



# State Governance in Hadith: A Comprehensive Examination of *Ṣahifah Madinah*

Hemawati<sup>1\*</sup> and Khoirul Anwar Umar Harahap<sup>2</sup>

1 Institut Syekh Abdul Halim Hasan Binjai, Indonesia; hemawati@ishlahiyah.ac.id

2 Institut Syekh Abdul Halim Hasan Binjai, Indonesia; khoirulanwarumarharahap@ishlahiyah.ac.id

\*Correspondence: hemawati@ishlahiyah.ac.id

Received: 2023-07-06; Accepted: 2023-10-19; Published: 2023-10-27

**Abstract:** The *Ṣahifah Madinah* stands as a classical document regarded as the cornerstone of governance during the era of Prophet Muhammad SAW in Madinah. Functioning as a compass for statecraft, it undeniably constitutes a focal point in the realm of hadith studies, encompassing a plethora of concepts intertwined with the fundamentals of state governance. This study seeks to elucidate the principles of state governance embedded within the *Ṣahifah Madinah*. Employing an interdisciplinary approach that merges the realms of hadith studies, history, and political science, this research is underpinned by a library-based methodology and involves a rigorous content analysis of the hadiths encapsulated within the *Ṣahifah Madinah*. The findings of this investigation unveil the presence of hadiths pertinent to the *Ṣahifah Madinah* across several canonical collections. Notably, Sahih al-Bukhari contains hadiths bearing numbers 7300, 1870, 3172, 3179, 6755, and 1366. Similarly, Sahih Muslim presents hadiths denoted by numbers 1366, 1370, 1371, 1372, 1373, and 3179. Furthermore, Sunan Abu Daud encompasses hadiths numbered 3000 and 2034, while Musnad Imam Ahmad hosts hadiths bearing numbers 615, 959, 1040, 1231, 1873, 8808, 9432, 10424, 13087, 13540, and 362. Lastly, *Sunan at-Tirmidzi* includes hadith number 2127 as part of this discourse. Consequently, this research identifies a spectrum of key principles germane to state governance. These encompass the principles of integrity, compliance, equity, deliberation, egalitarianism, solidarity, liberty, acknowledgment, and safeguarding of human rights, an impartial judiciary, the promotion of peace, and the advancement of collective well-being.

**keywords:** Equality; Obedience; Peace; *Ṣahifah Madinah*; Trustworthiness; Unity.

**Abstrak:** *Ṣahifah Madinah* merupakan dokumen klasik yang dianggap sebagai landasan hidup bernegara pada masa nabi Muhammad Saw di Madinah. Sebagai pedoman kehidupan bernegara, tentunya *Ṣahifah Madinah* menjadi salah satu kajian hadis. Di dalamnya berisi beberapa konsep ajaran hidup bernegara. Tujuan penelitian untuk menemukan konsep-konsep ajaran hidup bernegara yang terdapat dalam *Ṣahifah Madinah*. Pendekatan yang dilakukan dengan menggunakan pendekatan ilmu hadis, sejarah dan ilmu politik dengan jenis penelitian library riset. Analisis isi terhadap hadis-hadis tentang *Ṣahifah Madinah*. Hasil penelitian menunjukkan bahwa hadis-hadis yang memuat tentang *Ṣahifah Madinah* terdapat dalam Sahih al Bukhari nomor hadis 7300, 1870 3172, 3179, 6755, 1366, dalam Sahih Muslim nomor 1366, 1370, 1371, 1372, 1373, dan 3179. Dalam Sunan Abu Daud nomor hadis 3000,

2034. Dalam Musnad Imam Ahmad Nomor 615, 959, 1040, 1231, 1873, 8808, 9432, 10424, 13087, 13540, 362. Dalam Sunan At-Tirmidzi nomor 2127. Hasil Penelitian ini menemukan konsep-konsep ajaran hidup bernegara seperti: Amanah, ketaatan, keadilan, musyawarah, persamaan, persatuan, kebebasan, pengakuan dan perlindungan hak azasi manusia, pengadilan yang bebas, perdamaian dan kesejahteraan.

**Kata Kunci:** Konsep; Ajaran; hidup bernegara; tinjauan hadis; Şahifah Madinah

---

## 1. Introduction

The success of Prophet Muhammad SAW in guiding the community of Madinah can be attributed to the existence of the Madinah Agreement, also referred to in political science as the Madinah Charter (Şahifah Madinah) (Hemawati et al., 2022). The population of Madinah was characterized by ethnic diversity (Shiddiqi, 1996). The content of the Madinah Agreement served as the cornerstone for the formulation of political principles and legislative guidelines (Pulungan, 1996). The Quran establishes five fundamental principles for the realm of political life, encompassing trustworthiness, obedience, justice, consultation, and equality (Katimin, 2017).

Munawir Sjadzali emphasized that the Şahifah Madinah acted as the constitution for the inaugural Islamic state established by Prophet Muhammad in Madinah (Sjadzali, 1993). Ahmad Sukarja underscored the intricate relationship between this agreement and the political governance led by Prophet Muhammad as the leader in Madinah, with the goal of fostering unity and cohesion among the Madinah community (Sukardja, 1995). Through the Şahifah Madinah, the people of Madinah upheld harmonious relationships with one another (Pulungan, 1996).

Imam Amrusi Jailani described the Şahifah Madinah as an official document ratified by Prophet Muhammad with all the tribes in Madinah, promoting democratic living in the midst of diversity. This democratic form of leadership aimed to ensure peace and tranquility within the society (Jailani, 2016). The Şahifah Madinah served as the foundation for societal conduct (Hemawati et al., 2022) and is considered a form of Hadith of the Prophet (Abdullah et al., n.d. 2022). While the complete text of the Şahifah Madinah is not present in hadith collections, Ja'far Assagaf indicates its presence in historical records, and it is also included in the sayings of the Prophet (Assagaf, 2022). Partial content from the Şahifah Madinah can be found in Şahih Bukhari, Şahih Muslim, Sunan at-Tirmidzi, Sunan Abu Daud, and also in Imam Ahmad's collection (Abdullah et al., 2022). However, the complete text of the Şahifah Madinah is primarily sourced from two historical references: the biography of the Prophet by Ibn Hisham and the Book of Al-Amwal (Abdullah et al., 2022).

Regardless of the textual origin of the Şahifah Madinah, the focus remains on its content, substantiated by several hadiths. The presence of this content underscores the support for the existence of the Şahifah Madinah. The clauses within the Şahifah

Madinah offer guidance on principles of governance, outlining the rights and responsibilities of individuals and social groups to maintain order (Khashogi, 2012). This era marked a pivotal early stage in the practice of democratic governance within a diverse society (Jailani, 2016a).

The *Ṣahifah Madinah* encapsulates the concept of the *ummah*, providing insights into how a nation can be established by adhering to specific principles to uphold state sovereignty. Consequently, it becomes evident that the *ummah* concept embodies the Prophet's vision of establishing state sovereignty through the principles of unity and nationalism (Khashogi, 2012). Prophet Muhammad's SAW success in structuring the government (state) of Madinah can be traced back to an agreement documented in the *Ṣahifah Madinah*. This success should be regarded as a valuable lesson for governing a state in Indonesia, particularly since Madinah and Indonesia share a similar social context, characterized by diverse populations (pluralism).

Examining the life of the Madinah community through the lens of the *Ṣahifah Madinah* offers a window into the organization of state affairs, emphasizing that diversity can serve as a cornerstone for harmonious coexistence. The clauses within the *Ṣahifah Madinah* delineate an order and instill values concerning state life, encompassing principles of obedience, justice, unity, and consultation. This illustrates that the Quran already contained teachings on state affairs, but they were further elaborated upon through the Hadiths of Prophet Muhammad (PUBH). What is particularly intriguing is that the *Ṣahifah Madinah* imparts lessons on state affairs that can be employed as a governing guide. Consequently, research is imperative to uncover the principles of state life found within the *Ṣahifah Madinah* and locate them within the Hadith collections.

This study utilizes a literature review, conducted through library research, employing a qualitative approach as outlined by Moleong (2013). The research framework is multidisciplinary, drawing from the fields of Hadith and history to provide a comprehensive analysis. The central focus of this investigation is directed towards the clauses within the *Ṣahifah Madinah*, delving into their content and implications.

The primary data source for this research consists of the Madinah Charter document, which is accessible through various scholarly books that shed light on the *Ṣahifah Madinah*'s content, historical context, and significance. This in-depth examination allows for a thorough understanding of its principles and their application. In addition to the primary data source, secondary data sources are incorporated into the study to provide a broader perspective on the topic. These secondary sources include scholarly articles, academic publications, and historical records that enrich the analysis and contribute to a more comprehensive review of the subject matter.

The research procedures involve a systematic review of the primary and secondary sources to extract and synthesize relevant information. This process includes content analysis, comparison, and interpretation to identify the key principles of state

governance delineated within the *Ṣahifah Madinah*. The findings from these sources are then synthesized to form a cohesive narrative that elucidates the principles and their significance in the context of state governance.

## 2. Result and Discussions

The findings of the literature review concerning key statehood concepts and principles of coexistence as delineated in the *Ṣahifah Madinah* are summarized as follows:

### *The Concept of the State and State Formation*

The state represents the highest-level entity vested with the authority to oversee matters pertaining to the well-being of the public and the duty to ensure the security and prosperity of its populace (Ma'arif, 1985). It emanates from the intrinsic human inclination to engage with others to meet their fundamental needs, culminating in the establishment of a state and the requirement for governance (Samidjo, 2003).

Al-Farabi expounded on the principles of the Model City community, underscoring the notion that states take shape when individuals congregate to fulfill their collective needs, signifying the process of state formation (Ahmad, 1968). Masykuri elaborated on the concept of an ideal state, one that upholds Islamic law as its legal foundation (M. Abdullah, 1999). The formation of a state commences with individuals acknowledging their interdependence and the imperative of cohabitation, leading to a gradual evolution into a state with shared objectives and the necessity of appointing leadership for effective governance (Pancawati, 2018).

### *Elements of the State*

The state is a complex institution comprising interconnected and mutually reinforcing components, namely: the citizenry, territory, government, and recognition (Al-Farabi, 2016). The citizenry encompasses individuals unified by shared values, residing within a specific geographical area, thereby manifesting their inherent social nature as political beings (*zon politikon*). Living within a community implies the existence of collective ideals and aspirations for unity (A. Ubaedillah, 2008). Territory stands as a pivotal element in the context of the state, as it is a fundamental prerequisite for statehood. A state must possess defined borders over which it holds legitimate authority. In contemporary state paradigms, each territory is delimited and governed through agreements and legal frameworks (A. Ubaidillah, 2008).

Government functions as the central instrument of the state, tasked with structuring the organization of the state to realize common objectives. Governments formulate decisions, express the collective will of those who participate in the political entity, and translate these into actions. In the formation of the *Madinah* state, the designated territory was *Yastrib* (refer to the *Yastrib* region map). The *Ṣahifah Madinah* served as the legal bedrock for the establishment of the *Madinah* state.

Recognition of the Madinah state can be deduced from the conduct of the Quraysh, who distanced themselves from Prophet Muhammad SAW following his migration to Madinah.

### *Principles of Governance*

Numerous principles delineated in the Quran and expounded by scholars offer guidance for political life and governance. The principles delineated in the Quran and expounded by scholars offer guidance for political life and governance. Katimin (2017) identifies five Quranic principles: trustworthiness, obedience, justice, consultation, and equality. Muhammad Salim (2008) introduces five principles within the Islamic constitution, including: Shura (consultation), justice, freedom, equality, and accountability. Tahir Azhari (1992) outlines nine principles, encompassing power as a trust, consultation, justice, equality, recognition and safeguarding of human rights, an independent judiciary, peace, well-being, and the obedience of the populace. While Pulungan (1999) enumerates an array of principles: unity, freedom, mutual assistance, neighborliness, justice, consultation, law enforcement, defense and peace, promotion of virtue and prevention of vice, leadership, responsibility, piety, and obedience.

The principles of state governance underscored in this context encompass trustworthiness, obedience, justice, consultation, equality, unity, freedom, recognition and protection of human rights, peace, and prosperity.

### *Şahifah Madinah as a Constitutional Charter*

The Şahifah Madinah, a pivotal legal document, was devised by Prophet Muhammad in collaboration with the Muslim community, encompassing both the Muhajirin and the Ansar, as well as the Jewish factions residing in Madinah. This comprehensive covenant comprises a total of 47 articles, with credit attributed to Muhammad Hamidullah for the numerical delineation of these articles (Hamidullah, 1987; Pulungan, 1996).

Several fundamental principles emanate from the Şahifah Madinah, among which trustworthiness holds a paramount position:

#### Trustworthiness

Articles 19, 22, 40, and 47 feature pertinent clauses on trustworthiness, stipulating the assurance of protection under the condition of non-violation and non-betrayal (Hamidullah, 1987). It is noteworthy that the formulation of the Madinah Charter occurred progressively, with the initial abstention of participation by the three largest Jewish tribes, later culminating in their adherence to the accord (Serjeant, 1978).

Article 40:

وان الجار كالنفس غير مضار ولا اثم

“Individuals who receive a guarantee are to be treated as guarantors, provided they refrain from actions that harm others and acts of betrayal.”

Article 19:

وان المؤمنين يبئ بعضهم على بعض بما نال دماءهم فسدبيل الله وان المؤمنين والمتقين على احسن هدى واقومه

“Believers are bound to reciprocate for the killing of their fellow believers in the path of Allah. The believers and the righteous are adherents of the best and most upright path.”

Article 22:

وانه لا يحل لمؤمن أقر بما في هذه الصحيفة وآمن بالله واليوم الآخر ان ينصر محدثا ولا يؤويه وانه من نصره او آواه فان عليه لعنة الله وغضبه يوم القيامة ولا يؤخذ منه صرف ولا عدل

It is impermissible for a Muslim who acknowledges this covenant, believes in Allah and the Last Day, to aid a murderer or offer them shelter. Those who assist and provide refuge to transgressors will incur the curse of Allah on the Day of Judgment, with no opportunity for remorse or redemption.

Article 47:

وانه لا يحول هذا الكتاب دون ظالم وأثم. وانه من خرج آمن ومن قعد آمن بالمدينة الا من ظلم واثم وان الله جار لمن بر واتقى ومحمد رسول الله صلى الله عليه وسلم

This covenant unequivocally does not support the unjust and treacherous. Those who depart (travel) are safe, and those who remain in Madinah are safe, except for those who engage in injustice and treachery. Allah safeguards those who perform good deeds and exhibit mindfulness. Muhammad is the Messenger of Allah.

These four articles are also found in Sahih al Bukhari, Hadith No. 7300, which states:

فَمَنْ أَحَدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا. " وَإِذَا فِيهِ " ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةً يَسْعَى بِهَا أَدْنَاهُمْ. فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ. لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا. " وَإِذَا فِيهَا " مَنْ وَالَى قَوْمًا بغيرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا

Then whoever commits wrongdoing (violations) therein, for him is the curse of Allah, the curse of the angels and all of humanity in its entirety. Allah does not accept his deeds, whether obligatory or voluntary. In those scrolls, it is stated, ‘Whoever associates with a people without the permission of their associates before

that, for him is the curse of Allah, the angels, and all of humanity. Allah does not accept his deeds, whether obligatory or voluntary.

Sahih al Bukhari, Hadith No. 1870 additionally emphasizes:

مَنْ أَحَدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحَدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَقَالَ " ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

So, whoever commits an innovation (bid'ah) prohibited by the religion therein (in Madinah) or aids people in committing bid'ah, that person shall incur the curse of Allah, the angels, and all of humanity. His obligatory and voluntary acts of worship (or repentance and redemption) will not be accepted. He said, 'The protection of the Muslim community is one. So, whoever breaks a covenant with a fellow Muslim, that person will incur the curse of Allah, the angels, and all of humanity. His obligatory and voluntary acts of worship will not be accepted from him. And whoever takes charge of a group without the permission of its leader, that person will incur the curse of Allah, the angels, and all of humanity. His obligatory and voluntary acts of worship will not be accepted.' Abu Abdullah said, 'Justice is redemption.

Moreover, it is stipulated that, "The protection of the Muslim community is indivisible; thus, those who dissolve the covenant with a fellow Muslim will incur the condemnation of Allah, the angels, and the entire populace. None of their obligatory or voluntary good deeds will be acknowledged, and they shall bear the responsibility for the oath they have undertaken" (Sahih al Bukhari, Hadith 3172, 3179, 6755).

The concept of trustworthiness, buttressed by congruent hadith texts, also finds reflection in Sahih al Bukhari, Hadith No. 3172, 3179, 6755, and Sahih Muslim, Hadith No. 1366, which posits that anyone who commits a transgression in Madinah will incur the condemnation of Allah, the angels, and the entire populace. In such cases, neither repentance nor ransom will find favor with Allah. Ibn Anas further elucidates that this entails the perpetuation of evil and sin.

Trustworthiness is indeed a solemn responsibility. The agreement or peace treaty brokered by Prophet Muhammad SAW with the residents of Madinah constitutes a collective trust that mandates unwavering commitment (Azhari, 1992). Therefore, any action conflicting with this pact is regarded as treachery and a breach of trust. Parallel hadiths are also documented in Sahih Muslim, No. 1370, 1371, and 1372, all resolutely forbidding treachery and thereby branding its perpetrators as untrustworthy.

## Obedience

The concept of obedience to leadership is elaborated in articles 23, 36, and 42 within the framework of this scholarly exploration. The appointment of leaders, contingent upon the approval of the Prophet Muhammad, plays a pivotal role in resolving matters within the paradigm of Islamic jurisprudence. Article 23 enunciates this principle by proclaiming:

وانكم مهما اختلفتم فيه من شيء فان مرده الى الله عزوجل والى محمد صلى الله عليه وسلم

And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day.

In a complementary vein, Article 36 underscores the requirement for permission when it avows:

وانه لا يخرج احد منهم الا باذن محمد صلوات الله عليه وسلم وانه لا ينحجز على ثار جرح وانه

من فتك فبنفسه فتك واهل بيته الا من ظلم وان الله على ابرهنا

No one goes forth except with the permission of Muhammad, and no one is confined to the consequences of a wound except by his permission; and whoever wrongs, it is against himself, and Allah is upon everything.

The contemplative Article 42 posits:

وانه ما كان بين اهل هذه الصحيفة من حدث واشتجار يخاف فساده فان مرده الى الله

عزوجل والى محمد صلوات الله عليه وسلم وان الله على اتقى ما في هذه الصحيفة وابره

But if there arises among you a dispute after (the revelation) has come, say (to them), ‘Come! Let us gather together—our sons and your sons, our women and your women, ourselves and yourselves—then let us earnestly pray and invoke the curse of Allah on those who lie.

Delving further into the theme of obedience, the Sahifah Madinah is replete with Hadiths that expound upon the virtues of trust, the sanctity of the city of Madinah, and the imperative of adhering to the directives of the Prophet Muhammad. Furthermore, an illustrative account is presented in Abu Daud narration number 3000, chronicling the unwavering obedience of Sa’ad bin Mu’adz to the command of the Prophet Muhammad. Sa’ad was entrusted with the solemn task of addressing the disturbances instigated by Ka’ab bin Al Asraf against the Prophet, showcasing the paramount significance of obedience in the historical context (Laiid, 1997).

## Justice

Article 13 of the Sahifah Madinah attests to a firm stance against criminal activities. Article 17 serves as the cornerstone for establishing justice in the pursuit of peace. Article 21 addresses instances where a believing individual deliberately takes the life



of another believer, emphasizing the requirement for retribution. Article 22, conversely, imposes a strict prohibition on believers, barring them from assisting or shielding those who engage in wrongful conduct.

In explicit terms, Article 13 necessitates that righteous believers actively oppose any injustices within their community. Furthermore, Article 22 reiterates this prohibition, underscoring that believers in Madinah must not provide any support to those perpetrating wrongdoing. Article 43 extends no protection to the Quraysh of Makkah, nor their allies.

The doctrine of justice, rooted in these articles, is typified by the impartial treatment of all individuals. The principle of equal protection and the recognition of the same inherent right to life for all Muslims are salient. This overarching principle finds reinforcement in various hadiths, exemplified in Sahih Muslim 1370, 1371, 3172, 3179, At-Tirmidzi narration number 2127, Imam Ahmad narration Number 8808, and 1040.

### Consultation

The principle of consultation is discernible in articles 12 and 23 of the Sahifah Madinah. Article 12 explicitly stipulates that believers are not permitted to form alliances with other partners without the explicit consent of the original partners. Concurrently, Article 13 underscores that in the event of disputes, resolutions should strictly adhere to the guidance of Allah and the teachings of the Prophet Muhammad.

Crucially, the involvement of the guardian in the decision-making process is mandated, highlighting the indispensability of consultation in the decision-making framework. This fundamental principle underpins the doctrine of consultation and is substantiated in numerous hadiths, as found in Sahih Al-Bukhari No. 7300, 1870, 3172, 3179, 6755, Sahih Muslim No. 1370, 1373, Abu Dawood narration Number 2034, Imam Ahmad narration Number 615, 959, 1040, 1873, 8808, 10424, 13087, 13540, 362.

مَنْ وَآلَى قَوْمًا بغيرِ إِذْنِ مَوْلِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Whoever enters into a covenant with a people without the permission of his guardian, his covenant is void; the covenant of Allah upon him is the curse of Allah, the angels, and all the people.

### Equality

The principle of equality permeates multiple articles within the Sahifah Madinah, including articles 1, 15, 16, 17, 18, 19, 20, 24, 25-35, and 40. Within the Muqaddimah, it is documented that the Prophet Muhammad, in concert with the Muslim, polytheist, and Quraysh communities, entered into a collective agreement.

محمد النبي صلى الله عليه وسلم بين المؤمنين والمسلمين من قريش ويثرب ومن تبعهم فلحق

بهم وجاهد معهم

The doctrine of equality extends to ensuring equal protection for all individuals, irrespective of their backgrounds. This principle is distinctly evident in hadiths, such as Sahih Muslim 1370, 1371, 3172, 3179, At-Tirmidzi narration number 2127, Imam Ahmad narration Number 8808, and 1040, where it is unequivocally stated:

وَدِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ

The protection of the Muslims is one.

## Unity

The subject of unity is addressed in articles 1, 15-19, 24, 25, 35, 37, 38, and 46 within the context of the Sahifah Madinah. This theme is evident in the historical account presented in Sunan Abu Dawood narration number 3000, which chronicles the arrival of the Prophet Muhammad, PUBH, in Madinah. At that time, the city's population comprised both Muslims and polytheists who worshipped idols, along with a significant Jewish community. The Prophet Muhammad initiated the drafting of a document intended to encompass the entirety of Madinah, reflecting a shared commitment to unity.

وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ الْمَدِينَةَ وَأَهْلُهَا أَخْلَاطٌ مِنْهُمْ الْمُسْلِمُونَ وَالْمُشْرِكُونَ  
يَعْبُدُونَ الْأَوْثَانَ وَالْيَهُودُ أَنْ يَقُولُ وَدَعَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَنْ يَكْتُبَ بَيْنَهُ كِتَابًا يَنْتَهُونَ  
إِلَى مَا فِيهِ فَكَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ عَامَّةً صَحِيفَةً

In articles 15-19, it is explicitly stated that all parties involved are integral to the agreement. Article 18 underscores the importance of collective efforts and solidarity among all factions engaged in warfare, mirroring the principles delineated in articles 2-11. Furthermore, Article 24 acknowledges the financial support provided by the Jewish community to the Muslim population during times of conflict. Both the Muhajirin and the Quraysh, in keeping with their established customs, collaboratively contributed to the payment of blood money (diyat) and the ransoming of prisoners, ensuring the principles of fairness and equity in their transactions. The issue of diyat payment is consistently referenced in several hadiths, as documented in Al-Bukhari No. hadith 1870, 3172, 3179, Muslim No. hadith 1366, 1370, 1371, and Ahmad No. hadith 8808, 1231, 9432, 10424. These hadiths firmly establish that Allah does not accept repentance or ransom from individuals involved in wrongdoing, reaffirming the principles of mutual support in the settlement of diyat obligations.

The spirit of solidarity and mutual support in the payment of diyat or ransom is further illuminated in these hadiths. Thus, Article 11 is intricately connected to the content of Article 2, as corroborated by hadiths found in Al-Bukhari No. hadith 1870 (“No redemption or equity is accepted from him”) 3172, ( لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ ), (“No redemption or equity is accepted from him”) 3179, ( لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ ), (“No redemption

or equity is accepted from him”) (لَا يُقْبَلُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ), Muslim No. hadith 1366 (“Allah will not accept redemption or equity from him on the Day of Resurrection”) (لَا يُقْبَلُ اللَّهُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ), 1370 (“Redemption or equity will not be accepted from him on the Day of Resurrection”) (لَا يُقْبَلُ اللَّهُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ), Ahmad No. hadith 8808 (“Redemption or equity will not be accepted from him on the Day of Resurrection”) (لَا يُقْبَلُ اللَّهُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ), 1231 (“No redemption or equity is accepted from him on the Day of Resurrection”) (لَا يُقْبَلُ اللَّهُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ), 9432 (“No redemption or equity is accepted from him”) (لَا يُقْبَلُ اللَّهُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ), 10424 (“Redemption or equity will not be accepted from him on the Day of Resurrection”) (لَا يُقْبَلُ اللَّهُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ).

Implicit references to the Jewish community are found in Article 16, 24, 25, 35, 37, 38, and 46, each illustrating their involvement within the Sahifah al-Madinah. Article 16 affirms that Jews, as signatories to the Sahifah al-Madinah, are entitled to support and assistance. Article 19 underscores the prohibition of taking another’s life, permitting such actions only for valid reasons. Article 20 designates the Quraysh of Makkah as adversaries, while recognizing the polytheists of Madinah as allies. Article 43 explicitly denies protection to the Quraysh and their supporters.

### Freedom

Articles 25-35 within the Sahifah Madinah exemplify the acknowledgment and protection afforded to all inhabitants of Madinah. Article 39 designates Madinah as a sacred city (haram), where any transgressions are strictly prohibited. The pursuit of peace is emphasized in articles 17 and 45. The concept of freedom, in this context, encompasses the liberty to lead one’s life in accordance with societal norms, free from intimidation and disruption. This freedom is guaranteed through the protection and assurances provided, enabling the community to pursue their lives securely.

These foundational principles find their roots in hadiths associated with the prohibition of Madinah. The prohibition of Madinah lays the groundwork for ensuring freedom of activity within the city, as evidenced by hadiths found in Sahih Al-Bukhari No. 7300, 1870, 1873, 3172, 3179, 6755, Sahih Muslim No. 1366, 1370, 1373, Abu Dawood narration number 2034, Imam Ahmad narration Number 615, 959, 1040, 1873, 8808, 10424, 13087, 13540, 362. These hadiths emphasize the sacredness of Madinah, warning against any innovations or harboring of wrongdoers within its boundaries.

### Recognition and Protection of Human Rights

Recognition and protection of human rights are evident throughout the Sahifah Madinah, specifically addressed in articles 19, 20, 25-35, 39, and 43. The provision of recognition and safeguarding of human rights for all residents of Madinah is a direct consequence of hadiths underscoring the prohibition of Madinah. These hadiths align with the previous discourse on freedom.

Furthermore, the recognition and protection of human rights are exemplified in Sahih Muslim 1371, At-Tirmidzi narration number 2127, and Imam Ahmad narration Number 8808:

وَدِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ

“The protection of the Muslims is one.”

### Peace

The doctrine of peace within governance is elucidated in articles 17 and 45. Article 17 underscores that the peace established by believers is a unified endeavor, necessitating support from other believers. Likewise, Article 45 delineates the imperative reception, agreement, and adherence to the call for peace. Tranquility in life is attainable through equitable treatment and the assurance of a secure, peaceful, and serene existence. The presence of peace in one’s life is intrinsically linked to the safeguarding of life. This linkage is substantiated through hadiths discussing the concept of “dzimatul muslimin wahidah,” signifying the same protection. This concept is corroborated by references in Sahih Muslim 1371, At-Tirmidzi narration number 2127, and Imam Ahmad narration Number 8808.

Furthermore, the enjoyment of peace is contingent on the assurance of life, a principle encapsulated in hadiths concerning the sanctity of Madinah. The prohibitions instituted in Madinah contribute to the prevailing sense of peaceful coexistence. Hadiths pertinent to peace within the Sahifah Madinah can be found in the following narrations: Sahih Al-Bukhari No. 7300, 1870, 1873, 3172, 3179, 6755, Sahih Muslim No. 1366, 1370, 1373, Abu Dawood narration number 2034, Imam Ahmad narration Number 615, 959, 1040, 1873, 8808, 10424, 13087, 13540, 362. The core proclamation of the sanctity of Madinah is articulated as follows: “The city is a sanctuary from Ayr to Thawr, so whoever innovates anything in it or offers refuge to an innovator incurs the curse of Allah, the angels, and all the people.”

### Welfare

Articles 2, 3-10 recognize the existence of other tribes or clans, yet stipulate that the legal provisions applied are akin to those for the Muhajirin. Article 11, along with Articles 2-10, emphasizes that believers must not allow others to bear burdens beyond their capacity, underscoring the principle of mutual assistance. Articles 40 and 41 provide guidelines for harmonious neighborly living. Articles 25, 31, and 36, as well as Article 46, specify that actions should only entail consequences for the individuals responsible. These articles are intrinsically linked to the familial responsibility and can be discharged through contributions to fines or diyat (as expounded in Articles 2-10).

In the realm of welfare, the principles of mutual assistance exemplify the path to prosperity. Unity fosters well-being as mutual support simplifies life and enhances the collective prosperity. These principles are further underscored in hadiths, as preserved

in Al-Bukhari No. 1870, 3172, 3179, Muslim No. 1366, 1370, 1371, Ahmad No. 8808, 1231, 9432, and 10424.

The Charter of Madinah, also known as the Constitution of Madinah or Sahifah Madinah, is a document of great historical and contemporary significance. It was drafted by the Prophet Muhammad in the early years of the Islamic calendar to govern the city of Madinah after his migration from Makkah. This charter encapsulates a set of profound values and principles that are fundamental not only in Islamic governance but also for fostering a harmonious and prosperous society.

One of the key values enshrined in the Charter of Madinah is “Amanah” or trustworthiness. This principle emphasizes the importance of honesty, integrity, and fulfilling one’s commitments. It teaches us that trust and reliability are essential in maintaining social cohesion and good governance. Another central value is “Persatuan” or unity. The Charter of Madinah brought together diverse communities, including Muslims, Jews, and polytheists, under a single framework. This highlights the significance of unity in creating a strong and inclusive society. It teaches us that cooperation and collaboration among different groups are essential for societal well-being. Peace is a core concept within the charter. It underscores the necessity of peaceful coexistence and conflict resolution. It teaches us that peace is not merely the absence of conflict but the presence of justice and cooperation among the community’s members. The Charter of Madinah promotes mutual assistance and shared responsibilities. It teaches us that a collective effort is crucial for the welfare and progress of society. No one should bear heavy burdens alone. Welfare is also a paramount value. The charter contains provisions for the well-being of the community’s members, including guidelines for living as neighbors and ensuring that actions do not harm others. It teaches us that the welfare of every individual is integral to the overall prosperity of society.

In essence, the values embedded in the Charter of Madinah offer invaluable lessons for fostering a good and cohesive society. These principles of trustworthiness, unity, peace, togetherness, and welfare are not limited to any particular time or place; they transcend cultural and religious boundaries. They serve as a timeless guide for building a just and equitable community where individuals coexist harmoniously, take care of one another, and work together for the common good. These values are not only relevant in the context of Islamic history but are universal principles that can inspire and inform the foundations of any well-structured and inclusive society.

### 3. Conclusions

The Şahifah al-Madinah contains essential principles of governance, and it offers valuable teachings that have enduring significance. These teachings encompass a wide range of values, including trustworthiness, obedience, justice, consultation, equality, unity, freedom, recognition and protection of human rights, a fair judiciary, peace, and

welfare. In examining the content of the *Ṣahifah Madinah* and the associated Hadiths, several key principles come to light: (1) Trustworthiness; (2) Obedience; (3) Justice; (4) Consultation; (5) Equality; (6) Unity; (7) Freedom; (8) Recognition and Protection of Human Rights; (9) Peace; and (9) Welfare. The teachings and principles found in the *Ṣahifah al-Madinah* are invaluable for understanding the foundations of good governance and harmonious coexistence, making them a source of enduring wisdom and guidance.

The values embedded in the *Ṣahifah al-Madinah* offer invaluable lessons for fostering a good and cohesive society. These principles of trustworthiness, unity, peace, togetherness, and welfare are not limited to any particular time or place; they transcend cultural and religious boundaries. They serve as a timeless guide for building a just and equitable community where individuals coexist harmoniously, take care of one another, and work together for the common good. These values are not only relevant in the context of Islamic history but are universal principles that can inspire and inform the foundations of any well-structured and inclusive society.

### Bibliography

- A. Ubaedillah, D. (2008). *Pendidikan Kewarganegaraan (Civic Education) Demokrasi, Hak Asasi Manusia dan Masyarakat Madani, Edisi ketiga*. Jakarta: Prenada Media Group.
- Abdullah, B., Anggraini, D., Syekh, S., Halim, H. A., Al, H., & Binjai, I. (n.d.). *Shahifah madinah dalam kajian hadis*.
- Abdullah, B., Rizal, S., Syekh, S., Halim, H. A., Binjai, H. A., Syekh, S., Halim, H. A., Binjai, H. A., Syekh, S., Halim, H. A., & Binjai, H. A. (2022). *Keautentikan Naskah ( Teks ) Ṣ ahifah Madinah Dalam Perspektif Hadis*. *Diroyah: Jurnal Studi Ilmu Hadis*, 7(1), 43–61. <https://journal.uinsgd.ac.id/index.php/Diroyah/>
- Abdullah, M. (1999). *Demokrasi di Persimpangan Makna: Respon Intelektual Muslim Indonesia Terhadapop Demokrasi*. Yogyakarta: Tiara Wacana.
- Abu Muhammad Abdul Malik Ibnu Hisyam. (1971). *Siratun-Nabiy saw*. Beirut: Dārul Kitāb al Ilmiyah.
- Abyhara, A. B. (2010). *Pengantar Ilmu Politik*. Yogyakarta: Ar-Ruzz Media.
- Ahmad, Z. A. (1968). *Negara Utama*. Jakarta: Kinta.
- Al-Bukhari, A. A. M. ibn I. (2002). *Shahih al-Bukhari*. Beirut: Dār Ibn Katsir.
- Azhari, M. T. (1992). *Negara Hukum*. Bulan Bintang.
- Azhary, M. T. (1992). *Negara Hukum Suatu Studi Tentang Prinsip-prinsipnya Dilihat dari Segi Hukum Islam, Implementasinya pada Periode Nagara Madinah dan Masa Kini*. Jakarta: Bulan Bintang.
- Budiardjo, M. (1991). *Dasar-Dasar Ilmu Politik, cetakan XIII*. Jakarta: Gramedia Pustaka Utama.
- Farabi, A. N. M. al. (2016). *Ara'u ahlul Madinah al fadhilah wa madhodatihi*. Beirut:

Hindawi.

- Farabi, A. N. M. al F. N. M. al. (2016). *Ara' u ahlul Madinah al-Fadhilah Madhodatihi*. Dār al-Mashriq.
- Hamidullah, M. (1987). *Majmu'ah al-Watsa iq as-Siyasiyah lil 'ahli an-Nabawi wa al-Khilafah ar-Rasyidah*. Beirut: Dār an-Nafa'is.
- Hemawati, H., Katimin, K., Ardiansyah, A., & Wildan, T. (2022). Shahifah Madinah: Sistem Bernegara Menurut Rasulullah SAW. AL QUDS: Jurnal Studi Alquran Dan Hadis, 6(1), 187. <https://doi.org/10.29240/alquds.v6i1.3611>
- Izzat Ubaid Al Da'ats wa Adil al-Laīd. (1997). *Sunan Abu Daud*. In *Sunan Abu Daud*. Beirut: Dār Al Hazm.
- J. Suyuthi Pulungan, M. (1999). *Fiqh Siyasah: Ajaran Sejarah dan Pemikiran*. Jakarta: Raja GrafindoPersada.
- Jailani, I. A. (2016a). Piagam Madinah: Landasan filosofi Konstitusi Negara Demokratis. Al-Daulah: Jurnal Hukum Dan Perundangan Islam, 06(02).
- Jailani, I. A. (2016b). *Piagam Madinah: Landasan filosofi Konstitusi Negara Demokratis*. Jurnal Hukum Dan Perundangan Islam, Vol.06, No.
- Jakarta, T. I. U. (2004). *Demokrasi, Hak Asasi Manusia dan Masyarakat Madani*. Jakarta: UIN Jakarta Press.
- Khashogi, L. R. (2012). Konsep Ummah dalam Piagam Madinah, (In Right: Jurnal Agama dan Hak Azazi Manusia. In Right: Jurnal Agama Dan Hak Azazi Manusia, 2(1).
- Laiid, 'Izzat Ubaid Al Da'ats wa Adil al. (1997). *Sunan Abu Daud*. Beirut: Dar In Hazm.
- Luqman Rico Khashogi. (2012). *Konsep Ummah dalam Piagam Madinah*. In Right: Jurnal Agama Dan Hak Azazi Manusia, 2(1).
- Ma'arif, A. S. (1985). *Islam dan Cita-cita dan Masalah Kenegaraan*. Jakarta: LP3E.
- Mahfud M. D. (1999). *Hukum Dan Pilar-Pilar Demokrasi*. Yogyakarta: Gema Media.
- Moleong, L. J. (2013). *Metodologi Penelitian Kualitatif* (3rd ed.). Bandung: Remaja Rosdakarya.
- Munawir Sjadzali, M. (1993). *Islam dan Tata Negara: Ajaran, sejarah dan pemikiran*. Jakarta: Universitas Indonesia (UI-Press)9.
- Pancawati, H. (2018). *Pemikiran Al-Farabi Tentang Politik dan Negara*. *Jurnal.Uinbanten.Ac.Id/Index.Php/Aqlania/Article/View/2063.*, 9(1), 73–110.
- Prof. Dr. H. Katimin, M. A. (2017). *Politik Islam: Studi Tentang Azas, Pemikiran dan Praktik Dalam Sejarah Politik Umat Islam*. Medan: Perdana Publishing.
- Pulungan, J. S. (1996). *Prinsip-prinsip Pemerintahan dalam Piagam Madinah ditinjau dari Pandangan Al Quran*. Jakarta: Raja Grafindo.
- Qutaibah, M. A. F. A. (n.d.). *Sahih Muslim*. Riyadh: Dār Thaibah.
- Rektor Universitas Malahayati September 22, 2016/0 Comments/in News /b. diakses 17 Maret 2021. (2016). Materi Pengenalan Kehidupan Berbangsa Dan Bernegara. September 22, 2016.

- Salim, M. (2008). *'Awwa Fi an Nidham al Siyasi li Ad Daulah al Islamiyah*. Kairo: Dār as Syuruq.
- Samidjo. (2003). *Ilmu Negara*. Jakarta: Pustaka.
- Serjeant, R. B. (1978). *The Sunnah Jamî`ah, Pacts With The Yathrib Jews And The Tahrim of Yathrib*. (E. U. at Al (ed.)). Editorial Borad: Edward Ullendorff at al, University of London,.
- Shiddiqi, N. (1996). *Jeram-jeram Peradaban Muslim*. Yogyakarta: Pustaka Pelajar.
- Sukardja, A. (1995). *Piagam Madinah dan Undang-undang Dasar 1945: Kajian Perbandingan tentang Dasar Hidup Bersama dalam Masyarakat yang Majemuk*. Jakarta: UI Press.