

RELIGIOUS TOLERANCE IN THE OTTOMAN EMPIRE

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Abstract: *Islam is a religion of tolerance wherever it is embraced, and the tolerant spirit will reside in the souls of the followers of this religion. Turkish people who have long embraced Islam along with the conquest carried out by Umar bin Khattab in 641 AD. The Ottoman society is a multi-ethnic and diverse religious community, Orthodox Christians, Catholics, Jews were living in peace. The question is whether religious tolerance practiced by the Ottoman Turks is in line with Islamic teachings. This qualitative discussion was carried out with a literature study. With the pattern of deduction, the author tries to make the arguments of the Qur'an and the Hadith to measure the tolerance policy implemented by the Ottoman. After the existence of a foreign capitulation agreement, the lives of minority groups are more prosperous than the Muslims. Freedom to apply the law following the teachings of each religion, tax breaks. The Jewish migration in 1877 from Kazan, Bukhara, and central Asia had flooded the Anatolian region. Minority groups such as Jews are only barred from entering the country of Hijaz (present-day Saudi Arabia) and are prohibited from establishing a Palestinian state because of a long-standing agreement since the time of the Prophet and Umar bin Khattab with Christian Palestine.*

Keywords: *Ottoman, tolerance, Islamic religion.*

Introduction

The Ottoman official name of Daulah *ya Devlet-I 'aliyye-Yi 'osmâniyye*; often written in modern *The Ottoman Osmanlı İmparatorluğu* (Ottoman Empire) or Osmanlı Devleti (Ottoman State); sometimes called the The Ottoman Sultanate (commonly referred to as the Ottoman Empire derived from Western spellings) is the transcontinental empire founded by the Turkic tribes (the Rich tribe) under Ertugtul which was forwarded by Osman Bey at Barat Sea of Anatolia in the year 1299. As the conquest of Constantinople by Mehmet II in 1453, the Ottomans transformed into the Sultanate.



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A historical map is showing the Eyalet (Administrative Region) of The Ottoman in Europe and Asia in 1890. Throughout the 16th and 17th centuries, precisely at the peak of his reign under the reign of Suleiman The Lawgiver (al-Qanuni), Turkey was one of the world's most influential countries, the multinational and multilingual empires that control most of south-Eastern Europe, Western Asia/Caucasus, North Africa, and the horn of Africa. At First of the 17th century, the Sultanate consisted of 32 Province and several Vassal State, some of which were annexed into the territory of the Sultanate, while the remainders were given varying degrees of autonomy within a few centuries. With Constantinople as its capital and its power over a vast area around the Mediterranean basin, Ottoman became the center of interaction between the Eastern and Western worlds for more than six centuries. The Sultanate dissolved after World War I. Its disappearance culminated in the emergence of new political regimes in Turkey, as well as the formation of the Balkan and modern Middle East.

Although it consists of the multiethnic and religious unprecedented massacre, riots, looting as it happens in Spain, Russia, and other continents of the world when Turkey conquered territories in Europe, they never changed the rules and social order that existed. Applicable government and legal systems do not undergo significant changes to avoid declining tax payments and facilitate the Existing market and trade activities. Rules and customs that contradict Islamic law are canceled and adjusted to Islamic law in the field of *muamalah* (transaction activity).

Method

In conducting a discussion of authors using a qualitative approach by the study of libraries and historical data. The Historical Gazette has been describing the Ottoman Empire is a vast country that is multi-ethnic intolerant and does various oppression. Thus the author collects multiple sources and performs the verification and interpretation that ended with historiography aided by verses of the Qur'an and Hadith of the prophet in analyzing The policy of the rulers of The Ottoman, especially during the crisis. Among the sources that the author of the Tela'ah is a book compiled by Ihsan Haki *daulah ya waalaqatuha al-Khariyyah*, which many describe the tolerance given by The Ottoman rulers in carrying out the religion and the law primarily after Constantinople conquered in 1453 M. Besides the author also did study against Muhammad Farid Documents of the writings about the Ottoman Empire which written in the era of the Ottomans in still standing. The book describes how the Ottoman tolerance of the Jews who migrated from the Iberian Peninsula (Spain) was accepted without any requirement in the Ottoman Turks region in central and Eastern Europe to the Salonika region. Also, the author compares it to what Stanford J Shaw has written titled *History of the Ottoman Empire and Modern Turkey*, which discusses the government administration of the Ottoman Empire associated with the non-Muslim group and the relationship of the Ottoman with Western Europe and Russia. The novelty of this discussion is to analyze the religious tolerance given by the Ottoman against the minority group with Islamic glasses manifested by the policy of scholars, especially Shaykh al-Islam and the strategy The Sultans.

Allah explained to the Prophet Muhammad that his duties only convey preaching and do not force people to enter into the religion of Islam with force.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Soremind, [O Muhammad]; you are only a reminder. (Al-Gasyiyah 88:21)

لست عليهم بمُصِيطِرٍ

You are not a man of authority over them, (Al-Gasyiyah 88:22)

Allah jallawa ' Ala said:

لَا إِكْرَاهَ الدِّينَ تَبَيَّنَ الرُّشْدُ مِنْ قَدِّ الْعَيِّ

"There is no compulsion in embracing religion. It is clear between truth and error" (QS. Al-Baqarah: 256)

ولو شاء ربك لآمن من في الأرض كلهم جميعا أفأنت تكره الناس حتى يكونوا مؤمنين

(يونس: 99)

"And if your Lord Wills, all those who are on the face of the earth are faithful. Then do you (want to) force men to be all believers? "

Allah denies to impose A creed on the people of Yan will not accept the truth. Islamic Da'wah was conveyed convincingly, using excuses and logic instead of swords or coercion. It is affirmed by the Prophet S.A. W in religious tolerance said:

ألا من ظلم معاهداً أو انتقصه أو كلفه فوق طاقته أو أخذ منه شيئا بغير طيب نفس فأنا حجيجه يوم القيامة

"Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment." (Narrated by. Abu Daud Ibnu Hajar and Sahih Syekh Al-Albani).

The tolerance of Islam in the personality of Rasulullah, we will get the best picture of the Tolerance when the conquest of Makkah. We got a real manifestation of this Islamic tolerance when the prophet said to the inhabitants of the city of Makkah, who have cussing and committed to the faith of him, "What shall I do against you? "Thou art a gracious and gracious brother, and our glorious son, the Prophet said," God's Salawat and his salvation is upon him, "and he says go ye freely wherever thou wilt." This is an authentic form of *tasamuh* (tolerance) that is forgiving when one can avenge the wrongdoing that made against him.

Islam is a religion that invites the noble attitude; forgive both Muslims and non-Muslims when Muslims can retaliate for all the wrongdoing. This is a glorious honor, and God said:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدُوٌّ وَكَانَ وَدَّعٍ ۗ وَالْحَمِيمُ

And it is not equally good and evil. Deny it (the evil) in a better way, and then suddenly a person between you and between him is resentment as if he has become a very faithful friend. (Q. S Fushilat: 34)

Islam allows revenge crimes with evil; retaliate against criminals following the crimes he has committed. A high degree, according to Islam, is to apologize to the person who has wronged us and did well to those who have done evil to us. Allah commanded the Prophet Muhammad to apply softly, in effect in the association, be humble to the mu'minin.

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

*And humble yourselves against those who follow you, even those who believe.
(Q. S as-Shura: 215)*

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ

If they disobey then say: "Verily I am not responsible for what you do";(Q. S as-Shura: 216)

Therefore, we should apply both in association and to demonstrate a gentle attitude in society. Not all of the people we socialize are good at us because some of them consist of people who have envy and covetousness even sometimes we will associate with those who are wronged. Islam is a tolerant and peaceful religion, a religion of mercy, desolately, justice, and not a faith of violence, betrayal, torture, and unrighteousness (Haykal & Al-Faruqi, 2005: 21).

Allah S.W. T prohibits the coercion in religion that demonstrates a *much tolerance* attitude towards other religious people in the Muslim majority environment. The agreement committed during the time of Rasulullah peace be upon him, between Jews in Medina and Christian in Yemen has demonstrated a comprehensive tolerance given by Islam to non-Muslims. So is the time of Khulafaar-Rasyidin, which non-Muslim believers such as Christians, Jews, Saba's, Zoroaster, Bahai, and others. All religious people are given the freedom to perform their religious rituals (Curtin, 2002:145). From the previous manuscript can be seen that tolerance comes from the spirit of the religion of Islam has been manifested in the practice of creed, worship, Muamalah, Jinayah, Siyasa, and all the norms that apply in the Islamic doctrine. This tolerance was continued by Daulah Islamiyah, which came afterward always provide looseness and space for the minority people residing in the region. It can be seen in the present time where there are Muslims as a minority where the non-Muslim minorities are free to move and feel freedom. Doctrine, education tolerance and Vivendi mode which applies among Muslims to the minority groups. But otherwise, we can clay the majority treatment of non-Muslims against Muslims from the fundamental in Islam has been visible throughout the history and civilization of Muslims in a variety of intolerant examples (Gül, 2014:15). Although Muslims still show toleration even though the other religions have been the intention and persecution of Muslims residing in all parts of the world (Musafa, 1998). Even Muslims are suspected and accused of being a mastermind of terrorists; Vogel denies it (n.d.):

1. First World War 17 million killed, caused by non-Muslims
2. Second World War 50-55 million killed, caused by non-Muslims
3. Nagasaki atomic bomb 200 thousand killed, caused by non-Muslims
4. War in Vietnam over 5 million killed, caused by non-Muslims
5. War in Bosnia/Kosovo more than 500 thousand killed, c(n.d.) caused by non-Muslims
6. The war in Iraq has so far 1.2 million dead and caused non-Muslims
7. Mass slaughter in Afghanistan, Burma, also caused by non-Muslim
8. *Muslims slaughtered in the city Christ church*

In the early 14th century A.D., the Rich tribe appeared on the borders of the Bani Seljuk and Byzantium (Eastern Rome). Then in a short period, it has been transformed into a stable country and continues to evolve into an empire that attributes the world's political temperatures. Its territory includes three continents, Asia, Europe, and Africa. The Ottoman Empire

passed hundreds of years in controlling the political balance of the world until the 18th century AD, and the very vast territory disappeared with the undelete of this caliphate state officialin 1924 AD. This multiethnic state has been established based on the Qur'an and al-Hadith, which has a tolerance to the minority people in its territory. Although it only adheres to a sect in the Fiqh Islam, which is the Hanafi sect but can still reflect the face of tolerance in Islam, even this sect has a very abundant space on the non-Muslim minority. This sect allows non-Muslims to consume liquor, pigs, and such origin in non-Muslim villages that do not interfere with security.

The sect refers to the verses of the Qur'an which reads:

فَإِنْ جَاؤُكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ، وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصُرُواكَ شَيْئًا، وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ، إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

If you turn away from them, they will not give you harm at any time. And if you decide what they are, then resolve (that matter) between them justly, indeed, Allah is like a righteous man. "[Al-Maidah : 42].

The intent of this verse is, when it comes the Jews ask you to finish your cause (o Muhammad) then you have the choice between deciding their thing with the law of God or you are escaping and ignoring the purpose of those brought to you, when you turn from them then they will not be able to give you a harm because God nourished you and helped you for them when you (Muhammad) choose to solve They do not have their things fair because God is just and loves justice (Sayed, 1997: 152).

Conviction and action in the form of the Congress that has been done by the Sultan of the Ottoman. At the beginning of the establishment of this kingdom, which is a rule of the country to live peacefully with the minority and acknowledge the mode of Vivendi. Protection against Jewish synagogues, the Orthodox Church in the east, and Catholicism in the West are the same as protection against mosques. Non-Muslims are free to carry out religious rituals without any disruption and agitation of any party. When the conquest of Constantinople occurred in 1453 A.D. on 29 May (Deringil, 2011: 22). Before Constantinople conquered the Orthodox Church, leadership had already gained an offer from the pope to join the Latin Church (Vatican City), but the Orthodox prefer to submit to Muslims who have never hurt them as did the Latin church and its troops. The Vatican Church has done robbery, deprivation, and rape when the Crusades occur in Palestine and the surrounding area. The gold-deprived gold brought to the Vatican kept following the pope's instructions. They have polluted the church of Hagia Sofia with blood, the soles of their horses, and rape. The Eastern Christians still remembered the period of mastery over the Byzantine Empire that depleted as Fragcoratia. After that, the split becomes permanent, which cannot be reunited. The reconciliation efforts that do, such as the Council of Lyon II, were few or did not find results. Even the looting of the gold-gold theft divided into the church at Avignon, and then the Vatican was restated and blessed by the Pope.

As proof of the forbearance and tolerance owned by Islam and Muslims when there is a conflict between Romania, Bulgaria, and Poland with the Ottoman Empire. Serbia reluctantly helps Romania and Poland, Serbia prefers to be under the flag of the Ottoman Empire because they have felt that the Ottoman Empire never touched or curb religious freedom in any region under Especially in Central Europe and Eastern Europe. This is also

due to the Orthodox Christianity that has subjected to the pressure and suppression of the Latin. While Romania, Bulgaria, and Poland are under the Latin Church (Farid Bek Al-Muhami, 2009: 342).

Sultan Orhan al-Ghazi (27 July 1281-20 July 1362), treating all elements and layers of non-Muslim society with fair treatment. Especially after joining the city of Bursa into the region. In which the Jews residing in the territory of the Ottoman Empire, very large like the Armenia and Rum (the Anatolian region), lived alongside each other and appreciated the Muslims. Even they have a special village for them in the city center of Bursa. Many Jews had problems during Byzantium's reign, and they suffered prolonged suppression. When the Ottoman Empire ruled the city of Bursa, the Jews were welcome to enter and conduct trading activities in the city. Even the Sultan of Orhan al-Ghazi allowed the Jews to establish a synagogue in the city of Bursa on their request. Non-Muslims regarded as the *Dzimi* of equal rights and obligations in Islamic law, both civil and criminal (Şahin, 2013:10).

The basics of Islamic Sufism are an appeal and invitation, which is the basic element of *Da'wah* that uses gentle words and friendly communication. This element of religious tolerance that makes the Ottoman Empire can quickly develop its dominance in the Balkans. The multi-ethnic Balkan populations, religions of various forms, and taxation systems that do not burden the population, called *Timar*, were only imposed during the emergency war. Landlords were obliged to provide horses and troops to safeguard the borders of Austria (the Hapsburg family, rulers of Austria, Germany, the Netherlands, and Spain) (Imber, 2009:211). Various conveniences in tax payments were felt by residents of Romania, Bulgaria, Bosnia, and Herzegovina, and Serbia. They only obliged to pay *Jizyah*, which the amount is not how. They were no longer obliged to surrender a large levy to the Hapsburg family plus a levy to the Pope at Avignon, which later moved to Rome, Romania and Bulgaria must pay the additional tax to the Pope (Khoury, 1996:66).

This tolerance that caused the area of the Ottoman Empire remained stable over a long period, especially in the Balkan region. The previous Balkans had a tremendous pressure on Roman Catholicism to be detached from Orthodox Christians. The conquest of Constantinople was not the purpose of the Ottoman Empire alone. Previously it was done by the Caliph of Umayyad and Abbasid, and long before it was also carried out by the Slavic kingdom, Sasanid (Persia), but Sultan Muhammad al-Fatih had conquered it in 1453 on 29 May, when he was 20 years old. After the conquest of the city, Sultan Muhammad al-Fatih announced that "all the religions and their sects, pastors, monks, churches, and synagogues are in the care and protection of the Sultan (Khoury, 1996)." Although the city conquered with war, the Church of Aya Sofia converted to the mosque with an agreement. The buildings and the forging of worship remained in their original form (Özoğlu, 2011). The Pastors and state officials and the Byzantium Royal officers await the arrival of the sultan at the Church of Aya Sofia with fear of But the Sultan generously frees them from any form of punishment or fine. The Sultan freed most of the prisoners of war and freed them to live anywhere. The Sultan ordered the city's security guards not to have any emergencies or curfew people freely moved to the places he liked and brought all their possessions.

People who run to avoid war are allowed to return to their homes and live like used to be, before the conquest of the city occurs (Shaw & Shaw, 1995).

In the official event, Sultan Muhammad Al-Fatih had crowned Genadios Seholarios as Patriarch, who had the privilege of leading the Orthodox Christian religion. The Sultan handed this leadership rod to the patriarch in the inaugural ceremony by giving freedom as a stand-alone Christian sect. State officials witnessed the ceremony as a ceremony of freedom for the Orthodox sect, which has always been the pressure of the Latin Church (Vatican) (Inalcik, 1969). Although the Treaty of Sultan Muhammad al-Fatih with the Orthodox Church had not yet found, the Treaty document (Ahdunamah) written in 857 (H) (1453 M) can well be understood. The agreement is related to the rules that apply to non-Muslim groups (*dzimi*). The Treaty of Galata inhabitants that the church in Galata village is free and will not be converted into mosques.

The Sultan will not intervene against their worship and any ritual they do. Sultan would not force the *Dzimi* to embrace Islam as the ruler of Spain began on 1 November 1478, by forcing Muslims to be Christian. Not only until there are Muslims who have been baptized in the eyes of the church and when caught praying, but he will also be tortured and killed (Murphy, 2012). Much different from the attitude of the sultans of the Ottoman, which has a very tolerant and forgiving nature. Sultan Muhammad al-Fatih had made former Byzantine officials as his assistant, and the finest regional sons of the conquer fought an important battle in the Ottoman Empire. Even the Byzantine officials and generals who fled to the West remained accepted to return to Istanbul by the Sultan and held a meeting with them at the Sultan's palace in 1464-1472 A.D (Shaw & Shaw, 1995). The Ottoman has ensured the safety of Jews in the city of Istanbul, as well as providing freedom to perform religious rituals and maintenance of their synagogues. The country then appointed the Jewish rabbi as the leader of the Jewish religion *Msyah Qabsali* which was then given facilities and was given the title of *Kha-Khamu* (rabbi of the Jews) *Pasya* and gave the mandate to solve some of the problems internally faced by the Jews (Quataert, 2005).

Personally, Sultan Muhammad Al-Fatih had asked *Hoakiym*, the spiritual leader of Orthodox Christians in Armenia in the city of Bursa to come to Istanbul and establish a special patriarchs of Armenian Christians in 1461 A.D. the authority of the Patriarch is the management of religious congregations socially, receiving complaints, financial management of the Church, income, and expenditure. After Patrik *Hawaqiym* had a religious group to all corners of the city both in Bursa and Istanbul. Starting from the time of Muhammad Al-Fatih until the time of Sultan Mahmud II (20 July 1785-1 July 1839), more than 350 years never, this Ottoman government intervened in the social problems of the religion and neither of the Armenian Christian community (Farid Bek Al-Muhami, 2009). The patriarchs are responsible for the Ottoman Empire in the payment of *Jizyah*, his followers, in which religious leaders were exempt from the payment of the *Jizyah*. They have their religious courts separate from the Islamic courts. In the 19th century, Armenia had gained a leading place in the world of commerce throughout the region of the Ottoman Empire in Anatolia. They have also become the main actors in running the bureaucracy wheel in the country (Mikhail, 2011). It is worth noting that Jews who were expelled and tortured

in Spain at 1492 M No country would accept them except the Ottoman Empire. They took refuge in the Ottoman region, which stretches across Europe, Asia, and Africa. Yahoo Qablisi was a Jew who did not migrate to the Ottoman territory, but he settled in Venice, saying, "no other European country would accept Jews except the Ottoman Turks." Jews have survived the blessing of Muslims threatened by extinction because of the massacre conducted by the Inquisition in Spain. The word Sultan issued in connection with the Jewish rescue, which reads, "The Pursuit of Jews from Spain was not reported to Spain and well-served anywhere residing throughout the Ottoman territory. Not only was there in the 19th century, but the wave of the Jewish move from Russia, Poland, Hungary, Crimea, and the rest of the Balkan regions was also changed. About seven million Jews have spread throughout the territory of the Ottoman and would like to enter Palestine by giving and compensating the debt replacements of the Ottoman, who lost its war with Russia, England, and France. However, the Sultan Abdul Hamid II did not allow him to say, "Jews could live anywhere in the Ottoman region, but Palestine was a red thread because Caliph Umar ibn Khattab seized the territory and I was responsible for it (Abdülhamid, Harb, Irham, & Mujiburrahman, 2013). After The Ottoman War against Russia ended the Jews re-migrated from Russia to the Ottoman territory without any conditions in 1876 A.D (Erickson, Erickson, & Erickson, 2005: 329). the Jews to Palestine began to be controlled when the Jews began to reveal his ambitions to establish the country there although the Jews in Europe gave enormous funds through the Theodor Herzl.

In 1896 Theodore Herzl ventured to return to see sultan Abdul Hamid II while requesting permission to establish a building in Al-Quds. The Sultan again answered the petition with strict rejection. Behold, this land of Ottoman is the property of his people. They will not approve the request. Therefore, keep your wealth in your own pockets, firmly Sultan. Although it rejected twice, Jews not broken. They then made their next attempt, which was to host a Basel conference in Switzerland on August 29-31, 1897, to formulate a new strategy destroying the Ottoman sultanate. Due to the inequality of the Jewish Zionist activity, at 1900, Sultan Abdul Hamid II issued a ban on Jewish pilgrims in Palestine to stay there for more than three months. The Jewish passport must be handed over to the relevant caliphate. And, in 1901 the Sultan issued a decision to Haraam land sales to the Jews in Palestine (Khoury, 1996).

In 1902 it was without any shame that Herzl had to go to Sultan Abdul Hamid II. The arrival of Herzl these time to bribe the number one of the Caliphate. Among the bribes that Herzl offered was the money of 150 million pounds specifically for the Sultan; paid all Ottoman government debts that reached 33 million pounds; built an aircraft carrier for the government at the cost of 120 million Frank; Lending 5 million pounds without interest; and built the University of Ottoman in Palestine. However, all rejected by Sultan. The Sultan did not want to meet Herzl and was only represented by Tahsin Basya, his prime minister, sending a message, and advising Herzl not to continue his plan. I'm not going to let go through a bunch of this land (Palestine) because it's not mine (Abdülhamid et al., 2013).

The land is the right of Muslims. Sultan said the Muslims have been jihadi in the interests of Palestine. They had experienced their blood. The

Jews would save their treasures. If any time The Ottoman principality collapsed, most likely, they would be able to take Palestine without paying the price (Abdülhamid et al., 2013). However, said Abdul Hamid II, while still alive, he was more willing to thrust the sword into his own body rather than see the land of Palestine betrayed and separated from the caliphate Islamiyah.

Since then, Jews with the Zionist movement launched a movement to overthrow the Sultan. Using "independence" jargon, "freedom," and so on, they called Abdul Hamid II's reign as "Hamidian absolutism." Abdul Hamid realizes his fate increasingly threatened. He could have migrated to Europe to save himself. But what for? He claimed to be the caliph responsible for the people the place remained in Istanbul (Abdülhamid et al., 2013). In addition to external issues, Sultan Abdul Hamid II also faced internal problems of his reign. He continued to be shaken by Freemasonry's secret organization activists who infiltrated the Liberal revolutionary youth ranks (Clark, 2016). They call themselves a young The Ottoman movement (İnalçık, 1998).

Such composure and tolerance gave to a minority group that is in a state of precarious, even a minority group that has always disrupted the political and economic stability of the Ottoman. The Hijra continued until the time of Sultan Abdul Hamid II. The decree of the Caliph (the word) was issued by Yavuz (the Sultan of Salim I) about the church in Saint Catherina in Egypt (Mount Sinai), which has been an explicit law concerning its religious and ritual freedom. In this word, there is the Sultan's decree as follows (Farid Bek Al-Muhami, 2009):

1. Freedom of domicile for pastors and no intervention for the religious activities they do.
2. We are safeguarding the unique treasures of the church-owned and guaranteed smooth logistics for the church.
3. Write-off 10% tax or other taxes for pastors and all church employees.
4. Tax removal on the logistics objects required by the church from the Muslim country and neighboring countries.
5. The granting of permission to the Christian leaders for the pilgrimage to Jerusalem and no intervention in the matter is absolute when the city is considered sacred in their religion.
6. Assurance of the burial of the priest's bodies and their followers to be buried well.
7. If the other party has wrongdoing these priests, then the local government should quickly settle without harming their rights in the least.

We can know through the slabs of history and the facts of the social justice ever established by the Ottoman. In his notes, Erwin said the adventurer who stayed in the area of the Ottoman Empire for a second time. Similarly, other researchers from the west, such as Gomes Snobbig, say, "When the Jews were killed in mass by the Inquisition group in Spain, The Ottoman government accepted refugees with a wide range of religions with open arms (Farid Bek Al-Muhami, 2009:335).

The Sultans, in addition to the importance of religious freedom, both their creed and worship, also set up an agency to enforce justice and legal certainty. This is realized by including the freedom to do the ritual of prayer that guaranteed in the law Ottoman Empire. Muslim and non-Muslim groups are in the same position and the same court if non-Muslims want it (Arslan &

Suwaidān, 2011). It means they believe in the judiciary where they reside. However, after the Treaty of Capitulation, the Islamic tribunal began to shift its function with the Court of Consul in the cities. Because the agreement the non-Muslim population in the territory of Turkey to be immune to law and tax relief because it has a certificate of treaty capitulation. However, there is a slight difference in the rights and obligations between Muslims and non-Muslims, non-Muslims should not enter the territory of Hijaz (Saudi Arabia now). Besides, they are free to do anything following the freedoms imposed on a Muslim in the region of Ottoman Empire. They are entitled to state assistance in finance, such as social assistance, free dining at the restaurant provided for people who disabled throughout the Ottoman Empire region, especially in Syria and Beirut (Farid Bek Al-Muhami, 2009:389).

When Constantinople was later opened by Islamic justice in 1453, Sultan Muhammad II declared himself a patron of the Greek Church. The oppression of the Christians was strictly forbidden, and therefore issued a decree ordering security guard on the newly elected archbishop, Gennadios, and the entire bishop and his successors. It never obtained from the previous ruler. The Sultan himself gave Gennadios a diocesan staff. The bishop is also entitled to seek the government's attention and the Sultan's decision to respond to the unfair governors (Arnold, 2002). "

In principle, the tolerance given by the Ottoman Turks to the minority population in its territory is following the texts of the Qur'an and the hadith. Even as a result of understanding that seemed excessive, there was a shift in Islamic law, which saw during the sultan Sulaiman al-Qanuni who agreed with France. At first, it was only a trade agreement, but it has been a privilege for European countries not to submit to the Ottoman jurisdiction. What they never got in their country was legal immunity in the Ottoman Empire.

Conclusion

Jews were living in the Ottoman region felt more safety and comfort than Jews in the Balkans following the occupation of Austria, Poland, and later Russia. They had flocked to The Ottoman region. In 1884 the Jews were not restrained from residing in Palestine but after the Zionists had revealed unkind symptoms and wanted to establish a country in Palestine that was defacto The Ottoman territory, began to be controlled and restricted in order not to happen chaos and violation of the Treaty that has been long agreed since the time of Umar ibn Khattab R.A.

Similarly, the Christians in the territory of the Ottoman live with freedom and protected by Islamic law. Until the fact that the West and Russia captured some of the Ottoman lands in 1894 A.D., Jews still expressed loyalty to The Ottoman and Romanian Jews thanking Bayazid Sultan, who had received their 400 years in the Balkans and surrounding areas. However, kind rewarded with the evil of a group of Zionists who collaborated with the enemy in tear down the Ottoman Empire.

The Ottoman Empire is full of Tolerance, especially towards conquered territories that are allowed to implement customary law without any changes. Even with Turkey's excessive tolerance. Has come out of the Islamic Sharia corridor, which provides legal immunity against foreign citizens and

minority groups under it. And has distorted Islamic law, such as some *hudud* laws such as theft can be replaced with fines, marriages are taxed and others.

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