

MINORITIES' RIGHTS FROM ISLAMIC SOCIO-POLITICAL PERSPECTIVE: EXPLORATION OF MADĪNAH CHARTER AND CONSTITUTION OF PAKISTAN

Riaz Ahmad Saeed,* Muhammad Tahir,** Naseem Akhter*** & Hafiz Abdul Rashid****

Abstract

This study explores the historical role of *Methāq-e-Madīnah* (Charter of *Madīnah*) for the rights of minorities and its association with the Constitution of the Islamic Republic of Pakistan, 1973. The rights of minorities have been the most burning issue in human history. In recent decades, the current socio-political system has put considerable attention on minorities' issues globally. In this scenario, for the Muslim world, the charter of *Madīnah* has become the first official historical treaty document, which owned minorities' rights, respect, and identity. This divinely inspired charter was designed under the political wisdom of the Prophet Muhammad (SAW) on 1st A.H./624 CE. The charter had declared *Madīnah* a federal capital, which provided equal opportunities and benefits to Muslims and non-Muslims during the Prophetic regime. Before this treaty document, human history could not bring any example regarding the rights of religious minorities. The charter presents certain principles and rules for peaceful coexistence and harmonious society between Muslims and other minorities. It provides a social model for peace and prosperity, focusing on the religious and political freedom of humanity. This agreement provided equal rights, religious autonomy, and socio-cultural freedom to the communities of *Madīnah*, including Jews, Christians, and polytheists. This study attempts to demonstrate how the charter of *Madīnah* can be perceived as a preamble for peaceful coexistence between Muslims and non-Muslims in the contemporary pluralistic world in general and Pakistani context in particular. Moreover, this endeavor would be imperative for providing strong foundations to peaceful coexistence and harmonious accord without any religious and social discrimination in Pakistan's diverse society. Consequently, minorities' rights can be protected, focusing on the treaty of *Methāq-e-Madīnah* for their identity, respect, and care. This study employs an analytical and comparative research methodology to investigate the matter at hand.

Keywords: minorities, rights, *Methāq-e-Madīnah*, Pakistan, constitution

Introduction

Essentially, Islam provides foundations and bases for the protection and security of the rights of Muslims and non-Muslims in a community. Indeed, minorities' rights had remained one of the critical and burning issues in human history. In today's world, these rights have become the main focus of the contemporary socio-political and socio-economic domains of life. In this scenario, the *Madīnah* charter is considered the first official historical treaty document for the Muslim world, which owned minorities' rights, respect, and identity. This divinely inspired charter was designed under the political wisdom of the Prophet Muhammad (PBUH) on 1st A.H./624 CE. About fourteen hundred years ago, the Prophet Muhammad (PBUH) agreed with Jews, Christians, and polytheists for peace, prosperity, and state stability. According to this treaty, it was declared a federal capital for the equal opportunities and benefits of Muslims and other minorities. This charter is the first written constitution in the documented history of the world,¹ as comments:

Despite the strenuous search, I could not find any instance of the constitution of a country as distinct from ordinary laws, reduce to writing before the time of the Holy Prophet Muhammad (PBUH). *Methāq-e-Madīnah* is the first written constitution of the world; an important document at the time of the Prophet (PBUH).

* Riaz Ahmad Saeed (Corresponding Author) (Senior Lecturer), Department of Islamic Studies, National University of Modern Languages, Islamabad, Pakistan. Email: riazussaeed@gmail.com.

** Muhammad Tahir (Assistant Professor), Faculty of Social Sciences, Riphah International University, Islamabad, Pakistan. Email: drtahir79@gmail.com.

*** Naseem Akhter (Assistant Professor), Department of Islamic Studies, Shaheed Benazir Bhutto Women University, Peshawar, Pakistan. Email: naseemakhter@sbbwu.edu.pk.

**** Hafiz Abdul Rashid, Head Department, Department of Islamic Studies, Federal Urdu University of Arts, Science and Technology, Islamabad, Pakistan. Email: hafizabdulrashid@hotmail.com.

¹ Muhammad Hamīdullah (1996), *The first written constitution of the World*, Delhi: Nassir Books, p. 56.

Moreover, the charter presents definite principles and rules for peaceful coexistence and harmonious society between Muslims and other minorities. This charter is an excellent model of social, religious, and political freedom of minorities in history. A renowned *Seerah* writer, Muhammad Husain Hackle writes, “The sacred (*Seerah*) conduct of the Holy Prophet (PBUH), great honor to others, excellent soft behavior, fulfilling the agreements with its real spirits, accommodation of the helpless and needy persons of the society, including the rule over the city of are the things, which lead towards a peace treaty with people of the Book² (Jews), in which the freedom of religion was granted. I think it is not less than a miracle in human history at that time.”³

Pakistan is an officially declared Islamic State, where the Constitution of the Islamic Republic of Pakistan 1973 presents a replica of the charter of *Madīnah*. According to Abdul Majid,⁴ “The Constitution describes Pakistan as an Islamic State. It is a predominantly Muslim state, but several non-Muslim groups are living here as citizens. Pakistan’s constitution stands for all citizens’ equality irrespective of religion, caste, region, tribe, language, and gender. Islam, the State religion of Pakistan,⁵ stands for respect and tolerance for all religions.” It is a fact that the Objective Resolution of 1949 and the Constitution of Pakistan of 1973 consider minorities’ rights as basic fundamental rights. The charter primarily observes as a preamble for providing peaceful coexistence in the pluralistic world in the contemporary era for minorities’ rights, including Pakistan. Therefore, this study analyses *Methāq-e-Madīnah* as a base of minorities’ rights and is linked with the constitution of Pakistan.

Literature Review

The under discussion work entitled “Minorities’ Rights from Islamic Perspective” has been a vital topic throughout Islamic history. First, the book of Allah, the Holy Quran, reveals its significance. The Holy Quran clearly says, “*There is no compulsion in religion.*” Surah al-Baqrah; Thus, most Muslim *Mufasssīrīn*, *Muhaddithīn*, historians, and *Sīrah* writers gave importance to it in their works. *Mufasssīrīn* like *Ibne Khatīr*, Imam *Tabrī* and Imam Abu Bakr *Jassās* in their *Tafāsīr* literature gave more importance to it and described its details. According to him, non-Muslim cannot be compelled to embrace Islam in any case. Non-Muslim can live in an Islamic state according to their religion and identity. This issue has landmark significance in a context in the era of the Holy Prophet ﷺ. The Holy Prophet ﷺ openly declared; whoever killed (Ahl-uz-Zimmāh⁶) a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years.”⁷

Secondly, in the early *Sīrah*, writers paid more attention to this topic and made some critical contributions to minorities’ rights in the Medina Charter context. Almost every *Seerah* writer discusses the charter of *Madīnah* in Muslim and people of the book relations. One of them was Muhammad bin Abdul Malik bin Hishām, in his book ‘*Sīrah Ibne Hishām*’. The renowned classical theologian *Ibn-e-Qudāmāh* Al-Muqaddasī⁸ writes, In an Islamic state, it’s not allowed to force a non-Muslim to embrace Islam. A famous historian *Allāma Balādhārī*, in his book *Fatūh-ul-Buldān*,⁹ described a unique peace agreement for peaceful Muslim-Christian relations in the Prophet’s era. A proper Book on the rights and duties of the minorities is from a renowned medieval ages Muslim

² **People of the Book:** Ahl al-kitāb is an important Quranic Terms which means people of the book. The people who are given a revealed book and believe in a prophet from God. Generally, it is used for Christian and Jews both. Some scholars considered also Zoroastrians (Majūs) and Habits (Sābe’īn) from people of the book. Some expand it all those who believe in God’s revelation called People of the Book. □

³ Muhammad Hussein Hackle (2012), *Hayāt-e-Muhammad*, Jhelum: Book Corner Showroom, pp. 322.

⁴ Abdul Majid (2014), “Religious Minorities in Pakistan,” *JPUSH*, Vol. 27, No. 1, pp. 1-10.

⁵ **The Objectives Resolution of Pakistan:** The Objectives Resolution was passed in the Constituent Assembly of Pakistan on Saturday, March 12, 1949. The text of the Resolution is being reproduced here from the Government of Pakistan, The Constituent Assembly of Pakistan Debates: Official Report of the Fifth Session of the Constituent Assembly of Pakistan (Karachi: Government of Pakistan, 1949), Vol. 101-102.

⁶ **Ahl-uz-Zimmāh:** (The protected one with an agreement) the people of minorities who are living in the Islamic society with a special covenant (agreement) under the banner of an Islamic state. Therefore, the Muslim rulers and the public are responsible for their rights and protection on behalf of Allah and his Prophet ﷺ. They have equal rights as compare to Muslims and are not considered as second-grade citizens as some orientalist understand. In the Islamic empire (Khilāfat) they were Zimmīhīd but in the contemporary world, with the change of global scenario they are national citizens of modern Muslim states and sates are bound to grant them equal rights according to UN recommendations. □

⁷ Muhammad Bin Ismail Bukhārī (2008), *Sahīh Bukhārī*, Lahore : Darussalam, H. no: 3093.

⁸ Ahmad bin Muhammad Ibn-e-Qudāmāh Muqaddasī (1987), *Al-Mughnī Al-Kabūr*, Egypt: Maktaba al-Qāhira, p. 65.

⁹ Abu al-Abbas Ahmad bin Jabir Balādhārī (1916), *Fatūh-ul-Buldān* (Trans: PK Hitti, Origins of the Islamic State), New York: Columbia University, p. 88.

Scholar *Allāma Ibn al-Qayyīm al-Jauzī* entitled, *Ahkamo ahlu Dhizza*,¹⁰ which comprehensively describes this issue.

In modern Seerah writers, Ali Muhammad *Assulābī in Nobel Seerah* of the Prophet (PBUH),¹¹ Muhammad Saeed Ramzan *al-Bouūtī in Drʾs al-Seerah*¹² and Zia al-Umari in *Fiqh al-seerah*¹³ is the most countable. According to them, the constitution says, any religious or ethnic identity is not prohibited in citizenship. In the contemporary era, Muhammad Hamidullah, Syed Abu al-ʿAla Moudūdī writings on Human In Islam,¹⁴ Mohammad Hashim Kamali's work on Fundamental Rights and liberties,¹⁵ and Muhammad Tahir ul Qadri's books on Islam and Human Rights¹⁶ are the most noticeable in this regard. According to his research, *Methaq-e-Madīna* is the oldest written constitution of the known world history. The most recent work on minorities' rights is Muhammad Yusuf Qardhavi's work entitled, *The Minorities rights and duties in Islamic society*,¹⁷ Abdul Karim Zaidan's book on rights on minorities in Islam¹⁸ as well as Andrew Morrow in his book, *The Covenants of the Prophet Muhammad with Christians of the World*,¹⁹ marks this historical charter. Moreover, some thesis and research papers also were conducted on this topic. Therefore, we assume that the under discussion topic, "*Minorities' Rights from Islamic Socio-Political Perspective: Exploration of Charter and Constitution of Pakistan*," is a different study and will open a new horizon of research in his relevant field.

Material and Methods

The analytical and comparative research methodology is adopted in this study with a qualitative approach. The published authentic data sources, including academic books, articles, periodicals, encyclopedias, dictionaries, dissertations, magazines, newspapers, and web links were reviewed thoroughly. Moreover, some secondary sources were also used where necessary in the form of websites after careful evaluation and assurance of their validity and reliability. A sufficient amount of time, capital, and human resources were involved in this study. Besides, the academic discussion and consultation with senior scholars and researchers of this specific area were also involved in this critical study. No doubt, their opinions added significant value to the recommendations and endorsed findings of the study. The issue of minorities' rights was also discussed and analyzed in the light of *Madīnah's* charter and Constitution of Pakistan, and then recommendations were given for its application in the contemporary world.

Religious Minorities in Pakistan

Today's world is considered the most remarkable period for interreligious dialogues and interconnectedness activities among the followers of different faiths. Therefore, interfaith activities had been launched in the global context to bring harmony among the adherents of different faiths, religions, and communities. The Islamic Republic of Pakistan is enlisted among the countries having several religious minorities. For instance, there are nine major groups of minorities in Pakistan, including Christians, Hindus, Buddhists, Bahāies, Qādyānies, Parsis, Sikhs, Jains, and Kalāsh. Following table 1 describes the population of Pakistan by religion in percent-age:

¹⁰ Muhammad Bin Abi Baker Ibne Qayyim AlJauzi (1997), *Ahkamo Ahl Uzzimmah*, Dammam: Ramadi Publications and distributes, p. 55.

¹¹ Ali Muhammad Sullābī (2005), *The Noble life of the Prophet (ﷺ)*, Riyadh: Darussalam, p. 66.

¹² Muhammad Saeed Ramadaan Al-Buti (2008), *Fiqh Us-Seerah An-Nabawiyyah*, Damascus: *Dar al-Fikr*, p. 77.

¹³ Z. Umari (2009), *As-Seerah an-Nabwiyyāh as-Sahēhah* (Authentic Seerah of the Holy Prophet (PBUH)), Riyadh: Darussalam, p. 76.

¹⁴ Syed Abu al-ʿAla Moudūdī (1977), *Human In Islam*, Lahore: Islamic Publications, p. 197.

¹⁵ Muhammad Hāshim Kamālī (2002), *The Dignity of Man*, Cambridge: The Islamic Texts Society, p. 105.

¹⁶ Tahir al-Qadri (2007), *Human Rights in Islam*, Lahore Delhi: Minhaj Publications, p. 89.

¹⁷ Muhammad Yusuf Al-Qaradawī (2011), *Non-Muslims Rights and Duties in the Islamic Society*, Qiasar Shehzad (trans.), Islamabad: Islamic Research Institute, p. 78.

¹⁸ Abdul Karim Zaydān (1982), *Ahkam Adh-Dhimmiyyin Wa Al-Musta'minin Fi Dar al-Islam* (Islamic injunctions about minorities in an Islamic State), Baghdad: Mūa'ssasah al-Risālah, p. 45.

¹⁹ Johan Andrew Morrow (2013), *The Convents of the Prophet Muhammad with Christians of the World*, USA: Angelico Press, p. 66.

Table 1: Population of Pakistan by Religion in Percent-Age²⁰

	Muslim	Christian	Hindu	Qadiani	Scheduled Castes	Others
Overall Population	96.28	1.59	1.60	0.22	0.25	0.07
Punjab	97.21	2.31	0.13	0.25	0.03	0.07
Sindh	91.31	0.97	6.51	0.14	0.99	0.08
Khayber Pakhtunkhwa	99.44	0.21	0.03	0.24	Small Population	0.08
Balochistan	98.75	0.40	0.49	0.15	0.10	0.10
FATA	99.6	0.07	0.03	0.24	Small Population	0.08
Islamabad	95.53	4.07	0.02	0.34	Small Population	0.03

According to a report on religious minorities by Iftikhar Hussein Malik:

The citizen portfolio of Pakistan is largely pluralistic as it is home to many religious, sectarian and ethnic groups. The current population (1998 Census) of Pakistan is 192 million out of which majority is Muslim. Pakistan is home to several religious minorities: Bahāies, Buddhists, Christians, Hindus, Jains, Kalāsh, Parsis and Sikhs.²¹

Currently, minorities are rendering meritorious services for the development and prosperity of Pakistan. They are renowned teachers, judges, civil servants, journalists, and business people. They are also playing a prominent role in solidarity and national integration. It has been observed that there is no major clash or controversy between the Muslim majority and other minority groups in Pakistan. Besides, they have some social, religious, and political problems needing a solution with a thorough approach to their root causes. Therefore, we may adopt interfaith and intercultural dialogue as a behavior since it is a combined sharing of thoughts and a process of collective enhancement. It is a paradox of rootedness and mobility, conviction and openness, commitment to one's convictions and goals, and an open appreciation of the opinions of others.

Methaq-e-Madīnah and Provision of Minorities' Rights

In human history, the charter of peace (*Methaq-e-Madīnah*) is marked as a foundation towards minorities' rights and national and international liberties. It is only a peace charter and an agreement between political stakeholders for the division of power. It was also a most important and historical document to define minorities' status and treatment in an Islamic State and society, especially in the multi-ethnic, multi-cultural, socio-political and socio-economic settings. We find many great empires and states in the world; even somehow, there is a concept and idea of the welfare state as well, but there is no concept of minorities' rights found in the recorded human history before the Charter of *Madīnah*. Its credit goes to the Noble Prophet of Islam Hazrat Muhammad ﷺ in human history. According to the valuable views of a Western scholar and author of a famous book, Prophet of Islam, George Veriyal Constantine, "Before it in human history no founder of religion made such beautiful and peaceful relations with other religious communities as the Prophet of Islam Muhammad ﷺ did it. The Prophet of Islam tried his best to manage peaceful coexistence with non-Muslim minorities under Islamic rule. For that purpose, *Methaq-e-Madīnah*, a charter of peace, was signed among Muslims and other different religious communities of *Madīnah*, including Jews, Christians, Sabians, and Polytheists."²²

In the following lines, *Methāq-e-Madīnah* and its relevant clauses related to minorities' rights and religious liberties are elaborated.

²⁰ This table is drawn from Pakistan Bureau of Statistics (PBS), which is the prime official agency of Pakistan for reliable statistical data. See Pakistan Bureau of Statistics (2020), Population by Religion, retrieved 12th December 2020, <http://www.pbs.gov.pk/content/population-religion>.

²¹ Iftikhar H. Malik (2002), *Religious Minorities in Pakistan*, Minority Rights Group International, retrieved 8th December 2020, <https://www.refworld.org/pdfid/469cbfc30.pdf>.

²² Constantan George Veriyal (2014), *Peghabmr-e- Islam*, Lahore: Subh-e-Roshan Publishers, p. 77.

Religious Freedom and Methāq-e-Madīnah

The first and the foremost credit that goes to the Prophet ﷺ under this peace pact is the provision of religious freedom and religious practices and services without any interference. Almighty Allah also recommends this right. The noble Book of Allah pronounces it in this way: “Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks.”²³

The Kind Prophet (ﷺ) highlighted the religious freedom and fundamental rights of non-Muslim minorities in these noble words:

Safwān reported from several Companions of the Messenger of Allah (ﷺ) on the authority of their fathers who were relatives of each other. The Messenger of Allah (ﷺ) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.²⁴

The charter grants all kinds of social, religious, and political fundamental human rights and civil liberties, which are evident from the numerous clauses of the charter. Article 25 of the constitution elaborates it in the best way;

And the Jews of *Banū 'Aw'f* shall be considered as one political community (*Ummat*) along with the believers—for the Jews, their religion, and for the Muslims, theirs, be one client or patron. He, however, who is guilty of oppression or breach of the treaty, shall suffer the resultant trouble as also his family, but no one besides.²⁵

Moreover, the charter of *Madīnah* tells that the mutual connection between Muslims and Jews will be in a proper way instead of interfaith conflicts and clashes. According to article 45 of the Constitution of *Madīnah*; “And if they (i.e., the Jews) are invited to any peace, they also shall offer peace and shall be a party to it; and if they invite the believers to some such affairs, it shall be their (Muslims) duty. As well to reciprocate the dealings, excepting that anyone makes a religious war.”²⁶ To explain this clause of the Charter of *Madīnah*, a renowned Muslim political thinker Prof. Ali Muhammad *As-Sallābī* writes; “The constitution declared the freedom and rights of all citizens- including the Jewish inhabitants who lived under the banner of the Islamic state.”²⁷ Therefore, it can be observed that the charter provided all kinds of civil liberties and fundamental rights fourteen hundred years ago without any movement, struggle, and protest as opposed to the UDHR.²⁸ As it was announced in 1948 after a long struggle and protest in the Western World. Therefore, we may perceive that all prevailing fundamental human rights and civil liberties, including freedom of religion with some exceptions, are in line with the Prophet Muhammad's (ﷺ) noble teachings.

Participation of Minorities in Eradication of Crimes

The charter offers strong footings to eliminate social crimes and social injustice. The Muslim adherents and every political ally were bound to follow it ethically and legally. According to the charter, it was an adopted joint approach to eliminate social misconduct and prejudice, it does not exclude any person, group and blood relations or relatives.. Here, article 13 of the charter expresses it in detail; “And the hands of pious believers shall be raised against every such person as rises in rebellion or attempts to acquire anything by force or is guilty of any sin or excess or attempts to spread mischief among the believers. Their hands shall raise all together against such a person, even if he be a son to any one of them.”²⁹ The charter of *Madinah* offers care towards social peace, national prosperity, and diverse coexistence, which in Article no. 50 of the constitution; “And this prescript shall not be of any avail to any oppressor or breaker of the covenant. And one shall have security,

²³ Quran 2:256

²⁴ Slaiman Bin Ashas Abu Dāwūd (2012), *Sunan Abu Dawod*, Lahore: Ziaul Quran Publication, H. no. 3052.

²⁵ Muhammad Hamīdullah (1981), *The Ruling System in the Prophet's (ﷺ) Era*, Hyderabad Sind: Urdu Academy, p. 98.

²⁶ Hamīdullah (1981), *The Ruling System in the Prophet's (ﷺ) Era*, p. 99.

²⁷ Sullābī (2005), *The Noble life of the Prophet (ﷺ)*, p. 77.

²⁸ **UDHR**: It stands for the Universal Declaration of Human Rights. In the contemporary era, it is considered as the most important document from the United Nations on the international level. It was announced by the UN in 1948. □

²⁹ Hamīdullah (1981), *The Ruling System in the Prophet's (ﷺ) Era*, p. 99.

whether one goes out to a campaign or remains in *Madīnah*, or else it will be oppression and breach of covenant. And God is the Protector of him, who performs the obligations with faithfulness and care, as also His Messenger Muhammad (ﷺ).³⁰ It is evident like daylight that the pact has more focus on establishing peace and peaceful coexistence in a State and society. For that purpose, Islam gives a hand towards non-Muslim minorities for a friendly and diverse living. It is a known fact that peace and peaceful living are impossible without the cooperation of all political elements, including religious minorities of a State and society. Therefore, it can be said if a state and culture have a joint system to eradicate social crimes and unfairness, then how can misconduct exist in that society?

Status of Non-Muslim Minorities Under Islamic Rule

The charter provided a kind of rule and authority to Muslims over other non-Muslim minorities and communities. It gave them equal citizenship rights, social and religious liberty, and other fundamental rights of equality. There were three partners in the State of *Madīnah*. For instance, Siddique *Qureshī* stated, “*Madīnah* was the pluralistic and diverse society of different faiths and religions; Muslims, Jews and Polytheists of *Aw’s and Khizraj*.”³¹ These three allies were equal partners in rights and duties, liberties and responsibilities. Article 1 and 26 of the charter says; “Jews and Muslims are equal political partners: (26) the Jews shall be considered as one political community (*Ummat*) along with the believers for the Jews their religion, and for the Muslims, theirs, be one client or patron. He, however, who is guilty of oppression or breach of the treaty, shall suffer the resultant trouble as also his family, but no one besides.”³² According to the most cherished views of Ali Muhammad As-Sallābī, “The constitution clearly expressed that the Jewish inhabitants were the citizen of the Muslim State. They have the right to help, and they will not be wronged. As for long a different religious affiliation was not a reason to prevent one from becoming a citizen.”³³

According to this historical constitution of *Madīnah*, any religious or ethnic identity is not prohibited in citizenship. Any non-Muslim can become a citizen and avail all kinds of rights, liberties and welfare facilities equal to Muslims in a pure Islamic State. It is not a political stunt to cool down and to take them under Muslim rule. It is still a unique Islamic tradition that Muslim rulers have been open-minded and kind-hearted towards minority affairs. According to a renowned American Historian Will Durant’s view on this justice, “At the time of the Umayyad caliphate, the people of the covenant, Christians, Zoroastrians, Jews, and Sabians, all enjoyed a degree of tolerance that we do not find even today in Christian countries. They were free to practice the rituals of their religion, and their churches and temples were preserved. They enjoyed autonomy in that they were subject to the religious laws of the scholars and judges.”³⁴

Participation of Minorities in Government affairs including Defence

Methaq-e-Madīnah also guides us towards minorities’ treatment regarding the participation of state affairs’ sensitive issues of defence. It is a fact that the Prophet (ﷺ) took the initiative of this charter, which provided the internal and external defence of *Madīnah*. *Hamīdullah* commented; “When the Holy Prophet (ﷺ) started his preaching and reformative work in the Holy City of *Makkah* and proposed a change in the beliefs and practices existing for generations. He first surprised his countrymen, then he was hated and, in the end, he encountered their opposition and hostility.”³⁵ Therefore, Muslims and other citizens are obliged to secure from the Quraish’s internal and external threats.

Nevertheless, the Messenger of Allah (ﷺ) united the entire communities and offer them the internal and external defence under the pact of the Charter of *Madīnah*. Professor *Siddīque Qurēshī* rightly comments, “The central point of the agreement was war and peace issue. It was decided that the war and peace would be made collectively, not individually. The war service considered mandatory for everyone.”³⁶ It is perceived that the most vigorous objective of the charter was the defence of *Medinah* from external and internal threats and invasions. Therefore, for this vital objective to help

³⁰ Hamīdullah (1996), *The first written constitution of the World*, p. 98.

³¹ Siddīque Qurēshī (1998), *Foreign politics of the Prophet*, Delhi: Farīd books, p. 97.

³² Hamīdullah (1996), *The first written constitution of the World*, p. 77.

³³ Sullābī (2005), *The Noble life of the Prophet (ﷺ)*, p. 99.

³⁴ Will Durant (1953), *The Story of Civilization*, New York: Simon and Schuster, p. 74.

³⁵ Hamīdullah (1981), *The Ruling System in the Prophet’s (ﷺ) Era*, p. 34.

³⁶ Qurēshī (1998), *Foreign politics of the Prophet*, p. 38.

the Quraish by any means was considered a war crime. Article 43 of the constitution says, "The *Quraish* shall be given no protection nor shall they who help them. Moreover, they (i.e., Jews and Muslims) shall have each other's help in the event of anyone invading *Yathrib* (*Madīnah*)."³⁷ *Nisār* rightly commented on this clause of the charter as "It was declared in this constitution that nobody would help and protect the *Quraish* openly and the whole will stand against him as one body. Prophet (ﷺ) manages through many articles of this constitution that the status of *Quraish* becomes a unanimous enemy of *Madīnah*."³⁸

According to the peace treaty, all tribes and communities were part of this charter and responsible for internal peace and security according to their responsibility and power. Article 3 of the Constitution states that the Muslims were responsible for security in their areas of the population; "The Muslims shall be (responsible) for their ward; and shall pay their blood-money in mutual collaboration and shall secure the release of their prisoners by paying their ransom from themselves. So that the mutual dealings between the believers be under the principles of goodness and justice."³⁹ Furthermore, it is stated that Jews will be responsible for defending *Madīnah*, but they will also bear the half expenditure of war till peace, and they will be consulted for any peace pact too. Another Article (37) of the Charter elaborates it further; "And the Jews shall bear the burden of their expenses and the Muslims their own. Also, if anyone fights against the people of this code, their, i.e., of the Jews and Muslims) mutual help shall come into operation, and there shall be friendly counsel and sincere behavior between them; and faithfulness and no breach of covenant."⁴⁰ For the internal security of *Madīnah*, every ally and their subjects were responsible for the peace of their areas. Besides, it has declared the *Haram* (A war-free sacred place). Article 39 of the constitution explains it in more detail, "And the valley of *Yathrib* shall be a *Haram* (war free sacred place) for the people of this code."⁴¹

Consequently, it can be perceived from the discussion that non-Muslim minorities, especially Dhimmied, are reliable citizens of the Islamic State. They should be responsible for the defence of the Muslim State because they are also citizens of this state. In Islamic history, they were not bounded for war services, but voluntarily they have been actively part of the Muslim army in any era of history. In our opinion, the Peace Charter deals with all kinds of defense and security affairs and fundamental rights, civil liberties, peaceful and diverse coexistence. Therefore, it is necessary to maintain peace and justice in any state or society, even in the contemporary era. If we talk about Pakistan's minorities, they have all kinds of rights and are spending a peaceful life freely with their religious' customs and traditions. This is a positive sign that minorities are giving importance, and they have their fundamental rights in Pakistan.

Constitution of Pakistan and Provision of Minorities Rights

It is a well-known reality that Pakistan is legally declared an ideological Islamic State known as the Islamic Republic of Pakistan. It is also the fact that Pakistan has a historical, spiritual, and practical relationship and similarity with the first Islamic State *Madīnah*, which was established by the Holy Prophet (ﷺ). Due to this moral and spiritual affiliation with the State of *Madīnah*, it gives importance to fulfill all kinds of rights of minorities like the Charter of *Madīnah*. Consequently, it's such an appreciable behavior concerning the rights of minorities, and it is considered a good sign of justice of Pakistan in the history of the world. Therefore, this affiliation bounds us to fulfill the promise to implement the Islamic ideology and making it a model Islamic welfare state. According to the author, *Wafā ka Kaaba* "After years of hard struggle on August 14, 1947 (27th of Ramadan), a country appears on the world map that is explicitly formed under the banner of Islam. The birth of Pakistan was a fulfillment of a dream for the Muslims of the Indian Sub-Continent and a sign of hope for the entire Muslim world. The spirit that propelled Pakistan on the world map was beyond the need for a political/economic structure and nationality. The main objective of this spirit came from *Madīnah*, where the first Islamic State was formed."⁴²

³⁷ Qurēshī (1998), *Foreign politics of the Prophet*, p.36.

³⁸ Nisār Ahmad (1983), *Naqōsh-e-Rasūl, Frūghe*, Lahore: Urdu Bazar, p. 22.

³⁹ Hamīdullah (1996), *The first written constitution of the World*, p. 25.

⁴⁰ Hamīdullah (1996), *The first written constitution of the World*, p. 25.

⁴¹ Hamīdullah (1996), *The first written constitution of the World*, p. 75.

⁴² Hassan Mahmud (2016), "Wafā Kā K'aba," *Rawalpindi: Mughal Hospital Library*, pp. 78, retrieved 13th November 2019, http://www.oic-iphrc.org/en/data/docs/articles_studies/rights_of_minorities/.

The present study attempts to explore the rights of minorities (Hindus, Christians, Sikhs, Ahmadis, Parsis, and Zikris, etc.) and their status in the light of the constitution of Pakistan. It is a reality that Pakistan's current constitution gives all kinds of rights and liberties to minorities and considers them equal citizens of Pakistan to Muslims. The founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, soon after the approval of the establishment of Pakistan on August 11, 1947, stated:

You are free to go to your temples; you are free to go to your mosques or any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed - that has nothing to do with the business of the state . . . Now I think we should keep in front of us as our ideal and you will find that with time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each, but in the political sense as citizens of the state.⁴³

In another speech, when the founder of Pakistan became the Governor-General of Pakistan, he did not forget the minorities of Pakistan and declared a policy statement regarding their rights and duties. He announced with clarity of thought, "Let us impress the minorities by our words, deeds, and thoughts that as long as they fulfill their duties and obligations as loyal citizens of Pakistan, they have nothing to fear."⁴⁴ This is a balanced policy-making statement which shows the concern of Pakistan as an Islamic State from its representative.

Some traditional Muslim scholars show their reservations towards the text of this historical speech, and others interpret it to bring the attention of minorities to Pakistan. The secular sphere considers it a foundation of secular Pakistan rather than Islamic; however, it is a foundational principle of Pakistan's policy towards treating minorities because, in reality, the state has no interference in religious issues of citizens. Muslim tradition, golden history, and the law give a complete protection to religious freedom and grant them all kinds of rights and liberties to practice. The Holy Prophet ﷺ protected the rights of minorities in his golden era. A famous Imam and Faqih Ibn-e-Abi Hātim narrated, "It is reported once during the days of the Prophet ﷺ, a Muslim murdered a Dhimmi. The case was brought before the Holy Prophet ﷺ for trial. The Prophet ﷺ found the Muslim guilty for this murder and decided to kill that convict as revenge for the Dhimmi. (Then prophet ﷺ declared his policy towards protection of minorities in an Islamic State and society) He said, "To protect the rights of a Dhimmi (Covenant) is my most important duty."⁴⁵ Later, the case was also presented in front of Hadhrat Usman and Hadhrat Ali (RA), but the petitioner received blood money (Diyat)⁴⁶ instead of blood revenge. However, Hadhrat Ali stated his policy towards equality of law and protection of minorities and their rights in an Islamic State.

Further, the Objective Resolution of Pakistan, which was the first written constitutional document and foundational pillar (Foundational Pillar) of the constitution of Pakistan, also protects the rights of minorities in Pakistan. According to this important resolution:

The principle of freedom, democracy, equality, tolerance, and social justice will be fully observed in the country. Wherein adequate provision should be made for minorities to profess, to practice their religion and to develop their culture. Wherein, adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes.....⁴⁷

The Objective Resolution of Pakistan is the preamble of the constitution, and according to later legislation, it is an integral part of the constitution and the current constitution of Pakistan as well. It is

⁴³ Hector Bolitho (1954), *Jinnah- Creator of Pakistan*, London: John Murray Publishers, p. 56.

⁴⁴ The Objective Resolution of Islamic Republic of Pakistan (1949), *The Constitutional Assembly of Pakistan debates*, Vol. 5, available at http://www.na.gov.pk/uploads/documents/1434604126_750.pdf.

⁴⁵ Ibn-e-Abi Hātim Razi (1952), *al-Jrah wa al-T'adīl, Dār Ihyā al-Turāth al-Arabi*, Abu Muhammad Abdurrahman (trans.), Beirut: Riyadh, p. 36.

⁴⁶ **Dīyat**: Means Blood Money or Ransom. it's an Islamic term and according to Islamic law, it is the financial compensation paid to the victim or its family in the cases of murder, bodily harm or property damage.

⁴⁷ The Objectives Resolution of Pakistan (1949), *Official Report of the Fifth Session of the Constituent Assembly of Pakistan*, Karachi: Government of Pakistan, Vol. 1, pp. 101-102.

considered one of the best modern constitutions. This constitution provides all kinds of rights and liberties to minorities and provides the necessary protection and equal status as Muslim citizens. According to article 20 of the constitution of 1973, they can avail religious freedom:

Freedom to profess religion and to manage religious institutions;

- (a) Every citizen shall have the right to profess, practice, and propagate his religion; and
- (b) Every religious denomination and every sect thereof shall have the right to establish, maintain, and manage its religious institutions.⁴⁸

Article 21 of the Constitution provides a guarantee from religious discrimination related to taxation;

Safeguard against taxation for purposes of any particular religion;

No person shall be compelled to pay any special tax the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own.⁴⁹

Article 22 of the Constitution provides them a guarantee from religious discrimination related to education.

Safeguard as to educational institutions in respect of religion;

No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.⁵⁰

Article of the Constitution provides equality before the law and saves them from legal discrimination.

25 A. Equality of citizens;

- (1) All citizens are equal before the law and are entitled to equal protection of the law; □
- (2) There shall be no discrimination based on sex; □
- (3) Nothing in this Article shall prevent the state from making any special provision for the protection of women and children.⁵¹

Article 28 of the Constitution provides them protection to their cultural identity.

Preservation of language, script, and culture;

Subject to Article 251 any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, establish institutions for that purpose.⁵²

Article 36 of the Constitution provides security for their political and economic interests. □

Protection of Minorities;

The state shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services.⁵³

Article 106 of the Constitution provides them specially quota (seats) in politics.

Constitutions of Provincial Assemblies;

Each Provincial Assembly shall consist of general seats and seats reserved for women and non-Muslims as specified herein below (It is current status):

⁴⁸ The Constitution of the Islamic Republic of Pakistan (1973), Article No. 20, Section A & B, available at http://www.na.gov.pk/uploads/documents/1333523681_951.

⁴⁹ The Constitution of the Islamic Republic of Pakistan (1973), Article No.20.

⁵⁰ The Constitution of the Islamic Republic of Pakistan (1973), Article No.20.

⁵¹ The Objective Resolution of Islamic Republic of Pakistan (1949), *The Constitutional Assembly of Pakistan debates*, Vol.5, available at http://www.na.gov.pk/uploads/documents/1434604126_750.pdf.

⁵² The Objective Resolution of Islamic Republic of Pakistan (1949), *The Constitutional Assembly of Pakistan debates*.

⁵³ The Objective Resolution of Islamic Republic of Pakistan (1949), *The Constitutional Assembly of Pakistan debates*.

Table 2: General Seats of Assembly in Pakistan⁵⁴

Tertiary	General Seats	Women	Minorities	Total
National Assembly	272	60	10	342
Punjab	297	66	8	371
Sind	130	29	9	168
KPK	99	22	3	124
Baluchistan	51	11	3	65

In this way, they can avail the dual right of votes in Pakistan. For example, they can vote and fight the election from any constituency of Pakistan and also represent their community on special seats. This political right is only provided in Pakistan and not even in the Western World countries. Here, Hafiz Nazar Ahmad rightly wrote about minority rights in Pakistan; “It is not just a paper or document service about the provision of the rights to the minorities in Pakistan, but there is no example in 40 years (1947-1973) found in the constitutional history of Pakistan (But I think no example can be presented in the modern world history).”⁵⁵

Muslim scholars pay tribute to the provision of fundamental rights to the non-Muslim minorities in Pakistan, but some renowned non-Muslim scholars recognized this fact. According to a Norwegian Christian priest and scholar, Aril Edvardsen’s commented in an international conference, “Although I am not a Muslim, I feel proud of my Muslim friends. In Pakistan, all non-Muslim minorities have not only legal rights and protection, but they have practical rights.”⁵⁶ The Prophet Muhammad ﷺ can be seen at the top of the human history for protection of human feelings and civilization. According to landmark judgment of an American Historian Will Durant:

If we judge greatness by influence, He (Muhammad ﷺ) was one of the greatest of the greats in history. He undertook to raise the spiritual and moral level of people harassed into barbarism by heat and foodless wastes, and He succeeded in this more completely than any other reformer in history. Upon Judaism, Christianity, and His native creed, He made religion simple, clear and strong and morality of ruthless courage.⁵⁷

This and likewise, many other comments showed Pakistan and Muslim commitment towards the protection of fundamental rights and liberties from Islam and the beloved Prophet Muhammad ﷺ.

Doubtlessly, each government of Pakistan has provided all possible facilities to minorities since its foundation in 1947. All the successive governments in Pakistan make sure that maximum facilities must be given to the minorities in matters related to their religious belief system. Therefore, it can be stated in the above discussion that the Islamic Republic of Pakistan has an excellent relationship and treatment with minorities of Pakistan. Here, the Government of Pakistan tries its best to provide all kinds of rights and liberties to minorities. It is not our legal and official duty, but being Muslims, it is our ethical and moral obligation as well. Especially in the case of the spiritual and religious affiliation of the Islamic Republic of Pakistan with the first Islamic State of *Madīnah*. We are proud to ensure our relationship with this welfare state, and as well as we must guarantee the rights and liberties of minorities in Pakistan. The foreign-funded NGO’s so-called and self-minority representatives are trying to represent a bad image of the treatment of Pakistan minorities. They collect some related stories from Pakistan and present it as a charge sheet against the country internationally. Some people deliberately highlight sensitive issues among Muslims and non-Muslim minorities, especially Christians, and try to use it against Pakistan. To summarize, understanding and awareness of these conspiracies should be highlighted within the community, especially regarding the sanctity of the Holy Prophet ﷺ and against blasphemy laws of Pakistan. Therefore, it is necessary to eradicate

⁵⁴ The Constitution of the Islamic Republic of Pakistan (1973), Article No.20.

⁵⁵ Hafiz Nazar Ahmad (1987), “Pakistan Mayn Ghair Mulsimon key Tablīghī Sargamīyān (Missionary activities of Non-Muslims in Pakistan),” Quarterly *Fikar-o-Nazar*, p.77.

⁵⁶ Safeer Ahktar (1999), *Ikkīsvīn Sadī Aour Bain al-Madhāhib Mukālmāh (21st Century and interfaith Dialogue)*, Ālam-e-Islam Aour ‘Esāyyat. p. 57.

⁵⁷ Durant (1953), *The Story of Civilization*, p. 56.

these culprit elements and solve the controversial issues between Muslims and non-Muslim communities with wisdom and meaningful dialogue.

Conclusion

The above discussion demonstrates that in *Madīnah* state, all kinds of social, economic, religious and political rights and freedom were provided to all non-Muslim minorities in *Madīnah*. Pakistan came into being in the name of Islam; therefore, it is supposed to have a deep social, political, and religious affiliation with the state of *Madīnah* established during the Prophet's (PBUH) regime. Consequently, the constitution of the Islamic Republic of Pakistan grants all kinds of fundamental rights and civil liberties to non-Muslim minorities. Like the Charter of *Madīnah*, minorities in Pakistan have all the rights and they can perform their religious duties freely; their rights are protected. Even they have social, economic, political, and financial rights like Muslims, and they are living freely with all these rights. Their lives, property and honor are protected, just like Muslims. In real meanings, the minorities have all the rights in Pakistan like the Charter of *Madīnah*. It is also observed that the charter of *Madīnah* was the first-ever charter in human history, which gave rights and liberties to non-Muslim minorities. It was not like a declaration, memorandum, and announcement but a divine constitution that was implemented with its real spirit through strong, moral, and political will and authority. According to the present study, this peace Charter has all kinds of useful principles and laws that can save humanity from terrorism, injustice, chaos and uproar. Therefore, there is a need to promote and implement this historical charter of peace and prosperity in a plural and diverse society on a national and international level. Therefore, from the above arguments, it is revealed that the Charter of *Madīnah* can become a universal charter of peaceful and diverse coexistence for all human beings. To conclude, the charter is recommended to be the part of legislation in the Muslim world about minorities' rights and protection for peaceful coexistence in a diverse society. In the Islamic Republic of Pakistan, the charter of *Madīnah* can be practiced for peaceful coexistence for the benefit of the whole nation and public good as Pakistan has a strong affiliation with the Islamic State of *Madīnah*.

References

- Abdul Majid (2014), "Religious Minorities in Pakistan," *JPUSH*, Vol. 27, No. 1, 1-10.
- Abu Dāwūd, Slaiman Bin Ashas (2012), *Sunan Abu Dawod*, Lahore: Ziaul Quran Publication.
- Ahmad bin Hanbal (2012), *Musnad-e-Ahmad*, Riyadh: Darussalam.
- Ahmad, Hafiz Nazar (1987), "Pakistan Mayn Ghair Muslimon key Tablīghī Sargramīyān, (Missionary activities of Non-Muslims in Pakistan)," *Quarterly Fikar-o-Nazar*.
- Al-Buti, Muhammad Saeed Ramadaan (2008), *Fiqh Us-Seerah An-Nabawiyyah*, Damascus: *Dar al-Fikr*.
- Al-Qadri, Tahir (2007), *Human Rights in Islam*, Lahore Delhi: Minhaj Publications.
- Al-Qaradawi, Muhammad Yusuf (2011), *Non-Muslims Rights and Duties in the Islamic Society*. Trans. *Qiasar Shehzad*, Islamabad: Islamic Research Institute.
- Balādhārī, Abu al-Abbas Ahmad bin Jabir (1916), *Fatūh-ul-Buldān* (Trans: PK Hitti, Origins of the Islamic State), New York: Columbia University.
- Bolitho, Hector (1954), *Jinnah- Creator of Pakistan*, London: John Murray Publishers.
- Bukhārī, Muhammad Bin Ismail (2008), *Sahīh Bukhārī*, Lahore: Darussalam.
- Durant, Will (1953), *The Story of Civilization*, New York: Simon and Schuster.
- Fathī, Uthmān Muhammad (1982), *Ḥuqūq ul-Insān Bayna al-Sharī'ah al-Islāmīyyah wa al-Fikr al-Qānūnī al-Gharbī (Human Rights in Islamic and Western laws)*, Beirut: Dār al-Shurūq.

Hackle, Muhammad Hussein (2012), *Hayāt-e-Muhammad*, Jhelum: Book Corner Showroom.
Hart, Michael H. (1992), *The 100: A Ranking of the Most Influential Persons in History*, New York: Kensington Publishing Corporation.

Hassan Mahmud (2016), “Wafā Kā K’aba,” *Rawalpindi: Mughal Hospital Library*, pp. 78, retrieved 13th November 2019, http://www.oic-iphrc.org/en/data/docs/articles_studies/rights_of_minorities/.

Ibne Abī Shaibah, Abdullah bin Muhammad (1409), *Musnad Ibne Abī Shaibāh*, Riyadh: Maktabah Ibne Rushad.

Ibne Qayyim AlJauzi, Muhammad Bin Abi Baker (1997), *Ahkamo Ahl Uzzimmah*, Dammam: Ramadi Publications and distributes.

Ibn-e-Abi Hātim Razi, Abu Muhammad Abdurrahman (1952), *al-Jrah wa al-T’adīl*, Beirut: Dār Ihyā al-Turāth al-Arabi.

Kamali, Mohammad H. (2010), “Fundamental Rights of the Individual, An Analysis of Haqq in Islamic Law,” *The American Journal of Islamic Social Sciences*, Vol. 10, No. 3, 340-366.

Kamālī, Muhammad Hāshim (2002), *The Dignity of Man*, Cambridge: The Islamic Texts Society.

Malik, Iftikhar H. (2002), *Religious Minorities in Pakistan*, Minority Rights Group International, retrieved 8th December 2020, <https://www.refworld.org/pdfid/469cbfc30.pdf/>

Morrow, Johan Andrew (2013), *The Convents of the Prophet Muhammad with Christians of the World*, USA: Angelico Press.

Moudūdī, Syed Abu al-‘Ala (1977), *Human In Islam*, Lahore: Islamic Publications.
Muhammad Hamīdullah (1981), The Ruling System in the Prophet’s (صلی اللہ علیہ وسلم), Era, Hyderabad Sind: Urdu Academy.

Muhammad Hamīdullah (1996), *The first written constitution of the World*, Delhi: Nassir Books.

Muqaddasī, Ahmad bin Muhammad Ibn-e-Qudāmāh (1987), *Al-Mughnī Al-Kabīr*, Egypt: Maktaba al-Qāhira.

Nisār Ahmad (1983), *Naqòsh-e-Rasūl, Frūghe*, Lahore: Urdu Bazar.

Pakistan Bureau of Statistics (2020), Population by Religion, retrieved 12th December 2020, <http://www.pbs.gov.pk/content/population-religion>.

Qarzāvī, Muhammad Yusuf (2011), *Islami Muashry mian Ghair Muslimo kay Haqūq Wā Farāez*, Islamabad: Idrāra Tehqeāte Islāmī.

Qurēshī, Siddīque (1998), *Foreign politics of the Prophet*, Delhi: Farīd books.

Safeer Ahktar (1999), *Ikkīsvīn Sadī Aour Bain al-Madhāhib Mukālmāh (21st Century and interfaith Dialogue)*, Ālam-e-Islam Aour ‘Esāyyat.

Saifur-Rehman (2015), *Minorities in an Islamic State*, London: Islam International Publications.

Sullābī, Ali Muhammad (2005), *The Noble life of the Prophet (صلی اللہ علیہ وسلم)*, Riyadh: Darussalam.

Tabrī, Muhammad bin Jarīr (n.d.), *Tārīkh Tabrī*, Lahore: Nafees Academy.

The Constituent Assembly of Pakistan Debates: Official Report of the Fifth Session of the Constituent Assembly of Pakistan (Karachi: Government of Pakistan, 1949), Vol. 101-102.

The Constitution of the Islamic Republic of Pakistan (1973), Article No. 20, Section A & B, available at http://www.na.gov.pk/uploads/documents/1333523681_951.

The Holy Quran (2004), English Translation and Commentary by Abdullah Yusuf Ali, Islamabad: Da'wah Academy, International Islamic University.

The Objective Resolution of Islamic Republic of Pakistan (1949), *The Constitutional Assembly of Pakistan debates*, Vol. 5, available at http://www.na.gov.pk/uploads/documents/1434604126_750.pdf.

Umarī, Z. (2009), *As-Seerah an-Nabwiyyāh as-Sahéhah (Authentic Seerah of the Holy Prophet (pbuh))*, Riyadh: Darussalam.

Veriyal, Constantan George (2014), *Peghabmr-e- Islam*, Lahore: Subh-e-Roshan Publishers.

Wāffī, 'Abdul Wāḥid (1977), *Baḥuth fī al-Islam wa al-Ijtima*, Cairo: Maktabah al-Risālah.

Zaydān, Abdul Karim (1982), *Ahkam Adh-Dhimmiyyin Wa Al-Musta'minin Fi Dar al-Islam (Islamic injunctions about minorities in an Islamic State)*, Baghdad: Mūa'ssasah al-Risālah.

