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And We have not sent you,
[O Muammad], except as a mercy
to the worlds.

(*)Quran 21:107





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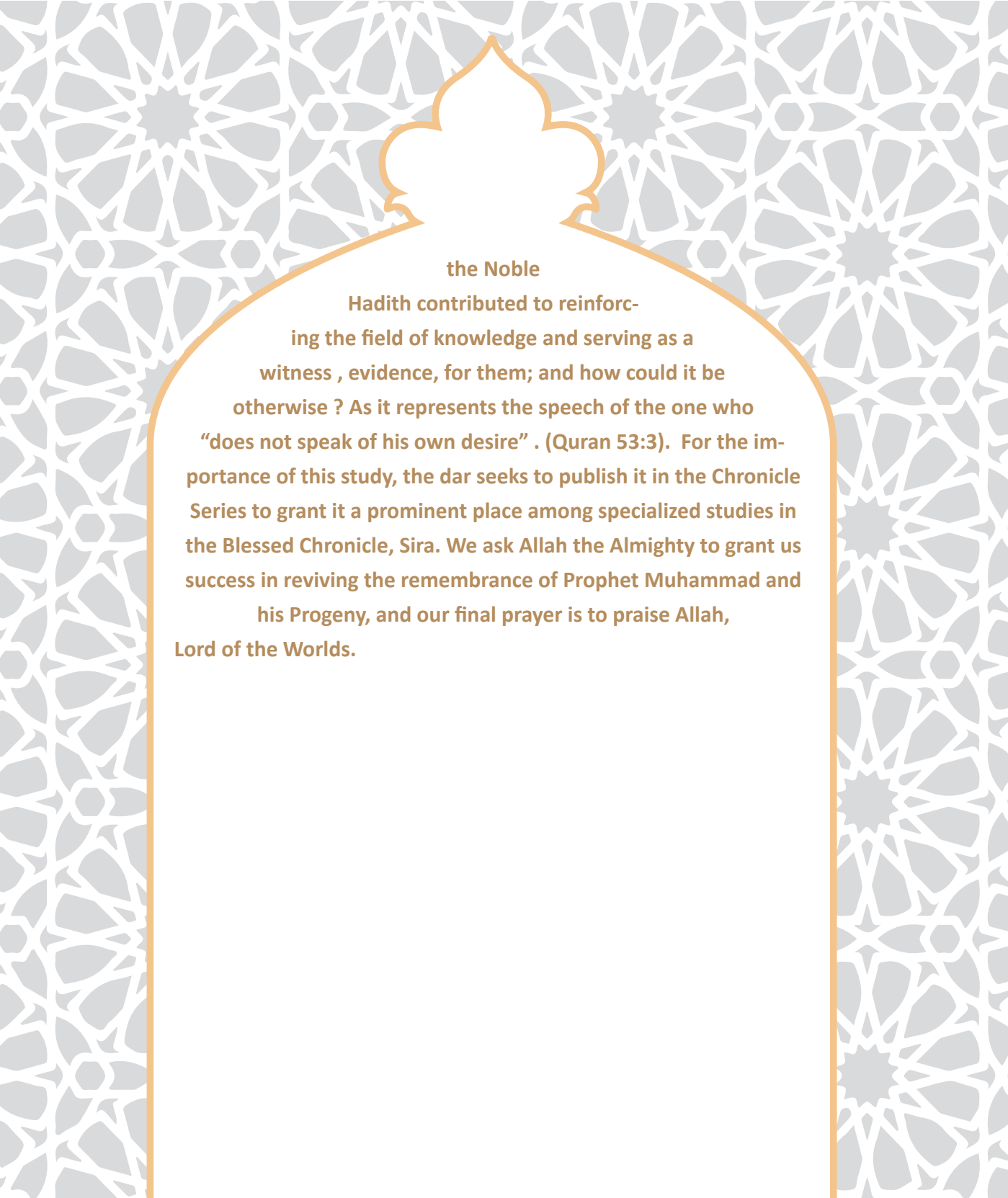
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Editorial Note

The Greatest Prophet Dar charts for itself a path to attract the pens of researchers interested in the Glorious Prophetic Chronicle and the various scholarly studies worldwide . Such is achieved through a series of activities, including the competition for the Best Ten University Theses and Dissertations , Second Version, written on the Blessed Prophetic Chronicle. Here the initiative aims to achieve a grand objective: collecting everything pertinent to the Prophet (Peace Be Upon Him and His Progeny) to establish a specialized library that gathers both hardware and software materials: “Wherein are books right and straight” . (Quran 98:3) , in a manner appropriate for the seal of messengers and prophets (Peace Be Upon Him and His Progeny), and from which every researcher seeking the truth might draw. For sheer knowledge, the subject is the acquisition and uncovering of the totality of facts, leading to the ultimate reality of the Chronicle and its truths. The thesis “Impact of Noble Prophetic Hadith on Arabic Lexicography until Fourth Hijri Century” , which participated in the second competition for the best ten university theses and dissertations written on the Prophetic Chronicle achieved the sixth position, realizes a significant goal in this field. It established the Noble Prophetic Hadith as a cornerstone for documentation, legal argumentation (Ihtijaj), exegesis, and the linguistic enrichment of Arabic lexicography. This is in addition to other linguistic issues that



the Noble
Hadith contributed to reinforcing the field of knowledge and serving as a witness , evidence, for them; and how could it be otherwise ? As it represents the speech of the one who “does not speak of his own desire” . (Quran 53:3). For the importance of this study, the dar seeks to publish it in the Chronicle Series to grant it a prominent place among specialized studies in the Blessed Chronicle, Sira. We ask Allah the Almighty to grant us success in reviving the remembrance of Prophet Muhammad and his Progeny, and our final prayer is to praise Allah, Lord of the Worlds.

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**Foundations of Societal Security and
Values of Coexistence in Constitution
of Medina
(Approach to Principles of Human
Development and Establishing Urbani-
sation Pillars)**

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Foundations of Societal Security and Values of Coexistence in Constitution of Medina (Approach to Principles of Human Development and Establishing Urbanisation Pillars)

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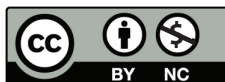
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Abstract

This research aims to elucidate the security foundations and values of solidarity established by the “Constitution of Medina”, acting as the first civil constitution seeking to organise the relationship between the multi-ethnic and multi-religious components of Yathrib society. The research problem stems from a central question on how this Document was able to dismantle the structure of deeply rooted social violence and transform it into sustainable societal security, constituting a fundamental entry point for building a civilised human being and achieving the objective of Urbanisation. To investigate this, the study adopted the inductive method to track the texts of the Document, and the descriptive-analytical method to link security aspects with contexts of development and stability. Consequently, the research plan is crystallised into three main axes: The first addresses the conceptual framework of security and coexistence and their relationship to Urbanisation; the second does the political and social engineering involved in the transition from “tribal partisanship” to “state security”; whilst the third focused on mechanisms of economic mutual responsibility and the jurisprudence of coexistence with the “Other” as guarantees for urban stability.



The research concludes with several results, most notably:

- Constitution of Medina was not merely a peace treaty, but rather “human engineering” that smelted sub-identities into the comprehensive identity of the “Ummah”, thereby providing the necessary environment for the emergence of rational Urbanisation.
- Societal security in the Prophetic vision is an integrated system that marries spiritual security with material security, constituting what is today termed contemporary “Social Capital”.
- Research proved that the Document established “Geographic and Environmental Security” by declaring Medina as a “Sanctuary”, making the balance between humanity and place : pillar of sustainable Urbanisation.

Introduction

Praise be to Allah, Who has bestowed upon us the blessing of security and stability, and made us Muslims adhering the traces of the best of Messengers, the possessor of the tremendous character, sent as a mercy to the worlds; he perfected noble morals and established the pillars of accord—our Noble Prophet Muhammad (p.b.u.h.). Peace and prayer of Allah be upon him as long as the alteration of night and day, and upon his family, his companions, and those who adhere to his path with excellence until the Doomsday.

Reading the noble prophetic chronicle should not stop at the boundaries of historical narration of facts and events; rather, it should transcend this to derive constructive urbanisation lessons. Perhaps one who contemplates the transition phase from Makkah to Medina, and what subsequently entailed, clearly observes that the Noble Prophetic Migration was not merely a fleeting historical event, or a necessary geographical relocation fleeing for religion and preserving the self. In essence and intent, it was the inauguration of a new Urbanisation stage in human history, represented by the transition from the tribal system based on partisanship and blood ties, to the state system based on institutions and the sovereignty of the ethics of citizenship. Thus, it represents the first launch of the Islamic project in building the balanced human being and establishing the rules of rational Urbanisation.

The Prophet (p.b.u.h.) arrived in Yathrib, a society surging with contradictions, its social fabric torn by internal conflict. The War of Bu'ath between the Aws and Khazraj was not far past, resulting in perpetual fear and bloody conflicts that barely subsided before igniting again, destroying flora and fauna. This was in addition to the doctrinal and ethnic diversity between the Jews and other components of this society, a matter which made any hope for the establishment of coexistence and peace seem as difficult as stripping thorns from the tragacanth. In this mined context and clouded atmosphere, the greatest challenge facing the Prophetic leadership was: How can this diaspora be gathered into one solid, cohesive structure upon which Urbanisation can be founded?

From here, the “Constitution of Medina” came as a solution derived from Revelation, rising to meet this challenge and remove obstacles. It is not merely a peace treaty; rather, in legal language, it is a constitution with complete pillars¹, drafted by the Prophet (p.b.u.h.) through revelation from his Lord, and with profound diplomatic wisdom, to lay the primary rules necessary for Urbanisation.

This Document contained majestic values and ethical and legislative foundations by which the Islamic Ummah achieved precedence in establishing a comprehensive concept: the concept of the Ummah for the Tribe, Citizenship for dependency, and Collective Responsibility for individual responsibility, thereby establishing the firmest principles of human development. From this, the research problem crystallises in the following question:

What is meant by: The Constitution of Medina, Security, Coexistence, and their relationship to Urbanisation?

How did the Document address the problematic of “Identity” and “Belonging” to transition society from the division of tribes to the unity of the Ummah?

To what extent did the Document establish the jurisprudence of “Citizenship” and “Religious Freedoms” in dealing with non-Muslim components?

What are the practical and legislative mechanisms that the Document put in place to achieve security and stability?

What is the relationship between the establishment of security and the quality of Urbanisation construction (material and axiological) in the Prophetic society?

To approach this problem from all aspects, I adopted a dual methodology consisting of:

Inductive Method: By tracking the texts and clauses of the Document in the reliable sources of the Prophetic Biography.

Descriptive-Analytical Method: To analyse the security and social aspects of the Document and link them to the context of development and stability.

As for the importance of this research, it derives from the immediacy of the reality

¹ Muhammad Said Ramadan Al-Bouti, *The Jurisprudence of the Prophetic Biography with a Brief History of the Rightly Guided Caliphate*, 25th ed. (Dar al-Fikr, 2005). p.152

lived by our contemporary societies. Amidst the challenges facing the concept of national identity and the emergence of partisanship that undermines the social fabric, the search for a robust formula for security that entrenches the foundations of living together has become an utmost necessity for the success of any purposeful Urbanisation project. Hence, returning to read the Constitution of Medina is not an immersion in the past, but a contemporary approach to draw inspiration from the normative model presented by Islam in smelting different components within a comprehensive identity. This contributes to reinforcing modern national identities based on citizenship and shared responsibility, for there is no Urbanisation without security, and no security without a human being who has comprehended the values of coexistence and adopted its morals.

To achieve this, this paper is arranged into three sections, preceded by a general introduction and followed by a comprehensive conclusion:

Section One: A Reading into the Connotations of Security, Coexistence, the Document, and their Relationship to Urbanisation.

Section Two: The Political and Social Engineering of Society: Building the Human from Tribal Partisanship to State Security.

Section Three: Solidarity Engineering and the Jurisprudence of Coexistence: Towards an Integrated Model for Building Man and Urbanisation.

Section One:

Reading into the Connotations of Security, Coexistence, Document, and Relationship to Urbanisation

Before diving into the analysis of the Document's clauses, it is essential to define the key terms that form the nerve and central pillar of this paper: Security, Coexistence, and the Document itself, in three requirements:

Requirement One: Concept of Societal Security

"Societal Security" is a descriptive compound consisting of Security and Society. To determine its conceptual significance, one should first define its parts, then conclude with its composite meaning:

First: Concept of Security

Linguistically: The Arabic root (AMN) traces back to two meanings: tranquility and verification. Ibn Faris stated: "The Arabic letters (Hamza, Mim, and Nun) are two convergent roots: one is trustworthiness which is the opposite of treachery, meaning the calmness of the heart; and the other is verification. The two meanings, as we said, are close."² What concerns us here is the first meaning. Al-Khalil said: "It is the opposite of fear."³

Terminologically: Its terminological meaning does not stray far from its linguistic one. Al-Jurjani defined it as: "The non-expectation of a hateful matter in the coming time."⁴ Al-Munawi added: "Its origin is tranquility of the soul and the cessation of fear."⁵ Thus, the breadth of the concept of security becomes clear, encompassing all aspects through which fear is removed. Consequently, it branches out and is employed in various fields and contexts, such as economic security, national security, food security, spiritual security, societal security, etc. Restricting it to 'society' expands its intended scope, so what is meant by Society?

2 Ahmad Ibn Faris, Dictionary of Language Standards (Mu'jam Maqayis al-Lugha), 2nd ed. (Maktabat wa-Matba'at Mustafa al-Babi al-Halabi wa-Awladih, 1969).

3 Al-Khalil bin Ahmad Al-Farahidi, Al-'Ayn, ed. Mahdi al-Makhzoumi (Dar wa-Maktabat al-Hilal, n.d.).

4 Al-Sharif Al-Jurjani, The Definitions, 1st ed. (Dar al-Kutub al-'Ilmiyyah, 1983). p.37

5 Abd al-Ra'uf Al-Munawi, Identification of Important Definitions, 1st ed., ed. Abd al-Hamid Salih Hamdan ('Alam al-Kutub, 1990). P.63

Second: The Concept of Society

Linguistically: From ‘gathering’ (Jam’), meaning joining. Ibn Faris stated: “The Jim, Mim, and Ayn are one root indicating the joining of a thing. It is said: I gathered the thing, a gathering.”⁶ Al-Raghib said: “Gathering: Joining a thing by bringing parts of it close to one another.”⁷

Terminologically: It has been defined by several definitions differing in wording but close in meaning. Perhaps one of the most comprehensive is: “Humans who reside permanently on a limited land, amongst whom prevails a social relationship based on solidarity, mutual support, and mutual benefit, serving all individuals of the society regardless of their religious, sectarian, ethnic, or geographic affiliations.”⁸

In the Islamic vision—as Muhammad Amara sees it—it is one of the synonyms for the term Urbanisation, under which fall all aspects of the human message and all types of trust that man bore when Allah, Glory be to Him, made him a vicegerent to cultivate this existence⁹. In the words of Ibn Khaldun: “Human social organisation is necessary... and this is the meaning of Urbanisation which we discuss.”¹⁰

Third: Societal Security As security is the opposite of fear, its meaning extends to cover various walks of human life¹¹. People differ in approximating its concept; some definitions fell short of this comprehensiveness, whilst others attempted to gather its edges. Among the latter is Muhammad Amara, who defined it as: “Tranquility, which negates fear and panic from the human being, individually or collectively, in all fields of worldly Urbanisation, and even in the Hereafter beyond this worldly life.”¹²

Mustafa Al-Awji stated: “Social security in its general concept comprises all aspects

6 Ibn Faris, Dictionary of Language Standards (Mu’jam Maqayis al-Lugha).

7 Al-Raghib Al-Isfahani, Dictionary of Quranic Terms, 1st ed. (Dar al-Qalam and Al-Dar al-Shamiyyah, 1992).

8 Diya al-Din Ismail Hamza, “Societal Security and Its Impact in the Prophetic Sunnah: A Purposive Study,” Journal of the Faculty of Arts, Menoufia University 36, no. 143.1, Part 1 (2025).

9 Muhammad Amara, Islam and Societal Security, 1st ed. (Dar al-Shorouk, 1998). P.12

10 Abd al-Rahman Ibn Khaldun, The Book of Lessons, Record of Beginnings and Events in the History of the Arabs and Berbers, 1st ed. (Dar al-Fikr, 1981). P.10

11 Amara, Islam and Societal Security. P. 11

12 Amara, Islam and Societal Security. P. 12

of life that concern contemporary man. It covers , first and foremost, living and economic sufficiency and life stability for the citizen. In addition to the above, social security addresses securing basic services for the human so he does not feel destitution and need... It aims to secure personal welfare, and consequently, to secure prevention from crime and deviance.”¹³

Some see that in Glorious Quran, it is: “An expression of the tranquility of souls and the cessation of fear in the human society linked by the bond of brotherhood in faith, without regard to race, colour, or language.”¹⁴

As Muhammad Amara’s definition is concise and general, we select it as the operational definition in this research.

Here emerges the correlative relationship between Security and Urbanisation; a human can not rise to the tasks of vicegerency and building Urbanisation unless security in its comprehensive sense is realised for him. Security is the incubating environment wherein human action transforms from mere survival to construction.

Requirement Two: Concept of Coexistence

Linguistically: Coexistence is an interactive Arabic form (Mufa’alah), implying participation from two parties. It is from Arabic word Aysh meaning life. In Lisan al-Arab: “Aysh: Life... and he coexisted with him: he lived with him.”¹⁵ Thus, it is an interaction between parties to establish that by which life exists between them.

Terminologically: It has been defined by various disparate definitions due to its modernity and differences regarding its elements and functions. We select those indicating comprehensiveness, such as: “The convergence of the will of the people of religions and different Urbanisations in working so that security and peace prevail in the world, and so that humanity lives in an atmosphere of brotherhood and cooper-

13 Mustafa Al-Aouji, Social Security (Nawfal Foundation, 1983). P.71

14 Rashad Salih Rashad Zaid Al-Kilani, “Social Security: Its Concept, Legal Foundation, and Connection to Sharia Objectives,” International Conference: Social Security in the Islamic Conception (Jordan), July 3, 2012. P.10

15 Muhammad bin Mukarram Abu al-Fadl Ibn Manzur, Lisan al-Arab, 3rd ed. (Dar Sader, 1994).

ation.”¹⁶ Also: “Mutual interaction between two parties different in customs or belief and religion, occurring in societies of diverse religions and cultures.”¹⁷

Looking at these definitions, it appears that coexistence is based on accepting the ‘different other’—whether in customs or beliefs—and interacting with them to establish peace and security. Looking at the Constitution of Medina (the subject of research), we find it differs from the concept of a temporary “Truce” or forced “Habitation”. Rather, it is positive interaction based on two fundamental principles:

Righteousness and Justice: Allah says: “Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.” [Quran 60:8]

Cooperation on Mutual Interests: The Document states: “The Jews shall bear their expenses and the Muslims their expenses, and there is between them support against those who war against the people of this Sheet.”¹⁸

Therefore, its goal is to move the ‘Other’ from the category of “Potential Enemy” to the category of “Partner in the Homeland contributing to establishing life,” provided they do not aggress. This shift in viewing the Other is the essence of building the human in the Prophetic vision; the Document did not aim only to resolve disputes, but to reformat the individual’s mentality to be a “Coexistence Human” who sees plurality as a driving force for Urbanisation, not a cause for its ruin.

¹⁶ Abdulaziz Al-Tuwaijri, *Islam and Interfaith Coexistence on the Horizon of the 21st Century*, 1st ed. (ISESCO: Publications of the Islamic Educational, Scientific and Cultural Organization, 1980). P.2

¹⁷ Ali Atiya Al-Kaabi, *Peaceful Coexistence Among Heavenly Religions in Andalusia from the Islamic Conquest until the End of the Taifa Kingdoms*, 1st ed. (Maktabat Adnan for Printing and Publishing, 2014). P.36

¹⁸ Abd al-Malik Ibn Hishām, *The Prophetic Biography [Al-Sīrah al-Nabawiyyah]*, 2nd ed., ed. Mustafa al-Saqqa et al. (Sharikat Maktabat wa-Matba’at Mustafa al-Babi al-Halabi wa-Awladih, 1955).1:503

Requirement Three: Definition and Authentication of Medina Constitution

First: Definition It is the sheet or book dictated by the Prophet (p.b.u.h.) in the first year of the Hijrah (approx. 622 CE) to organise public life in Medina. Ibn Ishaq said: “The Messenger of Allah (p.b.u.h.) wrote a writing between the Emigrants and the Helpers, in which he made a treaty and covenant with the Jews, confirmed them in their religion and properties, and laid down conditions for them and upon them.”¹⁹ Thus, it is: “A document (constitution) that defined the system of life for Muslims among themselves and clarified their relationship with others in general and the Jews in particular.”²⁰

This sheet was named in ancient sources as the Kitab and Sahifah, whilst modern research refers to it as the Constitution and the Document²¹. It is considered the first constitutional document in Islam to place human and Urbanisation engineering for the new society, defining the position of every group in building the edifice of the nascent State.

Second: Authentication Ibn Ishaq (d. 151 AH) recorded it in his Seerah, and Ibn Hisham transmitted it from him in full without a chain of narration. However, its chains of narration are scattered in books of Hadith such as the Sunan and others, making the claim of its inauthenticity a risk. Even if “in their aggregate, they are not suitable for argumentation regarding legal rulings... they are suitable as a basis for historical study which does not require the degree of authenticity required by legal rulings, especially since the Document was reported via numerous paths that combine to give it strength.”²² Evidence of its authenticity in style and meaning includes: “Its texts consist of short, simple sentences, not complex in structure, with frequent repetition. It uses words and expressions familiar in the era of the Prophet (p.b.u.h.) which later

19 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawīyyah]. 1:501

20 Al-Bouti, The Jurisprudence of the Prophetic Biography with a Brief History of the Rightly Guided Caliphate. P.142

21 Akram Diya Al-Omari, Civil Society in the Era of Prophethood: Its Characteristics and Early Organizations, 1st ed. (Scientific Council at the Islamic University, 1983). P.107

22 Al-Omari, Civil Society in the Era of Prophethood: Its Characteristics and Early Organizations. P.111

fell out of use... There are no texts in this document praising or slandering an individual or group... therefore it can be said it is an authentic, un-forged document.”²³ Furthermore, the great similarity between the Document’s style and other styles of the Prophet (p.b.u.h.) provides further authentication²⁴.

According to Muhammad Hamidullah’s division, it comprises 47 clauses. Clauses 1-23 are for the Emigrants and Ansar, and clauses 24-47 concern the Jews and their relations with the State. As the full text is lengthy, we will present only those parts relevant to our purpose in the upcoming sections.

23 Salih Al-Ali, “The Administrative Organizations of the Messenger in Medina,” Journal of the Scientific Academy 17 (1969). P.4-5

24 Al-Omari, Civil Society in the Era of Prophethood: Its Characteristics and Early Organizations. P.111

Section Two:

Political Engineering of Civil Society: From Tribal Partisanship to State Security

One who contemplates the clauses of the Medina Constitution finds that the Prophet (p.b.u.h.) was undertaking a precise process of political and social structuring, aiming to blow up the shackles left by the Pre-Islamic Ignorance in the social structure, and rebuild it upon new foundations seeking Unity and Solidarity as requirements for Security and Stability.

z Before Islam, the Arabs knew no political unit wider than the “Tribe”. The Tribe was the State, the Identity, and the Refuge. Islam came to propose a new concept and a comprehensive identity: the concept of the Ummah. “This is something entirely new in the history of political life in the Arabian Peninsula... transferring his people from the slogan of tribalism to the slogan of the Islamic Nation.”²⁵ The Document opened with a decisive phrase: “In the name of Allah, Most Gracious, Most Merciful. This is a writing from Muhammad the Prophet (p.b.u.h.), between the Believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and strove with them. They are one community to the exclusion of all men.”²⁶ Practically, this manifests in:

Smelting Sub-identities: For the first time, the Qurayshi Emigrant and the Medinan Helper (Aws and Khazraj) were merged into one entity. This declaration was the birth certificate of the Islamic State based on the bond of Creed, not blood or race. Ibn Khaldun detailed this meaning in a dedicated chapter of his famous Muqaddimah, stating: Arabs, imbued with a religious character, and if competition and envy leave them... their sovereignty and state become complete²⁷. This transition from the tribal individual to the citizen in one community is deeply a process of Human Building.

25 Ali Muhammad Al-Sallabi, *The Prophetic Biography: Presentation of Facts and Analysis of Events*, 7th ed. (Dar al-Ma’rifah, 2008). P.327

26 Ibn Hishām, *The Prophetic Biography [Al-Sīrah al-Nabawīyah]*. 1:501

27 Ibn Khaldun, *The Book of Lessons, Record of Beginnings and Events in the History of the Arabs and Berbers*. 1:198

The document reshaped the individual's consciousness of self and others, redirecting their energy from internal conflict toward collective construction. Thus, the human being became the primary asset in which the Charter invested to establish the pillars of a new society.

Concept of Open Citizenship: The phrase “and those who followed them and joined them” indicates that joining the Islamic Nation is open to anyone accepting the conditions of the social contract, not restricted to a specific race. This foundation eliminated classism which threatens security; basis of elevation is Action, not race. This aligns with Allah's saying: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” [Quran 49:13].

Utilising the Tribe, Not Abolishing It: With profound Prophetic wisdom, he did not abolish tribal entities entirely. The Document mentioned them by name (Banu Awf, Banu Al-Harith, Banu Sa'ida... etc.), keeping the tribe as a “Social Unit” for solidarity (as will be discussed), but stripped it of divisive political agency. Loyalty is to the Islamic Nation alone. Through this approach, the tribal system was adapted to serve the state rather than compete with it.

Requirement Two: Legal Sovereignty: Building Urbanisation

One of the most dangerous destabilisers of security in human societies, especially before the rule of law, is “Multiple Authorities” and “Taking Rights by Hand” (Vengeance). The Document settled this chaos with two core clauses:

First: Unifying the Authority for Dispute Resolution: The Document states: “And whatever you differ about in anything, its referral is to Allah, the Mighty and Exalted, and to Muhammad (p.b.u.h.).”²⁸ And: “The Allah-fearing believers shall be against the rebellious among them, or him who seeks to spread injustice, or sin, or aggression, or corruption between believers; the hand of every man shall be against him, even if he be the son of one of them.”²⁹

This establishes the Sovereignty of Law, defined as “The authority of the law transcending all influence and power, becoming master over all without exception or regard for status or privilege”³⁰ In Pre-Islamic Ignorance, judgment belonged to the strongest or by conflicting tribal customs. In the State of Medina, all are subject to one reference: the Islamic Authority. Famous historical testament to this is the story of the Makhzumi woman. When she committed a crime, the Quraysh asked Usama bin Zayd (may Allah be pleased with him) to intercede on her behalf due to her high social status. The Prophet (p.b.u.h.) responded firmly: “Do you intercede regarding one of the legal punishments of Allah?” He then stood and addressed the people, saying:

“Indeed, those before you were destroyed because when a nobleman among them stole, they would let him go; but when the weak among them stole, they would carry out the punishment upon him...”³¹.

This unification implants tranquility in the souls of the weak that their rights will

28 Ibn Hishām, *The Prophetic Biography [Al-Sīrah al-Nabawīyyah]*. 1:503

29 Ibn Hishām, *The Prophetic Biography [Al-Sīrah al-Nabawīyyah]*. 1:502

30 Habib Belkacem, “The Rule of Law and Its Role in Society’s Stability and the Protection of Public Rights and Freedoms,” *Journal of Law and Political Sciences* 10, no. 1 (2023). P.1012

31 Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Sahih al-Bukhari*, 5th ed., ed. Mustafa Dīb al-Bughā (Dar Ibn Kathīr and Dar al-Yamamah, 1993).

not be lost, and it blocks the path for the personal whims of judges, leaders, and the influential.

Second: Restricting Use of Force for State (Preventing Feuds): The Document forbade internal fighting and made punishing the criminal the State's responsibility, not the victim's family. The document explicitly states:

"The Allah-fearing believers shall be against whoever among them rebels, or seeks to spread injustice, sin, aggression, or corruption among the believers; their hands shall be against him altogether, even if he were the son of one of them"³². And: "Whenever any incident or dispute arises among the people of this document, from which trouble is feared, its referral is to Allah, the Almighty, and to Muhammad, the Messenger of Allah, (p.b.u.h.)"³³.

In modern political science, this concept is known as the "State's monopoly on the legitimate use of physical force"³⁴. Within this framework, the state is the sole entity possessing the right to administer punishment. This effectively ended the cycles of blood feuds (revenge) that had decimated tribes and destabilized the region's security for long years.

Thus, centralizing force in the hands of the state and prohibiting private revenge was not merely a security measure; it was a foundational guarantee for Urbanization.

No construction could be erected, no markets could flourish, and no urban centres could achieve stability in an environment dominated by individual retaliation and blood feuds. It was the sovereignty of law that prepared the ground for the urban renaissance of Medina.

32 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawīyyah]. 1:502

33 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawīyyah]. 1:504

34 Max Weber, Science and Politics as a Vocation, 1st ed., trans. George Kattoura (Arab Organization for Translation, 2011). p. 264-272

Requirement Three: Geographic Security and the Sanctity of Medina: Rooting the Values of Environmental Urbanism

The Document did not neglect the spatial dimension of security. It stated: “The valley of Yathrib is sacred for the people of this Document.”³⁵ Declaring Medina a Sacred had profound security implications:

Prohibition of Fighting: Residents live in permanent safety from armed conflict in their city.

Environmental Security: The permissibility implies that trees are not cut down and birds are not disturbed. Such could extend to beauty and nature, reinforcing sustainable development and calling for comprehensive environmental stewardship. The Prophet (p.b.u.h.) said: “O Allah! Ibrahim made Makkah a sanctuary... and I have made Medina a sanctuary between its two lava fields; no blood shall be shed in it, no weapon carried for fighting, and no tree beaten except for fodder. O Allah! Bless us in our Medina.”³⁶

The declaration of Medina as holiness represents the prophetic vision for sustainable urbanism. The prophetic guidance—prohibiting the felling of trees and mandating the preservation of ecological balance—affirms that the Prophetic Biography did not overlook environmental aesthetics as a vital component of the quality of urban life. This transformed Medina into a model for a society where humanity exists in harmony with its environment.

35 Ibn Hishām, *The Prophetic Biography [Al-Sīrah al-Nabawiyyah]*. 1:504

36 Abu al-Husayn Muslim Ibn al-Hajjaj, *Sahih Muslim*, ed. Muhammad Fuad Abd al-Baqi (Matba’at Isa al-Babi al-Halabi wa-Shurakah, 1955). 475

Section Three:

Solidarity Engineering and Jurisprudence of Coexistence: Toward Integrated Model for Developing Humanity and Urbanization

Building the prophetic society did not rely on a single pillar; rather, it married Material Security (via economic solidarity) and Spiritual Security (via religious coexistence), forming “Human Engineering” that guarantees the stability of Urbanisation.

Requirement One: Solidarity Security and Pillars of Economic Stability

Security is realised not only by the absence of fear of aggression, but also by the absence of fear of hunger and destitution. Allah reminded Quraysh of this blessing: “Let them adore the Lord of this House, who provides them with food against hunger, and with security against fear (of danger).” [Quran 106:3-4]. The Document paid great attention to this through solidarity; This sentence captures a profound Quranic and sociological principle often cited in Islamic political thought, referencing the core of Surah Quraysh. Here is the translation: This passage connects the spiritual and sociological dimensions of the Charter, emphasizing that human dignity and economic relief are prerequisites for civilizational progress.

This divine pairing between freedom from hunger and security from fear serves as the solid foundation for building an effective and proactive human being. It is impossible for one haunted by the spectre of hunger or the burden of debt to contribute to the movement of civilization or the building of society.

Consequently, the Document was a pioneer in establishing a ‘Social Engineering’ framework that preserves human dignity and guarantees the stability of Urbanization.

It did not leave the individual to face financial pressures (like debt, captivity, or blood money) alone. It made society a “Backer”. It stated: “The believers shall not leave a debtor among them without giving him [help] in kindness for ransom or blood money.”

Ibn Hisham explained debtor as one burdened by debt and a large family³⁷.

This designates a state-mandated obligation for society to provide for the needy. When an individual is unable to pay a debt—whether it be a ransom or blood money—society intervenes to pay on their behalf.

This mechanism is a guarantee for achieving psychological security, by removing the fear of the burden of debt, and food security, by eliminating the fear of destitution and poverty.

This is a state mandate for society to sponsor the needy. It also addressed paying blood money: “The Emigrants of Quraysh, according to their current custom, shall pay the blood money together, and they shall ransom their captive with kindness and justice among believers.”³⁸ This was repeated for Banu Awf, Banu al-Harith, Banu Sa’ida, etc.

This Solidarity Security is what we call in modern thought Social Capital. It is the primary engine for Urbanisation; The construction of Medina did not begin with stones; rather, it began with the establishment of a mutual-solidarity system that transformed the individual into a strong brick within a ‘solid structure’. This, in turn, provided an ideal environment for the growth and development of society.

Requirement Two: Managing Pluralism and Guarantees of Religious Freedom

Perhaps the clearest manifestation of religious security in the document is the section pertinent to the ‘Jews.’ The document proffered an eminently refined paradigm for coexistence. It is predicated on engaging with religious dissenters in a manner that justifies the assertion that the document realized freedom of belief; it elevated the ‘other’ from mere tolerance to active integration in safeguarding security and stability. This is elucidated in the following aspects:

37 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawiyyah]. 1:502

38 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawiyyah]. 1: 501

First: Guaranteeing Religious Security and Freedom of Conscience

The Document states: “The Jews of Banu Awf are a community with the believers; to the Jews their religion, and to the Muslims their religion; their freedmen and their persons, except for him who acts unjustly and sinfully, for he involves in destruction only himself and his household”. The Jews of Banu al-Najjar have the same [rights] as the Jews of Banu ‘Awf. The Jews of Banu al-Harith have the same as the Jews of Banu ‘Awf. The Jews of Banu Sa’ida have the same as the Jews of Banu ‘Awf. The Jews of Banu Jusham have the same as the Jews of Banu ‘Awf. The Jews of Banu al-Aws have the same as the Jews of Banu ‘Awf. The Jews of Banu Tha’laba have the same as the Jews of Banu ‘Awf, except for him who acts unjustly and sins, for he brings ruin upon none but himself and his household.

Jafna, a clan of Tha’laba, are as themselves. Banu al-Shutayba have the same as the Jews of Banu ‘Awf. Righteousness stands as a barrier against sin [fidelity prevents treachery]. The allies of Tha’laba are as themselves. The close associates of the Jews are as themselves.”³⁹

This explicitly shows the Constitution did not ignore the Jewish component nor call for their expulsion but recognised them as an entity parallel to the Muslims within one State. “To the Jews their religion” is a practical application of Allah’s saying: “Let there be no compulsion in religion...” [Quran 2:256]. This guarantee is essential for building a Free Human; a person oppressed in their belief cannot contribute to cultivating the universe. Therefore, the concept of citizenship established by the Prophet (p.b.u.h.) was founded upon the respect for ‘religious particularity’ as a foundation for ‘Urban participation.’ In this framework, doctrinal diversity becomes a source of enrichment and a competition in doing good, rather than a catalyst for conflict and destruction.

39 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawīyyah]. 1: 503

Second: Citizenship and Mutual Defence Responsibility

Rights were not in isolation from duties. The Document stated: “There is between them support against those who war against the people of this Sheet... and between them is sincere counsel and advice, and righteousness without sin.” Also: “The Jews shall bear expenses with the believers so long as they are at war.”⁴⁰

Thus, this text underscores the paramount status of national unity above all differences. Such unity necessitates solidarity in defending the homeland and protecting its territory from both internal and external aggression, committing both wealth and lives. In modern terminology, this text integrates minorities into the state’s defense framework, transforming them from passive entities into active participants in safeguarding its frontiers.

Third: Criminal Justice (Personal Liability)

To prevent the innocent being taken for the guilty (pre-Islamic Ignorance practice), the Document stated: “No person earns [guilt] except against himself.”⁴¹ This elucidates Allah’s saying: “Nor can a bearer of burdens bear another’s burden...” [Quran 35:18]. This principle prevents collective punishment, which leads to genocide and mass vengeance. “Thus, if a Jewish individual commits a transgression, the entire Jewish community is not punished; likewise, if a Muslim commits a crime, his tribe is not held accountable for his sin. This profound sense of justice is the guarantor of sustained coexistence. For when the ‘religious other’ trusts in the fairness of the state, society as a whole is secured against potential harm.”

40 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawīyyah]. 1:503-504

41 Ibn Hishām, The Prophetic Biography [Al-Sīrah al-Nabawīyyah]. 1:504

Conclusion

Afterall , it is concluded :

Constitution of Medina represents an “Urbanisation Leap” in political and security thought, moving society from “Tribal Randomness” to “State Institutionalism” and from ‘blood ties’ to the ‘bond of contract and citizenship.

Societal Security in the prophetic vision is not a unilateral security measure, or a deficient system that overlooks any economic, social, or intellectual dimension but the product of an integrated system combining: Legislative Justice, Economic Solidarity, and Freedom of Belief.

Document presented a unique model for coexistence based on “Recognition”, “Partnership”, and “Mutual Responsibility”, not merely fragile tolerance.

Research has demonstrated that the financial provisions within the document (such as the apportionment of blood money and the ransoming of captives) acted as an economic safety valve. Through these measures, the Prophet (p.b.u.h.) prevented social collapse and bolstered stability and mutual solidarity.

Concept of a ‘single Islamic community’ introduced by the Constitution does not merely represent a religious or doctrinal bond; rather, it is an early embodiment of the concept of citizenship. This forms the cornerstone for constructing a modern national identity—one predicated on mutual contract and shared responsibility, rather than on race or bloodlines.

**Recommendations:**

Necessity of re-examining the Prophetic Biography through a developmental lens, to extract its treasures for solving contemporary issues, rather than settling for mere historical narration.

Call upon educational and media institutions to disseminate the ‘clauses of coexistence’ found within the Constitution of Medina. These should serve as a reference point in countering hate speech, extremism, and radicalism—elements that undermine security and development.

Finally, Constitution of Medina confirms that Islam is a religion of Life, Security, and Peace, possessing the cognitive and practical tools to build prosperous societies.

Praise be to Allah, Lord of the Worlds.

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