

es-Şurūṭ-Ömeriye

182013

26 Ekim 2023

MADDE YAYIMLANDIKTA  
SONRA GELEN DOKÜMAN



## THE EARLY CIRCULATION AND LATE ADOPTION OF THE “PACT OF ‘UMAR” (SHURŪṬ ‘UMAR)\*

Luke Yarbrough  
University of California, Los Angeles

**Abstract** This article reassesses the early evidence relating to the notorious “Pact of ‘Umar” (*Shurūṭ ‘Umar*), proposing the following account: *Shurūṭ ‘Umar* was most likely put into circulation in Kūfa or—less probably—Ḥimṣ in the early- to mid-second/eighth century. It then circulated among scholars in relative obscurity for at least two centuries more. It was first proposed to a Muslim ruler as an authoritative, enforceable document in the late third/early tenth century, but there is no evidence that it was enforced until the later fifth/eleventh century at the earliest. It follows that *Shurūṭ ‘Umar* was not the foundational reference point for the notional or effective regulation of non-Muslim populations in early Islam.

**Keywords** *ahl al-dhimma*, Islamic history, Islamic law, *isnād* analysis, Pact of ‘Umar

### Introduction

In modern discussions of Islamic history and inter-religious relations, the text commonly known as the “Pact of ‘Umar” (*Shurūṭ ‘Umar*) is as notorious as it is misunderstood.<sup>1</sup> The text purports to be a surrender agreement

\* The author thanks the two anonymous reviewers for their comments and the NYU Abu Dhabi Institute for supporting this research. The study benefited from feedback at the 2018 Saint Louis University Symposium on Medieval and Renaissance Studies—particularly from Thomas Carlson and Carole Hillenbrand—and the 2019 colloquium “From Jāhiliyya to Islam” at the Israel Academy of Sciences and Humanities, particularly from Amikam Elad and Milka Levy-Rubin.

<sup>1</sup> Indications of its notoriety include its inclusion, as a first/seventh-century text, on history exams for U.S. secondary students (*Cracking the AP World History Exam 2018*, p. 248) and in history textbooks as a watershed document (e.g., Hunt et al., *Making of the West*, p. 249). It was also the basis for the rules imposed by the “Islamic State” (ISIS/Dā‘ish) on its Christian subjects