

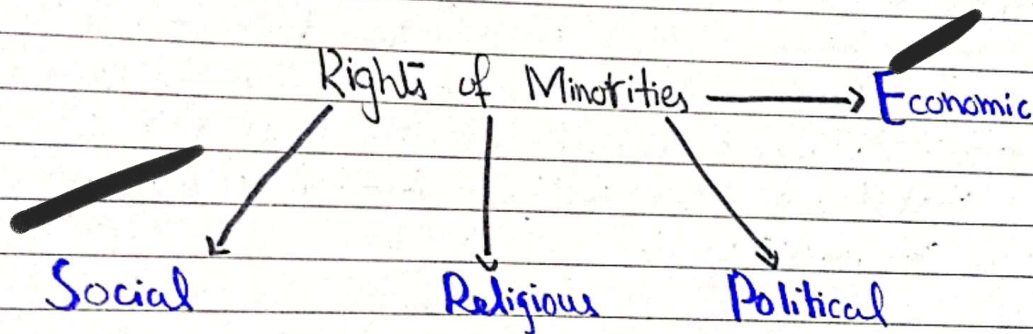
Q2:

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## INTRODUCTION:

Islam is a religion of peace, and the peace is meant for everyone. It guides us about not only how Muslims should treat each other but how non-Muslims in minority or general should be treated. The lesson it teaches is about respecting the minorities, their right to get access to every basic need, non-discriminatory behavior, right to privacy, and right to perform their religious freedom. Prophet (P.B.U.H) in his life at Madina ensured that all people, regardless of any religion or tribe, get their rights. **Social**

**Contract** in Madina is also another example which safeguarded Muslims and non-Muslims interests during the life of Prophet (P.B.U.H). Therefore, it is evident from the teachings and acts of Prophet (P.B.U.H) to safeguard minorities in a Muslim state.



### 1) Social Rights:

#### a) Sanctity of life:

Prophet (P.B.U.H) in his **Social contract** in Madina ensured that the minorities are safeguarded given the right for safety of their lives. Islam does not preach to have

have a violent approach towards minorities. Contrary, it teaches to secure their life and ensured their safety.

Your blood and property are as sacred  
as this day, this month and city  
(Last sermon)

Through the last sermon, prophet conveyed to muslims that sanctity of life is an important right and it is not based on the religion since there were non-arabs also present in the last sermon. And the teaching was for the protection of everyone.

### b) Right to Education:

In a muslim state, right to education is given to everyone. The education system of a muslim state should accopy the minorities as well. Prophet (P.B.U.H) during his life never denied the right to education to non-muslims or the tribes who were in the minorities. weather in Makkah or Madina. The right to education is considered as a basic social right towards which we see a non-discriminatory approach of prophet (P.B.U.H).

Right to privacy is another important right which does not require any religious affiliation and affiliation towards a dominant group of society.

And do not spy on each other  
nor backbite one another  
(A-Hujrat)

Privacy should be given to minorities in society. Their actions and way of conduct neither should be judged nor being ~~censured~~ ~~no~~ strictly observed. Islam without the condition of war does not encourage spying behaviour about anyone in society. The teachings shows a open and more moderate approach towards minorities in society. Many societies or governments try to keep a strict watch on minorities and their actions, but Islam advocates for privacy which eventually leads to a sense of belonging in minorities towards the larger group of society.

### c) Equality:

Racial and class difference are prevailed across the world from the ~~histo~~ historical time. Arabs and non-Arabs in Arabia had a strong sense of affiliation to a particular groups in Makkah. Beyond Makkah, Western, Eastern and African also possess a great pride in their races and classes. For example the division of capitalistic class and working class. However, Islam advocates for equality in society. It provides the same status to person from a minority as it provides to the larger group in social term. Socially, all are equal and have every right for survival.

An Arab has no superiority over non-Arabs  
 nor a non-Arab has superiority over Arab; White  
 has no superiority over Blacks and Black has  
 no superiority over White.

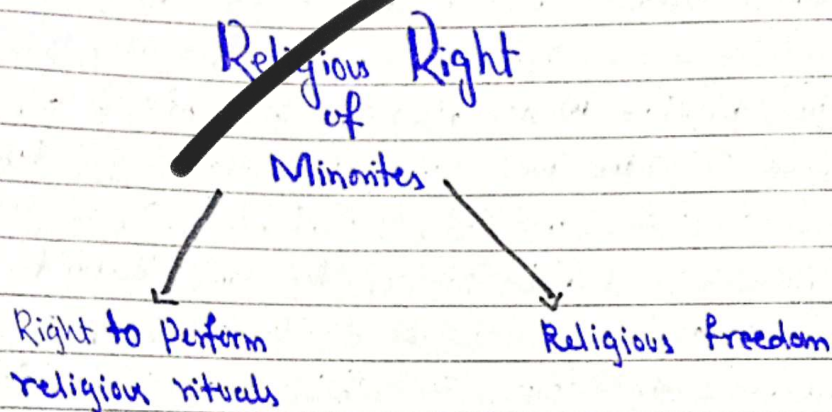
(Last surron)

### d) Right to Respect:

Respect is also a due right of minorities in Islam. Prophet (P.B.U.H) always behaved with all people in his life.

There were muslims as well as non-muslims such as Badu people who meet met with prophet. The way Prophet (P.B.U.H) behaved with them is a lesson and teaching for muslim to treat minorities with huge respect and love. Because of this kind and affectionate behaviours many Badu accepted Islam. Treat people well and with great respect is one of the important part of prophet (P.B.U.H)'s conduct of his life. His behaviour and code of conduct is example of how well the minorities should be treated and they have obvious right to respect.

## 2. Religious Rights:



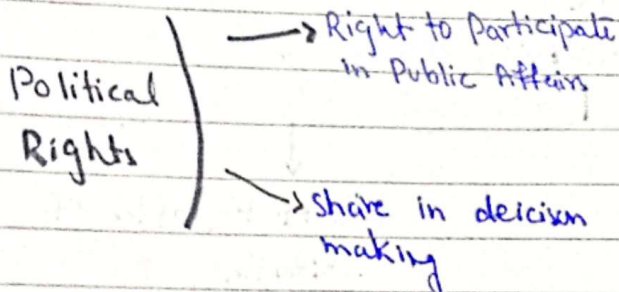
### a) Rights to Perform Religious Rituals:

Islam never forbid to grant minorities the right to perform their religious rituals. From the life of prophet (P.B.U.H) and teachings of his sahaba, minorities were not prohibited from performing their religious rituals in a muslim society. Islam is not a religion of brutal force or violence rather it is a epitome of moderation, tolerance and acceptance. It does not teach to curb the right of religious ritual from any community.

### b) Right of Having Religious Freedom:

Religious freedom was granted to the minorities in Madinah. There were Christians also living in Madinah before and during after the Hijrah. Their religious freedom was never denied by Prophet (P.B.U.H). They were allowed to live their lives according to their religions. However, using hate speech and causing anarchy was forbidden. Apart from that their daily lives were conducted as per their desire. Moreover, Prophet (P.B.U.H) never tried or preached to enforce Islam on the minorities of Madinah. It is prohibited to use violent force just to make others accept new religion. Prophet (P.B.U.H) gave religious freedom to minorities and teaches taught Muslims to do so.

### 3. Political Rights:



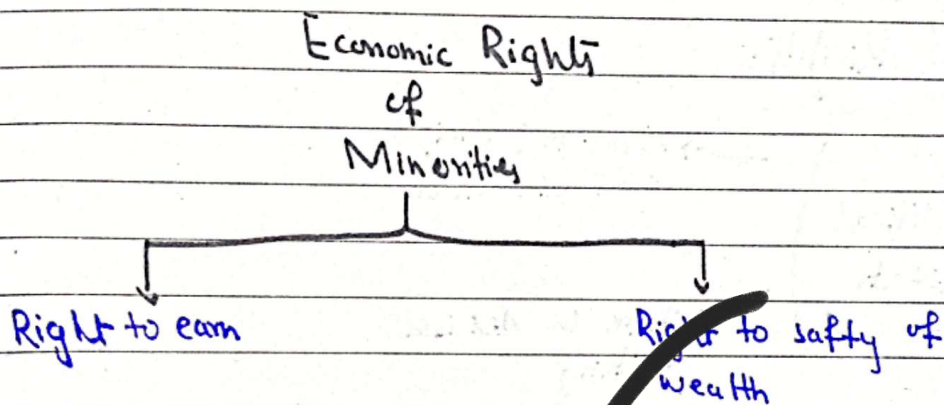
#### a) Right to Participate in Public Affairs:

Minorities have right to participate in public affairs. As a part of any society or state, they reserve the right to engage and participate in public affairs and gatherings. They can be part of any organization, have political affiliation and can be part of communication and management groups. There is no restriction on their political participation. Islam encourages and promotes the right of political and public participation by minorities.

## b) Share in Decision Making:

With the political participation, minorities have right to be part of decision making on social or state level. For example when the **Social contract** in Madina was acknowledged, the minorities such as Jews were also there. They were a stakeholder in the charter of Madina, and their concerns were also addressed. The shared decision making is encouraged by Islam, because it strengthens the community. Therefore, minorities were also part of Charter of **Madina**. They had say on the state matters. This reflects that Islam gives the right of share in decision making to minorities.

## 4. Economic Rights:



### a) Right to Earn:

Minorities have right to have economic opportunities. They are given substantial economic rights by Islam. In Islam, the right to have economic opportunities is granted to minority and they can freely earn to survive. However, sale of beer and Haram ways of income are prohibited to save the society from social and moral evils. Apart from that, minorities can be part of labour force and use their potential to gain economic benefits.

## b) Right to Safty of Wealth:

Islam guarantees the right to safty of wealth to everyone. From the life of Prophet (P.B.U.H), it is evident that wealth of non minorities should be protected. He never attempted to snatch any property of minorities or anyone in his life. The right to safty of wealth was granted in Charter of Madina.

## Conclusion:

→ All fundamental rights of minorities such as sanctity of life, right to education, right to privacy, right to education, and right to respect, are given by Islam. On religious level, Islam gives freedom of religious affairs and rituals to minorities. Moreover, on Political level their public participation and share in decision making is encouraged. Apart from, Islam also asks to provide economic opportunities to minorities and safty of their wealth.