Chapter 5

INTERFAITH RELATIONS IN ISLAM

In this chapter, we shall make an objective analysis of the guidelines of Islam with regard to interfaith peace, about its view of the other religions, social relations among Muslims and non-Muslims and lastly about the status of non-Muslims in Islamic state. This analytical study shall help to understand the importance that the peaceful and humane relations among Muslims and non-Muslims possess in the Islamic framework.

Islamic approach to Interfaith Peace

The whole mankind is basically one by its nature and origin. It was only in history that mankind got divided into different faiths and religions.

"Mankind was but one nation, but differed later. Had it been for a word that went forth before from your Lord, their differences would have been settled between them". 

"Mankind was one single nation, and Allāh sent messengers with glad tidings and warnings, and with them He sent the book in truth to judge between people in matters wherein they differed, but the people of the book, after the clear signs came to them, did not differ among themselves, except through selfish contumacy. Allāh by His grace guided the believers to the truth, concerning that wherein they differed. For Allāh guides whom He will to a path that is straight." 

The Qur‘ān holds that all mankind was created one by Almighty and His message to mankind is also one in essence. His message is of Unity and
Truth but differences sprang-up between individuals, races and nations due to selfishness and egotism. Although, men differed among themselves but out of His infinite mercy, God sent His prophets and messengers with this message of truth and unity to suit their varying mentality. Also, it holds that the humanity was created from a single soul but then divided and diversified into different races and creeds. The single origin of humanity implies the profound unity within diversity of human nature. As such, the religion of Islam which is based on the message of divine unity could not be meant for a segment of humanity. However, it is the Divine Wisdom and Will that this religion was sent one among many religions on the face of earth.

Allāh Almighty created human beings and sent a long chain of prophets and messengers for their guidance. The prophets and messengers were sent to different peoples with His message, of which essential teachings were the Unity or Oneness of God, Unity of Mankind and Justice. These essential teachings have been preached by all divine religions and by all the prophets before Muhammad (SAW). Whenever the Qur’ān talks of these essentials, it says they were also revealed to the earlier prophets. It even stresses and emphasizes over the adherents of other divine faiths to strictly follow their scriptures wherein these essentials have been mentioned. As such, Islam does not claim originality in comparison to other faiths. To the utmost the Qur’ān claims its purity, authenticity and finality without any disregard to other scriptures. It stresses that the original texts of other scriptures lost their purity and authenticity with the inception of some human desires and passions into them. Despite this, these religious scriptures are essentially same both in origin and message and even the Qur’ān has lastly come to revive those pure and pristine essentials and values they actually contained and were taught to earlier peoples which they still possess in the distorted form.

The Creator of man and this universe know well and wished to have different faiths and religions on earth. So, he gave ample guidance for a humane and peaceful relation among these diverse faiths and religions. In His revealed book, He prescribed basic guidelines which determine the nature and the form of interfaith or inter-religious relations in a vast and diverse humanity. These guidelines were followed and practically demonstrated by His last Prophet,
Muhammad (SAW) during his prophetic career. These Qur’ānic guidelines are enumerated below;

(i) Diversity of faith and belief is the will of Allāh Almighty. The Qur’ān says,

“If it had been your Lords will, they would all have believed, all who are on earth, will you then compel mankind against their will to believe.”

Diversity in faith and religion is Allāh’s Will, because if Allāh had wished He could have created all humans alike. Instead He created a pluralist world with different faiths and religions. He Himself liked having multitude of faiths on earth. Had it been His Will that only those who believe in Allāh should remain, no trace of other beliefs and faiths would have been caused. Nor would it have been difficult for Him to providentially direct everyone to Islamic faith in such a manner that it would have been impossible for people to do otherwise. However, there is a profound wisdom underlying man’s creation. By any compulsion towards faith the divine wisdom would have been totally defeated. It was Allāh’s Will to grant free-will to man so that he could make his choice between faith and unbelief, between Islam and other religion.

(ii) Religious diversity is a divine test for the believers;

“...To each among you have We prescribed a Law and an open way. If Allāh has so willed, He would have made you into a single people but His plan is to test you what He has given you, so strive as in a race in all goodness (khairāt)…”

Allāh made different faiths and religions in order to test the believers to what extent they contribute positively to seek His pleasure. The Qur’ān commands to use the difference of faith to do well, to compete with other
religions in doing good. Differences lead to conflicts but the responsibility of the believers is to make use of this difference in establishing such a relationship with other faiths in which they compete in their positive contribution (khairāt) to the benefit of mankind.

(iii) The Qurʾān declares;

“There be no compulsion in religion, truth stands out clear from error whoever rejects Taghūt and believes in Allāh has grasped the most trustworthy hand-hold, that never breaks, and Allāh hears and knows all things.”

Two instances have been reported for being reason for this divine declaration. Before Islam, when a Madinite woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew. After evacuation of the Jewish tribe of Banū-Nadhīr some Madinite Muslims said “We will not abandon our children” and the declaration came.

Other reason reported is the invitation extended by Prophet to a man to embrace Islam. The man said “I dislike it (embracing Islam)”. So this declaration came to Prophet with the advice to avoid all types of compulsive methods in the matter of faith and belief. It is the matter of conscience and free-will of a man to embrace Islam or not and there is no need of compulsive means as the religion of Islam and its proofs and evidences are plain and clear.

(iv) The Qurʾān also declares that the guidance to the true path depends upon Almighty’s Will. Prophet or the Muslims are bound to preach only and any negative tactic to make people accept Islam is not allowed.

“*It is not for you to guide them to right path, but Allāh guides to the right path whom He pleases, whatever of good you give benefits your own souls, and you shall only do so seeking the face of Allāh, whatever good you*
give shall be rendered back to you and you shall not be dealt with unjustly.”

In the beginning after Hijrah when Muslims tended to hesitate in providing financial help to their non-Muslim friends and relatives who were in need, they thought that giving charity to non-Muslims was not “spending in the way of Allah” unless they become Muslims. The Qur'ān rejected this notion and confirmed that the help and support is not a matter of faith in the sight of Allāh. Muslims cannot deny help and support to non-Muslims at the time when the later are economically weak and suppressed. Rather, it is incumbent upon Muslims to extend help and support to the needy disregard of their faith and religion. It is reported that after this revelation Prophet Muhammad(SAW) ordered to help the needy and week amongst all faiths.

(v) Allāh Almighty protects other faiths. He Himself plans to save these religions and their places of worship as per divine wisdom. The Qur’ān says;

"Did not Allāh check one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues and mosques in which the name of Allāh is commemorated in abundant measure. Allāh will certainly aid those who aid Him-for verily Allāh is full of strength exalted in might.”

(vi) The Qur’ān issues a call to dialogue with all other faiths and religions. It is also insistent about the form, the dialogue should take and the way in which it should be conducted. In fact this forms an ideal way of D 'awah.

"And argue you not with the people of the Book except in the best way, unless it be with those of them who do wrong,"
but say “We believe in the revelation which has come down to us and in that which came down to you.” ⁹

“Say: “O people of the book! Come to common terms as between us and you, that we worship none but Allāh, that we associate no partners with Him, that we erect not from among ourselves lords and patrons other than Allāh, if then they turn back, say you, “Bear witness that we at least are Muslims.”” ¹⁰

Dialogue serves to convey the message of Islam to other peoples and consequently to promote interfaith relationship by their convergence to common terms and points of agreement for eternal peace and prosperity. It is incumbent upon those Muslims in affair to engage with other faiths for mutual peace and understanding. The Qur‘ān also encourages and emphasizes cooperation between the faiths as it says “Cooperate in piety and the acts of righteousness” to meet the common challenges in the form of poverty, disease, calamities, conflicts etc.

(vii) The Qur‘ān discourages inter-religious disputes among men.

“To every people have We appointed rites which they must follow: Let them not then dispute with you on the matter; but you invite to your Lord: for you are assuredly on the right way. If they do wrangle with you, Say “Allāh knows best what it is you are doing.”” ¹⁰

On the Muslim rites and ceremonies, non-Muslims criticized Islam and argued with the Prophet in early Madīnan period. The Qur‘ān guides that the rites and ceremonies were also prescribed to every nation as per their religious need and time. Muslims are advised not to argue and dispute with those non-Muslims who argue and dispute with them. Rather, they should preach and call to the worship of Allāh and avoid disputing with their fellow
non-Muslim disputers. In case disputers continue to argue, Muslims should avoid them and wait till Allah judges the deeds of all on the day of judgment.

This is the level of tolerance for a peaceful living between Muslims and non-Muslims in Islam.

(viii) The Qur'ān strictly prohibits abusing other religions and their deities. Though Muslims do not believe in these religions and their deities but they cannot abuse and revile them.

"Follow what you are taught by inspiration from your Lord, there is no god but He, and turn aside from those who join gods with Allah. If it had been Allah's Will, they would not have taken false gods, but We made you not one to watch over their doings. Nor are you set over them to dispose of their affairs. Revile not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance" 11

The Qur'ānic revelation that "The religion before Allah is Islam (Submission to His will)" 12 in no way rejects other faiths. Here, other faiths are regarded as those in which original truths revealed by Allah have been led to corruption and that Islam is a safe and un-corrupted one, acceptable to Him now. Also, the prophet of Islam did not repel the creeds like Christianity, Judaism etc. while preaching Islam. Rather, he pointed out the corrupt and unbecoming attitude of the followers of these religions towards their Prophets and the scriptures. Even a single word of refutation of any religion is not seen in the letters and the messages of the Prophet sent to other peoples of his time.

Although, Islam recognizes other faiths and religions but it does not in anyway accept the unity of all religions. It is much more realistic in the sense that it accepts faith based difference so much so that faith is the criterion
for distinguishing men. But despite this, it advocates policy of tolerance and respect for other religions in their worldly dealings. This is on a parallel with the principle expressed in the saying “Let us agree to disagree”. The above Qur’anic guidelines provide fundamental basis for building a multicultural and multi-religious community. These guidelines have been practically demonstrated by the prophet when he formed a universal community or Ummah compromising the Jewish tribes and the Muslim majority in Madinah. The Charter of Madinah provided and formed the constitutional base for such Universal Ummah and determined the status of Muslim majority and its non-Muslim minority. The Charter of Madinah secured only two privileges for the Muslim majority which are (i) The functions of the final court of appeal will be discharged by the Prophet and (ii) The question of war and peace is the prerogative of the prophet. In all other matters, Muslims and non-Muslims are alike. The non-Muslims included in the Ummah had the following rights:

(1) The security of Allah is equal for all the groups.

(2) (i) Non-Muslim members of the Ummah have equal political and cultural rights with the Muslims. There will be complete freedom of religion and all groups will be autonomous.

        (ii) Non-Muslims and Muslims will take up arms against the enemy of the Ummah and will share the cost of war. Muslims and non-Muslims are sincere friends with honourable dealings and no treachery.

        (iii) Non-Muslims will not be obliged to take part in the religious wars of the Muslims.

Although the Charter established the dominance of Muslim majority but the rights and liberties of both Muslims and non-Muslims were made equal.

The Charter is actually based on a liberal conception of the rule of law with two simple principles (i) the safeguarding of individual rights by impartial judicial authority and (ii) the principle of equality before law.

The above provisions indicate and prove that the Ummah built was a multi-religious community. Its basis was neither territorial nor tribal. Although Article 20 of the Charter implies the exclusion of idolators (Mushrikūn)
from the *Ummah* but the Charter included the Jews of Madīnah in the *Ummah* which proves that only a belief in One God was essential for the membership of the *Ummah*.

Since there were no Christians in Madīnah, so they did not join the *Ummah*. But in 9 A.H (630 A.C) when a deputation of Christians of Najrān visited Madīnah, the prophet invited them to join the Universal *Ummah* on the basis of their conception and belief in God and they became a part of this *Ummah* after concluding a treaty.

Though this Charter was the basis for cooperation of faiths in Madīnah, it did not meant integration of faiths. It was really the Islamic concept of multi-religious community of nations living co-operatively. It made a pluralist society and a comity of nations which was economically and politically co-operative for common prosperity as well as in defending their territory. As regards the religious aspect, non-Muslims were free to either help Muslims or not. The Charter allowed entry on the basis of elective affinities in which racial or ethnic differences had no relevance, but the minimum belief in One God was essential.

The exclusion of pagans (*Mushrikūn*) in the *Ummah* of Islam is the matter of the specific relation of the Arab pagans with the prophet. They were the hard opponents to the message preached by the prophet of Islam. Under this specific relation they had no option but to accept Islam.

The article of the Charter "*to Muslims their religion and the religion of Jews for the Jews*" form the basic principle to realize a free and peaceful life with mutual respect and harmony among different faiths and religions even today. It constitutes the core of inter-religious living by peace and harmony in Islam.

**Islamic view of the other faiths**

The fundamental unity of all religions is also one of the essential Qur’ānic teachings. The religion of Islam does not claim to be the sole and only preacher of essential divine truth of the Unity of God or *al-Tawhīd*. It asserts that this belief is as old as humanity itself. The Qur’ān claims that all the divine religions and the prophets preached *al-Tawhīd* to mankind and all

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their scriptures originally contained it. "We assuredly sent amongst every nation a messenger with the command 'Serve (worship) Allāh and eschew evil (tāghūt) ..."." These religions differed in their rituals, ceremonies, laws and customs which varied with varied circumstances but this essential truth was common to all of them. According to Qur’ān, the belief in One God alongwith the life of virtue constitutes the essence of all true and divine religions.

As per the Qur’ān, the emergence of different faiths and religions in history is manifestation of divine Will and Wisdom by which men and nations of the world are tried and tested by Almighty Allāh. The Qur’ān points at the root cause of the evolution of different faiths and the faith-based differences in history. According to it, the prophets and messengers were sent to all the earlier nations and communities to preach the same divine essentials and righteousness to their nations. It was due to the unjust and malafide attitude of some followers of these prophets that mankind got divided into different faiths and religions. These followers incorporated their own ideas and passions into the original texts and teachings of these prophets which resulted into the distortions in their scriptures and later to emergence of new faiths and religions in history. Though these faiths and religions have distanced apart but Islam claims the divine unity and the unity of these faiths in the following Qur’ānic declaration of Muslims;

"We believe in Allāh, and the revelation given to us (Qur’ān), and to Ibrāhīm, Ismā‘īl, Ishāq, Yā‘qūb, and the tribes, and that given to Mūsā and ‘Īsā, and that given to all the prophets from their Lord: we make no difference between one and another of them (prophets); And we submit to Allāh".  

Islam tries to find common ground of living with other faiths. In above Qur’ānic Muslim declaration of faith, prophet Muhammad(SAW) and his followers declare that all the prophets of Allāh Abraham, Ismail, Issac, Jacob, Moses, Jesus and all others (not named) were sent as prophets.
Different faiths may believe in different prophets but Muslims must believe in all of them. Even Prophet Muhammad is the last and final of the same chain of prophets. He is nothing and no new but one among them as the Qur'an declares: "Say (O prophet) I am not an innovation (some new) among the messengers".  

The Qur'an has mentioned the stories of some prophets and messengers sent to some nations while there are a large number of prophets and messengers whose stories and names are not made known to us through it. However, belief in all the messengers, whether named or unnamed in Qur'an, is necessary, side by side with belief in last and final messenger of Allah who was sent towards the whole mankind.

"We did aforetime send Messengers before you: of them there are some whose story We have related to you, and some whose story We have not related to you. It was not possible for any Messenger to bring a sign except by the leave of Allah".

Islam necessitates faith in Allah and in the Qur'an revealed to Prophet Muhammad(SAW), compounded by faith in the earlier revelations sent to Prophet Abraham, Prophet Moses, Prophet Jesus, and to the prophets and Messengers of Allah not specifically mentioned in the Qur'an. There is no difference between any of the prophets and messengers of Allah; their message was essentially one which is also the basis of Islam.

Also, all the prophets are same in their dignity, honour and respect and call to the same religion of Allah. Distinction and discrimination among them is not permitted as Prophet Muhammad (SAW) categorically observed; "Do not make distinction amongst the prophets of Allah".

Thus in Islam, faith in all the prophets and messengers is essential. Whoever disbelieves one of Allah's prophets, he will have disbelieved in all of them because it is required from mankind to believe in every prophet. And, whoever rejects one prophet out of envy, bias and personal whim, he only demonstrates that his faith in other prophets is not valid, but an act of
following desire and whim. Thus disbelieving one of the prophets is complete disbelief in Islam.

Islam believes in a friendly and compatible relation with all faiths and religions. It always tries to find common ground and points of agreement with them. To the people belonging to Semitic religions like Judaism, Christianity, Magianism etc. it calls them as the People of the Book (Ahl i-Kitāb) i.e. the people who believe in the divine revelations despite the fact that they do not believe in the Muslim revelation of Qur’ān.

The religion of Islam regards the prophets and religious leaders of other religions very high. It teaches their respect and honour besides faith in their prophethood. To explain the same let's discuss the position of great prophets like Moses, Jesus etc. in Islam.

Prophet Moses is the most referred prophet and messenger of Allāh in the Qur’ān. At one place the Qur’ān says, “In the past We granted to Mūsā and Hārūn the criterion for judgement (Tawrāḥ) and a light and a message for those who would do right, those who fear their Lord in their most secret thoughts, and who hold the hour of judgement in awe”. It means that Moses was granted the Book of Allāh the same way as granted to prophet Muhammad(SAW). The Qur’ān further continues “And this is a blessed message (Qur’ān) which we have sent down: will you then reject it”.

As such faith in Prophet Moses and Tawrāḥ also necessitates faith in Qur’ān and the last Prophet. In case, anyone believes in Prophet Muhammad(SAW) and Qur’ān and disbelieves in Prophet Moses and Tawrāḥ, he is not a Muslim. Likewise, anyone believing in Prophet Moses and Tawrāḥ is not a believer unless he believes in Prophet Muhammad(SAW) and the revelation sent to him.

It is reported that in Madinah a Jew and a Muslim fell into a dispute and began to abuse each other. In the course of this dispute the Muslim claimed superiority of Prophet Muhammad(SAW) over Moses and the Jew of Prophet Moses. As and when the Jew uttered the words of superiority of Moses, the Muslim slapped at the Jew. The Jew went to Prophet Muhammad(SAW) and told him about his affair and the affair of the Muslim. The Prophet said:
"Don't make me superior to Moses for mankind will swoon and I would be the first to recover from it and Moses would be at that time seizing the side of the Throne ('Arsh) and I do not know whether he would swoon and would recover before me or Allah would make an exception for him". 

Jesus is the prophet of Allah who was given the Gospel (Injil) for guidance of his people. Jesus is mentioned by various names in Qur'an e.g. ibn i-Maryam, Masih, Abd Allah, Ruh Allah. He is spoken of as “the word of Allah (Kalima-Allah)” the spirit of Allah (Ruh Allah)” as “a sign of Allah (Ayatullah)” and numerous other epithets of honour spread throughout the Qur'an. One mention of the Qur'an is:

“And in their footsteps We sent Jesus the son of Mary, confirming the Tawrah that had come before him; We sent him the Injil: therein was guidance and light and confirmation of the Tawrah that had come before him: A guidance and an admonition to those who fear Allah”.

Jesus is described in Qur'an as the prophet and Messenger of Allah sent to the sons of Isra'il. His creation is just like the creation of Adam who was also born without either a human father or mother but both share the great honour that they were created by Allah's command "Be (Kun)" however the later in his mothers womb. Far after that Jesus was a great spiritual leader and teacher sent to the sons of Isra'il.

As per Qur'an, Jesus is a great Prophet and Messenger but it outrightly rejects trinity and the claim of Christians that he is the son of Allah. He himself preached the message of the Onness of Allah to his people and it was the interpolation of the people after him that they made this great prophet of God “their God “ or “the son of God”. About Jesus Prophet Muhammad(SAW) once remarked that “I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life.” After inquiring how it is so, Prophet replied “Prophets are brothers in faith, having
different mothers. Their religion is, however, one and there is no apostle
between us (I and Jesus). 22

The prophecy of Prophet Muhammad (SAW) about the future descent
of the Jesus is another aspect of the Islamic creed. According to the traditions
of prophet Jesus will descend among Muslims and act as a Just Judge for
the whole mankind. He will judge as per the Law of Islam and will break
crosses, kill swine and abolish the law of Jizyah. On his descent the inhuman
and immoral tendencies of mutual hatred, tyranny, oppression and jealousy
among men and nations will disappear from the face of the earth.

The Qur’ān has an inclusivistic approach towards the followers of all
the prophets of Allāh Abraham, Moses, Jesus, and other unnamed prophets.
Particularly, It appeals the Jews and Christians to believe in and follow Tawrāh
and Injīl in that letter and spirit in which these scriptures were actually revealed
to Moses and Jesus respectively. Also, it praised some Jews and Christians
who were the true followers of Moses and Jesus. It termed them true believers
and Muslims for having belief in One God and in all His revelations including
Qur’ān. It says;

"Not all of them (Ahl i-Kitāb) are alike: the people of the
Book are a portion that stand for the right; they rehearse
the signs of Allāh all night long, and they prostrate
themselves in adoration. They believe in Allāh and the
last day; they enjoin what is right, and forbid what is
wrong; and they hasten in emulation in all good works:
they are in the rank of the righteous". 23

Also

"Those to whom We sent the Book before this (Qur’ān ie.
Jews and Christians) -they do believe in this revelation.
And when it is recited to them, they say: "we believe
therein, for it is the truth from our Lord". 24
The Qur'ān here called a section of Jews and Christians as true believers, Muslims and the guided people who truly believed in Allāh and in all His revelations. They rejoiced and felt pleasure at the revelation of the Qur'ān to Muslims. It is also the recognition of the sincerity, altruism and the love of Allāh that these Christians and Jews were having.

The great religious leaders or the Lords of other religions like Krishna in Hinduism, Zoroaster in Magianism, Budha in Budhism etc. may be the unnamed prophets of Allāh sent to their people. Although the Qur'ān has not mentioned their names and stories but their religious scriptures essentially called to the same fundamental religious truths. These scriptures have been corrupted by their followers so much so that these divine fundamentals remained there in the most distorted form.

It is generally understood that the Qur'ān and prophet Muhammad(SAW) encouraged peaceful co-existence and a compromised living with Jews and Christians but their attitude and teachings towards idolators or polytheists (Mushrikūn) had been intolerable and harsh as they do not believe in the divine revelations at all. This misunderstanding has led to the misconception that Islam is intolerant and harsh and even brute towards idolatrous and polytheistic religions of the world. In this regard it is worthwhile to reiterate here that the idolatrous and pagan people (Mushrikūn) of Arab Peninsula were having a special relation with Prophet Muhammad(SAW). They were the first and immediate audience of his message. As per divine norm they had no choice but to accept Islam, they had either to accept it or face divine wrath or destruction. Under such situation they lost some liberty and the freedom of choice the same way as the people of earlier nations of the prophets Nūh, Lūt, Sālīḥ, Shu'āib etc. Since, this specific relation was applicable only to these idolatrous and polytheistic Arab people(Mushrikūn) in prophets time the same terms of relations with all other idolatrous and polytheistic religions of the world after him is unjustified and against real Islamic spirit. The real spirit and teachings with regard to relations with the idolatrous and polytheistic religions were demonstrated practically by the pious Caliphs and many other Muslims after Prophet.
Social Relations among Muslims and non-Muslims

Islam wants to establish a just and ideal society wherein human equality and dignity are the prevalent factors regulating interpersonal and intergroup life. The relations of a Muslim with non-Muslim is based on the same principles as with a Muslim in society as acceptance or rejection of Islamic faith is not the criterion effecting life, dignity and honour of man. Normally, non-Muslims are to be treated like Muslims with a friendly, kind and affectionate relation with them.

For mutual benefit of all the people in society, Islam tends to workout a common point of agreement between them. That is why Islam not only permits but encourages and appreciates humane and generous relations with people of other faiths in society. It advocates full-fledged social intercourse between Muslims and non-Muslims for their intellectual, material, social, economic and political upliftment. It wants to have all-round social and economic relations and other engagements with non-Muslims, befriend and part with them. Only a few restrictions have been imposed on Muslims in some social customs, e.g. in eating and drinking, marriage, which shall be discussed later.

Islam wants to have all-along the free, friendly and peaceful social relations with non-Muslims. These relations get restricted and severed only at times with a non-Muslim individual or group when it works to defame and weaken Islam and Muslims. Muslims are categorically advised to cut-off their friendly relations with such forces at that time. The Qur'ān says:

"Allāh forbids you not with regard to those who fight you not for your faith, nor drive you out of your homes, from dealing kindly and justly with them: for Allāh loves those who are just. Allāh only forbids you with regard to those who fight for your faith and drive you out of your homes, and support others in driving you out, from turning to them for friendship and protection. It is such as turn to them that do wrong".  

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As can be seen in the Qur’ān, traditions of the Prophet(SAW) and Muslim history, cooperation and friendly relations with non-Muslims is a general rule. Such relations have severed and got terminated at times when non-Muslims resorted to any oppressive or offensive course against Islam and Muslims.

**Relations with non-Muslim Relative:** Islam allows good relationship between Muslims and their non-Muslim relatives. So good and humane, individual, social and economic interaction and relation with non-Muslim relative is permitted in Islam.

However, for inheritance non-Muslim relative is exempted. Prophet is reported to have said, “Neither Muslim inherits from disbeliever nor a disbeliever from Muslim except through Washīyyah”.  

It is reported that the daughter of Abū Bakr, Asma asked prophet whether to keep good relations with her non-Muslim mother. The prophet said “Yes, Keep Good relations with her”.  

**Relations with non-Muslim Neighbour**

As regards rights non-Muslim neighbours are as good as Muslim neighbour. Prophet once said to one of his companions (Abū Dharr), “When you prepare the broth, add water to that and give out of that to your neighbour”. The words in this hadīth are absolute and no limit can be made on extension of the affectionate, helpful and benevolent attitude on one faith or the other.
Neighbourly rights of non-Muslims are the same as that of a Muslim. For example, the right of Shuf'a or pre-emption i.e. the right of the neighbour to purchase immovable property before its offering to others is enjoyed by non-Muslims when they live in a Muslim society.

To help non-Muslim friends, relatives, neighbours etc. and to spend to fulfill their needs is a charity and worship in the sight of Allah. The Qur'ān declares;

"It is not for you to guide them to the right path, But Allah guides to the right path whom He pleases. Whatever of good you give (to non-believers) benefits your own souls, And you shall only do so seeking the face (pleasure) of Allah. Whatever good you give shall be rendered back to you and you shall not be dealt with unjustly".29

It is the duty of a Muslim to help his needy non-Muslim friend, relative, neighbour etc. without looking into his heart whether the needy shall become a believer in Islam or not. Thus helping non-Muslims through charity is an established act of worship to seek Allah's pleasure and upliftment of one's soul.

To attend the ills and diseased non-Muslims is an act of righteousness. Prophet Muhammad (SAW) used to ask the ill and diseased men among Madinan Jews and other non-Muslims.

Jailed non-Muslims

The Qur'ān emphasizes that Muslims should treat and feed those non-Muslims well who are made captives of war or are imprisoned for their crimes, "And they feed for the love of Allah the indigent, the orphan, and the captives".30 It is an established article of social justice in Islam so that all the captives of war or the jailed persons whether Muslim or non-Muslim, should be fed upon from Zakāh component in addition to other needy persons.
Scope of Restriction on eating and drinking with non-Muslims

The Shar 'Tah of Islam declared all good and pure things as a provision for man's growth, "O you who believe! Eat of the good things that We have provided for you...". Though all good and pure things are allowed to be eaten (halāl) and consumed but there are certain bad and impure things which are declared unlawful (harām).

"He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of Allāh, but if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then is he guiltless, for Allāh is oft-Forgiving, most Merciful".

Among these impure things is the food on which any other name has been invoked besides the name of Allāh. It means the food dedicated to Idols or false gods. In the preparation of foods, meals and feasts in which polytheists (Mushrikān) invoke other name besides the name of One God, such a food is unlawful in view of the fact that Shirk (Polytheism) is unforgivable sin in Islam. At other place, the Qur'ān says;

"This day are all things good and pure made lawful for you. The food of the people of the Book is lawful for you and yours is lawful for them..".

The foods, meals and feasts prepared by the people of the book are lawful (halāl) as per above Qur'ānic command. The food in earlier part of verse imply general food of Jews, Christians, Magians including their meat (Zabīḥah). Abul-'ala Mawdūdi explains the position of the food of Ahl i-Kitāb and others as under;

"The food of the people of the Book(also) includes the animals slaughtered by them. The rule that our food is lawful to them and theirs lawful to us signifies that there

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need be no barriers between us and the people of the Book regarding food. We may eat with them and they with us. But this general proclamation of permission is preceded by a reiteration of the statement “All good things have been made lawful to you”. This indicates that if people of the Book either do not observe those principles of cleanliness and purity which are considered obligatory by the Law or if their food includes prohibited items, then one should abstain from eating them. If, for instance, they either slaughter an animal without pronouncing the name of Allah it is not lawful for us to eat that animal. Likewise, if intoxicating drinks, the flesh of swine, and any other prohibited thing is found on their dining table we may not justify our partaking of such items on the ground that the persons concerned are people of the Book.

The same applies to those non-Muslims who are not people of the Book, except for one difference that whereas the animals slaughtered by the people of the Book are lawful provided they have pronounced the name of Allah at the time of slaughtering them. We are not permitted to eat the animals killed by non-Muslims who are not people of the Book.34

It is clear that the foods and drinks of pagans on which name of god(s) other than One God have been invoked, is unlawful (harām). Rest, all things-good and pure- from all non-Muslims is lawful (halāl) for Muslims. Conversely, the Qur’ānic verse says that the foods of Muslims are lawful for them. Hence, pure and good things of all faiths are lawful for Muslims except from a polytheist who invoke name of other gods besides the name of God. This is because Shirk (polytheism) or associating partners to Allah is the gravest sin, prominent impurity and the biggest injustice in Islam.
Marriage (Nikah) with non-Muslims

Marriage (Nikah) is a social institution, a contract between a male and female recognized by law or custom and involves certain rights and duties. It regulates the relations between the sexes and also furnishes the mechanism by means of which the relations of a child to the community are determined.

Jurists have defined Marriage as an agreement between a man and a woman based on Sharī'ah principles, as a result of which mutual sexual relation becomes legitimate, paternity of offspring is legally established and mutual rights and obligations become enforceable.36

The Qur'ān has in so many verses pointed out the different purposes of marriage. It says:

(i). "And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts." 35

Both man and woman are progeny of Ādam and that both have the same soul. Thus purpose of marriage is the union of two souls which are one in essence. Their separate existence is an unnatural and temporary state of their being which changes into the natural state when they are united by marriage and thus are brought close to each other physically, mentally and emotionally.

(ii). "It is He who created you from a single person, and made his mate of like nature in order that he might dwell with her in love..." 37

Here love implies much more than mere sexual gratification. It is the intimacy that breeds social ease through companionship between the two.
(iii). "...They (wives) are your garments and you are their garments...". 38

Hence, the husband and the wife are for mutual support, mutual comfort and mutual protection, fitting into each other as garments fit into each other.

(iv). "Your wives are as a tilth for you, so approach your tilth when or how you will but do some good act for your souls beforehand and fear Allah.". 39

Here wives are likened to cultivable lands which are ploughed for sowing and reaping the produce in the form of offspring and not merely for carnal indulgence. The concluding part of the verse refers to still higher and sublime ends which tell that even in the height of carnal pleasures the moral and spiritual responsibilities of both should not in any way be lost sight of; rather one should be more conscious to them when one is enjoying physical pleasures as there are the moments when the fear of Lord and the accountability in the Hereafter is likely to be blurred or effaced from one’s mind.

Hence, purpose of marriage is perpetuation of human race and attainment of chastity, continence, mutual love, affection and social ease and comfort.

Islam does not permit marriage of a believer with Polytheist (Mushrik) men or woman. It is commanded in the Qur’an;

"Do not marry unbelieving woman until they believe, a slave woman who believes is better than an unbelieving woman even though she allure you, nor marry your women to unbelievers until they believe, a man slave who believes is better than an unbeliever even though he allure you..."40

Since Shirk (Polytheism) is the biggest and major sin, Islam does not allow to marry a polytheist because Shirk leads to the fire of Hell while faith in Allāh leads to heaven and forgiveness of Allāh. Hence spiritual outlook is
necessary for the two sexes to enter into the contract of marriage. 'Abdullāh Yūsuf 'Ali comments;

"Marriage is a most intimate communion, and the mystery of sex finds its highest fulfillment when intimate spiritual harmony is combined with the Physical link. As religion is a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married have the same spiritual outlook".  

Without faith in One God, the desired morals and attitudes needed for companionship, mutual support and the protection of society is impossible. when marriage is contracted with a polytheist (Mushrik).

In the matter of marriage too, Islam is not exclusive. Marriage with female among the people of the Book (Kitābiyāh) is permitted to a Muslim male and not vice versa as the Qur’ān observes: "Lawful for you in marriage are the chaste women who are believers and chaste women among the people given Book before your time." A Muslim male can marry the chaste and modest Scripturary woman (Kitābiyāh) i.e a Jew and Christian woman. Thus on social lines also, Islam finds a common point of agreement for social ease and peace for growth and development that is why inter-marriage is permitted with the people of the Book. It is their faith in God and His revelations that Islam permits marriage with scripturary woman. 'Abdullāh Yūsuf 'Ali further comments on this issue as under;

"A Muslim man may marry a woman from their ranks (Scripturaries or the People of the Book) on the same terms as he would marry a Muslim woman, i.e. He must give her an economic and moral status, and must not be actuated merely by motives of lust and physical desire. A Muslim woman may not marry a non-Muslim man, because
her Muslim status would be affected as the wife ordinarily
takes the nationality and status given by her husband's
law".43

Marriage of a Muslim woman with a Scripturary man is not permitted
because her spiritual status will be impaired and that the offspring of this land
will not be a faithful but either a Scripturary non-Muslim or an unhealthy
Muslim that shall affect spiritual and social growth and development of
Muslims. However, in earlier case this is not possible.

Some Muslim Scholars and Jurists have mentioned and supported the
viewpoint of one Scholarly companion of the prophet "Abdullāh Ibn-‘Umar
who was critically opposed to Muslim man’s marriage with chaste
Scripturary woman. He is reported to have said; “Allāh has made polytheist
(Mushrik) woman Harām (not permitted) for believers. I do not know if
there is any polytheism (Shirk) grave than woman who say that Jesus is her
Lord, while as he (Jesus) is one of the servants of Allāh”. 44 But the viewpoint
of “Abdullāh ibn ‘Umar is not supported by the leading Companions of the
Prophet(SAW). Even Caliph ‘Umar’s opinion was in favour of such marriage,
but he impressed on marriage with the chaste and modest of their women.
Also, majority of Muslim jurists are in favour of such marriage as per the
Qur’ānic commandment.

Non-Muslims in Islamic State

Islam does not believe in different notions of nationality based on
race, lineage, blood relations, language etc. It selected only the identity of
Ideas-a principle, which depends upon the choice of man and not upon the
accidents and hazards of birth—as the basic tie of society and the factor of
union. Islam like other political or social systems make a distinction between
its followers and non-followers but with two peculiar characteristics to it;
first, the facility to cross the barrier/distinction by subscribing to its faith
without any coercion and compulsion and secondly, a very little inequality
between the followers and non-followers of the faith regarding their affairs of this world. It is the context in which Islam provides for a definite code of living with the people of the other religions. Also, provision of the rights and duties through the constitutional law is closer to human reason and also more practical than allowing the assimilation and absorption of non-Muslims in a Muslim majority society. Recognition of the rights and privileges as minority is the aim of Islam for the fulfillment of which Prophet allocated a distinct constitutional status to non-Muslims as Dhimmis or ahl al-Dhimmah who live side-by-side with their Majority. Terming non-Muslims of the state as Dhimmis or ahl al-Dhimmah by the Prophet is in no way discrimination towards them, that particular in the age when religious persecution was the privileged right of the states. Rather, conferring a distinct state-subject relation to non-Muslims highlights the sense of responsibility that should prevail on both the state and the subject-about their rights and duties-towards each other. It is not the terminology used in the law, but in practical the rights and duties of each, the state and the non-Muslim minority, which determine position and status of non-Muslims in an Islamic state. As per Islamic law, there are other two types of non-Muslims in Islamic state eg. Must‘amin and harbi non-Muslims. Their status in the state shall also be discussed after analyzing the status of minority non-Muslims (Dhimmis or ahl al-Dhimmah) which is our main concern here.

_Dhimmī_: Dhimmī literally means a person to whom protection is extended so that his life, property, honour, dignity and religion becomes safe. Thus a Dhimmī is such a non-Muslim citizen of an Islamic state to whom the state pledges to protect his life, property, honour, dignity and religion against the payment of Jizyah.

_Jizyah_ is the tax levied on non-Muslim subjects in return for the services rendered by the state. It is an annual tax levied on able-bodied (combat-fit) males only while all others who do not have any income including women, old, invalid, children etc. are exempted from it. It is a nominal amount that is easy to pay. There is no definite amount fixed by Islamic law for Jizyah. Rather, Islamic state has the right to fix the amount according to the financial position of the non-Muslims without putting them to difficulties. A non-
Muslim who serves in Muslim army is exempted from Jizyah. Also the non-Muslim clan or territory, to whom Muslims have failed to provide protection as per constitutional provisions, are exempted from the Jizyah.

Dhimmis can be divided into Ma‘āhid Dhimmis and Maftūh Dhimmis.

Ma‘āhid Dhimmis: Dhimmis who come under the jurisdiction of Islamic state by virtue of an agreement/pledge (‘Ahd) during or without war. It is about these Dhimmis that the prophet said:

“When you enter into an agreement then you should not take a single penny more than agreed because that is unlawful (harām) for you”.

From Ma‘āhid Dhimmis, Jizyah and Kharāj (land product) of the mutually agreed amount/quantity shall be levied.

Kharāj is the revenue, which after the conquest of a territory was levied on its arable lands. The arable lands had been left in possession of the original owners and a rate fixed on the produce.

Maftūh Dhimmis: Warring non-Muslims who surrender after defeat at the hands of Muslim armies. Imam demands Jizyah from them to extend protection of their life, property, honour, dignity and religion. As and when they accept paying Jizyah, Imam has to treat them as Ma‘āhid Dhimmis. Jizyah shall be levied only on their combatants. Women, children, old-aged and disabled shall be exempted.

No burden or compulsive force is imposed on Dhimmis in collection of Jizyah from them. It is reported that during the reign of Caliph ‘Umar, he used to take swear (four times) from ten people from Kufah and ten from Basra every year that no hardship had been inflicted on the non-Muslims while collecting Jizyah from them.

Jizyah and Kharāj are same to Dhimmis as Zakāh and ‘Ushr to Muslim with the difference that the Muslim stipulations also form a worship while as the stipulations of Dhimmis do not. Jizyah is received from Dhimmis till
their life, property, dignity and internal autonomy is protected by Muslims and it shall be refunded back in case of failure on part of the state or when they are made to render military services. In case, a Dhimmi embraces Islam Jizyah and Kharaj are lifted and Zakah and ‘Ushr levied in lieu on him. Whenever a Jizyah paying non-Muslim man becomes disabled, poor or invalid due to some calamity or accident he is exempted from Jizyah and provided with the maintenance allowance from the public treasury till some alternate and substantial source of income is available to him.

Rights of Dhimmis

The non-Muslim subjects or Dhimmis enjoy almost equal rights and privileges that the Muslims have been granted in Islam. In the matter of human rights and civil liberties both the Muslims and non-Muslims are equal. These rights are guaranteed in the constitutional law of the state. All through history, non-Muslims enjoyed these rights as enshrined in the treaties and agreements which Muslim leadership entered into with them. These treaties and agreements were perpetual and constitutional in character and contained a main clause “their (Dhimmis) lives and properties and religion and laws are safe/secure” which Muslims followed in letter and spirit by providing equal human rights and civil liberties to their non-Muslim minority.

The significance of observing the Dhimmi rights can be understood from the saying of the prophet that “Whoever oppressed a Dhimmi or Ma’ahid or deprived him of any of his rights and forced him to greater toil than he can easily undertake, or took away something from him without his will, I shall stand up to advocate his case”. This is indicative of the humane and the just treatment which Islam wants to extend to non-Muslims.

To further illucidate the constitutional rights and obligations of Dhimmis in Islam, the contents of two historical treaties are reproduced here. The first treaty (Najran Treaty) was concluded with the Christians of Najran by Prophet in 9 A.H and the second with the Christians of Ailiya by ‘Umar in 15 A.H.
Najrān Treaty

"To the Christians of Najrān and the neighbouring territories. The security of Allāh and pledge of His Prophet are extended for their lives, their religion, and their property—to the present as well as the absent and others besides; there shall be no interference with the practice of their faith or their observance; nor any change in their rights or privileges; no bishop shall be removed from his bishopric; nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small as heretofore; no image or cross shall be destroyed; they shall not oppress or be oppressed; they shall not practise the rights of blood-vengeance as in the days of ignorance—the era before the advent of Islam; no tithes shall be levied from them nor shall they be required to furnish provisions for the troops.

If anyone demands his right from you, justice will be maintained between you. Neither you will be oppressed nor you will be allowed to oppress others. Whosoever from amongst you will take usury after this, is excluded from my security. No one will be held responsible for others crime. Whatever is mentioned in this statement is the quarter of Allāh, and Muhammad is responsible for that until Allāh sends a new command if they are loyal and perform their obligations well, not being burned by wrong”.

Witeness and sined by: Abū- Sufyān, Gilān ibn ‘Amr, Mālik ibn ‘Awf, Aqra ibn Hābis and Mughaira ibn Shu‘aba. 48

Treaty with the People of Ailiya

“This is the protection which the servant of Allāh, ‘Umar, the commander of believers has granted to the people of Ailiya. The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their co-religionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties
be injured in any way. Here shall be no compulsion in the matter of religion, nor shall any of them suffer any of injury on account of religion. Jews shall not be made to live with them in Ailiya. The people of Ailiya undertake to pay Jizyah like the inhabitants of other cities and to turn out the Romans. The life and property of the Roman who leaves the city shall be safe until he reaches a place of safety, but any Roman who makes his domicile in Ailiya shall be safe and shall pay Jizyah. If any of the inhabitants of Ailiya wish to go away with the Romans and take their properties away with them, they and their churches and crosses shall be safe, until they reach their place of safety. Whatever is written herein is under the covenant of Allāh and the responsibility of His Apostle, of the Caliphs and of the believers as long as they pay Jizyah imposed on them”.

Witnesses to this deed are Khalid ibn Walîd, ‘Amr ibn al-‘Ās, ‘Abd al-Rahman ibn ‘Awf and Mu‘āwiyah ibn Abū Sufyān.

Written in 15 A.H. 49

The above treaties are clear in that the lives, properties and religion of the Christian subjects shall be safe from every kind of molestation. Obviously, the rights granted to any people belong to these three categories. It is specifically undertaken that the churches shall not be demolished nor shall any injury be done to them, nor shall any encroachment be made on the areas adjoining those churches. Freedom of religion is assured by the stipulation that there shall be no compulsion on them in respect of their religion.

Dhimmīs enjoy equal human rights and civil liberties in an Islamic state as enjoyed by Muslims. These rights and liberties are enshrined and guaranteed in its constitution. A separate discussion about the Islamic guidelines and history with regard to the observance of Dhimmī rights is necessary here to visualize the sincerity and the sense of responsibility that the Muslims had and should have in dispensation and observance of these rights and liberties to their non-Muslim minorities in the state.
Right to Life

Life of a non-Muslim is as sacred (*harām*) as of a Muslim in Islam. Prophet has declared an eternal loss to anyone whoever kills a non-Muslim. He said,

"Whoever murders a Dhimmi(non-Muslim) shall remain deprived of the fragrance of paradise when it can be enjoyed at a distance (that could be covered in) of forty years." 50

Right to dignity and honour

The human honour and dignity has higher position in the Qur'ān and the traditions of prophet. *Dhimmīs* have honour and dignity equal to that of Muslims. Once, during the Caliphate of 'Umar, the governor of Hims 'Umair ibn Sa'd detained some Nabateans (*Dhimmī* farmers) and disgraced them in connection with the *Jizyah* dues pending with them. He was sternly reproved by Urwa ibn Zubair who told him the prophet's admonition, "that Allāh would disgrace those persons who disgrace people in this world".51 The governor regretted and set the *Dhimmīs* free. At another time the same governor uttered the words "May Allāh bring you (Dhimmīs) to disgrace" in front of some *Dhimmīs*. Later, the Governor, on being informed of his wrong act, was so stricken with shame and remorse that he straightaway went to Caliph and resigned the post, saying "it was the post that had made him behave so". 52

Right to property

The protection of the property and possessions of *Dhimmīs* is a duty of state. It is reported by Khaṭā'ī ibn Walīd that after conquest of Khyber, the Jews of Khyber complained to the prophet that the people are looting their fruits and cereals in lands. The prophet took the complaint very seriously and
admonished the perpetrators in the words; "Beware! Possessions of the Ma‘āhid are unlawful for Muslims except those are just as per agreement."53

When ‘Umar took possession of Syria in 634 A.C, the Romans left the country and those who remained were deprived of their unlawful possessions. Imperial estates and lands in the possession of the Roman officers earlier were handed back to the natives of Syria and far from distributing it among the Muslim Officers ‘Umar ordered that Muslims could in no case take possession of these lands, which meant in effect that they could not even purchase them from their owners for cash. ‘Umar forbade Muslim Arab Officers who had spread over different lands to engage in agriculture and wrote to the Arab provincial Officers that they should not take to agriculture as they were in receipt of stipends from the state. Then the lands were left in the possession of the Syrians whose majority was of non-Muslims. History records that when an Arab, Shuraik Ghalfi took to farming in Egypt, ‘Umar rebuked him sternly and disengaged him from the new profession and possession.54

Personal Law

The personal matters i.e Family Law, Law of Marriage, Divorce etc. shall be regulated as per the personal law of Dhimmis. For regulation of personal laws Dhimmis have autonomous personal courts and tribunals. In both civil and penal types of personal matters if their national or religious doctrine/custom goes against the doctrine/custom of Islam, the court shall decide in accordance with the custom of Dhimmis. For Example, Marriage without witness, Marriage with unlawful relatives (muharramāt) etc. Dhimmis have complete freedom to observe their own personal laws.

It is recorded in history that ‘Umar ibn ‘Abdul- ‘Azīz asked Hassan Basrī, a Grand jurist of his time for his opinion on the act of Abū-Bakr, ‘Umar, ‘Uthman and ‘Alī, the four Caliphs of Islam, who allowed Dhimmis to marry the unlawful (muharramāt), to drink and to eat pork. The reply of the jurist is recorded in the words “They (Dhimmis) have accepted to pay Jizyah on the ground that they shall be allowed to freely observe their faith. You need to obey your predecessors and not to innovate new things”.55

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Right to Equality and Justice

Dhimmi's life is as sacred (harām) as of a Muslim in Islam. His right to life is equal to that of a Muslim. It is reported that Prophet killed a Muslim in retribution who had killed a Dhimmi. The tradition wherein Prophet said “Don't kill a Muslim (in retribution) for a non-Believer” refers to the warring non-Muslim (a harbī non-Muslim) and not a minority citizen of the state. A Muslim cannot be killed in retribution for having killed a harbī non-Muslim. However, if a Muslim kills a minority citizen, he is to be killed as per the prophetic tradition which says that a Muslim cannot be killed except for three reasons; one of them being ‘life for life’ in retribution.56

Imām Shafi‘ reports that when a Muslim of the tribe of Bakr ibn-Wāil slew a Christian of Hera during the reign of ‘Umar, the Caliph ordered that the murderer be handed over to the heirs of the slain. Accordingly, he was handed over to Hunain, a relative of the slain, who put him to death. 57

Social security is enjoyed by both Muslims and Dhimmi equally. If a Dhimmi becomes invalid, old aged, disabled etc. he receives mainenance from state treasury and is exempted from Jizyah.

Both Dhimmi and Muslims are equal before law. If a Muslim and a Dhimmi dispute, the case shall be dispensed on the basis of Justice.

Dhimmi have equal opportunities in the sphere of economics, trade, education and employment. They are consulted and appointed as higher officials in administration. It is observed from history that participation of non-Muslims in civil administration, particularly in the settlement of Jizyah and Kharāj has been an essential element behind the cordial and brotherly relationship between Muslims and non-Muslims. Imām used to consult non-Muslims in matters concerning their welfare and took no step without obtaining their consent before hand. During the reign of ‘Umar, non-Muslim landlords of Persia were invited to Madīna for settlement of Iraqi land and revenue assessments. Similarly, ‘Umar usually consulted Maqauquqs, the earlier monk of Egypt, for land and revenue settlements in Egypt. 58

In case of hardship or any injustice on part of the state or majority they can assemble and protest. The Jews of Khyber lodged complaints and
protested against some Muslims and the Prophet accordingly arranged for their deliverance and for observance of their rights. On a complaint lodged by Jews against misbehaviour by some Muslims Prophet ordered; “Allāh has not made lawful for you to enter the houses of Ahli-Kitāb( Dhimmīs) without their permission; to thrash their women and eat of their fruits as they pay the dues liable on them”.

A few restrictions are imposed on the involvement of non-Muslims in the matters concerning majority and some critical affairs of the state. These restrictions base on the ground that the state is a principled and ideological one. Any subject who do not subscribe to its principle and ideology shall naturally and constitutionally loose some privileges. All fundamental human rights and civil liberties are guaranteed for Dhimmīs but in consequence of non-belief they loose the privilege of attaining some important positions (like head of the state and few other positions) in the political and administrative set-up of the state for which faith in Islam is a requisite for promoting and fostering divine and moral objectives of the state.

*Musta’min*: A non-Muslim person to whom an agreement of security (*Amān*) is extended by the state or an individual Muslim to live in Dār al-Islām for the agreed period. A *harbī* can also be a *Musta’min*.

*Harbī*: A non-Muslim person who belongs to Dār al-Harb. Since, Dār al-Harb is legally at war with Dār al-Islām, the *harbī* is a foreigner in Dār al-Islām: A *harbī* non-Muslim does not enjoy the rights of a dhimmī. Rather, he is either killed or taken as P.O.W and treated accordingly. In case, a *harbī* non-Muslim enters Dār al-Islām and seeks security (*amān*), he is to be granted the same and treated as per the terms and conditions of the *amān* agreement.