

Ebraismo

Kharaj

dell'Impero Ottomano, in M. Contu – N. Melis

G. Pinna (a cura di), *Ebraismo e rapporti con le culture del Mediterraneo nei secoli XVIII-XX*, Giuntina - Kharaj (Arabic: *كharaj*) is a type of individual Islamic tax on agricultural land and its produce, regardless of the religion of the owners, developed under Islamic law.

With the first Muslim conquests in the 7th century, the kharaj initially was synonymous with jizyah and denoted a lump-sum duty levied upon the lands of conquered provinces, which was collected by hold-over officials of the defeated Byzantine Empire in the west and the Sassanid Empire in the east; later and more broadly, kharaj refers to a land-tax levied by Muslim rulers on their non-Muslim subjects, collectively known as dhimmi. Muslim landowners, on the other hand, paid ushr, a religious tithe on land, which carried a lower rate of taxation, and zakat. Ushr was a reciprocal 10% levy on agricultural land as well as merchandise imported from states that taxed Muslims on their products.

Changes soon eroded the established tax base of the early Arab Caliphates. Additionally, a large, but unsuccessful, expedition against the Byzantine Empire undertaken by the Umayyad caliph Sulayman in 717 brought the finances of the Umayyads to the brink of collapse. Even before Sulayman's ascent to power, the powerful governor of Iraq, al-Hajjaj ibn Yusuf, attempted to raise revenues by demanding from Muslims a full rate of taxation, but that measure met with opposition and resentment. To address these problems, Sulayman's successor Umar II worked out a compromise in which, beginning from 719, land from which kharaj was paid could not be transferred to Muslims; instead, they could lease such land, but in that case they would be required to pay kharaj from it. With the passage of time, the practical result of that reform was that kharaj was levied on most land without regard for the cultivator's religion. The reforms of Umar II were finalized under the Abbasids and would thereafter form the model of tax systems in the Islamic state. From that time on, kharaj was also used as a general term describing all kinds of taxes: for example, the classic treatise on taxation by the 9th century jurist Abu Yusuf was called *Kitab al-Kharaj*, i.e. *The Book On Taxation*. The content of Yusuf's writings outlined the framework that governments should follow in order to enact fiscal policy in accordance with traditional Islamic teachings. It helped influence economists going forward on how to analyze economic policies through an Islamic Lens. Yusuf's guidelines for tax policies are still studied by modern economists and Islamic finance professionals as instruction for how to operate a business or view financial practices in accordance with the Qur'an. The *Kitab al-Kharaj* also serves as a solid basis for both Muslims and non-Muslims to learn more about what it means to follow economic practices in accordance with the teachings of Islam.

20th-century Russian orientalist, A. Yu. Yakubovski, compares the land tax system of Persian Sassanids with that of the post-Islamic Caliphate era:

A comparison between pre-Islamic documents and those of the Islamic period reveals that conquering Arabs increased the land taxation without exception. Thus, raising taxes of each acre of wheat field to four dirhams and each acre of barley field to two dirhams, whereas during reign of Khosro Anushiravan it used to be a single dirham for each acre of wheat or barley field. During the later stage of the Umayyad Caliphate, landowners were paying from one fourth to one third of their land produce to the state as kharaj.

In the Ottoman Empire, kharaj evolved into haraç, a form of poll tax on non-Muslim subjects. It was superseded by cizye.

Dhimmi

dell'Impero Ottomano; in M. Contu – N. Melis – G. Pinna (a cura di), *Ebraismo e rapporti con le culture del Mediterraneo nei secoli XVIII–XX*, Giuntina

Dhimmi? (Arabic: *dhimmi*, IPA: [ðimmi]), collectively *dhimmah* "the people of the covenant") or *muḥaddith* is a historical term for non-Muslims living in an Islamic state with legal protection. The word literally means "protected person", referring to the state's obligation under sharia to protect the individual's life, property, as well as freedom of religion, in exchange for loyalty to the state and payment of the *jizya* tax, in contrast to the *zakat*, or obligatory alms, paid by the Muslim subjects. *Dhimmi* were exempt from military service and other duties assigned specifically to Muslims if they paid the poll tax (*jizya*) but were otherwise equal under the laws of property, contract, and obligation. *Dhimmi*s were subject to specific restrictions as well, which were codified in agreements like the Pact of Umar. These included prohibitions on building new places of worship, repairing existing ones in areas where Muslims lived, teaching children the Qurʾān, and preventing relatives from converting to Islam. They were also required to wear distinctive clothing, refrain from carrying weapons, and avoid riding on saddles.

Historically, *dhimmi* status was originally applied to Jews, Christians, and Sabians, who are considered "People of the Book" in Islamic theology. Later, this status was also applied to Zoroastrians, Sikhs, Hindus, Jains, and Buddhists.

Jews, Christians and others were required to pay the *jizyah*, and forced conversions were forbidden.

During the rule of al-Mutawakkil, the tenth Abbasid Caliph, numerous restrictions reinforced the second-class citizen status of *dhimmi*s and forced their communities into ghettos. For instance, they were required to distinguish themselves from their Muslim neighbors by their dress. They were not permitted to build new churches or synagogues or repair old churches without Muslim consent according to the Pact of Umar.

Under Sharia, the *dhimmi* communities were usually governed by their own laws in place of some of the laws applicable to the Muslim community. For example, the Jewish community of Medina was allowed to have its own Halakhic courts, and the Ottoman millet system allowed its various *dhimmi* communities to rule themselves under separate legal courts. These courts did not cover cases that involved religious groups outside of their own communities, or capital offences. *Dhimmi* communities were also allowed to engage in certain practices that were usually forbidden for the Muslim community, such as the consumption of alcohol and pork.

Some Muslims reject the *dhimma* system by arguing that it is a system which is inappropriate in the age of nation-states and democracies. There is a range of opinions among 20th-century and contemporary Islamic theologians about whether the notion of *dhimma* is appropriate for modern times, and, if so, what form it should take in an Islamic state.

There are differences among the Islamic Madhabs regarding which non-Muslims can pay *jizya* and have *dhimmi* status. The Hanafi and Maliki Madhabs generally allow non-Muslims to have *dhimmi* status. In contrast, the Shafi'i and Hanbali Madhabs only allow Christians, Unitarians, Jews, Sabeans and Zoroastrians to have *dhimmi* status, and they maintain that all other non-Muslims must either convert to Islam or be fought.

Donkey meat

“*Religione: cibi proibiti per ebraismo, islam e buddismo*” (in Italian). 20 June 2016. Polidori, Paolo; Di Girolami

Donkey meat is produced from the butchering of donkeys. It is traditionally consumed in China, Italy, and Latin America, both South America and Mexico.

Ki?evo

Couroucli (2013). *I luoghi sacri comuni ai monoteismi, tra Cristianesimo, Ebraismo e Islam*. Brescia: Morcelliana. pp. 15–34. ISBN 978-88-372-2657-2. Ki?evo

Ki?evo (Macedonian: ?????? [ʔkitʔvʔ] ; Albanian: Kërçovë, Albanian definite form: Kërçova) is a city in the western part of North Macedonia, located in a valley in the south-eastern slopes of Mount Bistra, between the cities of Ohrid and Gostivar. The capital Skopje is 112 km away. The city of Ki?evo is the seat of Ki?evo Municipality.

Giorgio Agamben

and Stefan Pedatella as *Nudities* (2010). ISBN 978-0-8047-6950-1 Angeli. *Ebraismo Cristianesimo Islam* (ed. Emanuele Coccia and Giorgio Agamben). Neripozza

Giorgio Agamben (?-GAM-bʔn; Italian: [ʔdʔordʔo aʔʔamben]; born 22 April 1942) is an Italian philosopher best known for his work investigating the concepts of the state of exception, form-of-life (borrowed from Ludwig Wittgenstein) and homo sacer. The concept of biopolitics (carried forth from the work of Michel Foucault) informs many of his writings.

Ariel Toaff

Pledges Proceeds to ADL in The Forward, February 16, 2007 Ariel Toaff, Ebraismo Virtuale, Rizzoli, 2008 pp.101–105. Sabina Loriga, "The Controversies over

Ariel Toaff (Hebrew: ?????? ????; born 17 July 1942) is an Italian historian of Jewry. He is a professor of Medieval and Renaissance History at Bar-Ilan University in Israel, whose work has focused on Jews and their history in Italy.

He came to international prominence with the 2007 publication of the first edition of his controversial book *Pasque Di Sangue* (Passovers of Blood), in which he claimed historical basis for ritual use of human blood, obtained by murder. The claim was criticized as lending support to blood libel, an allegation that modern historians have described as unsupported by facts and which the Catholic Church has similarly repudiated since the 13th century. Toaff wrote that these critics had misunderstood his book, which argued that the ritual use of small quantities of dried blood in magical curses had been a real practice among medieval "Ashkenazi extremists", but that this was unrelated to the accusation of ritual murder which was the central claim of blood libel.

Mario Costa (philosopher)

2015 *L'uomo fuori di sé*, Milano, Mimesis, 2018 *Ebraismo e arte contemporanea*, Milano, Mimesis, 2020 *Ebraismo e avanguardie*, Salerno, Edisud, 2020 *Biography*

Mario Costa (7 December 1936 – 26 August 2023) was an Italian philosopher. He was known for his studies of the consequences of new technology in art and aesthetics, which introduced a new theoretical perspective through concepts such as the "communication aesthetics", the "technological sublime", the "communication block", and the "aesthetics of flux".

Chiara Lubich

<https://www.focolare.org/en/news/2014/02/23/chiara-lubich-e-le-religioni-ebraismo/> *Peace Award for Focolare Movement Founder, The Hindu, 6 January 2001 "Testimonies*

Chiara Lubich (born Silvia Lubich; 22 January 1920 – 14 March 2008) was an Italian teacher and author who founded the Focolare Movement, which aims to bring unity among people and promote universal family.

She was a charismatic figure who broke with many female stereotypes as early as the 1940s, opening a previously unheard of role for women in society and the Roman Catholic Church.

Lubich is considered a notable figure in ecumenical, interreligious and intercultural dialogue, as recognized by UNESCO, which awarded her the Prize for Peace Education in 1996; and the Council of Europe, with the Human Rights Award in 1998; among others.

She took her place in the history of contemporary spirituality among teachers and mystics for the authentic Gospel-based inspiration, universal outlook, and cultural and social influence that distinguish her charism, spirituality, and work.

Ilaria Ramelli

Studies. Tempo ed eternità in età antica e patristica: filosofia greca, ebraismo e cristianesimo, Assisi: Cittadella, 2015. ISBN 978-88-308-1412-7. Evagrius'

Ilaria L. E. Ramelli (born 1973) is an Italian-born historian, academic author, and university professor who specializes in ancient, late antique, and early mediaeval philosophy and theology.

Israeli Law Professors' Forum for Democracy

Maximilian: Protecting the Constitution, VerfBlog, 23 February 2023. Ebraismo Progressivo, Intervista a Ronit Levine-Schnur, docente di diritto e leader

The Israeli Law Professors' Forum for Democracy is a voluntary, non-affiliated and independent group of about 140 permanent faculty members in the law faculties of academic institutions in Israel. The Forum was founded in 2023, in response to the 2023 Israeli judicial reform. The Forum opposes this plan, and advocates the maintenance of a robust separation of powers with sustainable checks and balances.

The Forum actively opposes initiatives and actions aimed at abolishing the independence of the judiciary and subordinating it to the government and to partisan political considerations of the executive branch, as well as initiatives aimed at limiting democratic institutions, equal and free elections, the right to equality, freedom of speech, freedom of religion, and other human rights.

The main activity of the forum is authoring and publishing professional legal opinions, based on extensive legal research. By the summer 2023, the Forum had published over 50 position papers on various issues, such as the unreasonableness amendment, judicial independence, judicial appointments, and more. Extracts of the papers are published in Arabic, English, French, and Russian.

The Forum is assisted by "Basha'ar", an organization of senior Israeli academics, for administrative and financial support, while maintaining full independence.

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