

them. The Believers are responsible for one another in the face of all other men.

Any Jew who follows us shall have aid and comfort. Such a Jew shall not be oppressed nor his enemies aided against him.

13.3.11 *The Pact of 'Umar*

This agreement, attributed to the caliph 'Umar (634–44), regulates the position of non-Muslim Peoples of the Book: Christians, Jews, and Zoroastrians. It introduces the idea of *dhimma*, the social condition that entails protection by the Muslim authorities as well as certain disabilities within it, particularly a poll tax. There is no idea that people should be equal. This document takes the form of a petition, answered in a way similar to Roman imperial decrees.

Al-Turtushi, *Siraj al-Muluk* 229–30

[Bernard Lewis, ed., *Islam from the Prophet Mubammad to the Capture of Constantinople, Vol. II: Religion and Society* (New York: Walker and Company, 1974), pp. 217–19]

When 'Umar ibn al-Khattab, may God be pleased with him, accorded a peace to the Christians of Syria, we wrote to him as follows:

In the name of God, the Merciful and Compassionate.

This is a letter to the servant of God 'Umar [ibn al-Khattab], Commander of the Faithful, from the Christians of such-and-such a city. When you came against us, we asked you for safe-conduct for ourselves, our descendants, our property, and the people of our community, and we undertook the following obligations toward you:

We shall not build, in our cities or in their neighborhood, new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims . . .

We shall not give shelter in our churches or in our dwellings to any spy, nor hide him from the Muslims.

We shall not teach the Quran to our children.

We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.

We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit.

We shall not seek to resemble the Muslims by imitating any of their garments, the headgear, the turban, footwear, or the parting of the hair. We shall not speak as they do, nor shall we adopt their honorific names.

We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.

We shall not engrave Arabic inscriptions on our seals.

We shall not sell fermented drinks. . . .

We shall not display our crosses or our books in the roads or markets of the Muslims. We shall only use clappers in our churches very softly. We shall not raise our voices in our church services or in the presence of Muslims, nor shall we raise our voices when following our dead. We shall not show lights on any of the roads of the Muslims or in their markets. We shall not bury our dead near the Muslims.

We shall not take slaves who have been allotted to the Muslims.

We shall not build houses overtopping the houses of the Muslims . . .

We accept these conditions for ourselves and for the people of our community, and in return we receive safe-conduct.

If we in any way violate these undertakings for which we ourselves stand surety, we forfeit our covenant [*dhimma*], and we become liable to the penalties for contumacy and sedition.

13.3.12 *Rules of war*

Proper behavior on military campaign is at the heart of Abu Bakr's *Rules of War*, written in 632.

Al-Tabari, *The History of the Prophets and Kings* 1.1850

[Bernard Lewis, ed., *Islam from the Prophet Mubammad to the Capture of Constantinople, Vol. I: Politics and War* (New York: Walker and Company, 1974), p. 213]

O people! I charge you with ten rules; learn them well!

Do not betray, or misappropriate any part of the booty; do not practice treachery or mutilation. Do not kill a young child, an old man, or a woman. Do not uproot or burn palms or cut down fruitful trees. Do not slaughter a sheep or a cow or a camel, except for food. You will meet people who have set themselves apart in hermitages; leave them to accomplish the purpose for which they have done this. You will come upon people who will bring you dishes with various kinds of foods. If you partake of them, pronounce God's name over what you eat. You will meet people who have shaved the crown of their heads, leaving a band of hair around it. Strike them with the sword.

Go, in God's name, and may God protect you from sword and pestilence.

13.3.13 *Substitute soldiers*

This unwilling warrior, a poet, paid someone else to fight in his place in campaigns in Central Asia very far away from home, about 674–8.

Poem on the Call to Arms

[Michael Bonner, *Aristocratic Violence and Holy War: Studies in the Jihad and the Arab-Byzantine Frontier* (New Haven, CT: American Oriental Society, 1996) p. 19]