

## The Availability of Non-Muslims' Rights in the Content of Islamic Culture and Education Textbooks for the Basic and Secondary Stages in Jordan

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### ABSTRACT

The study aimed at identifying the availability of non-muslims' rights and duties in the textbooks of Islamic education and culture for the basic and secondary stages in Jordan through the use of content analysis method based on describing the phenomenon and putting down the frequency of the used unit of analysis. The study showed that the rights of non-muslims got the highest percentage of the availability in the textbooks of Islamic education and culture in Jordan which is the right of kindly dialoguing and arguing non-muslims in the best way, in addition to the rights of the freedom of belief, worship, self and money security, the good living, good neighboring, personal status, justice and equality and also the rights of citizenship. As for the duties of non-muslims, that got the highest percentage of availability that was the duty of cooperating in defending the muslims' country, banning the tyranny and social corruption, the financial commitment and the commitment to the Islam regulation and being disciplined to the general order of the muslim community. The study also showed that the highest percentage of the availability of non-muslims' rights in the muslim community was in the textbook of Islamic education textbook of the tenth basic grade and the second secondary grade (the third level), too. The highest percentage for the availability of non-muslims' duties was in the textbook of Islamic education of the tenth basic grade and the Islamic culture of the second secondary grade (the third level). The study has come up with the recommendation of designing and developing scientific curricula in the Islamic countries to benefit from the Islamic method in dealing with non-muslim by including the non-muslims' rights and duties in the muslim community in the scientific curricula in all learning and educational institutions.

**Keywords:** Islam, Islamic Community, Non-muslims, Rights and Duties, School-Textbooks.

### 1. Introduction

The Mighty God has sent the Merciful Prophet Mohammad Peace Upon him to all People. (Surah 107 al-Anbiya) "And we have not sent you, [O Mohammad], except as a mercy to the worlds", and (Surah 20 Saba'), "And we have not sent you except comprehensively no mankind as a bringer of good tidings and a warner. But most of the people do not know".

As it is known, those all people include Arab and Foreign, white and black, Christian, Jewis and Persions who were not obliged by force to embrace Islam by the Prophet (PUH). It is the Mighty God says (Surah 256 al-Baqarah), "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghut and believes

in Allah has grasped the most trustworthy handhold with no break in it".

The Prophet (PUH) used to argue them kindly according to what Allah says in holy Quran Sura 125 an-Nahil, "Invite to the way of your lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your lord is most knowing of who has strayed from his way, and he is most knowing of who is (rightly) guided".

All people have lived in Islamic community having a good life, no one took their rights by force, no one was wrongly judged in Islam whoever is s/he, regardless the religion, race or even color; because such variety of people in religion, race or color is Allah's will and wisdom according what He says in Holly Qurans: (Surah 12 al-Hujurat) "O mankind, indeed we have created you from male and female and made you people and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.

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Indeed, Allah is knowing and Acquainted".

Allah assures such human variety and the right of each person to have his/her privacy according to their own religion, race and culture to have a good life, dignity and peace. Therefore, non-muslims have got a just, secure and free life and duties within the muslim community at the time of the Prophet (PUH) and his fellows. He who considers the biography of the Prophet (PUH) must notice the good treatment and caring the Prophet (PUH) offered to them even talking kindly to them and writing to them and he asked his fellows to learn their language. The Madina document with the Jewis in all their different groups and Al Hudaibia reconciliation with the non-believers and the treaties done with them, were all a confession of them, their rights and duties (Hasanat Alward in Al Saudi, 2012).

In caring about the rights and duties of non-muslims, Islam shows up its permanent call for forgiving, kindness, justice, and caring for non-muslims who never fight the muslims or provoke others to kill them. This will not contradict with Islamic texts will not contradict with Islamic texts in which a call for not allying non-muslims. There should be no mixing between caring, being kind and just and between being disgusted of the rotten belief and having faith in others not in Al Mighty God.

This mistaken understanding for loyalty and the verses of fighting in Holy Quran led all to adopt forbidden dealing with non-muslims by some of modern religion specialists [scientists] claiming that this forbidding is the right opinion in Islam. They also considered not working on it is a kind of being far from Islamic Aqeedah; therefore, they rejected the other opinion and denied the rights of non-muslims to have good and secure life in the muslim community (At Shammari, 2007, 4).

The brightened picture of Islam that is based on forgiving and considering the rights and duties of non-muslims also included voices calling for distorting this glorious picture and from time to time the terrorism accusation and extreme is attached to Islam in a claim that Islam is the religion of sword and killing. In addition, some muslims raise their children to hate non-muslims by planting malicious and revenge feeling through the educational institutions and curricula, ignoring purposefully that the learning religious curricula in most Islamic countries include peaceful values calling for

caring about others, in additions to the calling for morals of Islam, the morals of dialogue, security, justice, modesty, honesty, social relations, human dignity, mercy, and loyalty. They also ignored, that such learning religious curricula are full f non-muslims' rights and duties which are Islamic fixed rules included in each Islamic educational curriculum in any modern Islamic educational institution. Therefore, this study is to show up the picture of the real Islamic treatment to peaceful non-muslims through identifying their rights and duties that are agreed upon by the right Islamic religion, in addition to uncover the role of the curricula and school textbooks in assuring such rights and duties. In addition, the study is to clarify the Islamic values related to forgiving, easiness, kindness, good ways of arguments and other values that control the relation between muslims and peaceful non-muslims.

### **Problem of the Study**

The problem of the study is originated from the role of school curricula and textbooks in identifying the Islam method in dealing with non-muslims who live in Arab World and connect with muslims in a kind of decree enabling them to live peacefully as citizens of rights and duties. In spite of this role the school textbooks play in clarifying Islam treatment picture that is based on rights and duties with non-muslims, the studies that dealt with this part are really rare. Conducting such studies is really a crucial necessity these days because the learning religious curricula are really accused by developing the culture of terrorism and violence and raising the grown ups to kill and revenge the peaceful non-muslims. The findings of some studies that dealt with the other picture in the school curricula and textbooks showed the importance of spreading out the culture of non-muslims' rights and duties and the importance also of peaceful co-existence values with non-muslims as in the study of Al Saudi (2012) and Al Sammari (2007) and Al Zahrani (2005).

Such important calls are really justified nowadays in which malicious persons accuse Islam and muslims that Islam is the religion of extreme, statism, rights and freedom violation and the muslim know nothing only the language of killing. Such persons are taken an example for distorting Islam and muslims; so those misleading

groups that practice killing, torturing in the name of Islam, Islam is totally innocent of their acts that distort the real soul and great instruction of Islam.

The problem of the study appeared from such accusation to clarify the picture of real Islam and the way its regulations and instructions deal with others and the way also this religion cares about the rights and duties of non-muslims and how such issues are included in the school curricula and textbooks the problem is identified through clarifying the educational application of the Jordanian school curricula and textbooks for such rights and duties as "The non-muslims' rights in the muslim Community and its availability in the Jordanian textbooks". The problem of the study is expressed through the following questions:

- What is available percentage of non-muslims' rights in the school textbooks of Islam education and culture for the basic and secondary stages in Jordan?
- What is the available percentage of non-muslims' duties in the school textbooks of Islam education and culture for the basic and secondary learning stages in Jordan?

### **Objectives of the Study**

The study aimed at achieving the following objectives;

- Identifying the non-muslims' rights and duties in the muslim community.
- Uncovering and Clarifying the Islam peaceful method in dealing with non-muslims.
- Educating the grown ups the Islam values related to kindness, easiness and good dialogue with peaceful non-muslims who live in several modern muslim communities.
- Identifying the availability of non-muslims' rights and duties in the textbooks of Islam education and culture in Jordan.
- Identifying the contribution of Jordanian curricula and textbook in clarifying the picture of dealing with the other in a treatment that is in harmony with the soul of Islam and its kind instructions.

### **Significance of the Study**

The study is significant in the following:

- It is an analytical study using the content

analysis method which is an important research method in understanding the meanings and the educational implied issues that are hard to be studied through other research methods that only depend on observations.

- It is a study caring about assessing the educational curricula and textbooks and explaining its role about peaceful Islam in dealing with non-muslims.
- It considers the originality of Islam that Includes the greatest examples in respecting the other and appreciating his/he presence as human being having rights and duties to be a real citizen.
- It contributes in sighting the grown ups about the values of Islam that reject the extremes, terrorism and torturing others nowadays in the name of Islam, while as Islam is totally innocent of such acts.
- Sighting the researchers about the importance of dealing with such issues that deal effectively in assuring the elements of peaceful co-existence among the whole members of the muslim community, muslims and non-muslims as long as they are peaceful not attacking the muslims and their properties.

### **Definition of Terms**

- **Non-muslims:** The non-muslim citizens: jewis and Christians who live in the muslim community according to a decree between them paying an amount of money (Aljeziah) for protecting them and offering them the good life.
- **Islam education and culture textbooks:** The textbooks authorized by the Ministry of Education in Jordan for the basic and secondary stages in the academic year 2013/2014 aiming at educating the students Islamically and providing them by a culture to organize and discipline their behaviors according to the right Islamic method.
- **The higher basic stage:** It is a learning stage extended from 13-16 years represented by the basic seventh grade up to the basic tenth grade.
- **The learning secondary stage:** It is the learning stage coming after the compulsory learning stage extended from 17-18 yeas represented by the grades: the first secondary and the second secondary.
- **Islamic Culture:** It is all the thoughts, principles and values Allah asked us to follow and practice in Holy Quran verses and in Hudeath Shahreef

by the Prophet Sunna (PUH).

- **Contents Analysis:** It is the way used in uncovering the availability extent of non-muslims' rights and duties in the textbook content of Islamic education and culture for the basic and secondary stages in Jordan.

### Limitations of the Study

The study includes the following limitations:

- **Subjective Limitation:** The study is limited to following up the non-muslims' rights and duties in the Islamic education and culture textbooks in Jordan through analyzing the content of the titles of the main and branch lessons, the contents of the paragraphs, the indication of words, sentences and thoughts and the contents of activities and evaluation.

- **Executive Limitations:** Carrying out the study by analyzing the textbooks of Islamic education and culture for the grades of the basic and secondary stages from the seventh grade up to the second secondary in Jordan, including (11) textbooks.

- **Position limitation:** The study is limited to the analysis of the textbooks of Islamic education and culture in Jordan.

- **Time Limitations:** The study is limited to the analysis of the Islamic education and culture for the basic and secondary stages in the academic year 2013/2014.

### Theoretical Background and Related Studies

#### Theoretical Background

The biography of the Prophet (PUH) explained that the Prophet (PUH) accomplished several tasks after coming for the first time to Al Madina AlMunawara aiming at establishing the state of Islam. It began by organizing the relation between muslims by strengthening the brotherhood and spreading out the passion among them and after being against each others they became closer holding good feeling towards each others. Then the Prophet (PUH) began organizing also the relation between muslims and others, such as Jewis who were settling down in Madina by imposing a collection of rights and duties related to them including Al Madina decree: "This is the book of Mohammad (PUH) the messenger of God between the believers, the muslims from Quraish, Ahl Yathreb (Citizens of Madina) and those who followed them and fought side by side with

them, as all being one united nation and those who followed us from the Jewis will get the protection, backing up and justice. In addition, the Jewis of Bani Awf are also a nation with the believers, the Jewis have their own relation as well as the muslims have their own one. Among them there were: advice, caring without any guilt, advocating the oppressed ones and the Jewis paid with the believers in war and whoever objects this book, they all stand against him (Ibin Hisham, 1990, v12, p. 145).

This kind of organization between the muslims and others who settle down in the muslim Community was not available only at that period of time of establishing the first Islamic state, but also it was a legislation organized the relation between muslims and Islamic treaties. Forgiving between muslims and others was the most prominent fruit of the first Mohammad's decree (PUH) that included the rights and duties of muslims and non-muslims in the muslims Community. The Prophet (PUH) was really concerned with organizing the relation of muslims with others of other religions depending on two main important elements:

1. "The followers of other religions are also human beings whose dignity was preserved by God and this is assured by the verse of Holy Quran (Surah 70, al-Isra'): "And we have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred with (definite) preference".

2. The origin of all people is the same and they all have the same rights and duties. God says assuring that in Holy Quran (Surah, 13, al-Hujurat), "O mankind, indeed we have created you from male and female and made you people and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing the Acquainted".

In the frame of this relational organization, Islam imposed a collection of rights and duties for the followers of other religions who connect with muslims by a treaty (Ahd alzema). These are as follows:

- Their right of having a good arguing according to what God says: (Surah, 46, al-Ankabut), "And do not argue with the people of the scripture except in a way that is best, except for those who commit injustice among

them, and say, "we believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are muslims (in submission) to Him.

- Their right of not having their beliefs insulted or their gods. According to this God says in Holy Quran (Sura, 108, al, an'am), "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus we have made pleasing to every community their deeds. Then to their lord is their return, and he will inform about what they used to do".

- Their right in the freedom of belief, worship which is approved in Holy Quran (Surah 256, al-Baqarah), "There shall be no compulsion in [acceptance of], "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing".

The interpreters mentioned that the above verses were inspired to the Prophet (PUH) about a man from Al Ansar who used to have two sons who embraced Christianity before the Prophecy of Mohammad (PUH). Their father tried to get them back to Islam but they refused and went to the Prophet Mohammad (PUH) to judge them. On this occasion, the above verse was aspirated to the Prophet (PUH) denying the father's obligation to his sons to embrace Islam (Al Wahdi, 2005, p.221). Therefore, Islam does not accept obliging people to embrace Islam. The Mighty God says in this domain in Holy Quran (Surah, 29, al-Kahf), "And say, "The truth is from your lord, so whoever wills – let him believe; and whoever wills-let him disbelieve". Indeed, we have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds (their) faces, wretched is the drink, and evil is the resting place".

When Islam religion assured the right of belief and worship for other religion followers, Islam imposed in muslims to protect the temples and churches and defend them. God says: (Sura, 40, al-Hajj), [They are] those who have been evicted from their homes without right-only because they say, "Our lord is Allah". And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosque in which the name of Allah is

much mentioned [i.e., praised]. And Allah will surely support those who support Him [i.e., His cause]. Indeed, Allah is Powerful and Exalted in Might".

According to what the previous verse content, the Prophet (PUH) guaranteed the right of the belief and the practice of special worship for (AhlAkitab) Christians. The most important examples for that is what the Prophet (PUH) had done with Najran Christians when they came to Madina for praying. They entered His mosque (Masjid) at the time of Asr prayer – because it was their prayer time – the Prophet (PUH) asked his followers to practice freely their prayer of which they directed their faces in the prayers towards the east (Ibin Hisham, 1990, p.217). In addition to the Prophet's concern (PUH) with the freedom of Najran Christians worship freedom, He documented this right in a written decree: "Najran people have Protection of Allah and Mohammad (PUH) for themselves, their money, lands, families, tribes, sales and all what they have whether it is little or much more, and not to change any of their bishops, priests or nuns (Abu Yusouf 1979, p.72).

The Omar treaty that was given by the Caliph Omar bin Al Khattab, was the most promoted practiced witness implying the Prophet's (PUH) concern with the guarantee of the religious freedom for other religion followers. Omar treaty for the people of Ellia includes "This is what Omar the Prince of Believers has given to the people of Ellia the security for themselves, their money, churches, crosses that no one inhabits their churches and never to be destroyed and nothing to be changed in all their properties or nothing to be taken from their money or to be oppressed for their religion" (Al Tabari, 1992, vl.2, p.449).

The previous Omar decree is like the one that was written to people of Egypt which included: "This what Amre bin Alaas has given to the people of Egypt of security to everything they own on land and on sea, as well" (Ibin katheer, 2004, vl. C, p.112).

Islam assured the non-muslims' rights in protecting their honors in the Prophet's will (PUH) to the leaders of the troops directed to Islamic fight fronts by not killing the women in the controlled areas by muslims.

The Prophet (PUH) says: "Go ahead in the Name of God and according to the Prophet (PUH) Sunna not to kill an old man or a child or a woman and not to overact

in any thing and do good for yourselves and for others because God loves the kind and good persons "Abi Dawood, 1998, Kitab Al Jihad, Bab in the Calling for the non-believers, Hadeeth, no. 2252).

Protecting the honors of non-muslims is the will of the Prophet's (PUH) followers to the princes of Ajnad of the states related to the Islamic States. Omar once wrote to the princes of Al Ajnad Saying: "Fight whoever fight you and not to kill women or young boys (Ibin Zanjaweih, 1986, Al Amwal, Kitab Sunna Al Faya; and the fifth and the charity, Bab who has to pay the Jeziah and doesn't have to, Hadeeth no. 157, p.157). The non-muslims' rights that were assured in financial treatment with muslims in selling, purchasing, mortgaging, agricultural percentage, and other forms of economical treatment. It was approved about the Prophet (PUH) that He dealt with a Jewish of Madina and He (PUH) mortgaged His shield with the Jewish.

Anas said in this domain: "The messenger of God (PUH) has mortgaged his shield with a Jewish in Madina and in return he took from him barley to his family" (Ibin Majeh, 1998, Sunna Ibin Majeh, Kitab Al Ruhoun, Bab AlRahen, Hadeeth no. 2531). It was also assured that the Prophet (PUH) could afford it. In addition, He (PUH) shared a Jewish from Kaiber in planting their lands in Khaiber (Ibin Qaiem Al Jawziah, 1997, vl.(1), p.551-552).

Other rights for non-muslims is to transfer in Bilad Al sham (Syria, Jordan, Lebanon and Palestine, nowadays) except for the Arab Pennisula (Saudi Arabia, nowadays). Ibin Hazm wrote about the scientist agreement that implies the non-muslims (Ahl Al Zema) could move in the muslim lands and settle down in any place they like except for Al Haram in Mecca and there was an argument between the scientists whether to allow them to enter Mecca or not, and finally agreed not to inhabit Arab Pennisula (Ibin Hazm, D.N., p.122).

Islam also concerned with non-muslims' right in learning and attending the councils of science and scientists. The institutions of Islam science were open for non-muslims who used to learn literature, logic, philosophy in the houses of such muslim scientists, such as Mohammad bin Ahmad Al Araiil the blind grammarian and the philosopher Al Rafedi (Al Deyoujl, 1982).

Al Musa'di (1991) mentioned in his book Merouj al Dhahab and Ma'den Al Zawher that Yahya bin Khaled Al Barmaki was highly educated and sophisticated having a council gathering all, people of speech and others of different opinions and science (Al Masu'di, 1991, vl. C, p. 405).

The non-muslims who live with muslims have the right to be treated in justice, kindness as long as they are peaceful. The Mighty God says: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your home – from being righteous toward them and acting justly toward them. Indeed, Allah love those who act justly". (Sura 8, al Mumtahnah).

A practical witness of Islamic justice for the non-muslims is the stroy of Jewish who complained to the Caliph Omar about Ali Bin Abi Taleb. Then Omar said to Ali: "Stand up Aba Al Hasan and sit beside your opponent". Ali did that while being very impressed and when Omar judged between them he said to Ali: "Do you hate to give your opponent his right?" Ali then said: "No, but I was hurt when called me by my nick name and you didn't' equalize between us; so, I was afraid that this Jewish might, think that justice got lost among muslims" (Ali Tayaar, 2006, p. 137).

Islam assured the non-muslims' right in being protected and their money, as well. In addition, any harm might non-muslims get is considered a crime demanding a punishment for the doer. Once a muslim killed a man from (Ahal Al Kitab) Christians, the Prophet (PUH) demanded to get this murdered's right by ordering to kill the muslim murderer (Al Baihaqi, 2003, vl. 8 p. 56).

Another story about Islamic justice with non-muslims in the time of Caliph Omar when a non-muslim man was killed purposefully in Damascus where Omar was. Then Omar himself said that he will kill the murderer by himself (Al Baihaqi, 1984, vl. Co., p.59).

It is clearly noticed that the good treatment for non-muslims in the muslim community which is based on rights and duties and peace, in addition to rejecting violence, is the main concern of the ancient and modern muslim scientists. They imposed that in their books and many different classifications, such as Imam Sufian Al Thewri, Sahnoun from Al Malikyah, Sheikh of Islam Ibin Taimyah and Ibin Al Qayem.

Those modern ones are: Mohammad Rasheed Rida, Mustafa al Seba'i, Al Qardawi, etc. who considered the basic relation between muslims and non-muslims should be based on peace and the war is only against the ones who attack muslims. They have clues for this from Hadeeth Sahreef and from Holy Quran as in "(Surah 61, al Anfal). "And if they incline to peace, then incline to it (also) and rely upon Allah. Indeed, it is He who is the Hearing, the knowing". And also in (Surah 8, Al-Mumtahinah) "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah love those who act justly".

They have also the evidence from the saying of the Prophet (PUH) in this will to his troops in jihad in fighting in the Name of God by not overacting or killing or torturing and if the muslim soldiers face the non-believers they should ask them to embrace Islam if not to be "Ahl al zima" those who stay in their places and be protected by muslims for paying al Jezyah for muslims. But if they refused everything and insisted on killing the muslims, they have to kill them (Muslim, 2003, Saheeh Muslim, Kitab Al Jihad and Al Seerah, Bab Ta'meer Al Omar, and the will for the morals of Fighting).

In this respect, Ibin Taymyah said: "If the fight is for Jihad, the loyalty should be only for God and those who object this should be fought. As for women young men, old persons and the blind those are not to be fought or killed (Ibin Taimyah, 2004, 3369).

Such rights that are assured by Islam for non-muslims should be a main concern for the researchers to clarify and show up the peacefulness, kindness and modesty of Islam and clarify how Islam is against violence and terrorism, in addition to clearing up the distortion that affect Islam by a small group of people.

### **Review of Related Literature**

The researcher did not find any study that got the same title of the current study, but he found several studies dealing with the muslims' relations with others and he reviewed it and took what is similar to the content of his study.

Zeidan (1982) conducted a study about the regulations of non-muslims (Al Themyean and Mustaimineen) in the

land of Islam aimed at showing the regulations related to non-muslims in the Islamic countries. The findings showed that Al Mustaimineen are the foreigners who settle down in Islamic Lands. They embrace Islam and the Islamic country protect them; whereas, Al Themyean are non-muslims but connected with the Islamic country with Al Zemah contract to have rights and duties exactly as muslims.

Al Tayaar (2006) conducted a study about the non-muslims' rights in the Islamic country aimed to identify non-muslims' rights that were imposed for them in settling down in the Islamic country. The findings showed that those people enjoy general rights in protecting them, their money, honor and also special rights as practicing their worship and the freedom of their beliefs without any kind of oppression, in addition to their right in marriage and business in the lights of legal regulations of Islam.

Al – Dahabi (1993) conducted another study about the non-muslims' treatment in the muslim community aimed at identifying the Islam justice and the Islam treatment for them. The findings showed that the non-muslims settling down in the muslim community have rights judged by The Fiqh rule that implies having the same muslims' rights and duties without any interference in their religion and beliefs. God says in Holy Quran in (Sura, 256, al Baqara) "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing". The finding showed that Islam has reached very high place in the good treatment with the non-muslim minorities.

Al Masu'd (2003) dealt with non-muslim's rights in the muslim state in a study aimed to identify their rights and its application in Saudi Arabia. The findings indicated that the peacefulness of Islam granted non-muslims the citizen rights, such as protection from any attack, freedom of beliefs, work, education, housing, money protection, their right in being judged in the courts.

Al Zharani (2005) dealt with the values of peace that are related to the peaceful non-muslims treatment in a study aimed at indentifying Islam values that are related to non-muslims treatment that are found in the books of

interpretation, Hadeeth Shareef, national education in the medium stage in Saudi Arabic. The findings also indicated that the demanded values of peace in the medium stage are: honesty, justice, kindness, morals of calling for Islam, and dialogue, modesty, human dignity, mercy, social relation and security. The findings also showed that all previous values of peace are available in the textbooks of religious learning.

Al Ayed (2008) conducted a study about non-muslims' rights in muslim countries. The findings showed that they have their rights in human dignity, freedom of belief and being committed to their religion legislations, justice, their right in being protected and their money and honors, as well, in addition to their right in social cooperation.

Terban and Ajour (2009) conducted a study aimed to identify the elements of the relation between muslims and others from media perspective. The findings showed that the muslim media has to focus on showing up the brightened correct picture of the relation with non-muslims as it is based on peace not on war and they are citizen in muslims countries having the same rights and duties of muslims in everything.

Al Huawari (2011) conducted another study aimed at identifying the relation between muslims and others with other religions. The findings indicated that not-imposing religion on people is a wide great rule of Islam because the origin of the relation with non-muslims is peace as Islam aims to lead all people to God easily and kindly without any obstacles.

Al Saudi (2012) revealed the picture of the other in the textbooks of Islamic education in Jordan in a study aimed at following up the topic related to the picture of the other in the higher basic stage. The findings showed that the total frequencies related to the picture of the other were (1488). The highest frequency was related to the value of treating and dealing with the other. The lowest frequencies were related to legal regulations. It was noticed that most frequencies were in the basic eighth grade and the least were in the basic seventh grade.

#### **A summary of the related studies and the place of the current study among them.**

The previous studies dealt with the kind of relation

between muslims and non-muslims as in the study of Al Shammari (2007), Ajour (2009) and Al Hawari (2011). Whereas the other studies dealt with Al Tehmyeen and Al Musta'mineen and the method of Islam in dealing with them, in addition to the attitude of Islam religion towards hurting them as in Zeidan's study (1982). Some of the studies specialized in the rights of non-muslims in the muslims community as the study of Al Tayaar (2006), Al Dahabi (1993), Al Masu'di (2003) and Al Ayed (2008). Al Masu'di's study is the closest among the previous studies to the current study in dealing with the picture of the other in the textbooks of the Islamic education in Jordan. But the current study is significant in dealing with the rights and duties of non-muslims in the Jordanian textbooks. According to the researcher's mind, there was no study dealt with this topic as an analytical study in the curricula and textbook generally and in the Jordanian textbooks in particular.

### **Methods and Procedures**

#### **Methodology of the Study**

The researcher used the content analysis method as being suitable for achieving the purpose of the study. This method describes the phenomenon, fixing the frequencies of the used analytical unit in an organized and accurate way.

#### **The Population and the Sample of the Study**

The Sample of the study consisted of the textbooks of the Islamic culture and education for the basic stage, the seventh and eighth grades, in addition to the secondary stage, the second secondary for the first and the second semester in the academic year 2013/2014 which is eleven textbooks. It was chosen purposefully because the non-muslim's rights in the muslim community took much more representation in the special textbooks in the lower basic stages that cared more about beliefs in God, elements of faith, regulations of worships and some Holy Quran stories and Islamic morals. The following table shows the sample of the study according to the mean textbooks and the analysis also according to the grade, the semester, the edition year and the number of pages.

**Table (1)**  
**Distribution of the Sample According to Textbook, Grade, Edition Year and Pages**

No.	Textbook	Grade	The Semester	Edition	Publication Year	No. of Pages
1	Islamic education	Seventh	First	Third	2009	117
2	Islamic education	Seventh	Second	Third	2008	107
3	Islamic education	Eighth	First	Third	2010	191
4	Islamic education	Eighth	Second	Third	2010	166
5	Islamic education	Ninth	First	Third	2010	154
6	Islamic education	Ninth	Second	Third	2009	117
7	Islamic education	Tenth	First	Second	2010	186
8	Islamic education	Tenth	Second	Second	2013	194
9	Islamic Culture	First Secondary	First Level	Second	2010	166
10	Islamic Culture	First Secondary	Second Level	Second	2014	158
11	Islamic Culture	Second Secondary	Third Level	Second	2014	219

**Instrument of the Study**

To achieve the purposes of the study, the researcher prepared a main instrument (analysis card) to reveal the extent of the availability of non-muslims' rights in the textbooks of Islamic culture and education of the basic and secondary stages for the seventh and second secondary grades in Jordan. The analysis card included a collection of non-muslims' rights and duties as follows:

- Non-muslims' rights in the Muslims Community which are (8).
- Non-muslims' duties in the Muslim community which are (5).

**Validity of the Instrument**

To verify the instrument, it was judged by eight specialists from Al Balqa' Applied university and University of Jordan and all their comments and remarks were taken into consideration. Some rights were deleted and others were modified until the number of rights have become (8) and (5) duties.

**Reliability of the Study**

The reliability of the instrument of the study (analysis card) was verified by using two ways of reliability:

1. Reliability through time: The researcher analyzed the content of the basic tenth grade textbook according to the steps and procedures of the analysis that were mentioned earlier. After three weeks the researcher re-analyzed the previous textbook and the percentage

between the two analysis was counted by using Copper equation for reliability and the agreement percentage of the result was (93%) which is high for the reliability of the analysis instrument.

2. Reliability through researcher: The researcher was helped by two specialist researchers in the teaching methods and curricula. They were acknowledged by the significance and objectives of the study. They were also trained on the ways, steps and the methods of the analysis and each of them analyzed the special basic ninth grade textbook in the first semester. After finishing the agreement, the percentage was done between the researcher's analysis and the researchers' works according to the following statistical equation:

$$\text{Agreement percentage} = \frac{\text{Number of agreements between the analyst one and two}}{\text{Number of agreement} + \text{number of differences}} \times 100\%$$

The reliable mean was (90%) which is a high value and accepted for the purposes of the educational research. In addition, this value indicated the reliability and good quality of the analysis instrument.

**Categories and Unit of Analysis**

The categories of analysis were divided into main classification around which the non-muslims' rights and duties in the muslim community are. Those categories are

shown into details in the findings of the study. The study considers the word, the sentence, the paragraph and the idea in counting the main categories of analysis.

### Procedures of the Analysis

The procedures of the analysis were in the following steps:

1. Preparing the special analysis cards about non-muslims' rights and duties in the muslims community including basic information about the right number, analyzed textbook title, chapter and grade, content of analysis (content: word, sentence, paragraph, idea) and the number of the mentioned frequencies.

2. Reading the lessons of Islamic culture and education, the questions, activities thoroughly and concluding the main categories of analysis (non-muslims' rights and duties in muslim community) in each word, sentence, paragraph or idea that were included in the analysis textbooks.

3. Giving one frequency for each main category of the analysis. If the sentence or paragraph includes more than one right or duty of non-muslims, it is treated as an independent one.

4. Collecting the frequencies of each right or duty and putting them down in special Tables of frequencies and then getting the percentages for the total frequencies related to the main categories of the analysis and later

discussing the findings in light of the questions of the study.

### Statistical Treatment

For answering the questions of the study, the frequencies got from the numbers the researcher collected and then the percentages are done to be treated statistically.

- The agreement percentages are done by using Coper equation for validity.

### Discussion of the findings of the study

- The findings related to the first question: "what is the percentage of the availability of the non-muslims' rights in the textbooks of the Islamic culture and education for the basic and secondary stages in Jordan?". To answer this question, the content of such textbooks was analyzed and the rights were gathered. Then the frequencies of the rights gathered and the percentages for such rights were also done. It is shown in Table (2).

1. The Percentage of the Availability of Non-muslims' rights in Islamic culture and education textbooks for the higher Basic Stage of the seventh and the tenth grades in Jordan.

The percentage of the Availability of non-muslims' Rights in the Islamic Textbook for the Higher Basic Stage for the seventh to the tenth Grades in Jordan.

Table (2)

Frequencies and Percentages for Non-muslims' rights in the muslim Community as in the Content of Islamic Textbooks for the seventh up to the Tenth Basic Grades in Jordan.

Rank	Textbook	Islamic Education Textbook		Islamic Education Textbook		Islamic Education Textbook		Islamic Education Textbook		Total of	% Rights
		4	2	3	1	Frequencies	Percentage				
	Rights	Seventh Grade		Seventh Grade		Seventh Grade		Seventh Grade		Fr.	100%
		Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%
2	Freedom of Belief	2	5.4	10	27	5	13.5	20	54	37	13.5
7	Citizenship	3	15.8	6	31.6	4	21	6	32	19	6.9
6	Justice with them and Equalizing them	4	16	9	36	5	20	7	28	25	9
1	Kindness in Dialoguing them	3	5.2	25.43	10	17.2	20	34	5	58	21

Rank	Textbook	Islamic Education Textbook		Total of	% Rights						
		Fr.	%	Fr.	%	Fr.	%	Fr.	%		
3	Good Living	4	11.4	10	28.6	13	37.1	8	22.9	35	12.7
4	Dialogue	12	35.3	8	23.5	6	17.6	8	22.9	34	12.4
5	Organizing Personal Status	5	16.7	7	23.3	8	26.7	10	33.3	30	10.9
2	Self and Money Security	6	12.2	9	24.3	10	27	12	32.4	37	13.5
	Total of frequencies and Percentages	39	100	84	100	61	100	91	100	27	100
	Total of frequencies and Percentages for the Grads	38	14.2	84	30.5	61	22.2	91	33	27	100

2. The Availability Percentage of Non-muslims' Rights in the Islamic Culture Textbooks for the secondary stage.

**Table (3)**

**Frequencies and Percentages for Non-Muslims' Rights in Muslim Community in the Content of Islamic Culture Textbooks for the first and second secondary grades in Jordan.**

Rank	Textbook	Islamic		Islamic		Islamic Culture		Frequency Total of	Percentage %
		Fr.	%	Fr.	%	Fr.	%	Fr.	%
	<b>Rights</b>	<b>4</b>		<b>2</b>		<b>3</b>		<b>Right Total</b>	<b>Rights</b>
		<b>Seventh Grade</b>		<b>Seventh Grade</b>		<b>Seventh Grade</b>		<b>Fr.</b>	<b>100%</b>
		<b>Fr.</b>	<b>%</b>	<b>Fr.</b>	<b>%</b>	<b>Fr.</b>	<b>%</b>	<b>Fr.</b>	<b>%</b>
1	Freedom of Belief and Workship	20	30.3	0	0	46	69.7	66	28.7
4	Citizenship	7	29.1	0	0	19	70.8	24	10.4
3	Justice and Equalizing them wit others	15	48.4	0	0	16	51.6	31	13.5
2	Kindness in Dialoguing them	12	30.8	10	10	27	69.2	51	22.2
5	Good Living	7	36.8	0	0	12	63.2	19	8.3
8	Dialogue	5	45.5	0	0	6	54.5	11	8.4
7	Organizing Personal Status	3	25	0	0	9	75	12	5.2
6	Self and Money Security	4	22.2	0	0	14	77.8	18	7.8
	Total of frequencies and Percentages	73	100	10	10	147	100	230	100
	Total of frequencies and Percentages for the Grads	73	31.7	10	4	147	63.9	230	100

**Table (3) indicates the following:**

- The total frequencies for non-muslims' rights available in Islamic culture texts that were available in

Islamic Culture texts that were analyzed were (230). Table (5) also indicates that the available right that got the highest percentage was "Freedom of Belief and

worship" that got (66) frequencies in a percentage of (28.7%). In the second rank, there was "kindness in arguing and talking to them" having (51) frequencies and a percentage of (22.2%); whereas the right "Having Justice with them" came in the third rank having (31) frequencies and a percentage of (13.5%). The fourth rank was taken by the right of "Citizenship" having (24) frequencies and in a percentage of (10.5%); whereas the "Good Living" came in the fifth rank having (19) frequencies in a percentage of (8.3%). In the sixth rank there was the right "Self and many Security" having (18) frequencies and (7.8%) percentage; whereas the last rank, was taken by the right "organizing personal status" having (12) frequencies and (5.2%) percentage. This result is due to the concern of the Jordanian textbook writers with the non-muslims' rights to be a part of the Islamic culture of the Jordanian muslims student; therefore, lots of private rights were included.

- The highest percentage of the availability of non-muslims' rights were in the Islamic culture textbook of the second secondary (third level); the right frequencies were (147) in a percentage of (63.9%), followed by the

first secondary (first level) textbook that got (73) frequencies and a (31.7%) percentage.

In the last third rank, there was the first secondary (Second Level) textbook having (10) frequencies and (4.4%) percentage. This result is attributed to those students whose this grade is their final and next they go to their colleges or work or professional life; therefore, the curricula writers considered the necessity for including such rights to be a main part of muslims' culture and morals at their colleges, jobs or wherever.

- The results related to the question of the study: "what is the percentage of the available non-muslims' duties in the Islamic education and culture textbooks for the basic and secondary stages in Jordan?". To answer this question the content of the Islamic education and culture for such stages were analyzed. The researcher picked up all the non-muslims' duties in muslim community and the frequencies of each duty and the percentages were all done and are shown in the Table (4).

1. Percentage of Non-muslims' Duties in Islamic Education Textbook for the Basic Stage Grades Seventh to the Tenth in Jordan.

**Table (4)**

**Frequencies and Percentages for Non-Muslim's Duties Muslims Community as in Islamic Education Textbooks in the Basic Seventh to Tenth Grade in Grade in Jordan**

Rank	Textbook	Islamic Education		Islamic Education		Islamic Education		Islamic Education		Duties Total Frequencies		Duties Percentage	
		Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%
	<b>Rights</b>	4		2		3		1					
		Seventh Grade		Seventh Grade		Seventh Grade		Seventh Grade		Fr.		100%	
		Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%
3	Islamic regulations Commitment	2	14.3	4	28.6	5	35.7	3	21.4	14		15.4	
4	Considering the general Islamic System	3	25	4	33.3	3	25	2	16.7	12		13.2	
2	Financial Commitment	3	20	5	33.3	4	26.7	3	20	15		16.5	
1	Cooperating to defend the Islamic state	5	20	10	40	6	24	4	16	25		27.5	
1	Cooperating prevent tyranny and social corruption	4	16	11	44	6	24	4	16	25		27.5	
	Total of frequencies and Percentages	17	100	34	100	24	100	16	100	91		100	
	Total of frequencies and Percentages for the Grads	1	18.	3	37.4	2	26.4	16	17	91		100	

It is noticed in Table (4) the following:

- The total frequencies of the available non-muslims' duties included in the Islamic education textbooks that were analyzed were (91) frequencies. Table (4) also indicates that the two duties that got the highest percentage were: "cooperating in defending the Islamic state against any external invasion" and "cooperating to prevent tyranny and social corruption." having (25) frequencies and (27.5%) percentage. In the second rank, there was "financial commitment" having (15) frequencies in a percentage of (16.5%); whereas the third rank was taken by "committed to Islamic regulations" that got (14) frequencies and (15.4%) percentage. In the last fourth rank there was "considering the general muslim community system" having (12)

frequencies and (12.2%) percentage.

- The highest percentage for the available non-muslims' duties was in the Islamic education textbook for the basic eighth grade that got (34) frequencies in a percentage of (37.4%), followed by the Islamic education text for the basic ninth grade that got (24) frequencies and (26.4%) percentage. The basic seventh grade textbook came in the third rank having (17) frequencies and (18.7%) percentage; whereas the last rank was taken by the basic tenth grade textbook that got (16) frequencies in a percentage of (17.6%).

2. Percentage of the Available of Non-muslims' Duties in Islamic Culture Textbook for the Secondary Stage.

**Table (5)**  
**Frequencies and Percentages for Non-Muslims' Duties in Muslim Community as in Islamic Culture for the first and Second Secondary in Jordan**

Rank	Textbook	Islamic		Islamic		Islamic Culture		Frequency Total of	Percentage %
		Fr.	%	Fr.	%	Fr.	%	Fr.	%
	<b>Rights</b>	4		2		3		<b>Right Total</b>	<b>Rights</b>
		<b>Seventh Grade</b>		<b>Seventh Grade</b>		<b>Seventh Grade</b>		<b>Fr.</b>	<b>100%</b>
		Fr.	%	Fr.	%	Fr.	%	Fr.	%
3	Committed to Islamic Regulations	3	16.7	0	0	15	13.3	18	20.5
4	Considering the General Muslim Community	4	28.6	0	0	10	71.4	14	15.9
5	Financial Commitments	3	30	0	0	7	70	10	11.4
1	Cooperating to Defend the Islamic State	7	25.9	0	0	20	74.1	27	30.7
2	Cooperating to Prevent Tyranny and Social Corruption	6	31.6	0	0	13	68.4	19	21.6
	Total of frequencies and Percentages	23	100	0	0	65	100	88	100
	Total of frequencies and Percentages for the Grads	23	26.1	0	0	65	73.9	88	100

Table (5) shows the following:

- The total frequencies of non-muslim's duties that are available in the analyzed Islamic culture textbooks were (88). The Table also indicates that the two duties that got the highest percentage were: "cooperation to protect the Islamic state against any external invasion which got (27) frequencies and an available percentage of (30.7%). In the second rank there was "cooperating to

prevent tyranny and social corruption" having (19) frequencies and (21.6%) percentage; whereas the third rank was taken by the duty "committed to Islamic regulations which got (18) frequencies and (20.5%) percentage. In the fourth rank there was "considering the general muslim community system" having (14) frequencies and (15.9%) percentage; whereas the last final rank was taken by "financial commitment" which

got (10) frequencies in a percentage of (11.5%).

- The highest availability percentage of non-muslims' duties was in the Islamic culture textbook for the second secondary (third level) which got (65) frequencies in a percentage of (73.9%), followed by the first secondary (first level) which got (23) frequencies in a percentage of (26.1%). Islamic culture textbook for the same grade but the (second level) got no availability percentage for non-muslims' duties the muslim's community.

The previous two results indicate the weak concern with non-muslims' rights and duties in the Islamic culture textbooks for the secondary stage in Jordan which is due to the following reasons:

- Some of the curricula writers have adopted Fiqh opinion which implies that the relation between muslims' and non-muslims is based on war not peace; therefore, some of them who hold religious certificates and work in the Ministry of Awqaf and Ifta' state that non-muslims Jordanian have no rights in living, they have to be killed. According to this, there was weak concern with non-muslims' rights and duties and, have low representation in the Jordanian school textbooks.

- Some curricula writer avoid talking about non-muslims rights in order to have normalization with Zionist enemy that occupied Palestine and threw its citizens outside. It should be known that the peaceful non-muslim who did not kill muslims or cooperated with the enemy is different from the occupier who has to be killed by sword.

- The random distribution of non-muslims' rights and duties in the textbooks and not having one reference frame in delivering such rights and duties equally in all Islamic culture textbooks.

- This study in its results has no harmony with the studies of Zeidan (1982), Al Tayaar (2006), Al Dahabi (1993), Al Ayed (2008), Al Moso'ud (2003), Al-Shammari (2007) and herbal and Ajjour (2009), although the researcher has enriched his study in its theoretical background about non-muslims' rights and duties from the above mentioned studies.

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## Recommendations

According to the previous findings of the study, the researcher has come up with the following recommendations:

- Including the non-muslims' rights and duties in muslim community in the curricula and enriching it by thoughts that contribute in clarifying the peace and values of Islam in dealing with non-muslims, in particular the textbooks in which weak concern with non-muslims' rights and duties, such as Islamic culture textbook for the second secondary (Second Level) as it is shown up and clarified in the study.

- Imitating the Prophet (PUH) and His friends in their peaceful treatment with peaceful non-muslims and not ignoring their rights as citizens of good living.

- Benefiting from the used analytical card in this study while writing the school textbooks in order to enrich it with non-muslim rights and duties in muslim community.

- The importance of having culture debates and lectures about the peacefulness of Islam in dealing with peaceful non-muslims who never attack muslims or help other to attack them.

- The necessity of focusing on the dangers of normalization and never to legalize it with non-muslims who occupy the Islamic courtiers, leave their countries for good, because in such case they are no peaceful, on the contrary, they are warriors having no rights at all.

- The curricula writing task should be attributed to a specialized expert team in designing and developing curricula. This task should not be exclusively done by religious certificate persons.

- Conducting similar studies about non-muslims rights and duties in other school textbooks as Arabic Language and social studies.

- Conducting a field survey study about the extent of Islamic education and Arabic language teachers' awareness about non-muslims' rights and duties in the muslims community.

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## مدى توافر حقوق غير المسلمين في محتوى كتب التربية والثقافة الإسلامية لمرحلتي التعليم الأساسي والثانوي في الأردن

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### ملخص

تهدف الدراسة إلى التعرف على مدى توافر حقوق غير المسلمين وواجباتهم في كتب الثقافة والتربية الإسلامية في مرحلتي التعليم الأساسي والثانوي في الأردن، من خلال استخدام منهج تحليل المحتوى (المضمون) القائم على وصف الظاهرة ورصد تكرارات وحدة التحليل المستخدمة. وأظهرت الدراسة أن حقوق غير المسلمين التي نالت أعلى نسبة توافر في كتب الثقافة والتربية الإسلامية في الأردن هي: التلطف بحوار غير المسلمين ومجادلتهم والتي هي أحسن، وحرية الاعتقاد والعبادة، والأمن على النفس والمال، والعيش الكريم، وحق الجوار، وتنظيم الأحوال الشخصية، والعدل والمساواة، والمواطنة. أما واجبات غير المسلمين التي نالت أعلى نسبة توافر فهي: التعاون على حماية الدولة الإسلامية من العدوان الخارجي، والتعاون على منع الظلم والفساد الاجتماعي، والالتزامات المالية، والالتزام بأحكام الإسلام، ومراعاة النظام العام للمجتمع الإسلامي. وأظهرت الدراسة أن أعلى نسبة توافر لحقوق غير المسلمين في المجتمع الإسلامي كانت في كتاب التربية الإسلامية للصف العاشر الأساسي وكتاب الثقافة الإسلامية للصف الثاني الثانوي (المستوى الثالث)، وأن أعلى نسبة توافر لواجبات غير المسلمين كانت في كتاب التربية الإسلامية للصف الثامن الأساسي وكتاب الثقافة الإسلامية للصف الثاني الثانوي (المستوى الثالث) وتوصي الدراسة القائمين على تصميم المناهج العلمية وتطويرها في الدول الإسلامية بالاستفادة من منهج الإسلام في التعامل مع غير المسلمين من خلال تضمين المناهج التعليمية في المؤسسات التعليمية والتربوية كافة حقوق غير المسلمين وواجباتهم في المجتمع الإسلامي.

**الكلمات الدالة:** الإسلام، المجتمع الإسلامي، غير المسلمين، الحقوق والواجبات، الكتب المدرسية.

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