



NON-MUSLIMS IN ISLAMIC HISTORY

Non-Muslims in Islam

- God is perfect.
- Followers of religions are imperfect, fallible human beings.
- Primary Sources:
 - Qur'an – God's Word – The Holy Book
 - Sunnah – Tradition of the Prophet Muhammad (pbuh)
- Secondary Sources:
 - Consensus of scholars (ijmaa)
 - Analogical deduction (qiyas)

Islamic Core Principle:

- Establishing Peace:
 - References in the Qur'an and
 - Hadith reveal that this concept
 - of peace embraces
 - peace with God,
 - inner peace as a result of that
 - relationship with God,
 - peace with humans,
 - peace with the animal world,
 - peace with vegetation and
 - peace with the ecological order.
- **The oneness of God**
 - Allah is One and is impartial toward His creation.
 - He provides for all, including those who reject faith in Him, or even those who defy Him.
 - He cares for the well being of all.
 - This belief implies that all humans are equal before Allah in terms of their humanity, irrespective of their particular beliefs.
 - Only Allah is the ultimate judge of any person's "theological correctness."
 - No human should be oppressed or mistreated by other fellow humans because of a perceived "theological incorrectness."

Rejection of belief in God

- Rejection of belief in God will surely have consequences in the afterlife.
- However, it is up to God to determine these consequences. Such future determination has no bearing on the respect of the humanity of every person in this life.

Pluralism in Islam:

- O humankind! We [Allah] have created you from a single [pair] of a male and a female and have made you into nations and tribes, so that you may come to know one another. Verily, the most honored of you in the sight of Allah is the most righteous [or Allah-conscious] of you. Surely, Allah is all-knowing, all-aware" 49:13.
- Had your Lord so willed, all those who live on earth would surely have attained faith, will you then compel people, against their will, to believe? 10:99.
- **Plurality means peaceful co-existence with those who hold differing beliefs and convictions.**

Islamic Legislation:

- **Legislative Unity**
 - **the application of the same legal system for each community living in the country**
 - **"Let the people of the Injeel (Gospel) judge by what Allah has revealed therein." 5:47**

In Islamic Law people are distinguished from each other by their religions

- 3 groups:
 - Muslims (permanent residence)
 - Non – Muslims Dhimmis (permanent residence)
 - Non – Muslims Musta'mans (allowed to stay temporarily)

Rights granted to the minorities:

- rights and privileges granted to Muslims were also granted to the non-Muslim citizens with some exceptions
- Hadiths of Prophet Mohammad (pbuh)
 - “ Those rights granted to us are also granted to them; and those tasks charged upon us are also charged upon them“
 - “A person, who torments a Jew or a Christian, will find me as a plaintiff against him in the Day of Judgment.” In another account, he states: “If anybody torments and offends the non-Muslim subjects in an unjustifiable manner, I am an adversary of him, and I’ll become his enemy in the Day of Judgment.”

Political and Administrative rights:

- **dhimmis**
 - were the citizens of an Islamic country
 - right of being employed in public services, but not related to religious affairs,
 - could not be appointed to such services as President of the State, Commander-in-Chief, Governor
 - some dhimmis were appointed as ministers.
 - were administered by a religious chief who was elected from their community
 - for Christian: Patriarches
 - for Jews Rabbis.
- **Essential rights and freedoms:**
 - had been benefiting from private rights and freedoms just like muslims
 - freedom for travel
 - individual immunity
 - liberty of domicile
 - religious freedom
 - were allowed to exhibit their religious symbols, like the cross and the church-bell, at their places of worship
 - freedom for thought, meeting and education

Ottoman State (1299 -1922)

- The concept called Pax Ottoman in Western culture is used to
 - express the Ottoman State’s contribution to world peace during the times when the Ottoman State was the super power in the world.
- The Ottoman State was an element of balance in
 - Europe,
 - Middle East and
 - North Africa.

- It was a common point where the demands of a large number of sections of society with different ethnical structures and religions met.

• Example of Jerusalem:

- 1517 Sultan Selim I conquered Jerusalem
- He ensured for all non-Muslims communities the right to practice their rituals freely.
- The decree was copied out by the Armenian Sarkiz Karakoc, from the original copy, which is found in the State Archives of the Armenian Patriarchy in Jerusalem.
- It is also found in the Book of Churches in the Prime Ministerial Ottoman Archives in Ankara.
- Armenian gate priests will continue to be authorized to hold under their control the Church of Qiyamah,
- the Cave of Bethlehem, where Jesus Christ was born.
- All religious affairs, churches, temples, monasteries, and other sacred places were under Christian authority, and no one had the right to interfere.
- The Church of Marqad Isa had no bells until 1545, so Sultan Suleyman commanded that bells be hung there.

- In Jerusalem used to be four large quarters
- In the northeast thereof was located the **Muslim Quarter**
- In the northwest was the **Christian Quarter**
- In the southwest of Al-Qudus was the **Armenian Quarter**
- In the southeast the **Jewish Quarter**.
- The population of the city was almost 43.000 towards the end of the Ottoman State and the half thereof was composed of Muslims, one-third of the Jews and the rest of the Christians of divers nationalities.

Negative Examples:

- The Khawarij opposed arbitration as a means to choose a new ruler on the grounds that "judgement belongs to God alone“.
- If the leader sinned, it was the duty of Muslims to oppose and depose him.
- Declared self-described Muslims as non-Muslims (takfir)
- Commit takfir and kill those they deem insufficiently Muslim.
- Controversial scholars/groups adapted or built ideologies on doctrine:
 - Khawarij (657),
 - Hassan Sabbah (1050-1124)
 - Ibn Taymiyyah (1263-1328)
 - Muhammad ibn Abd al-Wahhab (1703-1792)