# Mohammed Taabish

**Roll no. 05 | MA (Communication and journalism)**

**Religion, Culture and Media.**

**Topic –How did the Prophet of Islam treat Minorities? What does Quran**

**Command,and how they have been treated today.**

**Department of Communication and Journalism, Mumbai University (2018)**

**Aim:**

* To study what Quran stated about minorities, and how minorities is been treated in today’s world.
* Who are DHIMMIS peoples?
* What rules and regulation were set-up for the Dhimmis people,which help them to maintain their religious practices without interference.
* Studying the minorities people living in the muslim populated area.

**Hypothesis:**

1. Prophet Mohammed (SAW) commands to the muslims to treat people belong to Minorities caste from different religion.
2. The rights of the non-muslim(minorities) living in Muslim populated area.
3. Defining DHIMMIS and the command to protect these people.
4. The condition of the minorities in the muslim populated area.

**Objective:**

1. To understand the importance of minorities in the Muslim populated area.
2. Teaching the muslim people about the word DHIMMIS,and why it is important for them to learn.
3. Learning their current situation of the minorities in the muslim populated area through Interviews and analysing the minorities population.

**Abstract :**

Religion minorities in the Muslim empire were known as AHL-UL-DHIMMAH or DHIMMIS,which literally translated to the protected people’s.

Prophet Mohammed (SAW) said :-“whoever wrongs a peaceful non-Muslim or infringes his rights, I will personally prosecute him on the day of Judgement.

**{Sunan Abi Dawood}**

DHIMMIS were granted religious and legal autonomy- meaning they could maintain their religious practice without interference.

AHKAM-AHL-AL-DHIMMAH

Ibn qayyim Al-jawziyah wrote a massive legal text on religional minorities that pan close to two thousand pages.

The people belonging to the minorities does not only have the special rights,but also will be protected by the people belonging to the muslim religion following Islam.for this,the people living as the minorities in the muslim populated area has to pay the special tax which Zizya tax.Apart from this the people living in the muslim populated country has the right to perform there religion freely without any interference by any people belonging to the muslim religion.

**INTRODUCTION-Meaning of Minorities.**

The population of the muslim religion is been found almost in every country.However been the second largest religion population in the world.Muslim people practicing Islam has been given certain law and regulation under Sharia law which they been taught to them.The Prophet of Islam has set up various rules and regulation to the people belonging to the muslim religion.The following are the fews things which prophet of islam teaches muslim:-

1. How to treat people and have relation with them
2. Various things to remember in day to day life
3. Respecting elders and how to treat them.
4. Whats are the difference between HARAM AND HALAL earning
5. Why taking interest is bad for the muslim people

All this are the common thing which almost every muslim knows and follow in day to day life.However there is also one important factor which most of the muslim does’nt know or have less information about the word **DHIMMIS** people.The prophet of islam has says a lot about these people.Islam is the religion of peace,where hurting someone or mistreating is prohibited in this religion.But the most of the muslim people belonging to this muslim religion things all the rules and regulation which has been set up by the prophet is only ulter on the muslim people.But they don’t know that prophet of islam has given a brief about the **DHIMMIS** people,and how to treat them.Their is large text stating about thye dhimmis people which runs 873pages in 1961 edition of subhi-salih provide a detail note about the people belonging to the other religion which are also known as dhimmis people.this book is been written in Arabic language and stated that the people living as a minorities in muslim populated area will be protected by the major populated population i.e muslim people.In return the the people belonging to the minorities ahs to pay a tax which in islam known as the word DHIMMIS (Hoover, 2010)or poll tax collected from non-Muslim(ahl al-dhimma) living within Islamic territory.

**{ROL}**

**Literature review**

In today’s World, the most common phenomia that going on,is Muslim people is forcing their religion on non-muslim with the help of wrong power.But,most of the people don’t know that in islam,their has been a lot stated about how to protect the Minorities and help them practise their religion freely.In the holy book Quran,it has been stated that the people belonging to the minorities were known as Dhimmis,and this people should be protected,making them freely practise their religion.

Example:Indian Prime Minister Narendra Modi officially launches the foundation stone-laying ceremony of the first stone temple in Abu Dhabi,the capital of UAE.The temple which will be the first Hindu temple which will be build by the year 2020.

Doing this will not only attract the people belonging to the other religion to visit their country but also help them to increase their Country economy.

**1.Muslim minorities and majorities countries,A comparativity study of Demography,Social and Economic data:** (Abedin, 2007)

In the past decades of early 20’s,the world population has increase rapidly to over 5billion,out of which one fifth of the population belong to the Muslim religion following Islam.Today,most of the muslim people lives in the developing countries like Africa and Asia countries.The rise of the people following islam has made the other minorities communities to freely practise their religion without any interference.The people belonging to the north and the south America is likely to fast approaching significant and soon can be no longer be ignored in the world muslim demographic statistic.

This type of paper has made the people to put together the demographic and socio-economic data for countries has been selected on the basic of the 5 criteria:the presence of the minorities population exceeding 2million and 2% of the population the the people living in the country.

# 2. Minority Islam” in Muslim Majority Bangladesh: The Violent Road to a New Brand of Secularism (ISLAM, 2011)

The following research done by the researcher **MD SAIDUL ISLAM** speaks about the various percentages of muslim people in the country of Bangladesh.In this country,majorities of the people follow islam religion,about 85% of the bangladesh’s,150 million people belong to the muslim religion.It has been title as the third largest Muslim country of the world following Indonesia and Pakistan because of it large size of the population,Bangladesh while its continue to aspire becoming a unique secular society.Bangladesh has although has taken a various policies of secularization with an aim to influence from the political and social llandscape of the Bangladeshi peoples.

**3.Muslim women as minorities** (KIRMANI, 2009)

According to the researcher Minority can be define as a primarily attributed to a group of people in a society on the basic of being a smaller percentages in relation to the overall population,Thus the muslim in the non muslim countries considered as the minorities,eg.America,France,etc.however in most of the case the rules and regulation whichis applied in the countries is set up equally for the people living in the countries.this made the country to be equally given rights to the people living in the developed countries as minorities or living as the majority with the large population in one countries.

(4) **Minorities** - ( Oxford University Press )

## *Minorities in Muslim Societies*

According the Oxford University Press,*The status and treatment of the minorities living in the muslim majority county,under Islamic law has always been of special concern to the outside power seeking to make themselves as a protector of the minorities.This has made them a favour of the western orientalists who perceived it s a mojorsource of internal schime.Non muslim neighborhood has always become the nation to tolerance and the absence of persecution,but expect full social political and legal equality of muslim and non-muslim.their critical regard has change the forth strong reaction of many people belonging from the muslim religion who however has tried to show the facts whh show much better records of protecting the people belonging to the minorities.this subject therefore continue to be sensitive,rising considerable controversy.*

## *Classical Legal Doctrines.*

The status and treatment of non-Muslims in Muslim societies (*dār al-islām*) have varied greatly over time and space. Legal theory has never been uniform throughout the Muslim world and has often been far removed from practice.

Tradition rules and regulation clearly show the impacts of history,particularly the experience of the phrophet of islam were seen of how their conditions of muslim conquest.the relation between the prophet Mohammed (saw) and the people who they been following has made them to understand the role of how to treat the other religion minorities people.The relation with the jews and Christian of the Arabian sea passes through phrases of understanding and cooperation to growing disturb,animousity and in some cases confrontation.

Muḥammad had originally hoped to be acknowledged as Prophet by the guardians of all the monotheist traditions. After his move (the Hijrah) to Medina in 622, Muslims entered into a formal alliance with the local Jewish and polytheist tribes, which was documented in the so-called Constitution (*sahīfah*) of Medina, granting all allies internal autonomy with Muḥammad acting as supreme head and arbiter of the newly established community. When recognition of his prophethood was denied and when the political loyalty of some Jewish tribes appeared to be in doubt, Muḥammad turned against them until they had been expelled or killed. The Constitution of Medina has come to be widely regarded by contemporary Muslims as the blueprint for a political community (*ummah*) that is based on the Qurʿan and includes as its citizens both Muslims and non-Muslims.

Mirroring the concerns of the young and vulnerable community, the Qurʿan touches repeatedly on the question of whether it is lawful for Muslims to entertain friendly relations (*muwālāh*) with unbelievers.

The status of the “people of the book” was secured by a contract of protection (*dhimmah*), which in principle was unlimited and which, in accordance with the Qurʿanic injunction (sūrah [2:256](http://www.oxfordislamicstudies.com/article/book/islam-9780192831934?sura=2&astart=256)), “No compulsion in religion,” guaranteed their life, body, property, freedom of movement, and religious practice (if carried on discreetly). Protection was granted against the exaction of tribute, dues, and taxes of various kinds. Out of these dues and taxes two main inconsistently defined categories evolved: a land tax (*kharāj*) often to be paid in kind, which soon came to be imposed on all owners of land thus categorized irrespective of their religious affiliation; and a poll tax (*jizyah*) levied on all able-bodied free adult *dhimmī* males of sufficient means. The various law schools varied considerably as to the definition of the legal rights and obligations of the protected people (*dhimmīs*). The most liberal among the Sunnī schools was the Hanafī (dominant in the Ottoman Empire among other places), which granted *dhimmīs* equal rights with regard to property and parts of criminal law (notably *diyah*, or blood money), but not in the domains of family law, inheritance, or testimony.

The primary purpose of all practical measures and legal provisions seems originally to have been to mark unmistakably the boundary between Muslims and non-Muslims. Basing themselves on the notoriously unclear text of sūrah [9:29](http://www.oxfordislamicstudies.com/article/book/islam-9780192831934?sura=9&astart=29) (“fight the infidels until they pay the *jizyah* out of their hands while they are small/humble”), Muslim jurists tended to translate the submission of non-Muslims to Muslim rule into the requirement of humility and humiliation. Prevailing norms and expectations were mirrored in the so-called Pact of ʿUmar (*al-shurūt al-ʿUmarīyah*), attributed to the second caliph, ʿUmar ibn al-Khattāb (r. 634–644), but probably not formulated before the eighth century. This laid down a number of restrictions regarding dress and hairstyle, worship, the construction and repairing of churches and synagogues, the height of houses, the use of animals, and so forth, which served not only to identify the *dhimmīs*, but also to discriminate against them. Shīʿī thought and law went further in that it considered non-Muslims to be ritually impure (*najis*), thereby banning (at least theoretically) social interchange and intermarriage altogether.

(5) **Treatment of Minorities:** (ALI, 2013)

According to the author published in 2013,the theologians define Islam as belief in and practice of its creed that ***"there is no God, if not God Himself***." In a more elaborate form Islam is defined as: the Belief in One God, in His Angels, in His Revealed Books, in His messengers and prophets, in the Last Day and Resurrection, and in the determination of good and evil by God.

This same definition is no less applicable to Muslim law from the point of view of international jurists.All else stems from this foundation. Islam enjoins on its followers a constant struggle for the well-being of the entire humanity, as the Qur'an affirms that: "... *mankind was but one nation, but differed later*." (Qur'an 23:53)

**Basic Notions**

With this aim in mind - an aim it shares with international law - Islam adheres to certain basic notions. These are:

1) With respect to life in this world, Muslim jurists have always advocated extending the greatest equality possible to both "relatives" (Muslims) and "strangers" (non-Muslims). However, with respect to the life of the Hereafter, the believers and the unbelievers cannot be equals. The former will be granted paradise while the latter will inherit Hell.

2) The Qur'an (2:256) prescribes religious tolerance by clearly and emphatically stating that there should be no compulsion in religion. This means that non-Muslim residents of, as well as travellers who are travelling through, a Muslim state have assurances regarding their safety and their liberty of conscience.

3) In relation to issues of hospitality and asylum, there is a well-known verse of the Qur'an (9:6) which states that: "*And if anyone of the pagans seeketh asylum (O Muhammad), then give him asylum ... and afterwards convey him to his place of safety*..." The entire fabric of Muslim international law is intended for non-Muslims. Under Islamic law, Muslims, regardless of geographical location constitute one single *Ummah*. The Qur'an (10:19) affirms: "*Verily this Brotherhood of yours is a single Brotherhood.*" Consequently founders of Muslim International law sought to codify as to how to deal with other, that is, non-Muslim, states. Justice, even to the detriment of self-interest (Qur'an, iv:134), is enjoined on Muslims in all their conduct. This includes the conduct of Muslims in Foreign and War offices. It is but natural that one should make a distinction, and even a discrimination, between the near and the distant, between the 'relative' and the 'stranger'.

Therefore Islamic law does make a distinction among different non-Muslim communities. It divides them into what might be called: 'developed' and 'primitive'; or, those who believe in One God and follow Divine laws revealed to the founders of their religions, and those who do not operate on the basis of revealed law (such as idolaters, pagans, atheists, animists, etc.). Everyone - both developed and primitive - is a subject who enjoys equal protection with regard to liberty of conscience and life. Yet, a Muslim in his private life approaches each group differently. For example, a Muslim man can marry a 'developed' non-Muslim (Christian, Jewish) woman, but not a 'primitive' pagan. A Muslim woman, on the other hand, cannot be the wife of a non-Muslim irrespective of whatever category (developed or primitive) to which he may belong.

As is true in every other political or social system, and as was stated earlier in this paper, Islam makes a distinction between 'relatives' and 'strangers', but there are two features of this differentiation which are peculiar to Islam:

1) The first feature concerns the facility with which one can cross the barrier between stranger and relative. Islam emphasizes the realm of ideas - a thing which depends on the choice of human beings - as the source of the themes which bind together and unite members of society. Islam rejects mere accidents of nature and hazards of birth (such as colour of skin, place of birth, language or blood relationship) as factors which should bind society.

2) Secondly, there is only a marginal inequality between the two categories ('developed' and 'primitive') in relation to treatment with respect to the affairs of the world.

**Equality Principle**

The principle of law at the heart of international relations is repeated in every compendium of Muslim law. This principle maintains that: "***in sufferings (i.e., affairs) of this world, Muslims and non-Muslims are equal and alike****.*" Even the most orthodox Muslim authors of international law are all unanimous on this basic principle.

This approach to international law serves the function of a pivot. It is a point which balances all the detailed rules regulating the protection of the spectrum of legitimate interests of the minorities. They are the 'protected' community of non-Muslims.

**Minority Autonomy: Judicial, Social, Cultural**

One of the most characteristic features of Islam is the award of judicial, social and cultural autonomy to these communities. As a result, they are routinely referred to as the*dhimmis*, in the technical terminology of the law. The word *dhimma* means a compact which a believer agrees to respect and the violation of which makes him liable to *dham*(blame). The other meaning of the word is guarantee of safety (*aman*). Legally, the term refers to certain rights which must be protected by the state. The people whose rights are protected are known as *dhimmis*or protected subjects.

Let us take a quick look at the nature of judicial autonomy under Islamic law. Far from imposing Qur'anic laws on everybody, Islam permits and even encourages every group (Jewish, Christian, Magian or other) to establish its own tribunals presided over by its own judges. Each group should seek to apply its laws to all branches of human affairs.Thus, judicial autonomy is intended to encompass not only individual, private matters (involving personal status) but also for all the affairs of life: civil, penal, religious and others.

As far as issues of social and cultural autonomy are concerned, the safeguard of the rights of non-Muslims in Islamic territory goes even to the extent of giving them the liberty of practising customs entirely opposed to those of Islam. For instance, manufacture, importation, sale and consumption of alcoholic drinks is permitted to non-Muslims. The same is true of games of chance, marriage with close relatives, contract entailing interest, etc.

To establish liberty of conscience in the world was one of the aims and objectives of the Prophet Muhammad. Therefore the concept of 'holy war' in Islam cannot be employed for the purpose of imposing Islam on non-Muslims or compelling anyone to become Muslim. The spirit of *Jihad* is one of sacrifice to ensure that the word of God and the practices entailed by that word are not extinguished and, therefore, are available for those who wish to follow the Divine Word and concomitant practices. Waging war for any other reason is illegal. There is absolutely no question of waging war in order to compel people to embrace Islam. This would be an unholy war.

Islamic law expressly recognizes the right of non-Muslims to preserve their beliefs. However, while it categorically forbids all recourse to compulsion in converting others to Islam, Islamic law maintains a rigorous discipline among its own adherents.

For instance, a Christian or Jewish wife of a Muslim is given her liberty to conserve, practise and act in accordance with what her religion permits. Consequently, she may go to church or synagogue, drink wine, gamble, etc.

On the other hand, some of these liberties are not extended to Muslims. They are not permitted alcohol, nor can they gamble. Nonetheless, one should not forget the great practical importance attached to the fact that Muslims obey their system of law as something of Divine origin, and not merely the will of the majority of the leaders of the country. Due to its Divine origin, there is greater stability in the Muslim law than any other secular legislation of the world.

The foregoing discussion presents the main features of a general picture of Muslim law dealing with non-Muslims. That discussion draws heavily from two main sources: *Introduction to Islam* and *The Muslim Conduct of State* both by Dr. M. Hamidullah. For a better understanding and a more comprehensive coverage of the subject, I would highly recommend and refer you to these two books. They are widely recognized as authoritative works of long standing.

"The *dhimmis*or the protected subjects enjoy protection of life, liberty, property, and honour. Full freedom of conscience is given to them. They are exempted from compulsory military service and payment of *zakat*. However, their able bodied males have to pay *jizyah* in lieu of military service. Islamic state deals with the *dhimmis* of all denominations as members of a community, not as individuals. *Shari'ah* governs the relations of the *dhimmis* with both individual Muslims and the Islamic state on the basis of religious distinction. All the internal relations of the *dhimmis*are left to be regulated by the laws of the religion to which they adhere. Hence it (the *Shari'ah* or Islam) regards the adherents of each religion as a community controlled by guardians of its sacred traditions. The individual *dhimmis* are to be obliged by the Islamic state to follow its tradition relating to internal relationship of the individuals and the community. They are exempted from application of Islamic penal laws to the extent these are not in conformity with their religious perceptions. Due to this unique position which the dhimmis enjoy in Islamic law their legal status has been subject of a great controversy."

**(6) Islam Protects Minorities and Safeguards the Rights of Foreigners** (IRFI, 2009)

People think that adhering to Islam and making it the basis for regulating ones life, as well as the unity of the different races of a nation, one of the strongest pillars of modernist revival, are incompatible with the existence of non Muslim minorities within the Islamic nation. However exactly the opposite is true. Islam, which was originated by the All Wise and All Knowing, The One who knows the past, present, and future of a nation, had taken all the measures to overcome this problem before it arose. The wise and sanctified rules did not appear without containing clear and unambiguous injunctions concerning the protection of minorities. Does mankind require anything more self evident than the following text:

*‘Allah does not forbid you to deal with those who have not fought against you in religion, and have not driven you from your homes, with benevolence, or to show them justice. surely Allah loves those who are just.’*

*(Surat-al-Mumtahinah (60), ayah 8)*

This text does not merely include protection, but it also counsels benevolence and sincerity towards them, for Islam sanctified the unity of mankind as a whole. The Almighty says:

*‘O mankind. We have created you male and female, and have made you nations and tribes that you may know one another.’*

*(Surat-al-Hujuraat (49), ayah 13)*

Likewise, it sanctified universal religious unity, putting an end to fanaticism, and ordaining its people to have faith in all the revealed religions (in their original untammpered form) As the Almighty says:

*‘Say: "We believe in Allah and what He revealed to us and what He revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and that which Moses and Jesus received, and what the prophets received from their Lord. We do not distinguish between any of them, and we have surrendered to Him." And if they believe the like of what you believe, they are rightly guided. But if they turn away, then they are in dissension, and Allah will suffice thee against them. He is the Hearer, the knower! (Our religion is) the baptism of Allah and who is better than Allah in baptism?’*

*(Surat-al-Baqarah (2), ayahs 136-138)*

Then it sanctified religious unity of a special kind, without any arrogance or animosity. The Blessed and Almighty said:

*‘The believers are none other than brothers. Therefore make peace between your brothers and fear Allah; perhaps you will find mercy.’*

*(Surat-al-Hujuraat (49), ayah 10)*

This Islam, which was founded according to such a pattern of moderation and extreme justice, could not possibly be the cause for its followers to disrupt a long lasting unity. On the contrary, it has endowed this unity as sacred, whereas formerly it used to draw its strength solely from the civil authority.

Islam has very precisely defined those whom we ought to oppose and boycott, and with whom we should cut off all relations. Following the verse cited earlier (Surat-al-Mumtahinah (60), ayah 8), the Almighty says:

*‘It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out. Whosoever befriends them they are wrongdoers.’*

*(Surat-al-Mumtahinah (60), ayah 9)*

No fair minded person in the world would compel any nation to remain at ease with an internal enemy of this type, or with great discord among its people, or any impairment to its internal or general organisation.

This is Islam’s position with respect to the non-Muslim minorities - clear, unambiguous, and free from injustice. Its position with respect to foreigners is one of peace and sympathy, so long as they behave with rectitude and sincerity. But if their consciences grow corrupt and their crimes increase, the Qur'an has already defined our stance regarding them:

*‘O you who believe! Do not take for confidants those who are not of you; they will not fail to hinder you; they are pleased by what troubles you. Hatred has been revealed out of their mouths; what their hearts conceal is yet greater. We have made the signs clear to you, if you would but understand. Behold, you love them, but they do not love you!’*

*(Surat-aal-Imraan (3), ayah 118-119)*

And with this, Islam has dealt with all of these aspects in the most precise, benevolent, and sincere manner.

**(7) Rights of minorities in Islam** - (NATION, 2009)

Dr muhammed Tahir-ul-Qadir following to the case study of the thousand of the people belonging to the Christian community in gojra and the misrepresentation of the regious teaching,its has been the high initiated intellectual discourage aimed at identifying the factor.

The principal purpose behind this exercise should be to fashion a cohesive and comprehensive strategy to educate masses about the real teachings of Islam and preempt any similar untoward incident in future. It is also of equal importance to seek input of the representatives of all schools of thought and other sections of society like journalists, intellectuals, civil society activists, lawyers and professors etc. Ideally, the Islamic Ideology Council is well suited to spearhead this initiative and give it institutionalised base for the production of effective results. The second phase of such an arrangement may be geared to engage the minorities living within Pakistan in a constructive dialogue aimed at allaying their apprehensions and fears. I am of the considered opinion that the long-term solution to such problems lies in changing the mindset through sustained engagement and projection of real teachings of Islam so that no bigoted mullah, having a limited understanding of Islam, could exploit the religious feelings of people for ulterior motives. Islam seeks to establish such a society where all citizens of the state enjoy equal rights and religion does not become the basis for any discrimination. Islamic law holds both Muslims and non-Muslims equal and no superiority or privilege is given to the Muslims on any ground.

The history of Islam is replete with such examples. Once, a Muslim, who was accused of killing a non-Muslim, was presented in the court of Hazrat Ali (ra). The evidence supported the accusation. When Hazrat Ali ordered the Muslim to be killed by way of qisas, the relatives of the murderer made the brother of the killed forgive by paying him the compensation money. When the Caliph came to know of it, he asked, "Perhaps these people may have coerced you into saying so." To this, he replied in the negative, saying that the killing would not bring his brother back. Since they were paying him blood money, it would help the family financially to some extent. The Caliph agreed to the deal but added that the principle underlying the functioning of his government was "the blood of those of our non-Muslim subjects is equal to our blood and his blood money is like our blood money." (Abu Yusuf, Kitab-ul-Khiraj, p. 187) Secondly, every member of an Islamic society is entitled to privacy and personal life. No one can be allowed to enter his house or interfere in his matters without his consent. The minorities enjoy similar rights in an Islamic state as the Muslims do. It is the fundamental principle of Islamic law that it enjoins the similar rights and duties on both Muslim and non-Muslim citizens without any discrimination. Thirdly, Islam ordains people to worship Allah Almighty but it does not coerce followers of other religions to accept Islam and change their creed. Invitation to truth and use of coercion are mutually exclusive realities. The Holy Quran has communicated the Islamic message of truth in these words: "(O Glorious Messenger) Invite towards the path of your Lord with strategic wisdom and refined exhortation and (also) argue with them in a most decent manner. Surely your Lord knows him well who strayed away from His path and He also knows well the rightly guided." (16:125) Islam has strictly disallowed the adoption of such method of invitation, which affects the religious independence of the other party. Allah Almighty says at another place: "There is no coercion in religion. Verily, guidance has manifestly been distinguished from error." (2:256) Fourthly, the non-Muslim minorities are free to undertake any business enterprise or profession in an Islamic state like their Muslim counterparts and no restriction can be imposed upon them in this regard. However, those businesses, which are collectively injurious for the society, would be completely prohibited both for the Muslims as well as the non-Muslims. The minorities are also free to adopt any profession they like. They would also be subject to same trade-related taxation as the Muslims. Fifthly, as it is the responsibility of the Islamic state to provide for the disabled or the poor or the destitute or the old, in the same way, it is also under obligation to pay for the maintenance of a member of the minority community in case of his disability, old age or poverty. Minorities enjoy equal rights in terms of collective maintenance in an Islamic state. According to a tradition reported by Abu 'Ubaid in Kitab-ul-Amwal, "The Holy Prophet (PBUH) gave a donation to a Jewish family and it continued to be delivered even after (the Holy Prophet's departure from this world)." Sixthly, Islamic state is responsible for the protection and security of minorities. If it has entered into an agreement with another nation, the protection and security of the latter also falls under its domain of responsibility. One of the conditions that defined the agreements between Muslims and the conquered non-Muslim minorities was that the Islamic government would be responsible for provision of basic necessities and security of lives of the minorities. The Peace Agreement, which was struck with the residents of the Heera had the following written in it: "A non-Muslim who grows old and cannot work or becomes disabled due to a natural calamity or he was previously rich but has become poor due to some untoward happening, the government would not charge any tax from such calamity-stricken people. Rather these people and their families would be provided with the maintenance allowance out of official treasury." (Ibn Rushd, Badiyat-ul-Mujtahid, vol. 2, p. 310) The minorities cannot be compelled to render defence services. Rather, it is the responsibility of the Islamic state to defend them. Since the Islamic state is responsible for the protection of lives, honour and property of the minorities and they do not have any other obligation with regard to defence, they are liable to contribute financially to the Islamic state in the form of a tax called Jizya. Even then, Islam has taught about justice and good manners when it comes to the imposition of Jizya on the minorities. Due to space constraint, I cannot delve deeper into the Islamic history to prove empirically how minorities were treated in an Islamic state. The reprehensible Gojra-style incidents happen because of our society's lack of knowledge of actual teachings of Islam. The vacuum of knowledge so created is bridged by the semi-literate clergy with no exposure to the Islamic historical tradition, demands of contemporary age and challenges of future. The writer is a renowned scholar and patron-in-chief of Minhaj-ul-Quran International

**(8) Prophet Muhammad's letter about how Muslims should treat**

**Christians**-(Desk, 2014)

## Despite being an overall minority, there is a significant Christian population living in countries like Syria, Turkey, Iraq, Lebanon, Palestine and Egypt.

**World Bulletin / News Desk**

Amid the chaos that has laid siege to all people of the Middle-East and North Africa since the Arab Spring uprisings against dictatorship paved the way for militancy and civil war in region, the Christian world is increasingly expressing its concern over the condition of Christians living in the region.

Despite being an overall minority, there is a significant Christian population living in countries like Syria, Turkey, Iraq, Lebanon, Palestine and Egypt.

In this context, it may benefit both Muslims and Christians to recall the words of the Prophet Muhammad regarding how Christians should be treated by Muslims in the following translation of a letter he sent to the Christian monks at St. Catherines, Mount Sinai (Egypt) in 628 AD:

“This is a message from Muhammad sof of Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them.

Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by Allah! I hold out against anything that displeases them.

No compulsion is to be on them.

Neither are their judges to be removed from their jobs nor their monks from their monasteries.

No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims’ houses.

Should anyone take any of these, he would spoil God’s covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate.

No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them.

If a female Christian is married to a Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray.

Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants.

No one of the nation (Muslims) is to disobey the covenant till the Last Day (end of the world).”

**(9) The Tolerance of the Prophet towards Other Religions**- (Abdulsalam, 2006)

The dealings of the Prophet, may the mercy and blessings of God be upon him, with other religions can best be described in the verse of the Quran:

***“To you be your religion, to me be mine.”***

The Arabian Peninsula during the time of the Prophet was a region in which various faiths were present.  There were Christians, Jews, Zoroastrians, polytheists, and others not affiliated with any religion.  When one looks into the life of the Prophet, one may draw on many examples to portray the high level of tolerance shown to people of other faiths.

In order to understand and judge this tolerance, one must look into the period in which Islam was a formal state, with the specific laws laid down by the Prophet in accordance with the tenets of religion.  Even though one can observe many examples of tolerance shown by the Prophet in the thirteen years of his stay in Mecca, one may incorrectly think that it was only due to seeking to raise the profile of  the Muslims and the social status of Islam and in general.  For this reason, the discussion will be limited to the period which commenced with the migration of the Prophet to Medina, and specifically once the constitution was set.

## The Saheefah

The best example of the tolerance shown by the Prophet to other religions may be the constitution itself, called the ‘Saheefah’ by early historians.[[1]](https://www.islamreligion.com/articles/207/viewall/tolerance-of-prophet-towards-other-religions/" \l "_ftn22902" \o " Madinan Society at the Time of the Prophet, Akram Diya al-Umari, International Islamic Publishing House, 1995.)  When the Prophet migrated to Medina, his role as a mere religious leader ended; he was now the political leader of a state, governed by the precepts of Islam, which demanded that clear laws of governance be laid out to ensure harmony and stability in a society which once had been distraught by decades of war, one which must ensure the peaceful coexistence of Muslims, Jews, Christians and polytheists.  Due to this, the Prophet laid down a ‘constitution’ which detailed the responsibilities of all parties which resided in Medina, their obligations towards each other, and certain restrictions which were placed on each.  All parties were to obey what was mentioned therein, and any breach of its articles was regarded as an act of treachery.

## One Nation

The first article of the constitution was that all the inhabitants of Medina, the Muslims as well as those who had entered the pact from the Jews, Christian, and idolaters, were **“one nation to the exclusion of all others.”**  All were considered members and citizens of Medina society regardless of religion, race, or ancestry.  People of other faiths were protected from harm as much as the Muslims, as is stated in another article, **“To the Jews who follow us belong help and equity.  He shall not be harmed nor his enemies be aided.”** Previously, each tribe had their alliances and enemies within and without Medina.  The Prophet gathered these different tribes under one system of governance which upheld pacts of alliances previously in existence between those individual tribes.  All tribes had to act as a whole with disregard to individual alliances.  Any attack on other religion or tribe was considered an attack on the state and upon the Muslims as well.

The lives of the practitioners of other religions in the Muslim society was also given protective status.  The Prophet said:

***“Whoever kills a person who has a truce with the Muslims will never smell the fragrance of Paradise.” (Saheeh Muslim)***

Since the upper hand was with the Muslims, the Prophet strictly warned against any maltreatment of people of other faiths.  He said:

***“Beware!  Whoever is cruel and hard on a non-Muslim minority, or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will; I****(Prophet Muhammad)****will complain against the person on the Day of Judgment.” (Abu Dawud)***

## To Each Their Own Religion

In another article, it states, **“the Jews have their religion and the Muslims have theirs.”**  In this, it is clear that anything other than tolerance would not be tolerated, and that, although all were members of a society, each had their separate religion which could not be violated.  Each was allowed to practice their beliefs freely without any hindrances, and no acts of provocation would be tolerated.

There are many other articles of this constitution which may be discussed, but emphasis will be placed on an article which states, **“If any dispute or controversy likely to cause trouble should arise, it must be referred to God and His Messenger.”** This clause maintained that all inhabitants of the state must recognize a higher level of authority, and in those matters which involved various tribes and religions, justice could not be meted out by individual leaders; rather it must be adjudicated by the leader of the state himself or his designated representatives.  It was allowed, however, for individual tribes who were not Muslims, to refer to their own religious scriptures and their learned men in regards to their own personal affairs.  They could though, if they opted, ask the Prophet to judge between them in their matters.  God says in the Quran:

***“…If they do come to you, either judge between them or decline to interfere...” (Quran 5:42)***

Here we see that the Prophet allowed each religion to judge in their own matters according to their own scriptures, as long as it did not stand in opposition to articles of the constitution, a pact which took into account the greater benefit of the peaceful co-existence of the society

(10) **Muslim-Christian Relations: Historical and Contemporary Realities-** (Smith, 2015)

Throughout the nearly fifteen centuries of Muslim-Christian encounter, individual adherents of both traditions often have lived peaceably with each other. At the same time, Muslim expansion into Christian territories and Christian imperialism in Muslims lands have fostered fear and ill-will on both sides. Repercussions from the Crusades continue to resound in the contemporary rhetoric employed by defenders of both faiths. In recent years relations between Muslims and Christians across the globe have become increasingly polarized, fanned by anti-Islamic rhetoric and fearmongering. While a number of verses in the Qur’an call for treating Christians and Jews with respect as recipients of God’s divine message, in reality many Muslims have found it difficult not to see Christians as polytheists because of their doctrine of the Trinity. Christians, for their part, traditionally have viewed the Qur’an as fraudulent and Muhammad as an imposter. Old sectarian rivalries play out with serious consequences for minority groups, both Christian and Muslim. Conflicts in Asia, Africa, the Middle East, and elsewhere for much of the 20th century were often labeled as ethnic, political, or ideological perpetuations of long-standing struggles over land, power, and influence. These conflicts now tend to be labeled in accord with the specifically religious affiliation of their participants. Understanding the history of Muslim-Christian relations, as well as current political realities such as the dismantling of the political order created by European colonialism, helps give context to current “hot spots” of Muslim-Christian conflict in the world.

It is difficult to imagine a time in history at which there is greater need for serious interfaith engagement than now. We need to understand better the history of Muslim-Christian relations so as to give context to current “hot spots” of Muslim-Christian conflict in the world. It is also important to understand the ways in which members of the two communities experience each other in specific areas of the world today, including the United States, taking note of efforts currently underway to advance interfaith understanding and cooperation. The events of September 11, 2001, and the resulting American invasions of Iraq and Afghanistan, have led to ugly commentary reminiscent of medieval hyperbole. Right-wing evangelical rhetoric in the United States against Islam has been fueled by incidents of international terrorism involving Muslims, while the well-funded Islamophobia industry in the United States has been producing and distributing large amounts of anti-Muslim material. Since the events of September 2011, American Muslims, caught in a painful position, have decried the acts of the 9/11 terrorists and defended Islam as a religion of peace. American Muslims want to exercise their constitutional rights to free speech in expressing their objection to certain American foreign policies, at the same time that they fear the consequences of the Patriot Act and other acts they view as assaults on their civil liberties. Meanwhile other Americans are struggling to understand that the Muslims with whom they interact in businesses, schools, and neighborhoods are different from the Muslim extremists who are calling for ever more dire measures against the United States. This is the general context in which Christian-Muslim dialogue is now taking place and to which it must address itself if it is to be effective

**Theory:**

According to the topic which I have chosen,the suitable theory that fit in this research paper is **Argumentation Thory.**Today many of the people belonging to the other religion think that islam religion mainly spread hate and violence,to convert people belonging to another religion to convert and follow Islam,But its not the case,In islam the Prophet of islam has given special rights to the people belonging to another religion.This people is know as Dhimmis which will given rights to freely practice their religion,while in return they have to give certain tax to the muslim ,majority people for protecting them

The prophet of islam commands that’s whoever failed to protect this people will be personally be executed by the prophet of Islam on the day of Judgement..Many of the people living in the muslim populated area like Saudi Arabia,Pakistan,etc,does follow the Hadhies which is given by the Prophet of islam.But all this rules which is been set up only knows some of the muslim,Many of the people belonging to the another religion does not know that muslim people is not only to protect but also command to behave with them properly,respecting their religion caste and colour.In some countries the mulim people living as the minority has been treated as the terrorist and told to live their country.this thing mostly happen in the country like United state of America.After the attack of 9/11.thousand of people who live as the muslim in the state of America has been interrogate and were question about the attact of the 26/11 depite been related or not been related with the attack,**few terrorist which has been from the muslim background has made the people thinking that all muslim are terrorist,making a wrong image in the world.** This has made a negative impact on the kids belonging to muslim family,that they has been mistreated wrongly in the country,and told to live their country.this has been widely spread and been seen in a wrong manner where people has been treated wrong manner and has been spread wrong information among the people.

Research paper:-by CARLO DE ANGELO…

Generally,A minority which is define as the people which has small population living in the oparticular area with large amount of people with other caste.this can be define by the level of ulture,ethnicity,religion,language,etc which share the awareness with the majority of population of the state in which they live and who express,implicity and explicity,the desire to preserve their distinctive trail.To acquire minorities status,in facts ,its is necessary for the people to hold a non-dominant position.This minorities is generally been acceptable by some muslim scholar,Yusuf al-Qaradawi believed,for example,that min orities is to be understood by that group of people who live in the same country and who differ from the majority of the people live in the same country or area.the easest way to explain this term is Christian religion or Sikhs religion peoples living in the muslim populated area like Pakistan and Afganistan,this people will consist of less population and in low number,this people living as the minorities in this muslim populated countries has their special rights which cannot be forced by any of the muslim people to stop them following their religion practiced,another example is Christian minorities in Syria, Egypt, Iraq, etc.), ethnicity (for example, Berbers in Algeria and in Morocco or Kurds in Iraq, Iran, Turkey and Syria), language (for example, the French-speaking minority in Canada), or the juridical school (maḏhab) to which it refers to, etc. The small number of members of this community is the reason why, in most cases, it is weak and consequently fails to oppose the majority that imposes choices on it that take into account only its peculiarities.This difference in the people living effect their culture and rituals.

**Now the question is that the people living as the minorities practise their religion dispite living in the majority of the other religion people?**

Majority of the people who follow other religion does follow their culture and rituals which has been taught by their elder and been practise from one generation to another.The excitement and the level of celebrating which is been seen in the majority of the population is slightly be seen less,as because they have been living as the minorities in the majority of the people of other religion.

Article:

**Religious Pluralism and Civic Rights in a “Muslim**

**Nation”: An Analysis of Prophet Muhammad’s**

**Covenants with Christians**

**The research done by the Todd Green** says that the part which Prophet Mohammed (SAW) says to the people and taught them how to righty treat the people of the other minorities group living in the muslim majority area.this people have special rights and will not be question to force them accepting islam.

In recent years, In recent years, relations between Muslims and Christians have been described in light of a “clashof civilizations” in which the “Muslim world” (Islamic civilization) and “the West”(Christian civilization) are situated in binaries such as “us versus them”, “good versus evil”, “civilizedversus uncivilized”, and “secular versus non-secular”. The “clash of civilizations” gained particularprominence after the events of 11 September 2001 and the West’s subsequent military operations in Muslim-majority countries, including Afghanistan, Iraq, Pakistan, Yemen, Libya, and Syria. The widespread violence caused by these invasions helped fan the flames of “radical Islam” and fostered opposition to the “Western world” and Christianity alike. To further complicate relations between Muslims and Christians, Muslims today might perceive “Christian nations” like the Philippines and the United States as severely oppressing Muslims, whereas Christians may perceive “Muslim nations”,like Pakistan, Iraq, and Sudan, as severely oppressing Christians. Furthermore, Muslim-Christian relations today are negatively shaped by centuries-old fears of “Islamic jihad” and the “Christian

crusade”. Daesh—or otherwise known as the Islamic State of Iraq and al Sham (ISIS or IS)—has taken over a large swath of territory across Mesopotamia. Daesh has declared a Caliphate and professed a plan to establish political and religious hegemony over Muslims and non-Muslims across the Middle East and beyond. Concern over Daesh activities in the United States

After reviewing both the research papers,the most common phenomia in both of them is the rights of the people living as the minorities in the muslim populated area and they talk about what people has said about the dhimmis people and their rights and other various facilities which is been given to them by the prophet of islam.the people belonging to the minorities in the muslim populated area will have to give a special tax known as zizya to the country which will help them to be protected under the muslim empire rule.

\***Content Analysis**

After doing research about my topic i.e minorities people living in the muslim populated area.The level of analyzing the research paper in depend on understanding the actual situation be the people living as the minority in the muslim populated area.Understanding the actual situation of the people living as the minority will be done by taking their **Interview,** where all the problems and their daily life can be answers through Interview questions.

As the research is done internally within India, where the population of muslim is not larger that other religion,I tried to interview that person who is doing their business or having their shop in muslim populated area where majority of the people stay here is muslim.

The interview is been done in the area near **KALBADEVI KHATRI MASJIT,WHERE MUSLIM PEOPLE PRAY FRIDAY NAMAZ EVEN ON ROAD.**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| People Name | Q1:how long has you been doing business in muslim majority area? | Q2:Did you face any problem just because of your religion? | Q3:Did you feel insecure,by any muslim people while playing Aarti songs every morning? | Q4:during Eid,where majority of muslim celebrate 2more days despite given a proper national holiday.Did you ever come on a stage where you been told to shut your shop/office? | Q5:Have you ever been harassed in the past?what measures have you taken to overcome that problems? | Q6:in this muslim majority area,the most common problem is proper parking as majority of the muslim don’t let the outsider’s to park their car or bikes infront of their building? |
| YASH | 40YEARS | YES | YES | NO | YES,about cleaniness infront of shop | No |
| NEERAJ | 2YEARS | NO | NO | NO | YES,parking tempo’s infront of their shops | Yes |
| ASHISH | 7MONTHS | YES | NO | NO | YES,during bakri EID,Slaughtering of goat infront of his shop. | Yes |
| GANESH | 8YEARS | YES | NO | NO | Yes,worklabour | No |
| AKSHAY | 12YEARS | NO | NO | NO | YES,from local peoples. | Yes |
| ROHIT | 2YEARS | NO | NO | NO | YES,during moharram | No |
| AVNI | 11MONTHS | NO | NO | NO | No. | Yes |
| MAITHILI | 2MONTHS | NO | NO | NO | YES.payment not on time. | No |
| SACHIN | 3.5YEARS | YES | NO | NO | No. | Yes |
| ANKIT | 1YEARS | NO | NO | NO | YES,people living in this area don’t use dustbin,instead they throw garbage from their window on the streets. | No |

**Discussion:-**

The discussion usually occurs in this research,is weather the condition of the people living as the minorities in the muslim populated area is good or not been treated well.With this servey,where the interview is been taken from the minorities people doing their business in the muslim populated area.This will help the researcher to determine the current situation of the people working as the minorities in the muslim majority area.The interview was conducted by the locals people working in the area.People was varies from age,gender,and income.Right from the person working as the servent in the shop to the owner of the shop.Their situation is been discuss weather they has been treated well or not.

**Observation:-**

After observing the people while questioning them is that,they they usually smiling while asking this type of question.People was uncomfortable while answering the question,but afterward after explaining our research work, they become comfortable explaining their situation weather they have been faced or not.this has made the people to explain their stories which they have been seen or experience in their life.

**Conclusion:-**

Speaking about the situation of the people living as the minorities in the muslim popyulated area.their living condition depends on the surrounding they been living in.the mutual understanding in the key to everything,having a better relationship with the people they have doing their business or the people they have been living wih.Thus,the society we are living in consist of mix religion where every person have the rights to practice their religion.and follow their culture which they have been practicing from one generation to another.The rituals and the cultures which their grandparents and been teaching to them is been determine by one generation to another generation.Been a secular country where different type of religion is been practice in same country by different peoples.the celebration from the navaratri to the muslim people celebrating the Eid in same area is been doing from decades by the people living in the society.

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