

The Rights of Non-Muslims in an Islamic State: A Literature Review

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Abstract

This study aims to elaborate the conception of Islamic teachings on the rights of non-Muslims in an Islamic country. This study uses the literature study method, which is a data collection method directed at searching for data and information through scientific articles and scientific books, both in scientific journals, scientific forum proceedings, and scientific research reports. The results of the study show that non-Muslims who live among Muslims (*ahlu al-dzimmah*) receive protection, have equal rights and obligations, and obtain an equal position with Muslims. Muslims, especially Muslim leaders, have an obligation to provide protection to non-Muslims. Islamic leaders have an obligation to provide legal instruments and legislation, which guarantee the basic rights of non-Muslims, and obtain equality before the law.

Abstrak

Kajian ini bertujuan untuk mengelaborasi konsepsi ajaran Islam tentang hak-hak non-Muslim di suatu negara Islam. Kajian ini menggunakan metode studi pustaka, yaitu suatu metode pengumpulan data yang diarahkan kepada pencarian data dan informasi melalui artikel-artikel ilmiah dan buku-buku ilmiah, baik di dalam jurnal ilmiah, prosiding forum ilmiah, maupun laporan penelitian ilmiah. Hasil penelitian menunjukkan bahwa non muslim yang hidup di tengah-tengah umat Islam (*ahlu al-dzimmah*)

mendapat perlindungan, memiliki kesamaan hak dan kewajiban, serta memperoleh kedudukan setara dengan orang-orang Islam. Orang-orang Islam, khususnya para pemimpin Muslim, memiliki kewajiban memberikan perlindungan kepada non-Muslim. Para pemimpin Islam memiliki kewajiban untuk menyediakan perangkat hukum dan perundang-undangan, yang menjamin hak-hak dasar non-Muslim, serta memperoleh persamaan di muka hukum.

Keywords: Human rights, non-Muslims, Islamic state.

Introduction

When Samuel W. Huntington, one of the most famous political experts from the United States, made a thesis on the clash of civilizations, almost all Muslim scholars in various parts of the world denied and rejected it.¹ According to Huntington, the end of the Cold War between the U.S. and Eastern European countries, especially the Soviet Union (now Russia), resulted in the conflict no longer revolves around ideological differences (Capitalism and Communism) nor it revolves around differences in geographical areas and national boundaries; but rather the conflict between civilizations, especially those represented by Western Civilization (Christianity) and Eastern Civilization (especially Islam).² Therefore, Huntington's thesis

¹ Samuel P. Huntington, *Benturan Antar Peradaban* (Yogyakarta: Qalam, 2002), 1–7.

² Bustami Mohamed Khir, “The Right of Women to No-Fault Divorce in Islam and Its Application by British Muslims,” *Islam and Christian-Muslim Relations* 17, no. 3 (2018): 295–306; Rashid Iqbal, “A New Theory on Aṣḥāb Al-Kahf (‘The Sleepers of the Cave’) Based on Evidence from the Dead Sea Scrolls (Dss),” *Al-Bayan: Journal of Qur’an and Hadith Studies* 15, no. 1 (May 24, 2017): 20–47; Nehaluddin Ahmad, “Comment: Women’s Testimony in Islamic Law and Misconceptions. A Critical Analysis,” in *6 Religion and Human Rights*, 2011, 13–23; Nehaluddin Ahmad, “Modern Debate on the Socio-Political Rights of Muslim Women,” *Asia-Pacific Journal on Human Rights and the Law* (2012): 42–64.

has placed Islamic civilization as the future enemy of Western civilization, which is why Islam must be wary of and suspected.³

Using Huntington's thesis as the most actual example, we can at least guess how serious misunderstandings have occurred among non-Muslim communities, especially Western societies towards Islam.⁴ For years and even centuries, Western society still keeps a negative image of Islam; how the orientalist figures among them have been very successful in instilling an excessively negative image of Islam. Even objective thinkers like Gustav Le Bon, Annemarie Schimel, Maurice Bucaille, Frijtop Schuon, and others who defended Islam in Western society have not been able to significantly change the views and image of Western society towards Islam.⁵

Negative images and excessive suspicion of Islam and its people do not only occur in Western society. Even by looking at the various trends, we can also say that non-Muslims in our country have negative views and excessive suspicion of Islam.⁶ Moreover, let's look at the political map and its configuration before and during the 1999 MPR General Session. It is clear

³ Abdullah al-Ahsan, "Law, Religion and Human Dignity in the Muslim World Today: An Examination of OIC's Cairo Declaration of Human Rights," *Journal of Law and Religion* (2008): 569–97; Ebrahim Moosa, "The Reconciliation of the Fundamentals of Islamic Law (Al-Muwāfaqāt Fi Uṣūl Al-Sharʿa), Vol. 1. The Great Books of Islamic Civilization Ibrāhīm Ibn Mūsā Abū Ishāq Al-Shātibī Imran Ahsan Nyazee Raji M. Rammuny," *Islamic Law and Society* 23, no. 3 (2016): 318–322.

⁴ al-Mujtama', "Al-Insani Fi Zill Al-Islam (Jeddah: Al-Dar Al-Su'udiyah Li Al-Nashr Wa Al-Tawzī', 1984.

⁵ Shaheen Sardar Ali, *The Conceptual Foundations of Human Rights: A Comparative Perspective*, vol. 3 (European Public Law, 1997); Shaheen Sardar Ali, *Conceptualising Islamic Law, CEDAW and Women's Human Rights in Plural Legal Settings: A Comparative Analysis of Application of CEDAW In* (Bangladesh, India and Pakistan (New Delhi: UNIFEM, 2006); Shaheen Sardar Ali and Javaid Rehman, "The Concept of Jihad in Islamic International Law," *Journal of Conflict and Security Law* (2005): 321–343.

⁶ Ali, *The Conceptual Foundations of Human Rights: A Comparative Perspective*, vol. 3, p. ; Ali, *Conceptualising Islamic Law, CEDAW and Women's Human Rights in Plural Legal Settings: A Comparative Analysis of Application of CEDAW In*; Ali and Rehman, "The Concept of Jihad in Islamic International Law".

how non-Muslim political figures and secular-nationalists have been able to thicken and solidify a negative image of Islam and its people. By utilizing the themes and issues surrounding the reform movement, they have systematically succeeded in attracting broad sympathy and support from the public to attack political figures who have a high degree of alignment with Islam and its people. Therefore, it is natural for political analysts to argue that the current configuration of the political elite is no longer based on the polarization of the reformist camp versus the pro-status quo; but rather the polarization between Muslims versus non-Muslims and Muslims versus secular-nationalists. In fact, by looking at the primary sources of Islamic teachings, non-Muslims do not need to be suspicious or even afraid of Islam.⁷ Because the teachings of Islam clearly and never view non-Muslims as enemies who need to be suspected.

The Rights of Non-Muslims

The main foundation that forms the basis for the relationship between Muslims and non-Muslims can be found in the word of Allah in Surah al-Mumtahanah verses 8-9 as follows:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوْكُمْ فِى الدِّينِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اِنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يَحِبُّ الْمُقْسِطِيْنَ اَمَّا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّينِ قَاتِلُوْكُمْ فِى الدِّينِ وَاَخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوْا عَلَىٰ اَخْرَاجِكُمْ اِنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ

“Allah does not forbid you to do good and do justice to those who do not fight you because of religion and do not expel you from your country. Verily, Allah loves those who act justly. So verily, Allah only forbids you from making as your friends those who fight against you because of religion and expel you from your country and help (others) to expel you. And whoever takes

⁷ Abdullahi Ahmed An-Na'im, Abdullahi Ahmed An-Na'im, and Abdullahi Ahmed An-Na'im, *Dekonstruksi Syari'ah: Wacana Kebebasan, Hak Asasi Manusia Dan Hubungan Internasional Dalam Islam* (Yogyakarta: LKiS, 1994); Abdullahi A An-Na'im, "The Rights of Women and International Law in the Muslim Context," 1987; Abdullahi A An-Na'im, "Human Rights in the Arab World: A Regional Perspective," *Human Rights Quarterly* (2001): 701–32.

them as friends, they are the wrongdoers” (Q.S. Al-Mumtahanah: 8-9).

The above verse commands that every Muslim always treats all human beings with virtue and justice, even if they do not recognize Islam, as long as they do not fight and oppress Muslims.⁸ Another basis that is also the basis for every Muslim in his relationship with non-Muslims is a strict prohibition from Allah so that Muslims do not force a person or group of people to embrace Islam. Allah said:

لَا أُكْرِهْ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“There is no compulsion to enter the religion of Islam, indeed, the right path is clear from the misguided path” (Q.S. Al-Baqarah: 256).

أَفَأَنْتَ تَكْرِهْ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

“So do you want to force people so that they all become believers?” (Q.S. Yunus: 99)

In the history of Islamic civilization, especially during the time of the Prophet and the Caliphs after him, harmonious relations between Muslims and non-Muslims have always been pleasant and harmonious.⁹ They look after and protect each other, cooperate and work for hand in hand in the face of

⁸ Mashood A Baderin, “Establishing Areas of Common Ground between Islamic Law and International Human Rights,” *The International Journal of Human Rights* (2001): 72–113; Mashood A Baderin, “Human Rights and Islamic Law: The Myth of Discord,” *European Human Rights Law Review* (2005): 165–85; Mashood A Baderin, *International Human Rights and Islamic Law* (Oxford: Oxford University Press, 2005); Mashood A Baderin, “Islam and the Realization of Human Rights in the Muslim World,” *Muslim World Journal of Human Rights* (2007): 1–25; Mashood A Baderin and Manisuli Ssenyonjo, *Development of International Human Rights Law before and after the UDHR* in *International Human Rights Law: Six Decades after the UDHR and Beyond*, ed. Mashood A Baderin and Manisuli Ssenyonjo (Farnham: Ashgate Publishing, 2010).

⁹ Karima Bennoune, “As-Salamu Alaykum? Humanitarian Law in Islamic Jurisprudence,” *Michigan Journal of International Law* (1994): 605–43; Heiner Bielefeldt, “‘Western’ versus ‘Islamic’ Human Rights Conceptions?: A Critique of Cultural Essentialism in the Discussion on Human Rights,” *Political Theory* 28, no. 1 (2000): 90–121.

enemies who attack them. There is not a single document that mentions the unfair treatment of Muslims towards non-Muslims. It is in stark contrast to the history that occurred in Western countries, where minority Muslims have always suffered a sad fate, are oppressed, and have no freedom of religion. However, recent events in Bosnia Herzegovina, Kosovo, Chechnya, and others show that Muslim minorities during the non-Muslim majority are always shackled and oppressed.¹⁰ The Prophet Muhammad and the Caliphs after him have developed a pattern of harmonious relations between Muslims and non-Muslims, by giving rights to every non-Muslim, also called *ahlu al-dhimmah* which is adequate. These rights include:

Firstly, the right to protect every non-Muslim. This security encompasses defense against any and all violations or assaults from outside the nation as well as against any and all forms of injustice there. Regarding protection against violations from abroad, the rights granted to non-Muslims are the same as those received by Muslims.¹¹ Al-imam (leader) is required to preserve the safety of the *Ahlu al-Dhimmah*, prohibit anyone from upsetting them, free them from imprisonment, and reject any crime that is intended at them, according to the book “*Mathâlib Ulin Nuha*,” one of the books in the Hanbali school.¹² “If the unbelievers come to our nation because they wish to upset individuals who are protected by the dhimmah contract, then we must confront and fight them with all our strength,” Imam

¹⁰ Katerina Dalacoura and Islam, *Liberalism and Human Rights: Implications for International Relations* (London; New York: I.B. Tauris, 1998); Fred Dallmayr, “Whither Democracy? Religion, Politics and Islam,” *Philosophy and Social Criticism* 37, no. 4 (2011): 437–48.

¹¹ Khaled F Alazzi, “Teachers’ Perceptions of Multicultural Education: A Study of Middle and High School Social Studies Teachers in Jordan,” *Curriculum Perspectives* 37, no. 1 (2017): 3–10; Fadl, Khaled Abou, *Islam and the Challenge of Democracy* (Princeton, NJ: Princeton University Press, 2004); El Fegriery and Moataz Ahmed, “Islamic Law and Freedom of Religion: The Case of Apostasy and Its Legal Implications in Egypt,” *Muslim World Journal of Human Rights* (2013): 1–26.

¹² Bernard K Freamon, “Martyrdom, Suicide, and the Islamic Law of War: A Short Legal History,” *Fordham International Law Journal* (2003): 299–369.

Qarafi al-Maliki wrote in his book “*Al-Furûq*,” paraphrasing Imam Ibn Hazm. Strength and weapons, even we must be ready to die for it to maintain the safety of those who are in the *dhimmah* of Allah and the *dhimmah* of His Messenger.”

From the two quotations above, it is clear that good relations and appropriate actions that Muslims must take with non-Muslims are not only written in Islamic sources but also historically carried out by Islamic leaders and caliphs.¹³ Protection of non-Muslims from tyranny originating from within the country was also shown by the Prophet Muhammad, the caliphs, and other Islamic leaders. In a saying, the Messenger of Allah (saw) stated: “Anyone who disturbs a *dhimmah*, indeed he has disturbed me, and whoever disturbs me has indeed disturbed Allah.”

The caliphs after the Prophet also paid great attention to non-Muslims. For example, Umar ibn al-Khattab r.a. always ask people who come from the regions about the condition of *ahlu al-dhimmah* for fear that some of the Muslims will cause a disturbance to them. Even in the book “*Ahkâm al-Dzimmiyyîn wa al-Mustakmanîn*” it is stated that Ali ibn Abi Talib once said: “*Ahlu al-dhimmah* pays jizyah so that their wealth is the same as ours and their lives are the same as ours.”

Secondly, protection of life and body. The protection rights applied to non-Muslims in the midst of Islamic society also include the protection of the safety of their lives and bodies as well as their property and honor.¹⁴ The blood and lives of non-Muslims are fully guaranteed safety with the agreement of the

¹³ J. Esposito and J DeLong-Bas, *Women in Muslim Family Law* (Syracuse: Syracuse University Press, 2001); John L. Esposito and John Voll, *Makers of Contemporary Islam* (Oxford: Oxford University Press, 2001); John L Esposito, *What Everyone Needs to Know About Islam* (Oxford: Oxford University Press, 2002).

¹⁴ Wael B. Hallaq, “The Primacy of The Qur’an in Syatibi Legal Theory,” in *Islamic Studies Presented to Charles J. Adams*, ed. Wael B. Hallaq (Leiden: E.J. Brill, 1991); Wael B Hallaq, *A History of Islamic Legal Theories: An Introduction to Sunni Uṣul Al-Fiqh* (Cambridge: Cambridge University Press, 1997); Wael B Hallaq, *The Origins and Evolution of Islamic Law* (Cambridge: Cambridge University Press, 2005).

Muslims. Killing them is *haram* based on the stipulation of *ijma*. The Messenger of Allah also said: “Whoever kills a mu'ahad (i.e. who is bound by a safety agreement with the Muslims) will not smell the fragrance of heaven, while he should be able to smell it from a distance of forty years.”

Thirdly, protection of property. All schools of thought throughout the country have agreed upon the protection of the property of non-Muslims living in Islamic society.¹⁵ In the book “*Al-Kharaj*”, Abu Yusuf narrates some of the covenants of the Prophet with the Christians of Najran: “...For the people of Najran and their followers are given the guarantee of Allah and the guarantee of His Messenger, for their property, their places of worship and whatever is under their control, either a little or a lot...”

Umar ibn al-Khaththab also once gave a message to Abu Ubaidah: “Prevent the Muslims from acting unjustly against Ahl al-*Dhimma*h, disturbing or eating their property except in ways that make it lawful.” But, of course, the rights granted to non-Muslims living in an Islamic society are not limited to the three types mentioned above. God willing, in the next article, we will continue to discuss other rights, which include protection of honor, old age insurance and poverty, freedom of religion, freedom of work and business, positions in government, and others.

Protection of Honor

Islamic teachings protect and honor every non-Muslim who lives amid Muslims. The right to receive honorary protection for non-Muslims is the same as the right to safeguard honor for Muslims. Based on this protection, no one is allowed to curse, criticize, vilify and gossip about non-Muslims, whereas

¹⁵ Rolf Hille, “Human Rights and Islam—Is the ‘Clash of Civilizations’ Already Pre-Programmed?,” *Evangelical Review of Theology* (2006): 352–61; A Hourani, *Minorities in the Arab World* (Oxford: Oxford University Press, 1947).

the same prohibition applies to Muslims.¹⁶ If fellow Muslims are forbidden to insult and ridicule each other, the same prohibition applies to non-Muslims living among Muslims. If the honor of every Muslim must be maintained, so must the honor of non-Muslims around us.

In the book *Al-Furûq*, Sheikh Syihabuddin al-Qarafi al-Maliki said: “The *dhimmah* contract requires various rights for them (non-Muslims) because they are in our environment, our care, our *dhimmah*, the *dhimmah* of Allah, His Messenger and Islam.¹⁷ Whoever transgresses against them even with a single foul word or gossip, people have neglected the *dhimmah* of Allah, the *dhimmah* of His Messenger, and the *dhimmah* of the religion of Islam.” The book “*Hasyiyah Ibn Abidin*” mentions that with the *dhimmah* contract, a dhimmi already has the same rights as we have. So just as it is forbidden to gossip about fellow Muslims, it is also prohibited to dish about them. Therefore, even some scholars say that tyranny against a dhimmi is the greater sin.

Similarly, in the book “*Al-Durrul Mukhtar*,” one of the books of the Hanafi school, it is stated: “It is obligatory to prevent interference with dhimmis, and it is forbidden to talk about them as well as against a Muslim.” From the quotations above, it is clear that in the history of Islamic civilization, the dhimmis or non-Muslims who live during Muslim society have the same right of protection of honor as the right of protection of the honor of the Muslims.

Religious Freedom Guarantee

¹⁶ Mohammad Hashim Kamali, “Freedom of Expression in Islam (Kuala Lumpur: Berita Publishing,” 1994; Mohammad Hashim Kamali, *Islamic Law in Malaysia: Issues and Developments* (Kuala Lumpur: Ilmiah Publishers, 2000).

¹⁷ Khallaf, *Abd Al-Wahhab, Al-Siyasah Al-Shar’iyyah Aw Nizam Al-Dawlah Al-Islamiyyah Fi Al-Shu’Un Al-Dusturiyyah Wa Al-Kharijiyyah Wa Al-Maliyyah* (Beirut: Mu’assasatal-Risalah, 1997); Jamal al-Din Mahmud, “Al-Jihad Wa Akhlaqiyyat Al Harb Fi Al-Islam” in *Tolerance in the Islamic Civilization, Researches and Facts*,” in *The Sixteenth General Conference of the Supreme Council for Islamic Affairs* (Cairo: Matabi’, 2007); Abd al Halim Mahmud, *Al-Jihad Fi Al-Islam*, 2nd edn. (Cairo: Dar al-Ma’arif, 1988).

Every non-Muslim who lives in the midst of a Muslim community is given a full guarantee of freedom of religion and freedom to carry out worship according to his beliefs and beliefs. Muslims are prohibited from forcing them to embrace a faith, including forcing them to embrace Islam. This guarantee of freedom of religion is clearly stated in the Qur'an letter al-Baqarah, verse 256, which reads:

لَا أُكْرِهْ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“There is no compulsion to enter Islam, and the right path is clear from the wrong” (Q.S. Al-Baqarah: 256).

And the word of Allah in the letter Yunus verse 99, which reads:

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

“So do you want to force people so that they become all believers?” (Q.S. Yunus: 99).

When interpreting the first verse above, Ibn Kathir said: “Do not force anyone to embrace Islam. Because the instructions and evidence are clear enough, there is no need to force someone to enter it.”

A clause guaranteeing the residents of Iliya (Jerusalem) the freedom of religion as well as the protection of security for their churches and religious rites was included in an agreement between the caliph Umar ibn al-Khaththab and the occupants of Iliya. Among the sounds of the agreement as quoted in the book “*Tarikh al-Tabari*” are: “This is a security protection agreement given by the servant of Allah, Umar Amirul Mu'minin, to the people of Iliya, namely security for themselves, property, churches.¹⁸ Their church buildings will not be occupied, demolished, or reduced in size, their crosses, or anything else

¹⁸ Moosa, “The Reconciliation of the Fundamentals of Islamic Law (Al-Muwāfaqāt Fi Uṣūl Al-Sharī'a), Vol. 1. The Great Books of Islamic Civilization Ibrāhīm Ibn Mūsā Abū Ishāq Al-Shāṭibī Imran Ahsan Nyazee Raji M. Rammuny”; Ebrahim Moosa, “The Dilemma of Islamic Rights Schemes,” *Journal of Law and Religion* (2020): 184–215; Ziba Mir-Hosseini, “The Politics and Hermeneutics of Hijab in Iran: From Confinement to Choice,” *Muslim World Journal of Human Rights* (2007): 1–17.

taken from their property. Nor will they be forced to renounce their religion or be harassed with a nuisance, nor will anyone from the Jews be allowed to reside in Iliya with them.” The book “*Al-Kharaj*” also mentioned the promise of protection set by Khalid ibn Walid for the people of Anax, in which they are allowed to ring their church bells whenever they want, during the day or at night, and are allowed to ring the bells of their churches.

Even some historians agree that when Muslims were at their most illustrious, they displayed a level of religious tolerance that had never before been seen in human history. In the history of human culture, Muslims were the first to introduce a genuine type of tolerance. Because of this, a French scientist named Gustave Le Bon recognized the importance of Islamic teachings and its adherents in fostering genuine tolerance, saying: “We have seen from the verses of the Qur'an mentioned earlier that the tolerance shown by Muhammad towards the Jews and Christianity is very great.¹⁹ None of the founders of previous religions, such as Judaism and Christianity in particular, had ever done such a thing. And we will also see how the caliphs (successors of Muhammad) have followed in his footsteps.”

Some Western experts, both those who are still perplexed and a tiny number of those who fully believe after researching the history of the Arab nation, have acknowledged the existence of this tolerance. For instance, Robertson claims in Charlemagne's History that only Muslims are so fervent in defending their faith while also having a high level of tolerance for adherents of other faiths.

Freedom of Work and Effort

¹⁹ Brian Orend, *Human Rights: Concept and Context* (Peterborough, ON: Broadview Press, 2020); Manoucher Parvin and Maurie Sommer, “Dar Al-Islam: The Evolution of Muslim Territoriality and Its Implications for Conflict Resolution in the Middle East,” *International Journal of Middle East Studies* (2010): 1–21.

Every non-Muslim who lives in an Islamic society they are guaranteed the freedom to work and do business, choose the job they want, and the freedom to manage various types of companies and jobs in the economic field.²⁰ The agreement of the *fugaha* states that buying and selling, trading, and all kinds of economic and financial transactions have the same position as the Muslims. However, just as Muslims are prohibited from conducting transactions containing elements of usury, non-Muslims are prohibited from conducting transactions with elements of usury. It is intended so that the Muslims who live with them do not hesitate to carry out various transactions.

Thus, if an opinion states that it is unlawful to buy something in a non-Muslim shop, this opinion is contrary to the agreement (*ijma*) of the *fugaha*. Likewise, the opinion that states that it is forbidden for Muslims to carry out various economic and financial transactions with non-Muslims, then this opinion has no legal basis. Suppose non-Muslims are given the freedom to carry out various types of economic and financial transactions with Muslims. In that case, Muslims are also free to conduct economic and financial transactions with them.

Position in Government

In the history of Islamic civilization, the caliphs provided opportunities for non-Muslims who lived among Muslims (*ahlu al-dhimmah*) to occupy positions in government like the Muslims.²¹ But the caliphs limited certain positions, especially positions of a religious color, such as imam, supreme leader of the state, commander of the army, judge for Muslims, in charge of zakat, alms, and waqf affairs only to Muslims.

²⁰ Mervat Rishmawi, "The Revised Arab Charter on Human Rights: A Step Forward?," *Human Rights Law Review* (2005): 361–76; S A Rahman, *Punishment of Apostasy in Islam*, 2nd edn. (Lahore, Pakistan: Institute of Islamic Culture, 1978).

²¹ Abdullah Saeed, *Islam and Belief: At Home with Religious Freedom* (Palo Alto, CA: Zephyr Institute, 2014); Abdullah Saeed and Hassan Saeed, *Freedom of Religion and Apostasy in Islam* (Farnham: Ashgate Publishing, 2004).

From the examples given by the caliphs above, it is clear that the opportunities given to non-Muslims in occupying positions in government are only distinguished from Muslims in certain parts of a religious color. As for government tasks outside of the religious field, non-Muslims have the same opportunities as Muslims, as long as they have and fulfill the requirements of skill, honesty, and loyalty to the state and do not have a grudge, envy, and hatred towards Muslims. As stated in the word of Allah:

يا ايها الذين امنوا لاتتخذوا بطانة من دونكم لا يألونكم خبائلا ودوا ما عنتم قد بدت البغضاء من افواههم وما تخفى صدورهم اكبر قد بينا لكم الايت ان كنتم تعقلون

“O you who believe, do not take as guardians (leaders or friends of your trust) people outside your circle because they do not cease to cause harm to you. They like what bothers you. Hatred has been manifested from their mouths, and what their hearts conceal is greater. Indeed, We have explained to you Our Signs if you (will) understand them” (Q.S. Ali Imran: 118).

Conclusion

The rights of non-Muslims living among Muslims (*ahlu al-dhimmah*), as described in the previous section, once again emphasize that the tolerance shown by the teachings of Islam and its people is a form of true tolerance, throughout the history of humankind. Therefore, the image and image of Western society (non-Muslims) towards the teachings and Muslims, which is still very bad, is an attitude of envy that has no basis. Through various systematic efforts in the socio-political fields, education, and especially the mass media, Western society (non-Muslims) always creates propaganda about a very negative picture of Islam and its people. As a result, even the country's mass media are more and more clearly cornering the teachings and the Muslims daily. For those of us who always follow the news and opinions in their mass media, especially if we know the polarization that occurs at the level of the political elite, which is represented through non-Muslim and secular mass media; it is

very clear how clever and cunning they are in composing various news and opinions around the issue of reform to hit and corner Muslims.

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