



AMMAN MESSAGE

A REVISIONIST PHILOSOPHY

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

‘Revisionists’ are a group of people who are known for their hate towards religions. They have strong inclination towards atheism and have a tendency to spread hatred and division among people of different faiths. Among Revisionists, Islam Hater Revisionists are very prominent. **Our Book** is related to the misconceptions of this Group.

Islam hater revisionists

There are two types of Islam Hater Revisionists; (1) The Radical Revisionists who deny everything about Islam, and (2) The Moderate Revisionists, who claim that Islam began as "Ecumenical (unity of people who believed in one God) Movement.

The Radical Revisionists

The Radical Revisionists claim that the Prophet of Islam (صلى الله عليه و آله وسلم), Quran, Sunnah (prophetic traditions), Khulafa-e-Rashideen and early Islamic History, all is a Myth. Meaning, everything about Islam is not a historical reality. They claim that the stories about Islam, Quran and Prophet Mohammad (صلى الله عليه و آله وسلم) were developed by Arab Kings, between 661-900.

There are no serious takers to ‘Radical Revisionists theory’ in the world because they deny everything about Islam and its origins. Denial of a factual historical reality does not make any sense, therefore, Radical Revisionists have been marginalized among historians and serious history readers.

The Moderate Revisionists

Th Moderate Revisionists claim that the concept of Ummah in Islam was initially based on "Believers Unity"; meaning, Muslims, Christians, Jews, all were treated as "Believers". The Moderate Revisionists misinterpret some versus from Quran and wrongfully construe the Articles of the '**Constitution of Madina**' written by Prophet Mohammad (صلى الله عليه و آله وسلم) in 622 to prove their claims. It is evident that Quran contains many chapters and verses critical of Christianity and Judaism, but the 'Revisionists' pick and choose' some verses and misinterpret them to prove their theory.

The Amman Message

The **Amman Message** initiated by King Abdullah II of Jordan in 2004 is based on 'Moderate Revisionists Theory'. **It is a Camouflage Revisionists' Document** prepared by the King with the help of some so called Muslim scholars. Amman Message misinterprets some Quranic verses and Ahadith and claims that all Muslim Sects, including Christians and Jews are '**believers**'.

It is needless to say that Amman Message is a different concept, away from 'Correct Islamic Faith' (Sahih Iman) taught by Prophet Mohammad (صلى الله عليه و آله وسلم).

We have written many books on Amman Message. In this book, we have discussed misconceptions of the Revisionist theory and have clarified that interpretation of certain clauses of the "Constitution of Madinah" done by Revisionists are wrong. We have described historical facts, **as contained in** authentic History books/Islamic literature, Quranic verses and Ahadith. Scholars' opinions have been cited all through the book. We hope our readers will benefit from it.

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AMMAN MESSAGE

A REVISIONISTS PHILOSOPHY

The Radical Revisionist authors like Cook, Crone, Wansbrough, etc., deny everything about Islam and its origins. However, **Fred Donner and other Moderate Revisionist authors** accept that Islamic religious tradition began in 7th century Makka and Medina under the leadership of (Prophet) Mohammad (صلى الله عليه و آله وسلم) and Quran is a document produced by this movement in the same region and period. However, they argue that the "Islamic religious tradition did not begin as a religion, rather (Prophet) Mohammad (صلى الله عليه و آله وسلم) and his early followers first thought of themselves as a community of Believers, composed of all those who shared belief in one God and in the Last Day".

The above 'Revisionists theory implies that neither (Prophet) Mohammad (صلى الله عليه و آله وسلم) believed in himself; nor treated by his followers, as a Prophet of God. What really mattered to the early converts/believers was not a person's confessional identity; meaning they did not need to believe in Mohammad (صلى الله عليه و آله وسلم) as an Apostle; rather the movement focused on righteous deeds and it did not matter if the person was a Christian or a Jew, or a new convert.

In short, the Moderate Revisionists claim that Islam in the beginning was nothing, but a "**Believe in one God Movement**". It was only later in Umayyad's rulers that the membership in the community of Believers came to be seen as a 'confessional identity'. Meaning, recitation of Kalima Tayyiba, and believe in Mohammad (صلى الله عليه و آله وسلم) as Prophet of Allah was made compulsory.

We all know that the above hypothesis is based on fictitious claims. The Revisionists put forward following points to prove their hypothesis.

1) Qur'an refers some 1000 times to '**Believers – مومنين**' (singular Mu'min - مومن) but only 75 times to Muslims or Muslimeen.

The Revisionists are trying to differentiate between "Believers" and "Muslims". We all know, this is a wrong hypothesis.

2) That the early successors to (Prophet) Mohammad (صلى الله عليه و آله وسلم) were not Caliphs, but Commanders of the Believers (Amir al-Momineen - امير المومنين).

The Revisionists are trying to differentiate between Amir al-Momineen and Khalifa. We all know this is a wrong hypothesis.

3) The fact that the "Umma Document" (Constitution of Medina) plainly includes non-Muslims in the Umma and prefers the term "believer" to the term "Muslim" when referring to members of the community.

The so called scholars who have signed Amman Message, particularly Dr. Taher-ul-Qadri and others also emphasize the above 'Revisionists' point. This is a misinterpretation of the Constitution of Madina. We have discussed this issue in the following paragraphs.

4) There is ample evidence of ready cooperation on the part of early "Muslim" conquerors and Christians and Jews.

The Revisionists are trying to give a different meaning to a simple issue. The reason for Christians and Jews cooperation with the Muslim conquerors was because of the religious tolerance preached by Islam.

5) The movement under the leadership of (Prophet) Mohammad (صلى الله عليه و آله وسلم) was strictly apocalyptic (believe in one God and on the last Day). The Believers Movement retained its Ecumenical (unity of people who believed in one God) character throughout the early conquests and only became a distinct religion beginning with the Umayyad ruler Abdul Malik towards the end of 7th century. The emergence of distinct Islamic practices such as facing Makka during prayer (Salah) was a later addition to this movement during Umayyad dynasty.

Islam is a distinct Religion which identifies the wrongful believes of Christians, Jews and others. It is wrong to say that early Muslim history was related to unite the so-called-believers in one God.

Religious tolerance and treating all the subjects of Islamic nation as human beings is a different thing. Belief in Islam, and its Prophet (صلى الله عليه و آله وسلم) is a different thing. Religious tolerance was maintained by most of the Muslim Rulers, irrespective of their dynastic compulsions. The Revisionists need to remove the hate glass from their eyes in order to see plain historical facts.

It is a pity that the Revisionists dismiss Quranic verses about change of Qibla as vague and claim that Sira of (Prophet) Mohammad (صلى الله عليه و آله وسلم) is a cooked up story developed by Umayyad Kings. This is a blatant lie and an attempt to hide historical facts. The Revisionists rejects many central components of the traditional history of Islamic origin but accept and misinterpret others to justify their flight of fancy.

It is in Quran - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ [And this is a Book We have sent down, (which is) blessed, confirming what was before it, that you may warn the Mother of Cities (Makka al-Mukarrama) and those around it. Those who believe in the Hereafter, believe in it, and they guard their prayers.] (Al-An'aam - 92)

It is in Quran - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ [He is the One Who has sent His Apostle (صلى الله عليه و آله وسلم) with (true) guidance and the religion of truth, making it prevail over all other religions.] (As-Saff - 9)

MOMIN AND MUSLIM

In Quran the words 'Muslim' (Follower of Islam) and 'Momin' (Believer in Allah and Prophet Mohammad صلى الله عليه و آله وسلم) have been used interchangeably (in an undifferentiated manner). In both the cases, the addressee is a person who has accepted Islam as his religion. Look at the following Quranic verse. All titles have been used essentially for Muslims. What these titles depict is the merits of their steadfastness (Taqlwa) in religion.

It is in Quran - إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا [Indeed for Muslim men and Muslim women, Believing men and Believing women, devoted men and devoted women, truthful men and truthful women, steadfast men and steadfast women, humble men and humble women, charitable men and charitable women Allah has readied forgiveness and huge rewards] (Al-Ahzab - 35)

To be a true Muslim, it is important that the person believes in Allah (عَزَّ وَجَلَّ), and His Apostle Mohammad (صلى الله عليه و آله وسلم) as the last and final Prophet. A person who calls himself Muslim, must be a believer (Momin) at heart, then only he will be treated as Muslim. A person who calls himself a Muslim, but does not believe in heart, is not a Muslim. He is a 'hypocrite' (Munafeq).

The following 3 verses clarify the meanings of 'Muslim', 'Momin' and 'Munafeq' (Hypocrite), respectively.

(1) **It is in Quran** - وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا [And of us some are Muslims (who have submitted to Allah), and of us some are Al-Qasitun (disbelievers - those who have deviated from the Right Path). And whosoever has

(1) **It is in Quran** - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ [Those are they who are in truth **believers**. For them are Grades (of honor) with their Lord, and pardon, and a bountiful provision.] (**Al-Anfal - 4**)

(2) **It is in Quran** - وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا [And whosoever obey Allah and the Apostle (Mohammad صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace; of the Prophets, the Honests, the Martyrs, and the righteous. And how excellent these companions are!] (**An-Nisa - 69**)

(3) **We pray** - رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ - رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ - رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ [Our Lord! Forgive us our sins and efface our bad deeds and take us in the company of the righteous (الأبرار). Our Lord! Let not our hearts deviate from the truth after You have guided us and bestow upon us mercy from Your grace. Verily You are the Giver of bounties without measure. Our Lord! In You we put our trust, and to You we turn in repentance, and to You is (our) final Return].

AMMAN MESSAGE

Amman Message Team has followed the 'Revisionists' theory in letter and spirit. They have developed 'A Common Word' Document, which entails that anyone who believes in one God is a "**Believer**".

Amman Message Team has included Jews, Christians into the category of "Believers". They have placed following important points about Buddhists on their official 'A Common Word' Website. **Read more.**

(a) After a number of meetings in Jordan between HH the 14th Dalai Lama and HRH Prince Ghazi bin Muhammad, a **true and profound** "Common Ground" between Islam and Buddhism has formally been recognized.

(b) **Although** Buddhism is clearly non-theistic, the ultimate Reality affirmed by Buddhist thought, and the supreme goal sought by it, is **proposed** to correspond closely with the Essence (Unity) of God in Islam.

(c) **The** Islamic scholars should attempt to help **Muslims to see Buddhism as a True Religion**, and Buddhists to see Islam as an authentic Dharma.

A closer look of the above, will lead anyone to conclude that, the Amman Message Team has already declared Buddhists as "Believers" on par with Christians, Jews and Muslims.

The 'Common Ground' logic can also be applied for the Makkan Pagans of Prophet's (صلى الله عليه و آله وسلم) time, to declare them "believers" (Mومينهين) by another Amman Message since they also believed in "Allah". Read the following Quranic verses.

(1) **It is in Quran -** وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ [If you ask them who created them, they (the Pagans) would surely say Allah]. (**Az-Zukhruf - 87**)

(2) **It is Quran -** قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ [Ask them, Who is it that gives you all sustenance from the sky and earth, governs sight and hearing, brings forth life from the dead and death from the living and plans the affairs of man? ' They (the Pagans) will all say Allah] (**Younus - 31**)

The fact of the matter is, the Revisionists and Ammanis misinterpret the word 'Believer' to confuse innocent people.

How can you call Christians, Jews and Buddhists as believers in one God? The concept of God in Islam is different from the concept of God in Christianity, Judaism and Buddhism.

**Quran rejects Christians and Jews 'beliefs' in strongest terms. Quran declares, 'let the curse of Allah be on Jews and Christians as they associate sons to Allah (عَزَّ وَجَلَّ)'.
[عَزَّ وَجَلَّ]**

It is in Quran - وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ طَيِّصَاهُنَّ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ [The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!] (**At-Taubah - 30**).

Buddha explicitly rejected the concept of a Creator (Almighty God) and denied endorsing any views on creation of this Cosmos. Buddhists believe in the existence of Devas (Gods) (Super Beings in Higher Realms) but they (the gods), like humans, are said to be suffering in Samsara (life), and Buddha is portrayed as a teacher of gods and superior to them. Similar is the case with **Hindus and Makkan Pagans** of Prophet's (صلى الله عليه و آله وسلم) time.

UMMAH (أمة)

Ummah is an Arabic word meaning 'nation', 'generation' or 'community'. It is different from Sha'b (شعب) which means a nation with common ancestry and/or geography.

In Islamic world, Ummah is used to describe the community of believers (Umma tul Islamiyah - (الأمة الإسلامية).

Ummah can also be used for supra-national community to mean a community of nations; like United Nations (Al-Um-am Al-Muttahida - المتحدة - الامم المتحدة).

Quran refers to Ummah as 'nation'. The following Quranic verses explain that even though Prophet Mohammad (صلى الله عليه و آله وسلم) was sent for the guidance of all humankind, his Ummah consists of those who are believers in Islam.

(1) **It is in Quran** - [And for every Ummah (a nation) there is an Apostle; when their Apostle comes, the matter will be judged between them with justice, and they will not be wronged.] (Younus - 47)

(2) **It is in Quran** - قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ظَلَمَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ إِيَّاهُ تَهْتَدُونَ [Say (O' Prophet صلى الله عليه وسلم) : "O mankind! Verily, I am sent to you all as the Apostle of Allah - to Whom belongs the dominion of the Heavens and the Earth. There is no god but He. It is He Who gives life and causes death. So believe in Allah and His Apostle (Mohammad صلى الله عليه وسلم), the unlettered Prophet (no one has taught him other than Allah) who believes in Allah and His Words (Qur'an and previous scriptures), and follow him so that you may be guided.] (Al-Araf-158)

(3) **It is in Quran** - وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ [And We have not sent you but to all the people (of the world) as a bearer of good news and as a portent (warner), but most people do not know.]

(4) **It is in Quran** - وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ [And if your Lord had so willed, He could surely have made mankind one Ummah (one nation following Islam) but they will not cease to disagree.] (Hood - 118)

(5) **It is in Quran** - إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون [Truely, this is your Ummah (Islamic nation), one Ummah, and I am your Lord, worship Me.] (Al-Anbiya - 92)

The following Quranic verses clarify that, though Christians and Jews (the people of the books) do not belong to Muslim Ummah or treated as 'believers' on par with Muslims, there are some good people among them who have rightful beliefs (do not consider Jesus and Uzair as sons of God) and who do good deeds.

It is in Quran - كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ [Of all the communities raised among people you (the Muslims) are the best, enjoining the good, forbidding the wrong and believing in Allah. If only the people of the book had believed, it would have been better for them. Among them are (some) believers (who have accepted Islam), but most of them are defiantly disobedient. They will

do you no harm but annoyance; and if they fight with you they will only turn their backs, then no help will reach them.] (Aale Imran - 110-11)

It is in Quran - لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ [Yet all of them are not alike. Among the people of the Book is a section upright, who recite the verses of Allah in the hours of the night and prostrate in pray.] (Aale Imran -113)

THE CONSTITUTION OF MADINA (دستور المدينة)

The Revisionists, Ammanis and their likeminded Groups drum beat that the 'Constitution of Madina' drafted by Prophet Mohammad (صلى الله عليه و آله وسلم) in 622, recognized Jews, Christians and Muslims as True believers. This contention is **not** based on facts.

Brief History

Encyclopaedia Britannica has described the Constitution of Madina as follows:

"**Constitution of Medina**, the document from early Islamic history, is based upon two agreements concluded between the clans of Medina and Prophet Muhammad (صلى الله عليه و آله وسلم) after emigration (Hijrah) to Medina in 622. The agreements established the **Muhajirun**, on a par with the **eight clans of Medina, collectively known as Ansaar. The nine tribes formed the first Muslim community (Ummah).** The agreements also regulated the relations of the Muslims with the Jews of Medina."

After emigration to Madina, Prophet Mohammad (صلى الله عليه و آله وسلم) drafted '**The Constitution of Madina**', establishing alliance among the Eight Ansaar tribes of Madina and emigrants from Makka. The Constitution specified rights and duties of all citizens and the relationship of different communities in Madina, specifically the Jews and others.

The widely accepted text of the Constitution of Madina is available in Ibn Ishaq's **Sirah of Rasulallah** (صلى الله عليه و آله وسلم).

We have provided below 'full text' of the Constitution of Madina in Arabic, along with English translation. There are 47 Articles of the Constitution. When you read these Articles, you will conclude that the claims of '**Revisionists and Ammanis** that Jews and Christians and Muslims were treated as believers in the Constitution, are baseless and a lie, to mislead innocent people.

THE CLAUSES OF THE CONSTITUTION OF MADINA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَأَهْلِ يَثْرِبٍ وَمَنْ اتَّبَعَهُمْ فَلِحَقِّ بِهَمْ وَجَاهِدَ مَعَهُمْ

[In the name of Allah the Most Compassionate and Most Merciful. This is the writing of Mohammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Prophet; between the Believers and Muslims of Quraish and Yathrib (Madina), and those who follow them and are attached to them, and who fight together with them in war.]

The Constitution clearly specifies that the document is between two parties - (1) believers or Muslims of Quraish and Madina, and (2) those who followed them (Jews and Christians) and joined them and struggled with them.

Article (1) [They are one community to the exclusion of (other) people.]

The first Article establishes that, under the constitution (Muslims, Jews, non-believers) are treated as "One Community (Ummah). Here Ummah should not be misunderstood as 'Umma-tul-Momineen or Umma-tul-Muslimeen'. The term Ummah is used in the meaning of 'a community of people belonging to different religions and background'.

In our times, we call United Nations as (الامم المتحدة - Al-Umam Al-Muttahida).

[The المهاجرون من قريش على ربعتهم يتعاقلون بينهم وهم يقدون عانيها بالمعروف والقسط بين المؤمنين (2)]
The Muhajirun of Quraish (remain) in their condition. They pay jointly blood-wite (blood money) and ransom for their captives. (This is carried out) in an upright and just (manner) among the believers.]

In the second Article, the Prophet (صلى الله عليه وآله وسلم) is referring the Muhajirun of Quraish as "Believers".

There are no specific Articles related to Ansaar of Madina as a whole. Rather, the Prophet (صلى الله عليه وآله وسلم) addressed all 8 tribes of Ansaar; [(i) Banu al-Awf, (ii) Banu al Harith (Ibn al Khazraj); (iii) Banu Sa'idah; (iv) Banu Jusham; (v)

Banu al-Najjar; (vi) Banu Amr Ibn Awf; (vii) Banu al-Nabit; and (viii) Banu al-Aws] separately, by name of their tribe.

Thus, Articles 3 to 10 (total of 8 Articles) are related to Ansaar of Madina, identifying them with the name of their tribe. Their responsibilities and rights are same.

[Banu عوف على ربعتهم يتعاقلون معاقلمهم الأولى ، وكل طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين (3) 'Awf (remain) in their condition; they pay jointly their previous blood-wite (blood money). Every group ransoms their captives. (This is carried out) in an upright and just (manner) among the **believers**.]

The above Article clarifies that Banu Awf, who were the Ansaar of Madina, will pay jointly their previous blood money as per their customs. The remaining 7 Ansaar tribes of Madina [(i) Banu al Harith (Ibn al Khazraj); (ii) Banu Sa'idah; (iii) Banu Jusham; (iv) Banu al-Najjar; (v) Banu Amr Ibn Awf; (vi) Banu al-Nabit; and (vii) Banu al-Aws] were to be governed by the same terms and conditions.

Therefore, we have avoided giving details about **Articles from 4 to 10** to avoid repetition.

وأن المؤمنين لا يتركون مفرحاً بينهم أن يعطوه بالمعروف في فداء أو عقل. وأن لا يخالف مؤمن مولى مؤمن دونه (11) [The believers shall not fail to give just assistance to a debtor among them for redemption money or blood-wite (blood money). No believer shall enter into alliance with the client of a believer without the latter's consent].

وأن المؤمنين المتقين أيديهم على كل من بغى منهم أو ابتغى دسيعة ظلم أو إثماً أو عدواناً أو فساداً بين المؤمنين، وأن أيديهم عليه جميعاً ولو كان ولد أحدهم [The God-fearing believers act against those of them who cause an act of injustice or fraud or hostility or harm among the believers. Their hands are all against him even if he is the son of one of them].

[No believer shall kill a believer on account of an unbeliever; neither shall he help an unbeliever against a believer.] (13)

[The protection of Allah is one; the protection granted by the least of them is binding on all. The believers protect each other to the exclusion of (other) people.] (14)

(15) [Whoever of the Jews follow us (receive) help and support without being wronged and without the one helping the other against them.]

(16) [The peace of the believers is one. No peace shall be made with a believer apart from another believer when there is fighting in the way of Allah. However, (peace must be concluded) on the basis of mutual equality and justice.]

(17) [In every expedition made with us the parties shall take turns with one another.]

(18) [The believers exact vengeance for the blood of one another (that is shed) in the way of Allah.]

(19) [The God-fearing believers are under the best and most correct guidance.]

(20) [No polytheist may grant protection to the property or person of Quraish; neither shall he protect him against a believer.]

(21) [When evidence has been given that someone killed a believer, then he is killed in retaliation for him unless the person entitled to revenge is satisfied (with blood money). The believers are against him as one man. They must take action only against him.]

(22) [No believer who understands what is said in this document and who believes in Allah and the last day shall give assistance to a wrongdoer or to give him shelter. If anyone helps him or shelters such a person, upon him be the curse and wrath of Allah on the day of resurrection. No price or substitute shall be accepted from him.]

(23) [Whenever you differ about anything it is to be referred to Allah and (Prophet) Mohammad (صلى الله عليه و آله) (وسلم).]

(24) [The Jews pay a share of the expenses of the believers so long as they are at war. (Same as Article 38)]

(25) [The Jews of the Banu 'Awf are one community with the believers. To the Jews their religion and to the Muslims their religion. (This applies) to their clients and to themselves with the exception of anyone who has done wrong or committed treachery, for he harms only himself and his family.]

Articles 25 to 30 signify that the Tribes of Awf, Najjar, Saidah, Jusham, al-Harith, al-Aws, etc., consisted of Muslim Ansaar and Jews. Therefore, the Prophet (صلى الله عليه و آله وسلم) mentioned in the Constitution that 'to Jews their religion and to Muslims their religion'. Meaning, Muslims and Jews were not treated as "believers", rather they were included in a Multi-Religious and Multi-Cultural Community (Ummah).

(26) [To the Jews of Banu al-Najjar (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى النجار مثل ما ليهود بنى عوف (26)

(27) [To the Jews of Banu al-Harith (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى الحارث مثل ما ليهود بنى عوف (27)

(28) [To the Jews of Banu Sa'idah (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى ساعدة مثل ما ليهود بنى عوف (28)

(29) [To the Jews of Banu Jusham (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى جشم مثل ما ليهود بنى عوف (29)

(30) [To the Jews of Banu al-Aws (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بنى الأوس مثل ليهود بنى عوف (30)

(31) [To the Jews of Banu Tha'labah (applies) the like of what does to the Jews of Banu 'Awf. With the exception of anyone who has done wrong or committed treachery, he harms only himself and his family.] وأن ليهود بنى ثعلبة مثل ما ليهود بنى عوف إلا من ظلم وأثم فإنه لا يوتغ إلا نفسه وأهل بيته (31)

(32) [Jafnah are a Sub-Division of Tha'labah. They are like them.] وأن جفته بطن من ثعلبة كأنفسهم (32)

(33) [To Banu al-shutbah (applies) the like of what does to the Jews of Banu 'Awf. Honesty without treachery (is demanded)]. وأن لبنى الشطبية مثل ما ليهود بنى عوف وأن البر دون الإثم (33)

(34) [The clients of the Tha'labah are like them.] وأن موالى ثعلبة كأنفسهم (34)

(35) [The friends of the Jews are like them.] وأن بطانة يهود كأنفسهم (35)

(36) [No one of them shall go out (to war) without (Prophet) Mohammad's (صلى الله عليه و آله وسلم) consent. But no one shall be prevented from taking vengeance for wounds. Whoever acts on his own account (involves) himself and his family, except him who has been wronged. Allah is the truest (fulfiller) of this (document)]. وأنه لا يخرج منهم أحد إلا بإذن محمد صلى الله عليه و آله وسلم - وأنه لا ينحجز على ثأر جرح ، وأنه من فتك فبنفسه (36)

وأن على اليهود نفقتهم وعلى المسلمين نفقتهم ، وأن بينهم النصر على من حارب أهل هذه الصحيفة ، وأن بينهم (37) [The Jews must bear their expense and the Muslims must bear their expenses. They help one another against those who make war against the people of this document. Between them is good understanding, honorable dealing, and honesty, not treachery. No one is responsible for his confederate. Help (is to be given) to whoever is wronged.]

(38) [The Jews pay a share of the expenses of the believers so long as they are at war. (A repeat of Article 24)]

(39) [The Valley of Yathrib is sacred for the people of this document.]

(40) [The guest is as his host except he who causes harm or acts treacherously.]

(41) [No woman can be treated as a guest except with the consent of her family.]

وأنه ما كان بين أهل هذه الصحيفة من حدث أو اشتجار يخاف فساده فإن مرده إلى الله وإلى محمد رسول الله صلى الله (42) [Whenever there is disagreement among the people of this document and trouble to be anticipated, the matter is to be referred to Allah and Mohammad (صلى الله عليه و آله وسلم). Allah is the most scrupulous and truest (fulfiller) of this document.]

(43) [No protection is to be given to the Quraish or to those who help them.]

(44) [They help one another against those who attack Yathrib.]

وإذا دعوا إلى صلح يصلحونه ويلبسونه فإنهم يصلحونه ويلبسونه ، وأنهم إذا دعوا إلى مثل ذلك فإنه لهم على (45) [Whenever they are summoned to conclude and to accept a peace treaty, then they shall conclude and accept it. And whenever they (the believers) summon to the like of that, then they have the right for this vis-à-vis the believers except whoever makes war on account of religion. Everyone has his share from their side which is directed towards him.]

وأن يهود الأوس مواليهم وأنفسهم لأهل هذه الصحيفة مع البر المحض من أهل هذه الصحيفة ، وأن البر دون الإثم لا (46) [The Jews of al-Aws, their clients and they themselves, have the same rights as the people of this document, in pure honesty on the part of the people of this document. Honesty without treachery (is demanded). Every person who

becomes guilty loads the guilt only upon himself. Allah is the most just and truest (fulfiller) of the contents of this document.]

وأنه لا يحول هذا الكتاب دون ظالم أو آثم ، وأنه من خرج آمن ومن قعد آمن بالمدينة إلا من ظلم أو آثم ، وأن الله جار (47) [This writing does not protect him who practices evil or treachery. He who goes out as well as he who remains is safe in the city except he who does wrong or acts treacherously. Allah is a protector of whoever is good and faithful, and Mohammad (صلى الله عليه وآله وسلم) is the Apostle of Allah.]

CONCLUSION

Based on authentic evidence from history, we have proved that the Revisionists theory that Jews and Christians were treated as 'believers' in the beginning of Islam is a blatant lie.

We have also proved that Amman Message, initiated by King Abdullah II of Jordan in 2004, is primarily based on 'Revisionists' Theory'. **It is a Camouflage Revisionists Document** away from Islam as taught by Prophet Mohammad (صلى الله عليه وآله وسلم).

The Revisionists/Ammanis mislead people claiming that 'The Constitution of Madina, prepared by Prophet Mohammad (صلى الله عليه وآله وسلم) in 622, after his emigration to Madina, entails that Jews and Christians were 'Believers' on par with Muslims. We have provided the entire Constitution of Madina, with its 47 Articles from authentic sources and have proved that the Revisionists/Ammanis claims are not based on facts.

The Constitution of Madina established first Islamic State based on multi-religious and multi-cultural community. The Constitution provided protection to people from centuries old tribal rivalries and bloodshed. It guaranteed freedom and peace to every single individual living in Madina. Everyone had specific responsibilities as well as rights well defined in the Madina Charter.