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Madinah Charter: Analyzing Rights, Responsibilities and Interfaith-Coexistence Between Jews and Muslims

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Abstract

The Madinah Charter (Ṣaḥīfat al-Madīnah), was the ‘Magna Carta’, the written agreement between the Muslims of Madinah with the leadership of Prophet Muhammad (pbuh) and the Jews of Yathrib, after the historic Migration (Hijrah) to Madinah in 622 CE. It is widely recognized as one of the earliest and most inclusive social contracts in the history. Amidst a society fragmented by tribal warfare, religious divisions, and political instability, the Charter sought to unify various groups - immigrants (Muhajirun), native Muslims of Madinah (Ansar), several Jewish tribes, and polytheist clans - under a single civic identity.

This paper undertakes a comprehensive, clause-by-clause analysis of the Charter to highlight the significance, its visionary principles of religious freedom, social justice, mutual security, and interfaith harmony. The analysis particularly focuses on the Charter's engagement with the Jewish tribes, offering insights into how Prophet Muhammad (pbuh) institutionalized pluralism without compromising Islamic values. The paper also examines the historical outcomes of this agreement, the reasons for its eventual collapse with certain Jewish tribes, and the contemporary relevance in fostering coexistence in pluralistic societies. It argues that the Charter offers a timeless model for equitable governance that balances faith with civil unity.

Keywords: Sahifat Al-Madinah, religious freedom, social justice, coexistence, Muhajirun and Ansar.

Introduction

The early 7th century Arabian Peninsula was a mosaic of tribes entrenched in cycles of blood feuds, economic rivalries, and religious diversity. The city of *Yathrib* - later known as *Madinah* - was no exception. It was home to two major Arab tribes, *Aws* and *Khazraj*, and several influential Jewish tribes such as *Banu Qaynuqa*, *Banu Nadir*, and *Banu Qurayza*. Years of internal conflicts had left the city in disarray, and its inhabitants yearned for a just and unifying leadership. In this context, the arrival of Prophet Muhammad (pbuh) in 622 CE marked not only a turning point in Islamic history but also a pivotal moment

for civic reconciliation in Madinah.

To bring peace to a fractured society, the Prophet (pbuh) drafted a groundbreaking document, the *Madinah Charter* (Ṣadḡfat al-Madinah). Often considered the *first written constitution in Islamic history*, the Charter outlined the terms of co-existence between the Muslim immigrants (*Muhājirūn*), local Muslim converts (*Anṣār*), Jewish tribes, and others. More than just a peace treaty, it laid down a comprehensive framework for governance, rights, and responsibilities, establishing the Prophet (pbuh) as a leader over a diverse population.

The Charter's importance lies not only in its historical context but also in its legal and ethical foresight. It addressed issues such as religious freedom, collective security, economic cooperation and inter-communal justice. These principles are still relevant in today's pluralistic societies.

This study aims to:

- ♦ Examine the clauses of the Madinah Charter in its historical context,
- ♦ Explore the role and treatment of the Jewish tribes within the framework,
- ♦ Assess the implications of the Charter on Muslim-Jewish relations, and
- ♦ Analyze how the Charter's *values can guide modern scenario and interfaith relations*.

Several modern scholars have praised the Charter for its pluralism. Muhammad Hamidullah, in his seminal work *The First Written Constitution in the World*, states that "the Madinan Charter is a noble example of the Prophet's political genius and his ability to unify warring factions under a single legal and moral umbrella." (Hamidullah, Muhammad Hamidullah, *The First Written Constitution in the World*, 1975)

Formation of a Unified Community (Ummah)

Text of the Clause:

"This is a document from Muhammad the Prophet (pbuh), governing relations between the believers (Muslims) of Quraysh and Yathrib (Madinah) and

those who followed them and joined them and laboured with them. They are one community (Ummah) to the exclusion of all others."

The opening clause of the Madinah Charter represents a paradigm shift in Arab political and social thought. Prior to Islam, allegiance in Arabian society was strictly tribal. Each tribe operated under its own code of honour (*urf*) and took collective responsibility for members, especially in matters of conflict and vengeance. Religion did not bind people into political units, but tribal kinship did.

By using the term Ummah, the Prophet (pbuh) redefined community identity based on shared commitment to the Charter and collective responsibility, rather than ethnic or tribal lineage. The Holy Quran used the term *Ummah* (أمة) to refer to a community united by faith and values (Qur'an 21:92), at the same time the term was applied here not only to Muslims but extended in context to non-Muslim allies as well, who accepted the principles of the Charter.

Term 'Ummah'

According to W. Montgomery Watt, "The concept of 'Ummah' introduced by the Prophet was a political innovation that provided a new kind of social contract—one not reliant on tribe or blood, but on moral and civic alignment." (Watt, Montgomery Watt, *Muhammad at Medina*, 1956)

- ♦ The Prophet (pbuh) formed a civic community, not solely a religious one.
- ♦ Membership was based on *contractual obligation*, not just belief.
- ♦ It allowed Jews to remain a Jews while being part of the political fabric of the city.

As a result, the Prophet (pbuh) could unify the people of Madinah after years of tribal feuds and reduced sectarian hostility and he became the chief arbitrator and leader. He reduced sectarian hostility, as all were now part of one political structure.

The clause shows a clear pluralistic intention: individuals of different faiths were invited to live side by side with shared duties in defense, justice, and peacekeeping—without compelling religious con-

version.

Religious Freedom for Jews and Others

Text of the Clause:

"The Jews of Banu Awf are one community with the believers; the Jews have their religion and the Muslims have theirs."

This clause is a foundational declaration that guaranteed religious freedom for the Jewish tribes in Madinah. It acknowledges the autonomy of Jewish religious practices while affirming that Jews, like Muslims, are bound by the same social contract. This statement emphasizes that the Prophet (pbuh) did not seek to convert Jews to Islam; instead, he sought to integrate them into a political community based on shared civic duties.

The term "one community" refers to the mutual responsibilities and shared obligations within the political framework of Madinah, despite religious differences. This is in contrast to the prevailing societal norms, where tribal or religious affiliations often resulted in exclusion or discrimination.

Significance of the Clause

Religious Autonomy: Jews were guaranteed the right to practice their faith without interference. They had the freedom to follow their religious laws, including those governing marriage, divorce, and dietary practices, without the imposition of Islamic law upon them. This allowed Jews in Madinah to retain their religious identity while participating in the governance of the city.

Civic Unity: By allowing Jews to practice their religion freely while still sharing the same defensive and political commitments, the Prophet (pbuh) built bridges of trust between religious communities. This mutual respect contributed to the political stability of Madinah.

Pluralism: The clause exemplifies the pluralistic nature of the Madinah society, where Muslims, Jews, and other communities coexisted peacefully while respecting each other's distinctiveness. It was an early form of religious tolerance in a multi-religious society.

Quranic Principles: This clause echoes the Quranic injunction on religious freedom. The Quran explicitly advocates for non-coercion in matters of faith:

"There shall be no compulsion in religion, for the right course has become clear from the wrong." (Surah Al Baqarah: 256)

Legal Precedent: This clause set an early precedent for dhimmi rights (the rights of non-Muslim citizens in Islamic states). Jews were given protection in exchange for their loyalty and participation in the defense of the city, which later became a key element of Islamic governance.

Economic Prosperity: The religious freedom granted to Jews allowed them to thrive economically, contributing to the commercial prosperity of Madinah. Jewish merchants, scholars, and farmers played an important role in the city's economy.

The historian and Islamic scholar, Muhammad Hamidullah, notes that the Madinah Charter's approach to interfaith relations was ahead of its time in terms of ensuring religious liberty and coexistence: "The Prophet's policy regarding religious minorities was one of inclusion, not exclusion, ensuring peaceful coexistence in a multi-religious society" (Hamidullah, *The Madinah Charter*, 1975).

Comparison with Other Constitutions

The principle of religious freedom and coexistence in the Madinah Charter can be compared to modern constitutional frameworks in multi-religious states, such as the Indian Constitution, which guarantees freedom of religion (Article 25) and ensures equality for all religions under the law.

Quran has emphasized this concept in Surah Tawbah:

"And if anyone of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah, and then escort him to where he can be secure." (Surah Tawbah, 9:6)

Collective Security and Defense Pact

Text of the Clause:

"If any enemy attacks any party to this Charter, all

others must come to their aid."

Context and Interpretation

This clause establishes a mutual defense pact among the various groups in Madinah, including Muslims, Jews, and other signatories to the Charter. The phrase "all others must come to their aid" highlights the commitment to collective security. If any of the signatory parties was attacked, the others were obliged to provide military assistance to defend the city of Madinah and its inhabitants.

This clause is crucial as it not only emphasizes solidarity in times of external threat but also builds a sense of shared responsibility for the safety and security of the entire community, regardless of religious or tribal differences.

Significance of the Clause

Collective Responsibility: The establishment of a collective defense agreement was a groundbreaking step in creating a cohesive society in Madinah. The clause emphasizes that the safety of the community is paramount, and each member has a duty to defend it.

Cooperative Alliances: This clause also forged stronger alliances between Muslim and Jewish tribes. By agreeing to fight together in the event of an attack, these communities transcended tribal conflicts and religious divides, focusing instead on shared survival and common welfare.

Peace Through Strength: By ensuring the cooperation of various groups, the Prophet (pbuh) created a unified front against external enemies, which significantly reduced internal conflict and strengthened the defensive capabilities of Madinah.

Battle of Badr: The clause's practical application was evident during the Battle of Badr (2 AH), where the Quraysh of Makkah attacked the Muslims. Although the Jewish tribes did not participate in this battle, the mutual defense pact served as a deterrent to potential external threats, strengthening the resolve of the Muslims.

Banu Qurayza's Betrayal: The clause was violated when the Banu Qurayza, a Jewish tribe, be-

trayed the defense pact during the Battle of the Trench (5 AH). They secretly allied with the Quraysh, leading to their eventual expulsion from Madinah after the defeat. This episode highlights the importance of loyalty to the agreed terms of the pact, and its violation demonstrated the potential dangers of disloyalty in such agreements.

Long-term Political Stability: For the time that the defense pact was honored, it provided political stability to Madinah. It served as a model for the coexistence of diverse groups working together for mutual benefit, not out of coercion but because of shared interests in peace and security.

Modern Relevance

In today's context, this clause resonates with the idea of collective security agreements found in international relations, such as those seen in defense alliances like NATO (North Atlantic Treaty Organization). These agreements are built on the premise that an attack on one member is an attack on all, which strengthens the collective security and prevents potential aggressors from targeting any one member.

The Quran reinforces the concept of mutual defense and solidarity in times of external threat:

"And if they seek help from you for the religion, then you must help them..." (*Quran 8:72*)

This verse reflects the obligation to aid those in need, particularly in the defense of faith and society. While the verse is directed at Muslims helping fellow believers, the spirit of cooperation and solidarity in the face of common challenges is a central theme shared with the Madinah Charter.

Financial and Legal Autonomy

Text of the Clause:

"The Jews shall bear their expenses and the Muslims theirs. Each must help the other against anyone who attacks the people of this Charter."

Context and Interpretation

Clause 4 outlines the financial autonomy and independence of the signatory groups. It states that each party—whether Muslim or Jewish—will be

responsible for their own expenses, which includes managing their economic activities, paying for their needs, and addressing any internal financial matters. However, the clause simultaneously establishes an obligation for the communities to cooperate and assist one another in times of conflict.

The distinction between financial autonomy and a shared duty of defense is key here. While each community-maintained control over its own financial matters, the clause ensured that the groups would still be united in protecting Madinah and each other against external threats.

Significance of the Clause

Autonomy in Governance: By granting financial and legal autonomy, the Prophet (pbuh) allowed the Jews to govern their own affairs according to their laws. This was particularly important for the Jewish tribes of Madinah, as it ensured they could continue following their religious and cultural practices without interference from the Muslim state.

Separation of Religious and Civic Life: This clause further strengthened the notion of separation between religion and civic duties. Jews were not required to adhere to Islamic law for matters that were specific to their community (e.g., personal laws, marriage, and property). Each group managed their own legal system, which promoted autonomy while ensuring peace among different faiths.

Encouragement of Cooperation: Although financial matters were independent, the clause reinforced the idea of mutual support. In times of war or external attack, both the Muslims and the Jews had a duty to aid each other, sharing the burden of defense equally, which emphasized the solidarity of the community in times of need.

Economic Cooperation: The arrangement facilitated the prosperity of Madinah's diverse groups. Muslims and Jews were engaged in trade and commerce, and this autonomy allowed for economic cooperation to flourish, as each community had control over its wealth and resources. Jewish tribes, in particular, were involved in commerce

and agriculture, contributing to the city's economy.

Jizya Tax vs. Voluntary Defense Contributions: While later in Islamic history, the jizya tax was introduced as a form of protection tax for non-Muslims, this clause differs by avoiding forced taxation. The defense pact and mutual aid were voluntary, making it a non-coercive system compared to what would later become a formalized tax. The flexibility in financial matters under this clause provided a model for tolerance and cooperation.

Legal System and Autonomy: This clause marked the independence of Jewish tribes' legal systems, which continued under the governance of Islamic rule. Jews were allowed to maintain their religious courts (e.g., *Beth Din*), which had authority over issues such as marriage, divorce, and inheritance, ensuring that they could continue practicing their faith freely.

Modern Relevance

In the contemporary world, the principle of financial and legal autonomy for minorities is still a crucial part of multicultural governance. This approach promotes the idea that minority groups, while subject to the same state laws in terms of civic responsibilities, should be allowed to practice their religion, govern their own affairs, and manage their financial matters independently. It also lays the groundwork for the protection of minority rights, which is increasingly recognized in international law and democratic societies.

The concept of religious and legal autonomy, as mentioned in this clause, is reflected in the Quran: "To you be your religion, and to me my religion." (Surah Al Kafiru: 6)

This verse embodies the spirit of tolerance and respect for religious differences, which is integral to the Madinah Charter. It highlights the freedom of belief and the need to respect others' practices, a principle that the Charter enshrined in both financial and legal matters.

Dispute Resolution Mechanism

Text of the Clause:

"If any dispute arises, it must be referred to Allah and Muhammad (pbuh)."

Context and Interpretation

Clause 5 establishes a centralized judicial mechanism for resolving disputes among the parties involved in the Madinah Charter. When conflicts arose, the parties agreed that they would refer to Allah and the Prophet Muhammad (pbuh) for a fair and final resolution. The Prophet (pbuh), in his capacity as both a spiritual leader and head of state, served as the arbiter in matters where the parties could not reach a resolution on their own.

This clause set a precedent for the centralization of justice under Islamic governance, with the Prophet (pbuh) holding the authority to settle disputes impartially. It also suggests that, although each group had its own religious laws and courts (e.g., Jewish tribes had their own religious courts), when disputes between different parties occurred, the final juridical authority rested with the Prophet (pbuh).

Significance of the Clause

Centralized Justice: While Jewish tribes had autonomy in internal matters, disputes involving different groups were handled under the Prophet's (pbuh) leadership, ensuring fair resolution and unity through a central legal system.

Ending Tribal Vendettas: Centralized arbitration helped eliminate the cycle of tribal feuds common in pre-Islamic Arabia, replacing revenge with justice rooted in Islamic values.

Divine Oversight: Referencing Allah in dispute resolution emphasized moral accountability and reminded parties that judgments were guided by divine principles, not personal bias.

Prophetic Leadership: The Prophet's (pbuh) role as judge and leader cemented his authority across communities, earning widespread trust and respect.

Foundation of Shura: This clause reflected the spirit of shura (consultation), introducing a governance model where decisions were guided by collective wisdom and justice.

Peaceful Conflict Resolution: The clause of-

fered a fair framework to manage disputes between Muslims and Jews, promoting long-term peace and stability in Madinah.

Modern Relevance

In today's context, this clause reflects the importance of having a centralized legal system in a multicultural society where diverse communities live together. It emphasizes the value of independent judiciary systems that provide impartial resolutions to disputes, regardless of the parties' religious or cultural differences.

Moreover, the role of a neutral authority in dispute resolution is a significant element in modern constitutional law, where courts or arbitrators act as impartial figures to uphold the principles of justice, often relying on constitutional values or universal principles of human rights.

In interfaith and multicultural societies, this principle underscores the importance of creating systems that can resolve disputes in a way that is fair, just, and inclusive of all communities, ensuring peace and harmony among different religious and cultural groups.

The centrality of justice in Islam is repeatedly emphasized in the Quran. The verse that resonates with this clause is:

"And if you judge, judge between them with justice. Indeed, Allah loves those who act justly." (Surah Al Maidah, 5: 42)

This verse underlines the importance of justice, which is central to the dispute resolution system described in the Madinah Charter. The reference to Allah's justice provides both spiritual and practical guidance for Muslims in resolving conflicts in a fair manner.

Prohibition of Unjust Killing

Text of the Clause:

"No one shall kill another in retaliation; killing must only be through lawful means."

Context and Interpretation

This Clause addresses a critical issue in pre-Islamic Arab society, where tribal vengeance and

revenge killings were common practices. This clause explicitly forbids such blood feuds and dictates that killing can only occur under specific lawful conditions, which are governed by the principles of Islamic law. In essence, it outlawed any form of extrajudicial killing, ensuring that justice could only be dispensed through proper legal channels, overseen by the Prophet Muhammad (pbuh) as the final authority.

In the context of Madinah, this meant that individuals could not take the law into their own hands, and any form of personal retaliation would be prohibited. This clause is a landmark in the establishment of state-controlled justice and the abolishment of tribal customs that promoted violence and anarchy.

Significance of the Clause

Ending Tribal Revenge: This clause marked a major shift from the pre-Islamic custom of blood feuds to a justice system based on law, replacing cycles of tribal vengeance with state-regulated accountability.

Foundation of Islamic Criminal Law: It introduced core Islamic legal principles like *qisas* (retributive justice) and *diyya* (monetary compensation), ensuring that justice in murder cases followed a structured legal process rather than personal revenge.

Upholding Legal Procedure: By prohibiting vigilante justice, the clause emphasized due process, ensuring that punishments were fair and not influenced by emotion or tribal bias.

Curbing Intertribal Violence: The ban on revenge killings helped break the cycle of violence, significantly reducing tribal conflict and promoting societal peace.

Establishing Rule of Law: The clause transitioned Madinah from tribal lawlessness to an organized legal system where the Prophet (pbuh) acted as the central authority, enforcing justice and public order.

Legacy in Islamic Jurisprudence: This principle became a cornerstone of Islamic criminal law,

shaping legal thought and practice in Muslim societies and continuing to influence modern legal systems in many Muslim-majority nations.

Modern Relevance

Rule of Law: This clause highlights the importance of the rule of law in modern society. Just as the Prophet (pbuh) prohibited personal vengeance and encouraged legal proceedings, modern societies emphasize the need for official judicial systems to handle matters of justice. The clause is a reminder that retaliation and revenge cannot be allowed to undermine the stability of a society. Instead, justice should always be carried out according to the law.

Human Rights and Justice: In contemporary societies, this clause resonates with the modern principles of human rights and justice. The notion that a person cannot be killed unless through lawful means is reflected in contemporary legal systems, which emphasize due process and the right to a fair trial. This aligns with international human rights standards that seek to protect individuals from extrajudicial killings and violence.

Conflict Resolution: The clause also serves as a crucial principle for conflict resolution in modern intergroup conflicts, particularly in post-conflict societies. By promoting legal mechanisms for resolving disputes, it ensures that vengeance does not escalate into further violence. Modern peace-building efforts and international humanitarian law similarly aim to prevent the cycle of revenge and ensure that justice is administered in a fair and legal manner.

The prohibition of unjust killing is a principle that is firmly rooted in the Quran. A key verse that reflects this prohibition is:

"Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely." (Surah Al Maidah, 5:32)

This verse emphasizes the sanctity of life in Islam and underscores the gravity of unlawful killing. It also highlights the idea that taking the life of another without just cause is a violation of divine law, with severe consequences.

Freedom of Movement and Alliance

Text of the Clause:

"No one shall leave Madinah without permission, and no one shall prevent another from seeking justice."

Context and Interpretation

This clause addresses the internal security of Madinah and the freedom of movement for its citizens, both Muslims and non-Muslims. In a newly established society with a diverse set of groups, including Muslims, Jews, and other tribes, ensuring that the city remained secure while maintaining individual freedoms was crucial. This clause prohibits the unauthorized departure of people from Madinah and emphasizes the right to seek justice for any grievances, ensuring fair access to legal recourse.

By explicitly stating that no one should be hindered from seeking justice, it enforces the principle that every individual, regardless of their religious or tribal affiliation, has the right to access justice without discrimination.

Significance of the Clause

Internal Security Measures: The restriction on leaving Madinah without permission aimed to protect the city from internal betrayal and prevent secret alliances with enemies like the Quraysh, especially during times of heightened external threats.

Guaranteeing Legal Rights: The clause affirmed every individual's right to seek justice, reinforcing the Islamic principle of equal legal access regardless of social or tribal affiliation.

Security vs. Freedom of Movement: While limiting movement for security reasons, the clause balanced this with the right to pursue justice—reflecting a thoughtful approach to protecting the city without compromising fundamental rights.

Preventing Treachery: By regulating movement, the clause reduced the risk of espionage and sabotage, helping maintain unity and protect the Muslim community from internal threats.

Access to Fair Legal Processes: Emphasizing

legal justice over personal revenge, the clause ensured that disputes were resolved through fair, accessible, and orderly legal channels.

Safeguarding Individual Rights: The Prophet's (pbuh) leadership ensured that no group could dominate others, preserving the rights of all individuals—Muslims and non-Muslims alike—to fair treatment and legal protection.

Modern Relevance

Internal Migration and Security: Restricting movement for security reasons remains relevant today, especially in conflict zones or during refugee crises. Modern governments still grapple with balancing national security with individual freedoms—a challenge reflected in both past and present governance.

Right to Justice: The Charter's guarantee of access to justice echoes modern legal and human rights frameworks. Like in the Prophet's (pbuh) time, all individuals today should have equal opportunity to seek legal redress, regardless of their background.

Balancing Freedom and Security: The Prophet's (pbuh) approach to safeguarding internal security while respecting personal freedoms offers a valuable model. It highlights that any limitations on freedom must be justified, proportionate, and never compromise justice or human dignity.

The principle of seeking justice is emphasized in the Quran in several verses. A key verse related to the right to seek justice and maintain lawful conduct is:

"And if two parties among the believers fall to fighting, then make peace between them. But if one of them wrongs the other, then fight against the one that wrongs until it returns to the ordinance of Allah." (Surah Al Hururat, 49: 9)

This verse outlines the principle of resolving disputes in a peaceful and just manner. It highlights the importance of justice while emphasizing the collective responsibility of the community to ensure that peace and law prevail.

Conclusion

The Madinah Charter is not merely a historical document; it is a progressive blueprint for a just and pluralistic society, offering profound lessons that continue to resonate in the contemporary world. Even though it was crafted in the 7th century, the principles embedded within it—religious freedom, mutual defense, legal autonomy, and social justice—remain remarkably relevant in addressing modern global challenges.

The relationship between Muslims and Jews outlined in the Madinah Charter provides important lessons for modern interfaith relations.

Religious Freedom and Pluralism: The Charter upheld the right of Jews and other non-Muslims to practice their faith freely, setting an early example of religious tolerance. This principle remains essential today for promoting interfaith harmony in multicultural societies.

Shared Security and Cooperation: The mutual defense pact demonstrated how diverse communities can unite for common goals. This model of collective action is relevant today in addressing global threats like terrorism, climate change, and pandemics.

Justice and Fair Dispute Resolution: The Prophet's (pbuh) role as a just arbiter established a unified legal system that ensured fairness across communities. This underscores the modern need for impartial and accessible justice systems.

Minority Rights Protection: By safeguarding the autonomy of minority groups, the Charter laid the foundation for minority rights in modern governance. It reflects the importance of inclusive policies that protect against discrimination.

Social Harmony in Diversity: Through shared responsibilities and respect for differences, the Charter promoted peaceful coexistence. In today's divided world, it offers a model for unity, tolerance, and social cohesion.

By establishing a framework of coexistence that respected the religious autonomy of both groups, the Charter paved the way for a model of peaceful and constructive cohabitation. In the present context, it encourages dialogue between different

faiths and promotes an understanding that religious differences should not be a cause for division but rather an opportunity for cooperation and mutual learning.

Moreover, the Charter's recognition of the importance of justice, collective defense, and legal equality transcends religious boundaries. In an era where religiously motivated conflicts continue to cause global instability, the Madinah Charter remains a symbol of hope and a model for overcoming sectarian violence through mutual respect, cooperation, and a commitment to justice.

The Madinah Charter stands out as a foundational document that established a model of governance rooted in justice, inclusivity, and mutual respect. Its values go beyond historical significance and offer timeless guidance. In a world still grappling with divisions along ethnic, religious, and political lines, the Charter presents a powerful vision for peaceful coexistence and equitable governance.

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