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The Medina Charter: Multiple Affiliations as a Model for Social Cohesion in a Pluralistic Society

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Author: Abbas Aroua

CORDOBA PEACE INSTITUTE
GENEVA
معهد قرطبة للسلام

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Chemin des Vignes 2bis

1209 Genève

Tel: +41 (0) 22 734 15 03

info@cpi-geneva.org

www.cpi-geneva.org

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Author: Abbas Aroua

Cover design: Amine Lakhdar

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THE MEDINA CHARTER: MULTIPLE AFFILIATIONS AS A MODEL FOR SOCIAL COHESION IN A PLURALISTIC SOCIETY

Abbas Aroua
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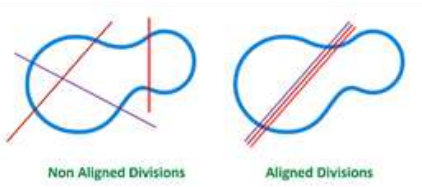
1. Introduction

No society is entirely homogeneous, whether in terms of ethnicity, language, ideology or religion. This is particularly true in the current age of communication and the movement of people and ideas. Most countries comprise multiple ethnic groups, languages, and beliefs. In order to enjoy security, stability, peace and prosperity, a society must strengthen its cohesion and manage the tensions between its constituent parts. If these tensions escalate and are not properly managed, they will inevitably lead to fragmentation, disintegration and eventual collapse.

The intensity of societal divisions depends on the strength of the various fault lines within society and how they relate to one another. These fault lines can be ideological or political, linguistic or regional,

religious or sectarian, ethnic or tribal. If these divisions are aligned, meaning the fault lines are superimposed, they are difficult to address, since they are mutually reinforcing. If they are not aligned, however, the situation is easier. Often, aligned divisions are merely perceived, with no basis in reality. This perception is sometimes deliberately reinforced by internal and external actors for political purposes[*]. Therefore, it is essential to deconstruct this type of perception by revealing the complex structure of society that contributes to its cohesion.



The most effective way to strengthen social cohesion is to establish a state based on citizenship, transcending all affiliations and guaranteeing equal rights and duties for all, enabling participation in the management of public affairs without exclusion or discrimination[†]. Social cohesion is only established when all members of society[‡] feel that they share power in all its forms, including political, military, economic and cultural power. Rank discordance[§] – when one segment of society monopolises certain forms of power, while another segment monopolises others – leads to instability, while full asymmetry – a situation in which one component of society possesses all forms of power – leads to unsustainable stability.

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[*] In Algeria, for example, there have been attempts to attribute the country's crisis to the intersection of two divisions: one ethno-linguistic (Arab–Kabyle) and the other ideological (Islamist–secularist). If this were the case, it would pose a far greater threat to the cohesion of Algerian society. However, the Algerian situation is far more complex and multifaceted, as both Islamist and secularist movements include both Arabs and Kabyles.

[†] For example, there are around 200 states and 2,000 nations worldwide. Most states comprise several nations, typically with one dominant nation. The most effective way to address the heterogeneity of states is to base governance on citizenship.

[‡] For a society to function well, it must have a clear and equitable framework of rights and responsibilities which is applied consistently to all individuals living within its borders, whether they are citizens or residents. Fundamental rights such as the right to personal safety, equality before the law, access to justice and freedom of conscience must be guaranteed to all. Similarly, every member of society has a duty to respect the law, contribute to the common good, and avoid causing harm, regardless of their legal status.

[§] For example, consider a society in which the numerical majority holds political and military power, while the numerical minority holds economic and cultural power. See: Johan Galtung, Violence, Peace, and Peace Research. Journal of Peace Research 6(3):167-191 (1969).

The fair distribution of power among all components of society, regardless of their numerical weight, leads to lasting stability and can only be achieved through (1) equal opportunities, (2) the rule of law and (3) good governance.

This paper presents observations on the Medina Charter, an initiative of the Prophet Muhammad following his emigration from Mecca to Medina, which aimed to establish peace, strengthen social cohesion, and foster good governance within the diverse community of Medina. The charter aimed to enable each social group in Medina to fulfil their beliefs without forcing others to abandon theirs. It also sought to establish rights and obligations, maintain security and justice, and permit the resolution of conflicts without recourse to violence.

The Medina Charter has been the subject of numerous studies, which have addressed the document from several angles, including constitutional jurisprudence, human rights, religious and cultural coexistence, conflict transformation and social cohesion (see the literature review in Annex 1). This paper will focus on the Medina Charter as a model that recognises multiple affiliations in order to promote social cohesion within pluralistic societies.

2. The Context

Before the Hijra (emigration of the Prophet and early Muslims from Mecca to Medina), the city of Medina was called Yathrib, as mentioned in the Qur'ān: "And when a group of them said, 'O people of Yathrib, there is no place for you here, so return home'"[1]. With a population of between 10,000 and 15,000 people, it had the size of a city, and its population was distributed among approximately 22 tribes (half Arab and half Jewish). There were constant disputes, some of them violent, between the various tribes (such as the Aws and the Khazraj), and it was common for the disputing parties to seek support from outside the city. After the early Muslims migrated there, the city's name was changed to Medina, as stated in the verse: "It was not for the people of Medina and those around them of the Bedouins to remain behind the Messenger of Allah"[2]. Migration remained obligatory for Muslims until they were able to return to Mecca in 8 AH (630 CE), after which it was no longer necessary. Many displaced people from the Arabian Peninsula came to Medina, and its population tripled within a decade to reach around 30,000 at the time of the Prophet's death. Waves of emigration

transformed Medina into a cosmopolitan city with a diverse population, influenced by the various traditions of Arabia.

The Medina Charter, also known as the Book, the Covenant or the Constitution, was drafted in the first year of the Hijra and remained in effect until the end of the Rightly Guided Caliphate, i.e. for about 40 years. Depending on the breakdown of the original text, it comprises between 47 and 63 articles or clauses (54 articles in Annex 2).

3. The Output of a Conflict Transformation Process

The Medina Charter can be viewed as the output of a process aimed at preventing violence and transforming conflict. For the past decade, Cordoba Peace Institute – Geneva has used it as a tool for promoting inclusive, diverse societies in Islamic contexts in the safe dialogue spaces and conflict transformation training workshops it organises[3].

From Muhammad Hamidullah's paper[4] in 1941 to the most recent ones (see Annex 1), notably those authored by Yetkin Yıldırım[5,6], many scholars have emphasised the Prophet's efforts to resolve conflicts in Medina and reach an agreement between the various conflicting parties. They have also endeavoured to identify the reasons behind the success of the mediation process. Their findings can be summarised as follows:

- The conflict parties in Medina often relied on trusted external mediators and accepted the Prophet who came from Mecca where he was recognised as an honest mediator[*].

[*] He was renowned as *Al-Ameen* meaning the trustworthy and had a key role in resolving the dispute over the return of the Black Stone to its place in Mecca. In fact, before the beginning of Islam, when the tribes of Mecca rebuilt the Kaaba, they became embroiled in a serious dispute over who would have the honour of placing the sacred Black Stone back in its place in the structure. The disagreement became so intense that some tribal leaders were reportedly prepared to fight over it. To avoid bloodshed, they agreed that the next person to enter the sanctuary would resolve the matter. That person was the Prophet Muhammad, who was already respected in Mecca for his honesty and wisdom even before he received revelation. He proposed a solution that satisfied everyone: he asked for a cloth to be spread on the ground, placed the Black Stone in the centre and invited a representative from each major tribe to hold one edge of the cloth. Together, they lifted the stone to the proper height, after which the Prophet Muhammad set it into the wall of the Kaaba himself. This mediation is often remembered as an example of his fairness and diplomacy, and of his ability to resolve conflicts peacefully by giving all sides a shared role and preserving the honour of each tribe.

▪ The Prophet had no ties to any of the conflicting tribes of Yathrib, and therefore he was seen as impartial.

▪ In the early months after his migration to Medina, the Prophet identified the parties involved in the disputes (the first step in analysing the conflict).

▪ During the drafting of the document, the Prophet consulted with tribal elders and considered the needs, goals and interests of each tribe.

▪ The Prophet broke the conflicts down into manageable issues (fractionation), thus facilitating their resolution.

4. A Covenant for Peaceful Coexistence Within the City

The Medina Charter can be viewed as a covenant that promotes peaceful coexistence and constructive interaction within Medina, seeking to ensure that the city is shared equitably among its inhabitants, who had different tribal and religious backgrounds. Its purpose was to organise the relationships between tribes, religious groups, and civil society, guaranteeing the rights of the inhabitants of the City (*Medina* in Arabic) – literally, the citizens – and defining their duties, while ensuring positive and harmonious interaction among them – who, in the first year of the Hijra, consisted of a few hundred believers, both those who had emigrated from Mecca (*Al-Muhaajirun*) and those who welcomed them in Medina and supported them (*Al-Ansaar*), together with five to seven thousand Jews, and four to seven thousand Arab polytheists.

Analysis of this agreement between the inhabitants of Yathrib (Article 1[*]) reveals that it defined a geographical territory. Yathrib became a sanctuary for those who adhered to the Medina Charter (Article 45) and agreed to defend it in the event of an external invasion (Articles 50 and 52). It then introduced the concept of a Medinan nation or political community (*umma*) (Article 2), which was distinct from others and comprised communities from different tribes and beliefs.

[*] Article 1 presents the charter as "a compact from Muhammad the Prophet, between the believers and the Muslims of the Quraish and Yathrib and those who join them and fight alongside them". The charter goes on to specify the parties to the compact, mentioning the various Arab tribes of Medina, which comprised both Muslims and non-Muslims at that time, as well as the Jews of Medina. Both Muslim and Western academic literature acknowledges that the charter applied to all inhabitants of Medina, regardless of faith or tribe.

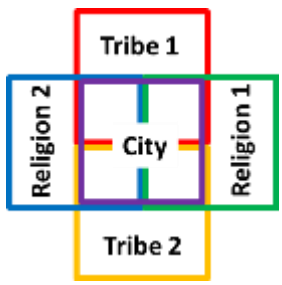
The agreement established three overlapping and complementary levels of affiliation or belonging:

- The *tribe* (Articles 3-11 for Arab tribes and Articles 18, 27-38 for Jewish tribes);
- The *community of believers* (faith and religion) (Articles 12-17, 19-26);
- The *city/medina* (the bulk of the Charter).

Therefore, the Medina Charter did not oppose the tribe or abolish the tribal structures. On the contrary, it recognized the tribe's existence as a social reality. However, by introducing faith and religion as a set of shared values, it has helped to mitigate "tribal chauvinism" and reduce the role of tribalism in driving violent conflict; before the arrival of the Prophet, the tensions in Yathrib were primarily tribal. The concept of city (*medina*) was also introduced to mitigate both "tribal chauvinism" and "religious fanaticism" that can also lead to violent conflict. The fact that the Charter of Medina articulated tribal and religious affiliations led to a situation of "non-aligned divisions" (each Arab tribe comprised both Muslims and polytheists), which made it easier to resolve conflicts.

The Medina Charter embodied the principle of subsidiarity, enshrining the autonomy of the constituent units of the Medina-Umma in social, cultural, and religious matters, each unit remaining faithful to its own beliefs without demanding that the others abandon theirs. Security and defence of the city were the only matters centralised and assumed collectively, and in the event of conflict between the constituent units, the Medina Charter prescribed recourse to the central authority to prevent violence. The Charter affected the power dynamics in Medina, resulting in a balance of power that prevented any single tribe from dominating the others.

The Medina Charter permitted inclusive governance in the city, based on the concept of *Mumaadana*[*], which means "sharing the City-State". As shown in the diagram, the charter regulated how members of different tribal and faith communities could share Medina's territory peacefully. This concept is equivalent



[*] *Medina* means city. *Madana* means to come to the city and *maadana* means to share the city, *mumaadana* being the related abstract noun.

to Citizenship[*] in English, *Citoyenneté* in French, and *Bürgerschaft* in German, derived from the terms *Civitas* and *Burg* referring to the city. Historically, the city is the nucleus of the state; this is why, for example, in German *Stadt* refers to the city and *Staat* to the state. The Medina Charter established rules for the diverse constituent units of the Umma to share the city, coining the concept of the "City-Community" (*Medina-Umma*) – by extension State-Nation – which recalls the Westphalian concept of the Nation-State. For this reason, as mentioned in Annex 1, some authors consider the Medina Charter to be the (Islamic) world's first constitution.

5. Conclusion

Social cohesion is essential in diverse societies, and the most effective way to achieve it is through a system that is based on equal citizenship, shared power, the rule of law and good governance. The Medina Charter, established by the Prophet Muhammad to address deep divisions in Medinan society, is considered an early model of inclusive governance in a pluralistic society. It recognised multiple levels of affiliation – tribe, faith community and city – while guaranteeing rights and responsibilities for all residents. It also established the concept of "sharing the city", granting the various components of Medina society autonomy in cultural and religious affairs while centralising security, dispute resolution and the prevention of violence under a shared authority. Some scholars regard the Medina Charter as one of the earliest models of constitutionalism for managing diversity, ensuring stability, and promoting peace and social cohesion.

Annex 1: Academic Interest in the Medina Charter

The Medina Charter has been studied extensively by scholars in both the Muslim world and the West since its introduction to Western literature by Julius Wellhausen[7] in 1889.

[*] The modern Arabic translation of the term "citizenship" is *muwaatana*, which means "sharing the homeland". The concept of *mumaadana*, as set out in the Medina Charter, is broader than modern notion of citizenship. This is because it encompasses all city residents, whereas modern citizenship does not extend to residents who are not legally citizens.

▪ The history of the document has been the subject of investigation, as evidenced by the work of Amr Osman[8]. Robert Bertram Serjeant[9,10] argued that the Constitution of Medina was not a single unified document, but rather a collection of several agreements concluded at different times during the early Medinan period of Islam, while Moshe Gil[11] and Paul Lawrence Rose[12] have questioned the authenticity of the text. Several authors have elaborated on various pieces of evidence supporting the document's authenticity such as Magnus Scheel Andersen[13], Hakim Al-Mutairi[14], Adil Al-Abbud[15], and Ibrahim Omar Al-Zibak[16].

▪ Some authors consider the Medina Charter to be the first Islamic constitution or even the first constitution known in history, predating the Magna Carta by six centuries, and establishing a city-nation during the period 622–661 CE, a millennium before the modern concept of the nation-state emerged with the Peace of Westphalia in 1648 CE. In 1941, Muhammad Hamidullah[17] published a paper on the Medina Charter entitled "The First Written Constitution of the World: An Important Document of the Prophet's Time". Jamsheed Ahmed Sayed and Arshid Iqbal Dar[18] also consider the Medina Charter to be the world's first written constitution. Ali Khan[19] considers the Medina Charter to be the earliest constitution to establish "an Islamic Free State on the basis of a social contract". Sayed Omar[20] considers the Medina Charter to be the first constitution of all time. Fatima Idrees[21] highlights the significance of the "first constitutional document" as "a constitution-like document, addressing issues of peace, defense, and justice within Medina". Michael Lecker[22] and Rudolf Sellheim[23] considered the Medina Charter to be the "First Legal Document" in Islam. Dawood Ahmed[24] underlines "the historical significance and enduring global relevance of the first written constitution crafted under the auspices of the Prophet of Islam, in collaboration with diverse religious groups including Jews and Christians". He considers "the Medina Constitution as a blueprint for inclusive governance and interfaith harmony". Nick Efstathiadis[25] considers that "the earliest recorded constitution, the [Medina] Charter concerns the rights and responsibilities of the Muslim, Jewish, and other Arab and tribal communities of Medina during the war between that city and its neighbours". The constitutional nature of the Medina Charter has been elaborated by several authors, including Maghdid Kareem Taha et al.[26], Ahmad Qaïd Al-Shaïbi[27], Sulaiman Salih Sulaiman[28], Muhammad Al-Mis'ari[29], Burhan Khalil Zuraiq[30] Salih Ahmad Al-Ali[31], Azmi Nasar[32],

Muhammad Tahir-ul-Qadri[33], Badruzzaman Bin Ishak and Shamrahayu Binti Ab Aziz[34], and Ovamir Anjum[35].

▪ Hafiz Muhammad Arif Siddiqi et al.[36] and Murat Jashari and Behar Selimi[37] compared the Medina Charter to the Magna Carta. Meanwhile, Abdullah Moeed Al Shehri[38] and Abdullah Abu Bakar and Rafiullah Qureshi[39] compared it to the Universal Declaration of Human Rights and other international human rights conventions. Ould Zain Oul Al-Imam[40] considered the Medina Charter to be the world's first human rights document. Kassim Ahmad[41] states that the Medina Charter outlines "the formation of a sovereign nation-state with a common citizenship, consisting of various communities [... which] constitute a unified citizenry (*ummah*), having equal rights and responsibilities, as distinct from other peoples". Saïd Amir Arjomand[42] provided a constitutional and sociolegal commentary on the Medina Charter. Bambang Yuniarto et al.[43] explained how the Medina Charter could be considered "as a basis for the concept and implementation of civil society". Mustamam and Nasrullah[44] consider the Medina Charter as an early world milestone in the human rights constellation.

▪ Yetkin Yıldırım[45,46] approached the Medina Charter from a peace and conflict resolution perspective. Ridwan[47] considers it as a "legal-constitutional instrument in building a harmonious and peaceful society". Zahira Nisar[48] views the Medina Charter, and the Hudaybiya Treaty, as instruments resolving issues and achieving peace. Rasha Diab[49] showed how "the Constitution of Medina is a multidimensional rhetoric of justice that countered rampant violence in the nascent city-state known as Medina". Meanwhile, Farhat Naz Rahman et al.[50] approached the Medina Charter as a tool for "building a just peacemaking theory". Sean William White[51] considers that the Medina Charter "serves as an example of finding resolve in a dispute where peace and pluralism were achieved not through military successes or ulterior motives but rather through respect, acceptance, and denunciation of war". Ali Bulaç, who researched the historical context[52] of the Medina Charter, elaborated on its role as a peace document in a pluralistic multicultural and multi-religious society[53]. According to Mubashar Daud and Ghulam Ali Khan[54], the Medina Charter enabled the establishment of "a state in which people of every religion could be able to survive with their own beliefs". Ahmad Salih Qatran and Muhammad Hammud Al-Qudsi[55] addressed the dimensions of the Medina Charter in promoting cultural coexistence. Saeed Dwaikat and Noor Abdullah[56] explored "the Charter

of Medina and its impact on the stability of civil and social peace". Ines Abdussada Ali and Sanaa Kadhim Qati'a[57] consider that the Medina Charter has established "the Islamic foundations of transitional justice as a method of conflict resolution". Zaleha Embong et al.[58,59] analysed the conflict management content of the Medina Charter. Mawi Khusni Albar[60] and Arslan Akhtar Ali[61] explored the conflict resolution and peace education in the Medina Charter. Abdul Malik Ghozali[62] focused on the concept of conflict management in the Medina Charter. Akira Goto considers the Medina Charter to be a treaty or pact between tribes[63]. Tarig Mohamed Nour Ali[64] considered the Medina Charter as a historical model for establishing justice among the different communities of Medina and Riaz Ahmad Saeed[65] viewed it as a universal charter of peace.

▪ Several authors have studied the Medina Charter from the perspectives of social cohesion, coexistence, and social peace such as Abdullah Khalaf Abd[66], Ali Adlaoui[67], Khalid Aliwi Jiyad[68], Fatima Anhichem[69], Saïd Al-Nakr[70], Serdar Demirel[71]. Others have studied it from the perspectives of (contractual) citizenship and pluralism: Anver Emon[72], Uri Rubin[73], Rasoul Namazi[74], Ahmad Yani[75], Abdelali Boualem[76], Giancarlo Anello[77], Hayat Abid and Mohamed Ali Bioud[78], Reeza Bustami et al.[79], Mohamed Bin Ali[80], and Khalid Aliwi Al-Ardawi[81]. Some authors addressed the Medina Charter from an interfaith perspective such as Ismail Albayrak[82] or from the perspective of international relations, such as Ali Abdullah Ghaliun[83]. Zakiati Salma et al.[84] addressed the Medina Charter and lessons of multiculturalism in contemporary Islamic politics. Abdul Khair et al.[85] addressed the implementation of the Medina Charter values in preventing religious and global humanitarian tensions.

▪ Some authors such as Frederick M. Denny[86] and Khalil Athamna[87], have elaborated on the concept of Umma in the Medina Charter. For Hiroyuki Yanagihashi[88], the document reflects a transitional stage between tribal Arabian norms and a new Islamic political order, while other authors consider the Medina Charter to be the foundational text for establishing the Islamic state, contributing to the emergence of Islamic political authority. These include Hatim Kareem Jiyad Al-Yaakubi[89], Jasim Mohammad Rashid Al-Aysawi[90], Mahdiya Salih Al-Abidi[91], and Hafijur Rahman[92].

▪ Several authors have examined the relevance of the Medina Charter in specific contexts. For example, Haza Hanurhaza Md Jani et al.[93]

explored the Medina Charter in response to Malaysia's heterogeneous society. Yusri Mohamad Ramli and Tengku Ghani Tengku Jusoh[94] compared "Najib Razak's One Malaysia and the Charter of Medina's One Ummah". Fadzilah Din and Mohd. Noh Abdul Jalil[95] compared the Medina Charter with the Bukit Seguntang Covenant of the Malays. Meanwhile, Faiq Tobroni[96] compared it to the Indonesian Constitution in terms of the protection of human rights, Rifky Mohamad Ramdani[97] compared it to the 1945 Indonesian Constitution in terms of the right to freedom of religion, and Zulfahmi Alwi[98] looked at it as a model for implementing Islamic wasatiya in Indonesia. Azad Ali[99] compared it to the Indian Constitution. Rahman et al.[100] considered the Medina Charter "to provide an understanding of the relationship between Pancasila and Islam" in Indonesia. Hamzah[101] reflected on the Medina Charter as a basis for religious moderation in Indonesia, while Riaz Ahmad Saeed and Aftab Khan[102] reflected on it from the perspective of the status of non-Muslim citizens in Pakistan. S. H. Qadri[103] analysed the Medina Charter in relation with the Muhammad Ali Jinnah's 1947 speech. Fatima Abubakar et al.[104] studied its application as a means of achieving peace and resolving conflict in Nigeria. Abdullahi Abdullahi Liman[105] sees "the Medina Charter, due to its uniqueness, liberality and constitutionalism as a lesson to the Nigerian state. […] The charter has no doubt guaranteed religious and cultural self-sufficiency preparing solid grounds for freedom of expression, liberty, political will, cooperation". Mounira Bouziane[106] compared the Medina Charter with the Constitution of the United States.

Annex 2: The Text of the Medina Charter

In the name of God, the most gracious, the most merciful.

1. This is a compact from Muhammad the Prophet, between the believers and the Muslims of the Quraish and Yathrib and those who join them and fight alongside them.
2. All these communities constitute a nation (*umma*) distinct from other people.
3. The emigrants from the Quraish, according to their established custom, shall collectively handle blood money obligations among themselves and shall redeem their captives according to what is customary and equitable among the believers.

4. The Banu ‘Awf, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
5. The Banu Al-Harith-ibn-Khazraj, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
6. The Banu Sa‘ida, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
7. The Banu Jusham, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
8. The Banu an-Najjar, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
9. The Banu ‘Amr-ibn-‘Awf, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
10. The Banu-al-Nabit, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
11. The Banu-al-Aws, according to their established custom, shall collectively handle blood money obligations among themselves, as they did previously, and each clan shall redeem its captives according to what is customary and equitable among the believers.
12. The believers shall not leave any person among them overburdened, but shall assist him, according to what is fair and customary, in matters of redemption money or blood money.
13. A believer shall not form an alliance with the ally of another believer without the latter’s consent.
14. The God-fearing believers shall act together against anyone among them who commits aggression, or seeks to acquire anything through injustice, wrongdoing, transgression, or corruption among the

believers. Their hands shall be united against him, even if he is the son of one of them.

15. No believer shall kill another believer in retaliation for an unbeliever, nor shall he support an unbeliever against a believer.
16. The protection of God is one; even the humblest of them may grant protection on their behalf,
17. The believers are allies of one another against other people.
18. Whoever among the Jews joins us shall have our support and equal rights, and they shall neither be wronged nor shall their enemies be aided against them.
19. The peace of the believers is one; no believer shall conclude peace apart from with other believers, in fighting in the cause of God, except on terms of equity and justice among them.
20. All those detachments that will fight on our side will be relieved by turns.
21. The believers shall be responsible for one another regarding the bloodshed incurred in the cause of God.
22. The God-fearing believers are upon the best and most upright guidance.
23. No polytheist shall grant protection to the life and property of any person from the Quraysh, nor shall he intervene on his behalf against any believer.
24. Whoever is convicted of arbitrarily murdering a believer, shall be subject to retaliation unless the next of kin is satisfied with blood-money, and the believers shall be against him as one man, and they are bound to take action against him.
25. It is not permissible for any believer who accepts what is in this document and believes in God and the Last Day to support any murderer or to give him a shelter. Whoever supports such a person or gives him a shelter shall incur the curse and wrath of God on the Day of Resurrection, and no repentance or compensation shall be accepted from him.
26. Whatever you disagree upon should be referred to God and to Muhammad.
27. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
28. The Jews of Banu ʻAwf are one nation with the believers. The Jews have their religion, and the Muslims have theirs, including themselves and their allies, except one who commits injustice or wrongdoing, for he harms only himself and his household.
29. The Jews of Banu-an-Najjār shall enjoy the same rights as the Jews of Banu ʻAwf.

30. The Jews of Banu-al-Hārith shall enjoy the same rights as the Jews of Banu ʻAwf.
31. The Jews of Banu Sāʻida shall enjoy the same rights as the Jews of Banu ʻAwf.
32. The Jews of Banu Jusham shall enjoy the same rights as the Jews of Banu ʻAwf.
33. The Jews of Banu al-Aws shall enjoy the same rights as the Jews of Banu ʻAwf.
34. The Jews of Banu Thaʻlaba shall enjoy the same rights as the Jews of Banu ʻAwf, except one who commits injustice or wrongdoing, for he harms only himself and his household.
35. The Jafna, a clan of the Thaʻlaba, shall be treated like them.
36. The Banu-ash-Shutaiba enjoy the same rights as the Jews of Banu ʻAwf; and righteousness is to be upheld over wrongdoing.
37. The allies of the Thaʻlaba shall be treated like them.
38. The close allies of the Jews shall be treated like them.
39. None of them shall go out to war without the permission of Muhammad.
40. No one shall be prevented from retaliating for a wound, and whoever sheds blood shall be personally responsible for it as well as his household, except in the case where the victim had wronged, and God accepts the most righteous fulfilment of that.
41. The Jews shall bear their own war expenses, and the Muslims shall bear theirs.
42. They shall support one another against whoever wages war against the parties to this document.
43. Between them shall be mutual consultation, goodwill, and righteousness, not wrongdoing.
44. No one shall be held liable for his ally's misdeeds, and support shall be given to the wronged.
45. The interior of Yathrib shall be a sacred territory for the parties to this document.
46. A stranger under protection shall be as his host, not to be harmed and not to commit harm.
47. No one shall be granted protection without the consent of their people.
48. Any matter among the parties to this document that may cause dispute or fear of corruption shall be referred to God and to Muhammad the Messenger of God. And God is witness over what is most righteous and most pious fulfilment of this document.
49. No protection shall be granted to the Quraish nor to anyone who supports them.

50. The parties to this document shall support one another against anyone who attacks Yathrib.
51. When they are called to a peace settlement, they shall accept it and adhere to it; and if they call others to the same, it shall be accepted from them, except in the case of one who fights for religion.
52. All parties to the document are responsible for the city's defence measures and arrangements in their respective areas.
53. The Jews of Aws and their allies are included among the parties to this document, with complete sincerity from the latter. Righteousness shall prevail over wrongdoing. Every person who becomes guilty loads the guilt only upon himself. God is witness over what is most righteous and most truthful fulfilment of in this document.
54. This document shall not serve to protect any wrongdoer or anyone who commits injustice. Anyone who leaves the city is safe, as is anyone who remains, except the one who commits injustice or wrongdoing. God is the protector of whoever is righteous and fears Him.

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