *Muhajirs* of Mecca, no eviction of Medina residents from their homes, but such a beautiful and simple solution that every *Ansar* companion willingly gave half of his wealth to them, and some even gave one of his multiple wives to them. He was ready to divorce and marry his *Mujahir* brother (Bukhari, 1422 hizri). The principle of brotherhood before the messenger of Allah*(Sallallahu `Alaihi Wa Sallam)* is such that the Prophet*(Sallallahu `Alaihi Wa Sallam)* established a bond of

brotherhood between one of the *Mahajirs* and one of the *Ansars*, so that the two would not share their wealth and abilities and would exchange personal knowledge with each other. An archetype will help one adjust to the new reality. The *Ansar* will fulfill this role by sharing wealth and the *Muhajir* with the messenger of Allah *(Sallallahu `Alaihi Wa Sallam)* (Khanfer, 2020).

The creation of such brotherhood between the *Muhajir* of Mecca and the *Ansar* of Medina bore the mark of communal harmony. Regarding the purpose of this brotherhood, it is mentioned in`*Rahikul Makhtum* that it was the severing of genealogical ties in the age of foolishness. Whatever is related to urgency or non-urgency will be for Islam. From then on, the differences of race, caste and country will be erased. High, low and humanity will be measured only on the basis of piety and not on anything else. The Prophet (*Sallallahu `Alaihi Wa Sallam*) did not break this bond of brotherhood only by wearing an empty bully's dress. Rather, it was an effective pledge that involved blood and treasure. It was not limited to empty words and traditional *salam* and *mubarakism*. Rather, this fraternity was a wonderful blend of compassion, cooperation and empathy (Mubarakpuri, 1467 hizri).

6.6 Medina Treaty as a Charter of Communal Harmony

When the Holy Prophet (*Sallallahu `Alaihi Wa Sallam*) migrated from Mecca to Medina and came in contact with a religiously and ethnically divided people, he realized the need to bind them in the bonds of unity, tolerance and harmony. For this purpose, he formulated a written declaration. Historians call it the "Charter of Medina". He called it as the first written constitution of the world. The famous *Sirat* author, Ibn Hisham has described this declaration in detail in his book *Siratun Nabawiyah.* In his words,

وَكَتَبَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَادَعَ فِيهِ يَهُودَ وَعَاهَدَهُمْ، وَأَقَرَّهُمْ عَلَى دِينِهِمْ وَأَمْوَالِهِمْ، وَشَرَطَ لَهُمْ، وَاشْتَرَطَ عَلَيْهِمْ

"Then the migration of the Prophet (Sallallahu `Alaihi Wa Sallam) made a declaration between Ansar and the Muhajireen. By this document, he promised and accepted a peaceful coexistence with the Jews, recognized their freedom of religion and ownership of their wealth, and made and accepted certain conditions with them." (Hisham, 1955)

This declaration is divided into two parts. In the first part, the Holy Prophet (*Sallallahu `Alaihi Wa Sallam*) binds the Muslims to the pledge of mutual help in the matter of Islam, and in the second part, he determines the mutual relationship and rights between the Muslims and the Jews of Medina and declares them to be one nation. In this declaration, the efforts of the Prophet,

may Allah bless him and grant him peace to create communal harmony which are seen as follow:

a. To make Muslims aware and alert about the rights of non-Muslims

In the first part of the declaration, Prophet (*Sallallahu `Alaihi Wa Sallam*) took a pledge from the tribes of Medina that had accepted Islam that they would uphold Islam and help each other. He also informed them that the non-Muslims loyal to the state of Medina would also get their equal protection and shelter. Even if a helpless non-Muslim seeks refuge and help from the Muslims, it is their duty to protect and assist him. According to the declaration,

وَإِنَّ ذِمَّةَ اللَّهِ وَاحِدَةٌ، يُجِيرُ عَلَيْهِمْ أَدْنَاهُمْ، وَإِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ مَوَالِي بَعْضٍ دُونَ النَّاسِ، وَإِنَّهُ مَنْ تَبِعَنَا مِنْ يَهُودَ فَإِنَّ لَهُ النَّصْرَ وَالْأُسْوَةَ، غَيْرَ مَظْلُومِينَ وَلَا مُتَنَاصَرِينَ عَلَيْهِمْ، وَإِنَّ سِلْمَ الْمُؤْمِنِينَ وَاحِدَةٌ، لَا يُسَالَمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ، إِلَّا عَلَى سَوَاءٍ وَعَدْلٍ بَيْنَهُمْ،

"The rights of loyal non-Muslims are equally secure in a Muslim state. Even the smallest non-Muslim will be sheltered by Muslims with full security. Believers will be allies to each other, but not to others. And whoever among the Jews obeys and follows us will have equal rights and help with us. No oppression will be allowed against such people and no one will be helped to attack them. The protection of believers is one and the same for all. If a war is fought for the sake of Islam, a Muslim will not compromise with any non-Muslim except on the basis of equality and justice."(Hisham, 1955)

b. Peace Treaty with the Jews

The Holy Prophet (*Sallallahu `Alaihi Wa Sallam*) was able to build a society full of communal harmony in Medina. To this end, he first informed the Muslims about their duties and responsibilities towards the non-Muslims through the Charter of Medina . He then endeavored to develop and reconcile with the non-Muslim population of Medina, especially the Jewish community living in Medina and its surrounding areas. For this, in the second part of the charter, Muhammad (*Sallallahu `Alaihi Wa Sallam*) made an agreement with them, providing them with general security and religious freedom. The salient points of the agreement are:

i. **One Nation**: All the believers of Medina, all the Jewish tribes and their allies will be considered as one Ummah. Just as there is cordiality and harmonious relations between people belonging to the same race, so the people of Medina will live together irrespective of caste and religion. They will all enjoy equal rights. According to the declaration,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ، وَمَنْ تَبِعَهُمْ، فَلَحِقَ بِهِمْ، وَجَاهَدَ مَعَهُمْ، إِنَّهُمْ أُمَّةٌ وَاحِدَةٌ مِنْ دُونِ النَّاسِ،--- وَإِنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ،--- وَإِنَّ لِيَهُودِ بَنِي النَّجَّارِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ، وَإِنَّ لِيَهُودِ بَنِي الْحَارِثِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ، وَإِنَّ لِيَهُودِ

بَنِي سَاعِدَةَ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ، وَإِنَّ لِيَهُودِ بَنِي جُشَمٍ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ، وَإِنَّ لِيَهُودِ بَنِي الْأَوْسِ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ، وَإِنَّ لِيَهُودِ بَنِي ثَعْلَبَةَ مِثْلَ مَا لِيَهُودِ بَنِي عَوْفٍ

Through this declaration, the Holy Prophet (*Sallallahu `Alaihi Wa Sallam*) was able to ensure the peaceful coexistence of all nations in Medina (Hisham, 1955). Allah has declared that all the people of the world, regardless of caste, color, religion, language, region and location, should belong to the same family. Almighty Allah declares in the Holy Qur'an,

يا أَيُّهَا النّاسُ اتَّقوا رَبَّكُمُ الَّذي خَلَقَكُم مِن نَفسٍ واحِدَةٍ وَخَلَقَ مِنها زَوجَها وَبَثَّ مِنهُما رِجالًا كَثيرًا وَنِساءً ۚ وَاتَّقُوا اللَّهَ الَّذي تَساءَلونَ بِهِ وَالأَرحامَ ۚ إِنَّ اللَّهَ كانَ عَلَيكُم رَقيبًا

"O human race! Fear your Lord. He created you from one soul. And from that same soul He created its mates and from the two of them spread many males and females." (The Holy Quran, Sura Nisa : 01)

That is, the human race is very close to each other. For from one man, all men are descended and in flesh and blood and physical substance. They are each a part of the other. Therefore, there should be cordial and amicable relations between them irrespective of their party affiliation. In the explanation of this verse, Hafiz Ibn Kathir *(Rahmatullahi Alaihi)* said, "He created many men and women from two people, i.e. Adam (*Alaihis salam*) and Eve (*Alaihis salam*) and spread them around the world, who have different types, qualities, colors, shapes and speech. Just as He scattered them here and there, so He will gather them all together and retake them and gather them in one field."(Kathir, Tafsirul Quranil Azim, 1999)

That is, from the beginning of the origin of mankind, everyone is bound by the same kinship bond. Because they originate from the same root and belong to the same lineage. This basic truth is mentioned by Allah in the Holy Qur'an so that people are bound by the bond of friendship despite all the differences and discrimination between them. Almighty Allah declares the people of all religions of the world as one nation. That is,

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ

"This ummah of yours is actually the same ummah. And I am your Lord. So worship me. But men have caused division among themselves by their actions, each shall return to Me." (The Holy Quran, Sura Ambia: 92-93) In this verse, the entire humanity is addressed as "you". That is, O mankind: You actually belong to the same group and the same nation. All the prophets who have come to the world have brought the same religion and the same way of life. All religions that have been created later are modified and distorted forms of this religion. People themselves have created this

division. Essentially: All human beings belong to one nation as children of Adam and all of them must return to Almighty Allah.

ii. **Religious Freedom:** In this declaration, the character of the Holy Prophet, (*Sallallahu `Alaihi Wa Sallam)* shows religious generosity and tolerance. Although he was in power, he did not interfere with the practice of the Jews' religion, far from forbidding them; he initiated an agreement so that they could practice their religion freely. He wrote in the treaty of Medina as follows: **لِلْيَهُودِ دِينُهُمْ، وَلِلْمُسْلِمِيْنِ دِينُهُمْ**

Jews and Muslims, though belonging to the same Ummah, shall practice their respective religions(Hisham, 1955).

Islam teaches the highest standard of religious generosity. It allows people of different religions to practice their religion. It never forces them to follow any particular religion or doctrine. It provides complete freedom to practice their religion without using death penalty or any other harsh force and torture on them like extremists. Islam does not compel non-Muslims to abandon actions that they consider *halal* (legal subjects) in their religion, and does not pressure them to perform those that they consider *haram* (illegal subjects). Rather, even though all those acts are illegal in the eyes of Islam, they get full freedom to practice their religion in an Islamic state. Islam does not allow Muslims to interfere in their religious affairs. Because their religion is *kufr* and Islam is a completely different religious doctrine. These two can never be united. In the Holy Qur'an, Allah says to His Prophet *(Sallallahu `Alaihi Wa Sallam)*- **لَكُمْ دِينُكُمْ وَلِيَ دِينِ**

"Your religion is for you and my religion is for me" (The Holy Quran, Sura Kafirun: 06). In Tafseer Qurtubi, this verse has two meanings: "**One**, for you, your religion which you follow is *kufr*, and for me, my religion which I follow is Islam." **Two**, the reward of your deeds is for you, and the reward of my deeds is for me."(Qurtubi, 1964)

iii. **Freedom of Secrecy:** Prophet Muhammad *(Sallallahu `Alaihi Wa Sallam)* also gave security to the internal and secret affairs of the Jews through this covenant. He said-**وَإِنَّ بِطَانَةَ يَهُودَ كَأَنْفُسِهِمْ،**

"The internal affairs of the Jews are as honorable as their lives."(Hisham, 1955) In other words, it is the duty of Muslims to protect the lives of Jews, as well as to protect their dignity. Therefore, Muslims will not interfere in their internal affairs.

iv. **Economic Freedom:** This declaration also gave economic freedom to Muslims and Jews. It is said- **وَإِنَّ عَلَى الْيَهُودِ نَفَقَتَهُمْ وَعَلَى الْمُسْلِمِينَ نَفَقَتَهُمْ،**

"They will bear the expenses of the Jews themselves and they will also bear the expenses of the Muslims themselves"(Hisham, 1955). Through

this, it is declared that responsibility will be shared until the time of war. Emphasis is placed on this subject by mentioning the Jews in the treaty. Sometimes these subjects decide that they will not participate in the war. Except only when Medina is afflicted by outsiders. Therefore, it is mandatory to share responsibility in war (Khanfer, 2020).

v. Harmonious Relationship: Through this declaration, the Holy Prophet Muhammad *(Sallallahu `Alaihi Wa Sallam)* established an unimaginable relationship between Muslims and Jews in Medina. In this agreement, the contracting parties will act among themselves on the basis of sympathy, compassion, goodwill and mutual benefit; not on the basis of any injustice, lawlessness or wickedness. It even takes a pledge not to hold the other party guilty of wrong doing by one party and to help the oppressed person whether he is a Jew or a Muslim. This Declaration states- **وَإِنَّ بَيْنَهُمْ النَّصْرَ عَلَى مَنْ حَارَبَ أَهْلَ هَذِهِ الصَّحِيفَةِ، وَإِنَّ بَيْنَهُمْ النُّصْحَ وَالنَّصِيحَةَ، وَالْبِرَّ دُونَ الْإِثْمِ، وَإِنَّهُ لَمْ يَأْثَمْ امْرُؤٌ بِحَلِيفِهِ، وَإِنَّ النَّصْرَ لِلْمَظْلُومِ،**

"It is the duty of those who accept this declaration to render all possible assistance to any ally at war and there shall be a relationship of goodwill, good advice and kindness to one another, neither shall associate with one another in any sin. Harming one's ally is a heinous and unprecedented crime. It is the duty of all to help the oppressed."(Hisham, 1955)

vi. Providing Security: The wearing of the Charter of Medina is an example of the tolerant attitude of the Prophet *(Sallallahu `Alaihi Wa Sallam)*. At the end of this declaration, he provided the security of life, property and honor of all citizens living inside the state of Medina. Even in the private life of the people of Medina, he completely forbade the interference of others. Besides, the person who does not engage in oppression or crime and remains passively within the boundaries of Medina declares that he will be under the protection of Allah and His Messenger Muhammad (*Sallallahu `Alaihi Wa Sallam*). It is said in the declaration of Medina,

وَإِنَّ يَثْرِبَ حَرَامٌ جَوْفُهَا لِأَهْلِ هَذِهِ الصَّحِيفَةِ،--- وَإِنَّهُ مَنْ خَرَجَ آمِنٌ، وَمَنْ قَعَدَ آمِنٌ بِالْمَدِينَةِ، إِلَّا مَنْ ظَلَمَ أَوْ أَثِمَ، وَإِنَّ اللَّهَ جَارٌ لِمَنْ بَرَّ وَاتَّقَى، وَمُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"The inner part of Yathrib is completely safe for the partners of this declaration. Even those who have left the war or are sitting idle will find safety inside Medina, unless they are involved in oppression or crime. Whoever remains steadfast in the path of honesty and piety, Allah and Muhammad (Sallallahu `Alaihi Wa Sallam) will be his protector and helper."(Hisham, 1955)

Thus, the Messenger of Allah *(Sallallahu `Alaihi Wa Sallam)* bound the society of Yathrib, which was divided for hundreds of years, in a strong bond of harmony. As a result, Medina and its surrounding areas were transformed into peaceful and relaxing places.

7.0 Findings

The following results are obtained as a result of the complete establishment of the Charter of Medina:

i. The Medina Charter Established a Pluralistic Political Community
ii. Recognition of Religious Diversity Promoted Social Cohesion
iii. Collective Security Enhanced Inter-Community Trust
iv. Rule of Law Replaced Tribal Retribution
v. Justice and Equality Served as Foundations of Harmony
vi. The Charter Demonstrates an Early Model of Constitutional Governance
vii. Contemporary Relevance for Multicultural Societies

7.0 Recommendation

At the end of the 20th century, it is seen that the people of the world are facing various problems. A country is emerging as an opponent and rival of another country. Even powerful countries are not hesitated to use dead weapons. Nuclear-armed nations are ruthlessly rolling their steamroller of oppression over weaker nations. The distance between the weak and the strong is gradually increasing. Such a society existed in Medina before the Charter of Medina. The Prophet *(Sallallahu `Alaihi Wa Sallam)*united the people of Medina through the treaty and he established a new society approaching communal harmony by eradicating ethnic conflicts. Even today, it is possible to avoid all kinds of injustice, tyranny, inequality among the communities, if our social system can be organized on the model of Medina Charter.

8.0 Conclusion

Elimination of all paganism, anarchy, superstition, conflict and violence in Medina, Prophet *(Sallallahu `Alaihi Wa Sallam)* made vigorous efforts from the beginning of his migration and brought the people of Medina society under the same umbrella. A shining example of communal harmony was set and instead of bloody war, they were bound by ties of brotherhood and transformed into mutual benefactors. One of their achievements was to accept Allah as the only creator and Prophet *(Sallallahu `Alaihi Wa Sallam)* as the last and greatest messenger of Allah. In view of the righteous and justice-based activities of the Prophet *(Sallallahu `Alaihi Wa Sallam*), the people from different communities of Medina started gathering to him and the foundation of a benevolent state began with them.

The bond of communal harmony was further strengthened by the Medina treaty. As a result, the economic, political, foreign policy, and social system began to progress, and a developed society was established.

Authors' Declaration

We declare that the submitted manuscript is our original work and has not been published, nor is it under consideration for publication elsewhere. All sources have been appropriately cited, and the work is free from plagiarism, falsification, and fabrication. Any use of Artificial Intelligence (AI) tools in preparing this manuscript has been transparently disclosed, and full responsibility for the content rests with the authors.

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