

Abstract

Islam religion is considered an evaluative movement in the face of traditional beliefs and perceptions. Prophet Mohammed met before being a prophet some of reformers known as Al-Ahnaf. When he declared himself as a messenger or prophet, he considered himself as a complementary and supplementary to reformers' movement . He considered all people as equal . He considered the base of variance between people based on good work. His opponents during the Meccan phase are the disbelievers from the Arabs. He tried to convince them to his invitation to Islam , some of them accepted his preaching to become Muslims and most of them attacked him which forced him to leave Mecca which led to emergence of new phase which is the Jewish stage. However, Prophet Mohammed could make relations with Al-Habasha Christians , these relations continued based on peace . According to Jews, his relation with them continued but based on controversy trying to attract them to be Muslims . However, these relations collapsed and transformed into military conflict which led to shrinking the presence of Jewish . During the Medina phase , Prophet Mohammed faced Arab Tribes , his positions with them varied according to conditions as reconciliation or treaty or wars/.

This study aims to study the position of Muslims from non-Muslims during Prophet Mohammed Period and Al-Rashideen Caliphate, to pinpoint the changes which happened to these positions.

This research contained four chapters, the first one clarified the religious activity in Mecca before Islam as it is the center of Arab peninsula, center of religions. The chapter focused on the economic factors which have an important role in enhancing these centers. It also focused on followers of Arab tribes for those religions and being influenced by them as well as the extent of tribes treatment with prophet Mohammed before Islam. Second chapter, it focused on the relationship of Prophet Mohammed after being prophet with other religions as the major opponent in that period are Arab pagans disbelievers. The relationships in that period with the Jews and Christians are weak. The third chapter focused on changes in relationships with the Jews.

Prophet Mohammed started the method of intellectual controversy . when he found no result , he moved to military conflict which led to weakening the Jews. Some of historical narrations have been narrated which focused on the position from the Holly Quran people particularly the Jews. It has been cleared in this chapter the persistence of good relationship with the Christians except a sole position. Concerning the Arab tribes, the relationships had varied with them between peace, treaty and wars according to situations.

The fourth chapter , the relationships of Al-Rashdeen caliphates and their positions from non-Muslims and people of the Book. This situations remained as it was during the Mohammadan period. However, the new thing was the appearance of inside movements tried to deviate from the central authority during the phase of AbuBaker caliphate and the Caliphate Ali Bin Abi Taleb . During the phase of the caliphate Omer the position of dismissing the Jews , Omaria treaty , Omaria conditions, and discussing the opinions of Ibn Al-Qayem in his book the rules of people of the Book. We have paid attention to these opinions as they are the result of exceptional conditions and could not be considered as a basic standard concerning the nature of the relationships with the people of the Book or non-Muslims.

The study concluded in confirming that Islam as any new idea produced simple but quickly it is rejected . As Islam idea was not strong , it tolerates and withdrew from facing to attract the advocates and supporters. Then, this idea becomes big , as much as it is exposed to threatening , its followers increase till it gets the required force, it faces power with power . However, what is distinguished in Islam idea , that it does not exceed in using power except in the face of fighters, if the idea achieved victory , it tolerated and forgive.