

The Madīnah Charter

Drafted in 622 CE

In the name of God the Compassionate, the Merciful.

1. This is a document from Muhammad, the Prophet of God, governing the relations between the believers of Quraysh and Yathrib, and those who followed them, joined them, and labored with them.
2. They are one community (*ummah*) to the exclusion of all others.
3. The emigrants from Quraysh according to their present custom shall pay the bloodwit within their number and shall redeem their prisoners with the kindness and justice common among the believers.
4. Banī ‘Auf are governed by original customs, they shall redeem their own with the kindness and justice common among the believers.
5. Banī Sā`idah are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
6. Banī al-Ḥārith are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
7. Banī Jushām are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
8. Banī al-Najjār are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
9. Banī `Amr Ibn `Auf are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
10. Banī al-Nabīt are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
11. Banī al-Aws are governed by their original customs, they shall redeem their own with the kindness and justice common among the believers.
12. The Believers shall not leave anyone destitute among them by not paying his redemption money or bloodwit in kindness.
13. A believer shall not take as an ally the freedman of another Muslim against him.

14. The God-fearing believers shall be against anyone who seeks to spread injustice, corruption, aggression, and animosity; or who wishes to disunite the believers; the hand of every man shall be against him even if he be a son of one of them.
15. A believer shall not slay a believer for the sake of an unbeliever, nor shall he aid an unbeliever against a believer.
16. God's covenant is one; He is the protector of the most vulnerable amongst them; the believers are supporters of one another to the exclusion of outsiders.
17. For the Jew who follows us, the obligation to support him and him; he shall not be wronged nor shall his enemies be aided.
18. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of God. Conditions must be fair and equitable to all.
19. Every fighter who fights with us shall follow us one after another.
20. The believers are sponsors of one another for the blood they shed in the way of God.
21. The God-fearing believers is the best and most upright.
22. No polytheist shall take the property of person of Quraysh under his protection nor shall he intervene against a believer.
23. Whomever is convicted of killing a believer without reason shall be subject to retribution unless the next of kin is satisfied (with redemption), and the believers shall be against him as one man, and they are bound to take action against him.
24. It shall not be lawful to a believer who abides by this document and believes in God and the last day to help an aggressor or to shelter him. The curse of God and His anger on the day of resurrection will be upon him if he does; He shall forfeit justice and care from the community of the believers.
25. Whenever you differ about a matter, it must be referred to God and to Muhammad.
26. The Jews shall contribute to the cost of war as long as the war lasts.
27. The Jews of Banī `Awf are one community with the believers; the Jews are bound by their own religion and Muslims are bound by theirs—applying to their freedmen and those under their protection except those who behave unjustly and sinfully, for they hurt but themselves and their families.

28. The Jews of the Banī al-Najjar shall enjoy the same rights and obligations as the Jews of Banī `Awf.
29. The Jews of Banī al-Harith shall enjoy the same rights and obligations as the Jews of Banī `Awf.
30. The Jews of Banī Sā`idah shall enjoy the same rights and obligations as the Jews of Banī `Awf.
31. The Jews of Banī Jusham shall enjoy the same rights and obligations as the Jews of Banī `Awf.
32. The Jews of Banī al-Aws shall enjoy the same rights and obligations as the Jews of Banī `Awf.
33. Banī Tha`labah shall enjoy the same rights and obligations as the Jews of Banī `Awf.
34. The status of Jafnah as the same as that of Tha`labah since they are related.
35. The Jews of Banī al-Shutaybah shall enjoy the same rights and obligations as the Jews of Banī `Awf.
36. Loyalty is a protection against treachery.
37. The freedmen of Tha`labah are as themselves.
38. The close friends of the Jews are as themselves.
39. No one party to this treaty shall go out to war without the permission of Muhammad
40. But no one shall be prevented from seeking redress for a wound.
41. He who slays a man without warning slays himself and his household, unless it be one who has wronged him.
42. God is on the side of the upright amongst them all.
43. Jews shall bear their expenses and Muslims shall bear theirs.
44. All must help the other against anyone who attacks the people of this document.
45. They must seek each other's advice and consultation, and loyalty is a protection against treachery.
46. A man is not liable for his ally's misdeeds. Anyone who is wronged must be helped.
47. Yathrib shall be a sanctuary for the people of this document.

48. A stranger under protection shall be as his host doing no harm and committing no crime.
49. The family has a claim over those under its guardianship and protection cannot be extended thereto without consent of the family.
50. If any dispute or controversy likely to cause trouble should arise, it must be referred to God and to Muhammad the Messenger of God.
51. God is on the side of what is nearest to uprightness and kindness in this document.
52. Quraysh and its helpers shall not be given protection.
53. The contracting parties are bound to help one another against any attack on Yathrib. If they are called to make peace and maintain it, they must do so; and if they make a similar demand on the Muslims, it must be carried out except in the case of a war.
54. Every one shall have his portion from the side to which he belongs.
55. The Jews of al-Aws, their freedmen and themselves have the same standing with the people of this document in loyalty from the people of this document—standing for absolute kindness.
56. Loyalty is a protection against treachery. In terms of consequences, for each his own and to each his own.
57. God is on the side of letter and spirit of kindness and uprightness enshrined in this document.
58. This document shall not protect aggressor and unjust ones. Those who leave this city and those stay in this city are safe unless one acts unjustly.
59. God is the protector of those who are upright and kind, and so is Muhammad is the Messenger of God.¹

¹ Ibn Ishāq is the first biographer to include the entire document in his *Sīrah*. Other historians, including Ibn Kathīr, Ibn Hishām, and Ibn Abī Khaythamah documented parts of the Charter. Also, parts of the Charter were cited in Abū `Ubayd al-Qāsim Ibn Sallām's *al-Amwāl*.