



Principles of the teaching of nation and state life in the Constitution of Medina

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Abstract: Many lessons can be drawn and learned for the lives of Muslims from the guidance in the hadiths of the Prophet. Through the Medina Charter itself, the Prophet Muhammad also taught Muslims social attitudes. During the Prophet Muhammad's life in Medina there was a multicultural society which included ethnic and cultural pluralism, with differences in culture, religion and ethnicity/race. Articles in the Constitution of Medina show the order and guidelines for the way of life of the state, and can be used for teaching people about the life of the nation and state. This study aims to establish how the ideal principles in such teachings are contained in the Constitution of Medina so that they can be implemented in the life of the nation in Indonesia today. The research methodology was based on a literature study approach, with the content analysis method used in relation to the Constitution of Medina. As for the results and research findings, the pillars of the teachings on state life in the Constitution of Medina are trust, obedience, justice, deliberation, equality, unity, freedom, recognition and protection of human rights, free trials, peace and prosperity.

Keywords: Constitution of Medina; life teachings; state

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A. Introduction

The Constitution of Medina has become a form of historical evidence for Muslims due to its nurturing of a diverse community into a unified one in Medina. It began with the migration of the Prophet Muhammad Saw along with his followers and became a milestone in the move of Medina society towards the enlightened city of Medina *al-Munawarah*.

Sertkaya and Keskin (2020) state that formerly Medina was called the city of Yasrib (i.e., the residents of Medina). Muslims began to foster state life at the time of the migration of the Prophet Muhammad to the city. Medina was the first Islamic community that empowered freedom and independence for Muslims; many other communities existed in Medina besides Islam. The prophet created a conjunction commitment (agreement), which demanded whole involving groups in the agreement to obey with the Constitution of Medina. The agreement was known as the Constitution of Medina. All community groups in Medina were mentioned in the constitution, which represented the multiple characteristics of the society (Watt, 2022, p. 131).

In al-Farabī view, Medina is categorized into the main city (*al-Madīnah al-faḍīlah*). Medina represented a city that fought for the prosperity and the welfare of its citizens; therefore, all the regulations and policies developed were oriented towards the benefits of its people, who it was believed needed to develop social relationships, cooperate, be good, create a good city, and have a ideal leader (Farabī, 2016, p. 156).

Diab (2018) states that the charter was considered as the foundation of the Islamic constitution (law) established by Prophet Muhammad Saw in Medina. According to Embong, Muslim, Musa, Mohamed, and Jusoh (2019, p. 383), the first Islamic state was Medina. The emergence of the Constitution of Medina correlated significantly with the politics of the Prophet Muhammad as the leader of Medina. The prophet used the Constitution of Medina in an effort to foster unity and integrity among the people of the city.

Based on preliminary research, the articles in the Constitution of Medina taught procedures on how to live together within a state. The diverse background of Medina society was united in one state, which then became *Madīnah al-Munawwarah* (enlightened) (Vachruddin, 2021, p. 74). That was due to the emergence of the Constitution of Medina, created by the Prophet Muhammad as guidance in regulating the city he led, which then became a state.

The historical journey of Muslims shows that they succeeded in fostering a diverse community in Medina, making it a safe country. The Constitution of Medina

showed how to maintain the rights and obligations of both individuals and social groups (Khashogi, 2012, p. 95). The state of Indonesia should take an *i'tibār* (a lesson) from the history and success of the Prophet Muhammad in guiding the people of Medina through the Constitution of Medina, as in Indonesia there are more than 300 different ethnic groups, each with its own cultural identity (Supriyanto et al., 2020, p. 320). The success of the Prophet Muhammad in forming the state of Medina began with the emergence of an agreement compiled in the Constitution of Medina. This can be taken as an example for conducting state life in Indonesia, as both Medina and Indonesian society are identical in terms of plurality.

Nevertheless, people have still been unable to learn lessons from the Prophet's example of conducting state life because of the huge gaps and inequalities existing between the rich and poor in Indonesia. State officers earn huge salaries, while laypeople can only fulfill their daily needs, with some only being able to eat once a day. People's residences are also different. Some officers live in magnificent houses, while other people live in huts. The Indonesian government has provided social assistance for the poor to overcome poverty, but unfortunately some individuals have corrupted the fund. According to Central Statistic Agency data, the level of poverty in the country in March 2022 was 9.54% (Badan Pusat Statistik, 2022), which demonstrates unequal welfare in society.

Many untrustworthy acts and inequalities are involved in granting rights and laws, even though the Constitution of Medina provides significant insights for Muslims. Such problems arise because social life is far from the model shown by the Constitution of Madinah; the Prophet Muhammad made social practices in Medina harmonious because he was guided by the Constitution of Medina.

B. Methods

A qualitative approach was taken, using the descriptive analysis method by analyzing previous studies related to the object of the research. Content analysis was employed to analyze the data, with a literature study approach. Such analysis aims to describe the characteristics of the content of messages behind sentence symbols in a document or book (Creswell & Creswell, 2018, p. 134). The primary data source explored in depth was the constitution of Medina contained in the book *al-Sirah al-Nabawiyah* by Ibn Hishām (d. 151 AH) and quoted by Muhammad ibn Ishaq (Ibn Ishaq: d. 151 AH) (Hishām, 1994, pp. 143–145).

The secondary sources were the books *Arā' ahl al-Madīnah al-faḍīlah wa maḍadatīhi* by al-Farabi (d.950) (2016) and *Al-Amwāl* by Ibn 'Ubayd (d. 224) (Salām, 1975), together with the findings from related research, such as articles, books, and other literature in line with this research study.

The constitution of Medina is one of the most important items of heritage in Islam, together with the Qur'an and Hadith, so when reading and understanding it, it is necessary to prioritize and consider the socio-cultural reality of the community at the time the text was written in terms of the reality of the empirical facts that influence the reader.

C. Results and Discussion

The teachings on state life within this context indicate the values that form the basis for people to live together within a country. They refer to the principles of state life, including trust, obedience, justice, deliberation, unity, peace, recognition of equal rights, obligations, freedom in performing human rights, and achieving welfare. These are the guidelines for conducting state life to achieve the goals of the state. Therefore, the teachings on living together are a fundamental issue (Hambali et al., 2021, p. 251).

The Constitution of Medina is an old historical text. According to Sadzali (2019, p. 133), it has existed since the 7th century AD, from the arrival of Islam. However, scholars and historians have different perspectives on this matter. The book *al-Amwāl* by Abū 'Ubayd mentions that the Constitution of Medina has existed since the first year of the Prophet Muhammad migrated from his city of birth, Mecca, to Medina (Salām, 1975). In this context, the constitution refers to laws (agreements) created by the *Muhajirin* (emigrants) group, the *Anshar* group and Jewish groups in the city. The Constitution of Medina manuscripts consisted of 47 articles.

According to Al-Mawardi, a state means a political institution that replaces the prophetic function in conducting religious affairs as well as regulating world affairs (Mawardī, 1985, p. 149). Based on this perspective, it can be concluded that a city is a institution that functions to organize societal matters, not only religious ones, but also world affairs.

Etymologically, the state refers to the highest association in society that is integrated into regions, and which has a common willingness to manage life for sovereignty (Nikonov et al., 2021, p. 210). The definition shows that there was constitutive value in developing sovereign society life within a region that has an authority, which generated identification in terms of rights and authority (Jinek, 2018, p. 213).

Based on the theoretical concepts and perspectives discussed above, a state constitutes an organization that encompasses systematic rules (laws) to manage human life in fulfilling their life necessities safely and systematically, and in maintaining mutual sovereignty (Martirosyan, 2021, p. 82).

The main function of a country is to ensure order and security; the state will provide rules for its citizens to create safe conditions in society without conflicts, and through the realization of its orders enable all activities in society to take place safely.

The results of the research conducted by Pancawati show that the beginning of state formation was linked to the limitations of individuals in conducting matters themselves. They required other people to achieve their needs, which led to states being formed, which required leaders (Pancawati, 2018, p. 85).

In the book *Ara' Ahl al-Madinah al-Fadhilah*, Al-Farabi explains that the emergence of states was associated with groups of people who had needs and the willingness to fulfill their life necessities (Farabi, 1906, p. 281). He further explains that people will not achieve happiness in life if they do not cooperate, which is the background of the existence of states. States were established on the basis of agreements made by groups of people who needed one another to accomplish their life needs (Jadeja, 2018). Their role as citizens helped to form a united perspective on working together to achieve and maintain the common goal of happiness (Soares da Silva & Horlings, 2020, p. 365).

Happiness within a state represents the highest expectation, as other aspects may be achieved through efforts and knowledge. Based on this, the development of a state is not only supported by individual happiness, but also by shared happiness, both of which are perceived and experienced by the entire community in the country.

Elements of State Formation

In the book *Arā' ahl al-Madīnah al-faḍīlah*, al-Farabī considers the state as an organization developed by interconnected elements (Farabī, 1906, p. 282). These include population, territory, government and recognition from other countries. Citizens are groups of people gathered together in a similar situation and conditions, who are obedient, and belong to particular regions. Society is the main aspect that must exist in the formation of a state. A state deals with groups of people who form social groups, who have ideas and expectations of living together (Gomes, 2020, p. 14). A state without people is impossible because it is impossible for a country to exist without common goals to be achieved.

Territory is included as an element within a state because it requires territorial boundaries for its authority. The territory is the second pivotal element for establishing a country. Each territory obeys a statutory agreement (Graf et al., 2016, p. 590). Governmental elements are needed to conduct state programs and functions. In this context, the authority acts in line with regulations to deal with any

inequality which occurs, to create peace, and to unite all differences. The government develops regulations (laws) as a political system to ensure people's obedience (Firmansyah, 2021). Furthermore, a country must be recognized by states which already exist in order to be legitimate. This indicates that existing countries bestow recognition of a new country.

Katimin (2017, p. 63) discusses five principles of politics in the Qur'an. The term 'politics' rather than 'state' is used as politics core of state life, so the political principles refer to those within state life. These include trust, obedience, justice, deliberation and equality. According to Katimin, the five principles were exemplified at the time of the Prophet Muhammad and they are also taught in the Qur'an.

Armia proposed five principles of the Islamic constitution, ie justice, freedom, equality and accountability (Armia, 2018, p. 435). Mukrimin also puts forward nine principles, which cover authority as a mandate: deliberation, justice, equality, recognition, protection of human rights, freedom of judgment, peace, welfare and peoples' obedience (Mukrimin, 2012, p. 368). On the other hand, Ahyar and Huda propose unity, freedom, mutual assistance, neighborhood, justice, deliberation, law enforcement, encouraging good and forbidding wrong (*amar ma'rūf nahi munkar*), leadership, responsibility, piety and obedience (Ahyar & Huda, 2021, p. 330).

Considering the varying perspectives above, there are similarities and differences within each point of view. Therefore, it can be concluded that the principles of state life include trust, obedience, justice, deliberation, equality, unity, freedom, protection of human rights, peace and the others.

Teachings within a State

A state is a region in which all sectors are ruled by authority. The establishment of a state implies that people are gathered together who have similar interests and consider themselves as a part of the state in leading their lives, with similar expectations in the building of a sense of nationalism (Jamiah et al., 2019, p. 331).

Some of the principles required to form a state including trustworthiness, obedience (leadership that must be obeyed), justice (mutual agreement in performing actions), and maintaining equality in the undertaking of obligations and defending the country cooperatively.

Teachings derive from the word 'teach', which means guidance to others in obtaining and implementing knowledge (Pusat Pembinaan dan Pengembangan Bahasa, 2011). When the word has the suffixing, it becomes a noun that indicates everything that is taught, together with advice and instructions. In other words, teaching is a noun that means something that is taught. Based on the above

explanation, teaching within this context refers to the knowledge transferred to society in relation to living together within a state. Therefore, it is important to teach values related to living in a state to enable society to implement them.

Constitution of Medina

The Constitution of Medina derives from the Arabic words *ṣaḥīfah* (صحيفة) and *al-madīnah* (المدینه). *Ṣaḥīfah* (صحيفة) means a sheet to write on; therefore, in terms of the science of hadith, it refers to sheets containing the writings of the hadith that were written at the time of the Prophet Muhammad. The word *ṣaḥīfah* indicates a mufrad. The plural form is *ṣuḥuf* or *ṣaḥā'if*, which means many sheets. The word *al-madīnah* (المدینه) refers to the city formerly known as Yasrib. The dictionary definition is that it was a highland area or region located among the junction of the 'Aql valley, the Aqiq valley and the Himd valley (Ma'lūf, 1998, p. 673).

The Constitution of Medina in classical literature comprises four documents: (1) *al-Sirah al-Nabawiyah* by Ibn Hishām (1994); (2) *al-Amwāl* by Abū 'Ubayd (1975); (3) *al-Amwāl* by Ibn Zanjawayh (1986); and (4) *al-Sunan al-Kubrā* by al-Bayhaqi (2005). Regarding the period in which the constitution was written, Ibrahim states that it was compiled before the end of the first year of *Hijr* (Sharīf, 1972, p. 192). Furthermore, At-Thabari states that it was written in the month of *Shawwāl*, in the second year of Hijr, after the migration of the Prophet Muhammad to Medina (Ṭabarī, 1987). The Constitution of Medina can be seen in the book *al-Sirah al-Nabiyah* by Ibn Ishaq (85-150 H), which was narrated by Ibn Hishām (1994).

Ibn Ishaq explains that the complete manuscript of the Constitution of Medina was available in *al-Sirah al-Nabiyah* by Ibn Hishām, but he does not mention how it was perceived and from whom it was narrated. He only explains that the Prophet Muhammad SAW created the Constitution of Medina between the Muhajirin and the Anshar and made a peace agreement with the Jews (1994).

Abū 'Ubayd, who lived in the same era as Ibn Hishām, also wrote about the Constitution of Medina (*al-Amwāl*), but provided a chain of hadith to the Prophet Muhammad about who it was received from and in what way. Ibn Ubaid received it from two people, Yahya ibn Abdullah and Abdullah bin Shalih, who in turn received it from Laits bin Sa'ad, Laits from Uqa'il bin Khalid, sourced from Ibn Syihab al-Zuhri. It was widely known that Zuhri was one of the great *Ṭabī'in*, who claimed that the messenger of Allah wrote it (Salām, 1975). Yanagihashi (2019, p. 443) considered that the authenticity of the hadith was acceptable.

Based on the above discussion, the name Constitution of Medina, in Arabic *ṣaḥīfah al-Madīnah* (المدینه صحيفة), means a sheet or document written in the city of

Medina. It was an agreement document compiled by the Prophet Muhammad saw with groups in Medina after the hijra.

In addition, in the introduction (*muqaddimah*) of the manuscript it was written: *Hādhā kitāb min Muḥammad Nabī SAW* (this book was from the Prophet Muhammad SAW). Therefore, the Constitution of Medina refers to a book which was written by the Prophet Muhammad saw, who made agreements among believers, Muslims, the Quraysh, and the people of Medina. The word *ṣaḥīfah* was mentioned eight times in the manuscript. In addition to *ash-shahifah*, and the word *al-Kitab* was also mentioned twice (Almufadda et al., 2020, p. 6).

The phrase *Kitab min Muhammad Nabī saw* means the book from the Prophet Muhammad. According to Lukman, the word *Kitab* refers to a form of writing (Lukman, 2020, p. 29). Therefore, the phrase *Hādhā kitāb min Muḥammad Nabī* indicates the existence of an agreement written by the Prophet Muhammad.

Besides these, the peace agreement among the people in Medina was also called *ṣulḥ* (Ghazaban, 1982, p. 86). The word *ṣulḥ* was mentioned three times within the manuscript. Epistemologically, *ṣulḥ* (صُلْح) means peace, while terminologically it means a bond or agreement between two parties. The intention is to eliminate grudges, disputes or hostility between parties and to develop good relations (Ma'lūf, 1998). The interpretation of peace can be seen in the first verse of *al-Ḥujurāt* and the 128th verse of *al-Nisā'*.

Another name for the Constitution of Medina was *mīthāq al-Madīnah* (Munt, 1920, p. 45). In the 63rd verse of *al-Baqarah* *mīthāq* (مِيثَاق) meant an agreement. Based on interpretation of the verse, the agreement of Medina was called *mīthāq al-Madīnah*, which was an agreement created in Medina and implemented by Muslims, Jews and polytheists. To deal with the diverse community in Medina, the prophet attempted to unite them and overcome the conflicts occurring. One of his efforts was to unite the Muhajirin and the Anshar, as well as the polytheists and Jews (Albar, 2019, p. 37).

Socio-Cultural Conditions of Medina in the Early Days of Islam

The population of Medina before Islam arrived was very different from that of Mecca. Medina had residents from two major tribes, the *Khazraj* and the *Aus*, who were immigrants from the southern region of Arabia (Fajar, 2019, p. 197). In addition, the population of Medina comprised the Jewish nation, consisting of Bani Quraizhah, Bani Nadhir, Bani Qunaiqa', Bani Tsa'labat and Bani Hadh (Nirenberg, 2004, p. 60). In theory, Ira M. Lapidus explains that these tribes were immigrants from the people of Syria who arrived in the middle of the 2nd century AD when the

Romans controlled Syria and Egypt, so the Jews in the region migrated to the Arabian Peninsula (Lapidus, 2012, p. 22). On the other hand, the population of Mecca only included the native tribes of the region, which were more homogeneous and pagan (Bowen, 2008, p. 122).

Regarding the situation of the Medina community before the arrival of the Prophet, as explained by Ghanbari and Ali (2018), there were conflicts and civil war between the tribes, almost all of whom were involved in the war, which was marked by the *bu'ats* war in 618 AD. Moreover, the Jewish tribes in Medina also lived in groups (Burhanuddin, 2019, p. 144). The solid ethnic culture in Arab society was one of the triggers for structural occurrences in the life of the Arab Medina community; blood relations became a powerful bond between groups in society. This system of relations fostered strong solidarity among tribal families (Embong et al., 2021, p. 71). Experts call this an *aşabiyyah* (community) relationship (Azhani et al., 2013, p. 89). This spirit can give rise to deep chauvinism. What occurred was that each tribe felt confident they could stand alone without living alongside other tribes. Therefore, there were almost no harmonious and close relationships between the tribes, and no tribe had social concerns about the fate of the others (Ghozali & Zaeny, 2020, p. 347).

The Medina community was a pluralistic society in terms of religion, ethnicity, culture and economy (Khasasi et al., 2020, p. 35). If one considers a pluralistic society with different backgrounds, it always faces the problem of ethnocentrism. Such differences are the result of their various folkways, which can emerge in the form of divisions that lead to cultural disintegration. This meant the Medina community were more accepting of the presence of the Prophet Muhammad to avoid disintegration (Goldsmith Q.C., 2001, p. 198). One of the efforts made to prevent conflicts between tribes in the Medina area was the establishment of a mosque, which aimed to be a place and means of worship and deliberation and to unite the people of Medina. The Prophet Muhammad made the concept of the Constitution of Medina in an effort to foster brotherhood between the people of Medina (*Anşār*) and immigrants (*Muhājirīn*). (Patmawati, 2016, p. 67). With the good communication patterns built by the Prophet, within ten years he was able to form a society that was previously marked by inter-ethnic conflicts that had occurred for years, into a society with an advanced civilization, based on Islam, a moderate religion (Gade, 2010, p. 231).

Principles of the Nation and State in the Constitution of Medina

First, trustworthiness to protect the lives of the people of Medina, which is contained in article 40 and states that community members were obliged to respect

and protect neighbors' rights. According to Harpci, in Islam it is essential to respect neighbors, and is an indicator of the perfection of a Muslim's faith (Harpci, 2020, p. 6). It is stated in article 40 that a neighbor should be treated like oneself, and that no harm or sin should be committed against them.

The mandate to protect can also be seen in article 41; this relates to the protection of the fundamental rights of women, which must be upheld in their honor. According to Al-Bader, Islam is very respectful of women, so protection and safety must always be guaranteed; it is strictly prohibited to demean their dignity (Al-Bader, 2020, p. 24). Article 41 states that no woman's honor should be disturbed, except with the permission of her own family.

Article 19 explains that believers are those who are pious and receive genuine guidance. A pious person will not betray. Article 22 contains issues related to trustworthiness (Hishām, 1994); people who acknowledge the content of the agreement must obey and be responsible for it. Therefore, they must maintain and follow the agreement responsibly. Article 47 states that the agreement did not defend the betrayer (Hishām, 1994). It shows that cruel acts and treason will not receive a defense. As stated earlier, the act of trustworthiness is closely related to piety, so acts of trust are included in good deeds and piety.

Second, obedience stipulated in the Constitution of Medina is based on the principle of government, and the focus of the vertical (*ḥabl min Allāh*) and horizontal (*ḥabl min al-nās*) relations of its people. The observation referred to in these articles refers to someone with the attitude and determination to undertake the principle of encouraging good and forbidding wrong (*amar ma'rūf nahi munkar*).

In the first Constitution of Medina, obedience, as contained in Article 23 means that if the provision of Allah and Muhammad shows everything that has been decreed by them as leaders, then they must obey (Hishām, 1994).

An issue related to obedience can also be seen in Article 36 of the constitution. This states that no one was allowed to fight, except with the agreement of the Prophet Muhammad saw. It is implied that fighting for revenge was prohibited. The article represents the character of obedience toward the leader. Furthermore, Article 42 regulates the settlement of disputes over violations (Hishām, 1994). It covers all problems that were not resolved in groups, which will follow the provision of Allah and the decision of the Prophet Muhammad. This also indicates the character of obedience to the leader.

Third, in relation to justice, Article 13 states that believers must fight all acts against Islamic teachings. Article 17 states that the justice issue was used as the basis

for establishing peace. Actions of justice often trigger riots; therefore, peace will never exist unless people experience justice. Consequently, fair actions are utilized as the basis for creating a peace agreement. Furthermore, this issue is emphasized in Article 21, which states that if a believer kills another believer and there is sufficient intentional evidence then to *qiṣāṣ* (the death penalty) is necessary. Article 22 explains the responsibility of every member of society not to help or provide protection to someone who commits an offense. Members of society who protect offenders will be considered guilty and accept the wrath of Allah in the hereafter (Hishām, 1994).

Article 21 explains that the offense of murder committed without solid evidence will be repaid with the punishment of *qiṣāṣ* (the death penalty), unless the parents or guardian agrees to accept the *diyat* (compensation) as replacement. Based on Articles 21 and 22 of the constitution, there was an obligation to implement the law for guilty persons (Hishām, 1994). The implementation of the law demonstrates an act of justice that must be implemented.

Article 13 indicates the existence of an independent judiciary. This means that law enforcement applied to anyone, even if they were siblings and children of Muslims. Furthermore, Article 22 shows the judicial process undertaken by upholding the truth, in which believers associated with the agreements were prohibited from assisting wrongdoers. Article 43 states that there was no protection for the Quraysh of Mecca, nor their supporters (Hishām, 1994).

Fourth, regarding deliberation, Article 12 states that believers were not allowed to form an association with others without the permission of their ally. This indicates the principle of deliberation in determining and establishing cooperation in living together. This was aimed at maintaining harmony and mutual respect to avoid misunderstanding and disputes among people (Glarou, 2017, p. 94). Article 23 of the constitution explains that the provision of Allah and the prophet should be followed to deal with disputes that occurred (Hishām, 1994). This article demonstrates that the policymaker was the decision maker.

Fifth, in relation to equality, the teachings contained in the constitution can be seen in Articles 1, 15, 16, 17, 18, 19, 20, 24, 25-35 and 40. Article 1 refers to *Innahum ummah wāḥidah* (they form one) (Hishām, 1994); this statement shows equal status between citizens, with no difference between them. The word *wāḥid*, meaning one, indicates that those who lived in Medina had something in common, and had equal positions as citizens of Medina. Furthermore, Article 1 of the Constitution of Medina does not use the words *qabilah* or *qaum* as terms for community and nation. However, the Prophet Muhammad used the word *ummah* to avoid tribal culture and

kinship that has long existed in the Arab community. This was to accommodate all common interests in all matters; the terms *min dūni al-nās* (the exclusion of others) and *ummah wahidah* affirm that the ummah has an identity, and freedom from the intervention of other groups (Gil & Strassler, 2004, p. 22). Article 1 states that they are a united ummah, which shows a unity developed together without disputes.

Sixth, with regard to unity, in the introduction (*muqaddimah*) to the constitution it is written that the Prophet Muhammad, along with the Muslims, polytheists and Quraysh (i.e., emigrants from Mecca) made a mutual agreement and joined forces to fight together (Hishām, 1994). This shows that an agreement was reached, which became a bond enabling all people of Medina to live, associate and fight together. In the introduction, it is stated:

هذا كتاب من محمد النبي بين المؤمنين والمسلمين من قريش ويثرب ومن
تبعهم فلحق بهم وجاهد معهم

“This is a kitāb (writ, prescript) from Muhammad, the Prophet, governing the relations between the believers from among the Qurays (i.e., Emigrants from Mecca) and Yasrib (i.e., the residents of Medina) and those who followed, joined and struggled with them” (Hishām, 1994).

In Articles 2 to 11, the word ‘assistance’ is illustrated by the statement they were hands for helping others, which meant that their hands were used to help others. The word “hand” does not only indicate an ordinary “hand” (verbal), but also has a wider meaning in the sense of assistance.

The issues of cooperation and mutual assistance are also stipulated in Articles 15 to 19, which explains the protection (*zimmah*), peace, and the spirit of mutual assistance among people regardless of group.

Furthermore, Muslim and non-Muslim communities are responsible for defending Medina and financing the country, as stated in Article 24. The Jews would contribute towards the war when fighting alongside the believers (Hishām, 1994); in Article 37 it is stated that the Jews should finance the country and help each other against anyone who fights those who are members of the charter: “And let them advise one another, do good to the deeds of sin” (Hishām, 1994). In addition, in Article 38 it is stated “that the Jews should bear the burden with the believers as long as they are in a state of war” (Hishām, 1994). This showed mutual help in living together.

Seventh, freedom is increasingly needed by everyone who lives in a society composed of various groups. If it is removed, the oppression of one group by another

will take place. Freedom gives each individual or group a heightened existence and leads to respect for human dignity amid pluralism (Husin & Ibrahim, 2016, p. 1217).

Therefore, the value of absolute freedom needs to be developed and its implementation guaranteed so that the integrity of a pluralist society can be guaranteed. Humans need freedom of religion, freedom from slavery, freedom from want, freedom from fear, freedom of opinion, freedom of expression, and freedom from threats and persecution, amongst others (Ridwan et al., 2021, p. 55).

Articles 25 to 35 explain that freedoms were given to all tribes involved in the agreement in order to practice their religion. The eleven articles show that the freedom among the people in Medina relied on their respective beliefs as Muslims in putting their religious teachings into practice (Hishām, 1994).

Eighth, in terms of recognition and protection of human rights, Article 19 explains the prohibition to kill one another except for the appropriate reasons; war is allowed if an agreement fails. In addition, Article 20 highlighted that the *Qurays* of Mecca are enemies, while the polytheists of Medina are partners. It is also emphasized in Article 43 that there was no protection for the *Quraysh* and their supporters (Hishām, 1994).

Article 39 refers to the city of Medina as a holy city (*harām*), which means that it was a holy place where crime was prohibited; if a crime was committed, the perpetrator must be punished following the applicable provision, thus maintaining the holiness of Medina. The teachings of state life contained in the constitution of Medina include article 39, namely that Yathrib will be sanctuary for the people of the pact (Hishām, 1994).

Ninth, concerning peace, there was an agreement within the constitution, by which people lived, united and fought together. Unity would not be developed if there were disputes and enmities. These would contribute to weakening a country, because of the absence of powers to support one another. Therefore, the formation of unity must rely on peace. Articles 17 and 45 aim to achieve peace between Muslims and non-Muslims. This is because if every community maintains and implements the rights and obligations contained in these applied values, then peace will be realized (Hishām, 1994).

The way to implement peace was also shown in the constitution specifically in Articles 17 and 45. In Article 17, the peace of the believers is said to be one. A believer cannot make peace without joining other believers in wars for the cause of Allah. This means that believers must support one another. Likewise, in Article 45 it is stated that everyone is obliged to perform their respective obligations according to

their duties. If supporters of the charter are invited to make peace, and the opposing party fulfills and implements this, then that peace must be obeyed. If they are asked to make peace in this way, the believers are obliged to implement the peace, except for those who attack religion. It is stipulated that calls for peace have to be agreed upon and must be obeyed (Hishām, 1994).

Tenth, welfare is a goal and hope that all people aim to achieve. Everyone requires happiness, especially to reach prosperity in their lives. This expectation motivates people to live in groups and to associate in order to achieve a prosperous life. The following are articles that deal with welfare in the constitution of Medina. Article 2 explains that cooperation in society could be achieved by paying *diyāt* (compensation) for victims of murder or torture, which has been apologized for by the victim or family of the victim, which was a habit of the *Muhajirin*. Articles 3 to 10 concern the existence of various tribes who implemented similar rules as the *Muhajirin* in creating cooperation. Articles 2 to 10 state that people in Medina had a similar habit of paying *diyāt* (compensation) (Hishām, 1994).

Article 11 stated that Muslims are not allowed to cause trouble to others, as mentioned in previous articles. Several provisions about the punishment of wrongdoers that affect themselves and their families are mentioned in Articles 25, 31 and 36. Article 46 explains that such behavior might not affect others, only themselves. Articles 2 to 10 correlate to family responsibility to pay fines or *diyāt* (Hishām, 1994).

D. Conclusion

Before the arrival of Islam initiated by the Prophet, the people of Medina had many conflicts and experienced civil wars. Almost all tribes in Medina were involved in civil wars, so one of the efforts to prevent conflict between tribes was such to build a mosque, with the aim of providing a place and facilities for worship and deliberation, and of uniting the people of Medina. The Prophet agreed to this in the form of the Constitution of Medina in an effort to create brotherhood between the people of Medina.

There are many prominent insights to be learned about leading social lives within a state in the constitution, which can be taken as an *i'tibar* or lesson by the people of Indonesia. The teachings on living together within a state in the constitution are contained in Articles 19, 22, 40 and 41, including teaching of trust; in Articles 23, 36, and 42 concerning obedience; in Articles 13, 17, 21, 22 and 43 in relation to the teaching of justice; in Articles 12 and 23, which highlight the teaching

on deliberation; in Articles 1, 15, 16, 17, 18, 19, 20, 24, 25 to 35 and 40 about the teachings on equality; in Articles 2 to 11, 15 to 19, 24, 37, 38 and the introduction (*muqaddimah*) with regard to the teaching of unity; in Articles 17, 19, 20, 25, 35, 39, 43 and 45, on the teaching of freedom, and in Articles 19, 20, 39 and 43 regarding the the teaching of recognition and the protection of human rights. Moreover, Articles 17 and 45 deal with the teaching of peace, and Articles 2 to 11, 25, 31, 36 and 46 concern the teaching of welfare.

Based on the description above, the aspects of teachings on living within a state include being responsible (trustworthy) as a member of society, obeying the rules, peace and justice, deliberation, equality, freedom, recognition, protection of human rights, and the aspiration to live in prosperity.

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