

Prophetic Guidelines In The Treatment Of Non-Muslim Minorities In Islamic Countries

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Abstract:

This study aimed to clarify the prophetic rules concerning the relationship with non-Muslims in the Islamic society. The descriptive approach is used, and the findings revealed that the Prophetic controls in this regard are intellectual and cultural controls such as endorsing religious pluralism and ensuring learning and education without corruption or promoting atheism, as there is no compulsion in religion while guaranteeing the right to build and restore churches and places of worship. The study also reveals political and human rights controls such as respect for a decent life, and the sanctity of the human soul, which cannot be robbed or diminished except under legal conditions. These controls appear in prominent rights such as the right to citizenship, the right to political and professional work, and the right to justice. There are also economic and financial controls such as justice in acquiring rights and performing duties in a way that guarantees non-Muslims their economic stability. These include the right to protect money, freedom to work and earn, the right to guarantee the treasury, and their right to alms from rich Muslims. The results also showed social and family controls such as good family cohabitation and maintaining social ties and bonds. These controls are represented in the right to cohabitation, and the right to marry and divorce.

Keywords: Prophetic controls, non-Muslim minorities.

1. Introduction:

Islam is the first major law that calls for the comprehensive Islamic unity so that people can live in understanding, affection,

cooperation, security and stability. Since the first reading of the Islamic constitution, one can notice that the Prophet, may God's prayers and peace be upon him, gave the right of citizenship to the Jews, and he said (and that the Jews of BaniAwf are a nation with the believers, the Jews follow their religion, and the Muslims follow their religion) (Ibn Hesham).

Moreover, many hadiths implied the prohibition of insulting non-Muslims or derogating from their rights, as the Prophet, peace and blessings be upon him, said: (Except for whoever wronged a covenant and belittled him, and charged him beyond his capacity, or took something from him without his willingness, then I will plead for him on the Day of Resurrection) (al-Ansari).

The rights of the non-Muslim subjects– the covenant of God and His Messenger – are safeguarded, and no one can tamper with them. The Islamic state keeps the door open for the non-Muslim subjects to join the majority and participate in the administration of the state if they accept the principles of Islam, without disrupting the right of the Muslim majority, or objecting to the establishment of a modern civil state whose reference is Islam, but they have to accept the choice of the majority. In this research, the researchers highlight a set of prophetic controls with mentioning examples from the prophetic tradition

1.1. Significance of the research:

This research provides objective answers to those who instill fear in the people's minds from applying Islamic law, under the pretext of the presence of non-Muslims in Islamic countries. They take this argument to distance Islamic law from the system of government and separate religion from the state, forgetting that non-Muslims lived golden ages under Islamic rule.

Moreover, this research highlights the benevolence of the Islamic religion to the People of the Book. It shows how Islam emphasizes building good relations with them, respecting their beliefs, and letting them continue following their religion if they choose to do so. It also reveals that everyone – Muslim and non-Muslim – has the right to participate in building the Islamic state, its growth and prosperity.

1.2. Research problem:

The problem is represented in the absence of a modern, complete, and objective study dealing with the prophetic controls in the treatment of non-Muslim minorities in Islamic countries. This has allowed the secularists to criticize Islam, claiming that Sharia neglects the rights of non-Muslims, and to use it as an excuse to demand the removal of Sharia from governance. Therefore, there is an urging need to do more effort, and to continue collecting scientific material so as to clear the doubts in this regard.

1.3. Research questions:

This research came to answer several questions, including:

- 1- What are the Prophetic rules regarding the treatment of non-Muslim minorities in Muslim countries?
- 2- What is the goal of achieving the Prophetic guidelines in dealing with non-Muslims?
- 3- What are the evidence and historical evidence on the application of the Prophetic rules with non-Muslims?
- 4- What are the effects resulting from achieving the Prophetic controls with non-Muslims?

1.4. Research objectives:

1. To highlight the Prophetic controls in dealing with the People of the Book, through which security and stability are guaranteed.
2. To show the good treatment of Muslims towards the People of the Book under the Islamic system.
3. To highlight the duties that non-Muslims must abide by in the Islamic state.

2. Previous studies:

Dandel (2003) carried out a study under the title of non-Muslim minorities in the Islamic society. The researcher used the descriptive approach and discussed human rights in Islam, the tribute of covenant, and the rights and duties of the non-Muslim subjects. He mentioned the political, religious, economic, financial, social and personal rights. Besides, the study highlights the non-Muslim subjects' financial duties, their commitment to Islamic rulings, defense of the homeland and political loyalty, abandoning what is harmful to Muslims and respecting Islamic beliefs. However, it does not shed light on the hadiths related to the topic. So there are other

hadith texts that need to be highlighted, and this is what this research will do.

3. Research Methodology:

The historical inductive approach is used to shed light on the controls for treating minorities according to the Sunnah of the Prophet. Besides, the analytical approach is followed through studying the hadiths of the Prophet to clarify these controls.

4. Intellectual and cultural controls:

4.1. Freedom of belief and opinion:

The belief in Islam is based on persuasion and not coercion. Almighty says: There shall be no compulsion in [acceptance of] the religion) (Quran, 1:256). Almighty also said: And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? (Quran, 10:99).

Ibn Katheer says in his interpretation: "The verse means do not force anyone to enter into the religion of Islam, for it is clear and does not need to force anyone to follow it (Salama, 1999).

Mujahid said about the reason for the revelation of the verse: "There were foster-mothers among the Jews of BanuQurayzah and BanuNadir, and when the Prophet, may God's prayers and peace be upon him, ordered the eviction of Banu Nadir, their children from the Aws among whom they were breast-fed, said: Let us go with them and profess their religion." But their family prevented them and wanted to force them to convert to Islam. Then the verse was revealed: There shall be no compulsion in [acceptance of] the religion (Quran, 1:256; Al-Nisaburi).

Islam also imposed on its followers not to attack non-Muslims for no reasons. It also directs them to respect the religious feelings of others, and not to offend them or undermine their beliefs. The Almighty said: And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do (Quran, 6:108). He also said: And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed – then it is those who are the defiantly

disobedient (Quran, 5:47). He also gave them the freedom to resort to Islamic law if they so desired. The Almighty said: [They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them – never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly (Quran, 5:42).

In the biography of the Prophet, there are several indications of the application of these principles during the era of the Messenger of God, may God's prayers and peace be upon him, and his honorable companions, including:

- 1- The Messenger of God, may God's prayers and peace be upon him, granted the Jews absolute freedom in religion and money and concluded a treaty with them, and he did not turn to the policy of coercion, deportation, or confiscation and strife (Al-Mubarakpuri).
- 2- Whenever the Prophet, may God's prayers and peace be upon him, appointed a commander over an army, he would advise him to fear God. Then he said: "Invade in the name of God, in the way of God, fight those who disbelieve in God, invade and do not extort, do not treachery, do not mutilate, and do not kill a child,..." (Al-Nisaburi)
- 3- Al-Tabari mentioned that Umar ibn al-Khattab, may God be pleased with him, signed a treaty with the people of Jerusalem, in which he stated: "In the name of God, the Most Gracious, the Most Merciful. They shall not be demolished, and nothing shall be taken from them, nor from their realm, nor from their cross, nor from any of their money, and they shall not be forced to change their religion, and none of them shall be harmed." (Al-Tabari).
- 4- One of the patriarchs (Nestorian Yav III) sent a message to the Archbishop of Rivershir– the Archbishop of Fars – saying: "The Arabs, whom God granted the power of the world, see your situation while they are among you, as you know that, and yet they do not fight the Christian faith, but on the contrary they sympathize with our religion, and honor our priests and saints of the Lord, and give grace to churches and monasteries" (Al-Ayed, 1429 AH).
- 5- Richard Stapes says about the Turks: "Muslims allowed all Christians – the Greeks and the Latins – to live preserving their religion... While I can rightly confirm – with the evidence of

the twelve years we spent in Spain – that we are not only forced to watch their religious parties, but that we are in danger to our lives and our grandchildren's." (Al-Ayed, 1429 AH).

4.2. The right to build and restore churches and places of worship:

The jurists differed about building churches, selling them, and restoring them in Islamic countries. There are two opinions:

The adherents of the four schools of thought believe that it is necessary to prevent the construction of churches and temples in Muslim countries.

- 1- On the authority of Muhammad bin Al-Hassan Al-Shaibani, that the non-Muslim subjects should not create a church (Al-Shaibani, 1975).
- 2- On the authority of Malik that they do not have the right to build churches or places of worship in the country of Islam unless they have an order they give him (Al-Maliki, 2002).
- 3- It was reported that Al-Shafi'i said that they should not build a church in any of the Muslim countries, nor the sound of an alarm, nor a society for their misguidance (Shafi').
- 4- Imam Ahmed follows the same opinion (al-FadlSalih).

The second opinion is attributed to Abu Hanifa, and it is implied that it is permissible to build churches in villages, not in cities. Al-Sarkhasi says: "The apparent meaning of the words is that the cities are the place for spreading the religion, so building churches in the cities means opposing the Muslims. As for the villages, they are not the places for spreading the religion, so they are not prevented from doing that in the villages (Al-Mabsout, 1993).

The most correct opinion – and God knows best – is that the issue of building shops, churches and temples is left to the imam.

The demolition of places of worship for non-Muslims in Muslim countries without a right that permits their demolition is ignorance of the provisions of Sharia, and it is not permissible for the general public to act in such matters without referring to the specialists, jurists and scholars.

5. Political and legal controls:

5.1. Citizenship right: It includes three points:

Citizenship is one of the most important controversial and research problems in Muslim countries and elsewhere, and its meaning in the contemporary concept: "A person's enjoyment of rights and duties, and their exercise in a specific geographical area, which has specific borders, known at the present time as the modern nation-state that is based on the rule of law" (Fawzy, 2007).

In Islam, as Dr. Wahba Al-Zuhaili says, it means the following concepts:

- 1- The unity of human origin: All people are equal in their origin, gender, and innate inclinations that necessitate adherence to citizenship and love of the homeland, until exile from the homeland was made equivalent to killing oneself. The Almighty said: And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith] (Quran, 4:66).
- 2- The unity of common interests, hopes and pains: the homeland is the vessel of citizenship. Its interests are the same, and the hopes of making it prosperous and impregnable are the same, and the pains and harms that may make it exposed to dangers are common. All of this concerns all citizens.
- 3- The general concept of citizenship: Citizenship in its concept is broader than the narrow regional geographical borders of the Islamic homeland. Every individual is considered a citizen, because he is a member of the nation, has all rights, and has all duties. Islam is the first major law that calls for comprehensive Islamic unity, so that people live in understanding, affection, cooperation, security and stability. It does not distinguish between a Muslim and a non-Muslim, and makes the right to live and citizenship in the country to all people. The Prophet, peace be upon him, said: "O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner or a foreigner over an Arab and neither white skin over black skin or black skin over white skin, except by righteousness. Have I not delivered the message?" (bin Hanbal, 2001).

5.2. The right to political and job practices:

Islam has emphasized that job work in the Islamic state is not limited to Muslims, but rather includes everyone who lives in it and enjoys the right of citizenship in it. All citizens of the state – Muslims

and non-Muslims – have the right to participate in building the state, its growth and prosperity. The criterion for assigning jobs is based on competence, trustworthiness and strength. The Almighty said: One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy (Quran, 28:26).

On the authority of Abu Dharr, may God be pleased with him, he said: I said, O Messenger of God, will you not appoint me a judge? He said: Then he hit me with his hand on my shoulders, then said: (O Abu Dharr, you are weak, and it is a responsibility, and on the Day of Resurrection it will be shame and regret, except for those who fulfill their duties) (al-Shafi'i, 1992).

Al-Nawawi said: This hadith is a great principle in avoiding assuming power, especially for those who were weak to carry out the functions of that mandate. As for shame and regret, it is for the one who was not worthy of it, and did not do justice, so God Almighty will disgrace him on the Day of Resurrection and expose him, and he will regret what he neglected (al-Haytami, 1983).

5.3. The right to justice:

Justice is one of the attributes of God Almighty, and it is one of the most important Islamic principles that achieve the happiness of the individual and the group, and a Quranic principle that urged its application in the texts of the Holy Qur'an and Sunnah, including:

Almighty said: Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing (Quran, 4:58). Ibn Saadi points out in his interpretation that this includes the judgment between them in cases related to murder, money and honor, few and many, near and far, believer and disbeliever, friend and foe. What is meant by the justice that God commanded to judge is what God legislated on the tongue of His Messenger in terms of limits and rulings, and this requires knowledge of justice in order to rule by it.

6. Economic and financial controls:

6.1. Money protection right:

Islam did not distinguish between one person and another. Rather, it guaranteed the preservation of the dignity and humanity of all human beings. Moreover, it guaranteed the preservation of all people's money without discrimination or segregation, as it is infallible in its legislation. In this respect, the money of Muslims is

equally infallible, so it is forbidden to take it, steal it, or transgress it unjustly.

It was mentioned in *Tabaqat Ibn Saad*— as he lists the paragraphs of the document that the Messenger of God, may God's prayers and peace be upon him, wrote to the people of Najran: "And Najran and their retinue are the protection of God and the covenant of Muhammad the Prophet, the Messenger of God; their lives, their religion, their land, their wealth, their absentees, their witnesses, their sales, and their prayers are protected" (bin Saad, 1990).

6.2. Freedom to work and earn:

Non-Muslims have the freedom to work and earn with others, or to work for themselves, practice free professions, and to engage in whatever types of economic activity they want, just like Muslims. They are like Muslims, and they are not excluded from that except the contract of usury, because it is forbidden for them like Muslims. Besides, the non-Muslim subjects are prohibited from selling alcohol and pigs in Muslim countries, opening taverns to drink alcohol and facilitating its circulation or bringing it into the lands of Muslims, even for their own enjoyment. This is to block the pretext for corruption and close the door to sedition.

With the exception of these limited matters, the non-Muslim subjects enjoy their freedom in engaging in various trades, industries and crafts. And this is what happened to it, and the history of Muslims spoke of it.

Adam Metz says: "There was nothing in Islamic legislation that closed a door of business without the non-Muslim subjects. They were allowed to work in businesses that generate abundant profits, so they were moneychangers, merchants and doctors. Rather, the non-Muslim subjects organized themselves, so that most of the distinguished money changers were allowed to work as money changers, for example, Jews, while most of the doctors and scribes were Christians, and the head of the Christians in Baghdad was the doctor of the caliph, and the heads of the Jews and their experts were with him (Metz).

What indicates that they have the right to work and earn within the Islamic state are the following:

- 1- It was narrated on the authority of the Prophet, may God's prayers and peace be upon him, that: (He bought food from a

Jew for a fixed term, and he pledged an iron shield from him) (Al-Bukhari, 1422AH).

- 2- On the authority of Jabir bin Abdullah – may God be pleased with them – that his father died and left some dates upon him for a Jewish man, so Jabir asked him for a time limit, but the Jew refused to give him time. Then Jabir spoke to the Messenger of God, may God bless him and grant him peace, to intercede for him, so the Messenger of God, may God bless him and grant him peace, went and spoke to the Jew to take the fruit of his palm trees, but he refused. So, the Prophet entered the palm trees and walked in them, then said to Jabir: “Find it for him, and pay him what he wants.” (Al-Bukhari, 1422AH).

6.3. The right to guarantee the treasury:

The non-Muslim subjects, just like Muslims, have a right to the treasury in the event of their incapacity and need. In the time of Abu Bakr Al-Siddiq, may God be pleased with him, Khalid bin Al-Walid, may God be pleased with him, made peace with the people of Al-Hirah, so he wrote to the Caliph Abi Bakr Al-Siddiq, may God be pleased with him, a message in which he stated: They became a family. Their debt was given as alms on them,..." (al-Ansari, 1988). Therefore, this was the first system of retirement and social solidarity.

On the authority of Omar Ibn Al-Khattab, may God be pleased with him, that when he arrived in the Jabiya area in Damascus, he passed by a lepers among the Christians, and he commanded that they be given alms, and that they be given food. This was a second measure, similar to what is known as (health insurance) (Al-Baladhuri, 1988).

6.4. Their right to the alms of the rich Muslims:

Zakat is one of the pillars of Islam that is paid to those who are entitled to it, Muslims and non-Muslims. And the Almighty said: Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom (Quran, 9:60).

The four imams agreed that it is not permissible to pay zakat to the infidel (Al-Tahawy, 1370). Al-Zuhri and Ibn Shubrumah

permitted it to be paid to the non-Muslim people. But they differed on the issue of giving alms to the non-Muslim people. The most correct saying is that if the non-Muslim citizen is not a warrior, then there is no objection to giving him alms, with which he manages his living affairs as long as he is under the control of the Islamic State, and God knows best.

Imam Al-Qarafi explains in detail the righteousness and justice enjoined in dealing with non-Muslims and to give them access to all their rights..." (Al-Hiti). Furthermore, Al-Kharshi Al-Maliki says: "Repelling harm and revealing harm on behalf of Muslims or what is in their judgment among the non-Muslim people is like the obligations of sufficiency, feeding the hungry, and buying dress to the poor, as the alms and the treasury did not fulfill that."

This unique care was recorded by the Orientalist Barthold in his book (Islamic Civilization), and he said that the Christians were better off under the rule of the Muslims, as the Muslims followed in their religious and economic dealings with the non-Muslim citizens the principle of care and leniency (Al-Maliki).

7. Social and family controls:

7.1. Good relationship with them:

Our Islamic religion urges us to be kind to the People of the Book, to treat them well, to respect their beliefs, and to allow them to follow their religion if they choose to do so.

God Almighty says: Allah 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 Allah loveth those who are just. And the Prophet, may God's prayers and peace be upon him, says: (Whoever wrongs a non-Muslim and burdens him beyond his capacity, I will plead for him on the Day of Resurrection).

What evidence for that is what the Prophet, may God's prayers and peace be upon him, wrote to Abu al-Harith bin Alqama, the bishop of Najran, and he said: (In the name of God, the Most Gracious, the Most Merciful. From Muhammad the Prophet to Bishop Abi Al-Harith and the bishops of Najran and their priests and those who followed them and their monks, that they have a little that is under their hands and many of their sales, their prayers, their monasticism, are protected by God and His Messenger.

And the good treatment of Muslims towards the People of the Book made them find their desired security in the care of Muslims, and they feel reassured under the Islamic system. Historical evidence and many witnesses testify that the Christians, who were persecuted by the official church in Byzantium, used to seek refuge in Islamic countries for protection and security. Islam was not limited to commanding respect for the living among the People of the Book, but also called for respect for their dead. Jabir, may God be pleased with him, says: A funeral passed by us, so the Prophet, may God's prayers and peace be upon him, stood up, and we said: O Messenger of God, it is a Jew's funeral. He, may God's prayers and peace be upon him, said: (Is it not a soul?) (Al-Bukhari, 1422).

For this reason, the People of the Book in non-Muslim countries used to receive the conquering Muslims with great longing, and open the doors of their cities and fortresses for them. When the army of AbiObeida bin Al-Jarrah arrived in the land of Jordan, the Christians of Jordan wrote to him a letter, in which they said: (You Muslims are dearer to us than the Romans. Although our religion is one, you are more loyal to us, more merciful, just and righteous. They ruled us, and they robbed us of our homes and our money).

7.2. The right to marry and divorce:

Marriage and divorce are among the rights and contracts that the Islamic state allowed non-Muslims to conclude according to their own religion. Islamic law does not interfere in their bonds and its provisions do not apply to them, especially in personal status, because that is one of their special rights that it guaranteed to them. It also granted the scholars of the People of the Book the authority to conclude such bonds according to their religious customs, because it is one of their rights. Their contracts represented in a marriage contract, divorce, waiting period, alimony, and others are valid and they are approved by them if they become Muslim.

The duties that a non-Muslim must abide by in a Muslim country are many. The most important of them are:

First: Paying the Jizya:

It is an amount of money that is taken every year from rich non-Muslims to the exclusion of the poor in exchange for protection, which is in return for imposing zakat on Muslims. The Almighty said: Fight those who believe not in Allah nor the Last Day, nor hold that

forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued (Quran, 9:29).

Its purpose is to warn them of the minors and the humiliation that occurs in this world because of their disbelief, in addition to the greater humiliation that will occur in the Hereafter if they die in this disbelief. The payer of the Jizya should have puberty, reason, masculinity, freedom, financial ability, and safety from chronic disabilities. It is not imposed on their children, women, or the poor who are unable to perform it, and the jurists agree on this matter.

Second: paying the tax (Zakat)

The tax (Zakat) "is the zakat of the fruits of the land." (al-Mawardi).
Evidence for its legitimacy:

- 1- Abu Yusuf narrated that Umar ibn al-Khattab, may God be pleased with him, said I have found an evidence. God Almighty said in His book: And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent (Quran, 59).

Third: Commitment to the provisions of Islamic Sharia:

Non-Muslim subjects are not allowed to display anything that indicates their religious rites, such as a cross, nor do they have the right to do anything that is permissible in their religion and prohibited in our religion, such as drinking alcohol and eating pig, as it came in the conditions of Omar: "And that they do not insult a Muslim or beat him, and that they do not raise a cross in the club of the people of Islam and that they do not take out pigs from their homes to the courtyards of Muslims. They must not sound their bells before the call to prayer of the Muslims or at the time of their call to prayer, and they do not bring out the banners on the days of their festivals. Besides, they must not wear weapons on the day of their festivals and they do not keep them in their homes..." (Abu Yusuf).

They must also abide by Islamic rulings on civil and criminal transactions. Furthermore, they must not insult God Almighty or

any of His prophets, nor slander the Qur'an or the belief of Muslims, and they must not abuse the Qur'an or the Messenger, may God bless him and grant him peace. The basis for that is the Almighty's saying: And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers (Quran, 9:12-13).

8. Findings:

- 1- The Islamic faith is based on persuasion and not coercion.
- 2- Islam calls for comprehensive unity so that people can live in security and stability.
- 3- Labor work in the Islamic state is the right granted to all citizens of the state.
- 4- Justice is one of the most important Islamic principles that achieve happiness for the individual and society.
- 5- Islam preserves human dignity and money, as they are infallible in our legislation.
- 6- Zakat is one of the pillars of Islam, paid to those who deserve it, Muslims and non-Muslims.
- 7- Islam emphasizes kindness to the People of the Book, good relations with them, and respect for their beliefs.
- 8- Marriage and divorce are among the contracts that the Islamic State has authorized non-Muslims to conclude according to their religions.

9. Recommendations:

- 1- Focusing on the Prophet's guidelines regarding the treatment of non-Muslim minorities in Islamic countries.
- 2- Holding scholarly meetings to discuss the Prophet's guidelines regarding the treatment of non-Muslim minorities in Islamic countries.
- 3- Translating research related to the Prophet's guidelines for the treatment of non-Muslim minorities in Islamic countries.
- 4- Enriching the Prophet's regulations on the treatment of non-Muslim minorities in Islamic countries with examples.

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