Status of Religious Minorities in a Modern Islamic State as Discoursed in the Works of Yusuf al-Qaradawi

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Abstract:

Participation religious minorities in the political process of a contemporary Islamic state, and to what extent they can be a part of this, is a debatable issue in Muslim intellectual discourse, and, as well as one of the main points of difference between west and Islam because western values of modernity, democracy and equality are not compatible with Islamic ones in some aspects. Muslim intellectual class has responded this issue in different ways. This article at intended to identify approach of famous Muslim scholar Dr. Yusuf al-Qaradawi (1926-2022) in regards to equality of religious minorities, in the political sphere of an Islamic state of modern world, on the one hand, and the studies critical to his approach, on the other hand. From the large body of literature produced by Shaikh al-Qaradawi, we have, mainly, consulted four of his prominent publications relevant to the topic; *Al-Deenu WA al-syaasatu, Ta'seelun WA Raddu Shubhaatin. Min Fiqh al-Daulah fil-Islam. Al-Waṭanu wal-Muwāṭana fī Ḍawʾ al-Uṣūl al-Aqadiyya wal-Maqāṣid al-Sharīʿiyya.* And, *Musalman Muashron me Ghair Muslmon k Huquq o Faraiz* (translated).

Keywords: Minorities' rights, Equality, Contemporary Islamic state, Political sphere, Yusuf al-Qaradawi.

Introduction

The concept of equality is one of the main points of difference between West and Islam. Western concept of equality is not compatible, in some of its aspects, with Islamic concept of equality. Being limited to minorities in political and state perspective only, western concept of equality can be further elaborated as equality of men and women in political process and state affairs i.e. right to vote, right of candidature for legislature and

administrative posts and right to serve as head of state and equality Muslim and Non-Muslim citizens in legal and social matters.

UN charter [1] and western ideological orientation of democracy [2] demand from Muslim states and societies to adopt their concept of equality and let religious minorities participate equally in voting, candidature for legislative bodies, administrative posts and state headship as well as in legal and social spheres. On the other hand Islamic tradition has its own orientation and idea of equality rooted in its worldview and epistemology different from western one.

Muslim response to this contemporary issue is remarkable as several Muslim intellectuals have significantly contributed to develop an Islamic political discourse and to conceptualize Islamic values of equality, democracy, freedom and sovereignty in Modern terminology. Syed Maududi (1903-1979), Hassan al-Banna (1906-49), Sayyidd Qutb (1906-66), Malek Bennabi (1905-73), Hassan al-Turabi (1932-2016), Yusuf al-Qaradawi (1926-2022) and Rached al-Ghannouchi (b.1941) are some of leading Muslim scholars who lead the Muslim intellectual discourse in contemporary issues.

Famous Egyptian Scholar Shaikh Yusuf al-Qaradawi (1926-2022) is considered to be one of the most prominent Muslim intellectuals of 20th as well as 21st century, and according to some others, the most influential Sunni scholar, [3] often considered as Global Mufti [4] of contemporary era. He had a great contribution in forming the political thought of the Egyptian based movement *Al-Ikhwan al-Muslimoon*, [5] in particular, and worldwide Muslim political movements in general. This study is aimed at identifying his approach in regards to equality of Muslims and religious minorities, in the

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[1] See charter of the United Nations, httaps://www.un.org/en/about-us/un-charter (Last accessed on 6th June 2021)

[2] Yvonne Yazbeck Haddad, "Islamism; A Designer Ideology for Resistance" as cited in *Muslims and the West; Encounter and Dialogue* Edited by Zafar Ishaq Ansari and John L. Esposito (Islamabad: Islamic Research Institute and Center for Muslim-Christian Understanding, Washington, D.C, 2001), 292-293.

[3] Christine Schirrmacher, "The Sharia-Based Understanding of Religious Freedom and Women's Rights in Conflict with the Secular Constitutional State" *SOCIETAS DEL*, Vol. 2, No. 2 (October 2015) 366-395.

[4] David H. Warren, "The Ulama and Arab Uprisings 2011-13: considering Yusuf al-Qaradawi, "the Global Mufti" between the Muslim Brotherhood, the Islamic Legal Tradition, and Qatari Foreign Policy" (*New Middle Eastern Studies*, 4, 2014)

[5] Reem Ahmed El Mahdy, "The Compatibility of Yusuf al-Qaradawi's wasateyya school of thought with the second generation of Muslim Brotherhood" (Cairo: American University in Cairo, Master's Thesis. AUC Knowledge Fountain, 2015)

political sphere of an Islamic state of modern world, on the one hand, and the studies critical to his approach, on the other hand. His views regarding the status of religious minorities of a contemporary Islamic state are found in a large number of his writings from specific articles, books and *fatwas* to lectures, TV programs, sermons and Question/answer segments of web pages.

Non-Muslims in a contemporary Islamic state

Yusuf al-Qaradawi has properly addressed the issue of religious minorities living in an Islamic state through his publications, articles, lectures, TV shows and sermons. His literature covers the religious, social, legal, economic and political spheres of life to demonstrate the status and rights of Non-Muslim citizens of an Islamic state. Here we will show from some his famous publications focused on them that how he portrays the image and status of minorities.

Non-Muslim citizens of an Islamic society are called as "*ahl al-dhimma*" or "*dhimmi*". *Dhimma* is a permanent agreement, according to which non-Muslims can freely act upon their beliefs in their personal lives, whether they have to follow Islamic laws in collective spheres of life. And with a few exceptions, they will enjoy equal rights with their fellow Muslim citizens and will be expected to take same responsibilities. [6] The agreement of *dhimma* gives almost same rights to non-Muslims that are given by the contemporary state to its citizens and same liabilities as well.[7]

Explaining the liberty and legal security available to Non-Muslims he puts example of an article of Islamic jurisprudence that a Muslim not paying *Zakat* is to be punished according to Islamic law, but at the same time, a non-Muslim citizen delaying or not paying his financial obligations, cannot be punished physically. [8] Wine and pigs are unlawful in an Islamic state, but if a non-Muslim is allowed to own it by his religion; he will not be restricted by the Islamic state. And even if a Muslim causes damage to wine or pig owned by a non-Muslim citizen, then, according to *Hanafi* school of thought, he will have to compensate it. [9] Food, clothing, residence and medical treatment are considered as basic needs and an Islamic state is

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[6] Yusuf al-Qaradawi, *Musalman Muashron me Ghair Muslmon k Huquq o Faraiz* (Islamabad: Islamic Research Institute, 2018), 10-14.

[7] Yusuf al-Qaradawi, *Al-Deenu wa al-syaasatu, Ta'seelun wa Raddu Shubhaatin* (Dublin: al-Majlis al-Urubbi lil-Iftaai wa al-Buhuth Dublin, 2007), 155.

[8] Yusuf al-Qaradawi, *Musalman Muashron me Ghair Muslmon k Huquq o Faraiz* (Islamabad: Islamic Research Institute, 2018), 10-14.

[9] Ibid., 17-18.

responsible to fulfill these basic needs without any discriminations of religion, race or language. [10]

He cited a letter of Prophet Muhammad (PBUH) written to a priest of *Najran* (Yemen) *Abu Haris* and his other fellows in which He (PBUH) guaranteed to protect each and everything of their Churches, Monasteries and families of priests. He (PBUH) promised neither to remove any priest from his position nor to change or decrease their rights, routines and authorities. [11]

He advocates their right to candidature for public representative and legislative bodies of Muslim states like provincial and national parliaments and representative bodies of local governments. [12] Also, he is of the opinion that Non-Muslims are entitled to hold every government post except the one that is meant for fulfillment of religions obligations of Islam like *Imamet*, State headship, Armies' command, Judicial headship. *Imam* or *Khalifah* is vicegerent of Prophet (PBUH) so a non-believer cannot be a vicegerent of Prophet. A non-Muslim cannot implement and care about Islamic laws so he is naturally not eligible for such a post which is meant to implement Islamic laws on the state. [13]

Wasatiyya school of thought, led by al-Qaradawi, has advanced the concept of "*Muwatana*", that guarantees almost all rights to religious minorities living in a contemporary Islamic state as compared to the 'nation states' of modern world. [14] Qaradawi proposed the concept of "*Muwatana"* based on the rereading of "Constitution of Madina" (*Mithaaq al-Madina*) which means that Non-Muslims living in the an Islamic state enjoy equal social, religious and legal rights and are equal citizens with Muslims on the basis of shared homeland. [15] and mentioning an example of second *Caliph Hazrat Umar* that, Umar (R.A) accepted the request of Christians of the Arab tribe *Banu Taghlib* to change the term from the word *Jizyah* to some other

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[10] Ibid., 54-55.

[11] Yusuf al-Qaradawi, *Al-Waṭanu wal-Muwāṭana fī Ḍawʾ al-Uṣūl al-Aqadiyya wal-Maqāṣid al-Sharīʿiyyah*. Cairo: Dār al-Shurūq, (2008). 23-24

[12] Yusuf al-Qaradawi, *Min Fiqh al-Daulah fil-Islam* (Cairo: Dar al-Shoruq, (1997), 193-198.

[13] Yusuf al-Qaradawi, *Musalman Muashron me Ghair Muslmon k Huquq o Faraiz*, 27-28.

[14] David H. Warren and Christine Gilmore, "Rethinking neo-Salafism through an emerging Fiqh of Citizenship: The Changing Status of Minorities in the Discourse of Yusuf al-Qaradawi and the 'School of Middle Way'" *New Middle Eastern Studies* 2, 2012) http://www.brismes.ac.uk/nmes/archives/809.

[15] Yusuf al-Qaradawi, *Al-Waṭanu wal-Muwāṭana fī Ḍawʾ al-Uṣūl al-Aqadiyya wal-Maqāṣid al-Sharīʿiyyah*. Cairo: Dār al-Shurūq, (2008). 15-22

word as *Sadaqah* or *Zakat*, he proposed that today it can be done again because to term or word doesn't matter in comparison with the spirit of some injunction and because when a person like *Hazrat Umar* accepted to change the word despite the fact of being *Jizyah* a *Quanic* term then what about others terms which don't have roots in *Quran* and *Sunnah*, so the religious minorities of our age can pay state taxes as their fellow Muslim citizens without calling it *Jizyah*. [16] He also argues the same regarding the term *Dhimmi* that it can be replaced because, firstly, Allah has not ordered us to must call them as *Dhimmis* as a religious ordainment necessary to be followed, and secondly, traditional *Fuqaha* considered Non-Muslims ones from *Dar al-Islam* which means they are *Ahl al-Waṭan* because of sharing homeland with fellow Muslims and so the term Dhimmi may be replaced with that of citizen. [17]

Here at this point, we will include examples from the writings of some other Muslim scholars regarding the status of religious minorities, both with evidences from history and their own juridical opinions. Dr. Muhammad Hamidullah narrates that Prophet Muhammad (PBUH) was very kind and generous towards His non-believer subjects. He granted them freedom in their internal affairs that this policy was not limited to religious matters but to social and legal affairs also. If both parties of a dispute were Jews then the judge, jury and law was also Jewish. But if the parties were mixed then court was decided with mutual consent. [18] He presented many examples from the history that non-Muslims preferred and praised the rule of Muslims over their own rulers. Syrian people, who were Christians themselves, welcomed Muslim armies because of the good behavior of victorious armies of first Caliph Abu Bakar (R.A) and because they strictly stood with their agreements, protected their non-Muslim subjects' right to believe and worship and respected their religious leaders. [19] Then he mentioned some western historians appreciating Muslims behavior with their Non-Muslim subjects. Russian historians are convinced that during crusades (1095-1291) non-Muslim people including their religious leaders wished the Muslim rule to be restored than that of Roman Catholics. British historian Alan Lawson Maycock (1898-1968) that on the day of Ottomans'

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[16] Yusuf al-Qaradawi, *Al-Deenu wa al-syaasatu, Ta'seelun wa Raddu Shubhaatin*, 156.

[17] Ibid., 155-156

[18] Dr. Muhammad Hamidullah, *Rasool Allah ki Hukamrani wa Jansheeni* (Lahore: Beacon Book, 2011), 149-150.

[19] Ibid., 147-149.

victory over Constantinople, people of city shouted to prefer Muslim Sultan's turban over Pope's crown. [20]

Famous preacher of revival of *Khilafah* system Dr. Israr Ahmad is of the opinion that non-Muslims can neither become *Khalifah* nor a member of legislature or any policy making institute, but at the same time they can be appointed as a state minister or head of a department, and, are fully entitled to get govt. jobs and to go for business or industries [21] He adds that an Islamic state will protect their worship places more than the worship places of Muslims. The life, honor and wealth of a *dhimmi* are considered as sacred as those of a Muslim. [22] A non-Muslim can neither be compelled to abandon his belief and religion nor to embrace Islam. They will be free to teach their religion to their next generations but they wouldn't be allowed to preach to Muslim population. [23] He considers *Jizyah* as any other tax imposed on people by their respective state. Because states collect taxes from people and in response provide facilities and protect their rights. Same is the case of *Jizyah*. [24] Pakistani scholar Syed Maududi's opinion resembles in case of Jizyah that like other taxes imposed by states on their respective subjects, it is also a symbol of their commitment with the state. [25] An interesting historical fact is that once responding to a question about the Non-Muslim citizens of Pakistan Maulana Maududi wrote that these Pakistani minorities are living here for generations and they are not conquered so they are not bound to pay Jizyah, they are equal with Muslim majority to in paying state taxes. Same is the case of religious minorities belonging to other Muslim majority states.

If a Muslim ruler damages non-Muslims' worship places he actually disobeys Allah's ordainments because Quran even allows to fight for the

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[20] Ibid., 147.
[21] Dr. Israr Ahmad, *Khutbat e Khilafat,* 105-107.
[22]. Ibid., 106. See also: Maulana Syed Abul A'la Maududi, *Islamic Law and Constitution* (Lahore: Islamic Publications (Pvt.) Ltd. 13th Edition, 2005), 282-285.
[23] Ibid., 107.
[24] Ibid., 108.
[25] Maulana Syed Abul A'la Maududi, *Al-Jihad fil Islam* (Lahore: Idara Tarjuman al-Quran, 2006), 123-124. Once responding to a question about the Non-Muslim citizens of Pakistan Maulana Maududi wrote that these Pakistani minorities are living here for generations and they are not conquered so they are not bound to pay Jizyah, they are equal with Muslim majority to in paying state taxes.

protection of worship places of any religion. [26] There is an agreement took place between Prophet (PBUH) and Saint Katherine in 623 (AD) in which all Christians were granted religious freedom, protection of Churches and other rights. [27]

Islam allows non-Muslims to worship in *Masjid*, and allows Muslims to offer prayer in a Church or a Synagogue, [28] Dr. Zafar has cited *Imam Ibn Taimiyya*: "Muslims can offer prayer in the church of Christians or Jews". [29]

Hanafi school of thought is of the opinion that non-believers can visit *Masjid al Haram* and Holy places of *Hajj* except the certain days of performing *Hajj*, while there is no condition like this for other Mosques around the world. [30]

Scholars from different backgrounds, both Muslims and non-Muslims, commented on al-Qaradawi's thoughts and highlighted different aspects of his views. Renowned research scholar Muhammad Hashim Kamali, while describing his political thought, mentions that al-Qaradawi has devoted his work to explain the primary characteristics of Islamic political thought and showed that an Islamic political and government system is of civilian nature rather than a theocratic one that accepts political parties, works in a democratic way having representative assemblies and so on. [31]

Sherko Kirmanj comments on Yusuf al-Qaradawi and describes him to be aligned with Classical Islamic Political thought, while he calls him 'diplomatic' in defining the political status of minorities and women in

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[26] Dr. Zafar Darak Qasmi, "Islami Reyasat me mazhabi azaadi" as cited in *Maghrib se makaalma aur aqliyyaton k huquq, aik tahqeeqi mutala'a* by Murad Ali. (Islamabad: Iqbal International Institute for Research and Dialogue, 2020), 213.

[27] Ibid., 233.

[28] Dr. Israr Ahmad has mentioned that, on the occasion of conquest of "*Bait al Maqdis*" (Jerusalem), second Caliph of Islam Hazrat Umar (R.A) was inside a Church and at the time of prayer he came out of Church to offer prayer so that Muslims may not consider it their right to convert it to Masjid". See Dr. Israr Ahmad, *Khutbat e Khilafat,* (Lahore: Maktabah Markazi Anjuman Khuddam al-Quran, 1996), 106-107.

[29] Ibn Taimiyya, *Majmooa' Fatawa Shaikh al Islam Ibn Taimiyya* (Madina: Majma' al Malik Fahad Li al Taba'at al Mushaf al Sharif), Vol.22, 63-126.

[30] Dr. Zafar Darak Qasmi, "Islami Reyasat me Mazhabi Azaadi" 240.

[31] Muhammad Hashim Kamali, "Classical Islamic Political Thought and its Contemporary Relevance" (ICR 9.4, IAIS, 2018)

contemporary Islamic state. He claims that al-Qaradawi "marginalizes them and limits other rights so that they remain second-class citizens in society. [32]

David H. Warren comments that al-Qaradawi has changed his discourse on the status of minorities in a contemporary Islamic state, and that too, with evidences from Islamic tradition adopting *Salafi* approach. Warren explains that, initially, al-Qaradawi's stance on the citizenship status of non-Muslims was based on the classic jurisprudential interpretations which retains the *dhimma* system, a citizenship model which discriminates minorities offering them differential rights and responsibilities and giving them communal autonomy within a *Sharia* regime for the Muslim majority, but later he moved away from his early position and gradually developed an innovative and inclusive theory of Islamic Citizenship or *Muwatana* that provides non-Muslims with equal rights in civil as well as political domains. [33]

The concept of *Muwatana*, as defined by Uri Davis, refers to equal political, civil and economic rights for both Muslim and non-Muslim citizens living under an Islamic system. It is opposite to the notion of *Jinsiyya* in the *Dhimma* system that is limited to the right of residence and state protection, and this is al-Qaradawi who made distinction between these concepts. [34]

Warren comments that, with the passage of time (from 1985 to 2010), al-Qaradawi has shifted from his old narrative of stress on minority-ness (*aqalliya*) to the notion of citizenship and, by the end of first decade of 21st century, he developed the concept of equal citizenship laying the foundation of this concept on the re-reading of the Constitution of Madina (*Mithaaq al-Madina*). Qaradawi identities that the Constitution defined both Muslims and non-Muslims as members of the same polity, the point that differentiates between the Constitution and the peace treaty ratified by the Prophet PBUH with the Christians of *Najran*. He argues in a similar way with the principles of *Jirwar* (mutual aid) and *al-akhuwa* (brotherhood) that these notions are

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[32] Sherko Kirmanj, "The Relationship between Traditional and Contemporary Islamist Political Thought*" Middle East Review of International Affairs*, vol. 12, No. 1 (March 2008).

[33] David H. Warren and Christine Gilmore, "Rethinking neo-Salafism through an emerging Fiqh of Citizenship: The Changing Status of Minorities in the Discourse of Yusuf al-Qaradawi and the 'School of Middle Way'" *New Middle Eastern Studies* 2, 2012)

[34] Uri Davis, "Conceptions of Citizenship in the Middle East: State, Nation and people", in Nils Butenschon (ed.), Citizenship and State in the Middle East, (New York: Syracuse University Press, 2000) 49-69 (52-55), as cited in Warren's "Rethinking neo-Salafism through an emerging Fiqh…." 2.

not limited to the mutual relations of believers, but are about sharing a same homeland. [35]

His critics are of the opinion that in principle there is no difference between Qaradawi's early discourse of supporting the classic dhimma concept and developing the notion of equal citizenship status for minorities. Warren mentions Rachel Scott referring to her study "*The Challenge of Political Islam: Non-Muslims and the Egyptian State* (2010)" that instead of coming with something principally different from that of *dhimma* system, Qaradawi has engaged in a symbolic *Ijtihad* to change the term from *dhimma* to *Muwatana*, for the mere purpose to make it acceptable for minorities and contemporary world but fundamentally there in no shift in his stance on the status of minorities. [36]

Ahmad Nabil Amir and Tasnim Abdul Raman describe his works as remarkable contributions to promote the fundamental principles of human rights. Their work shows that how al-Qaradawi identifies the rights of religious freedom, political liberty and justice as the central point for the discourses of human rights and how he grounds his works from basis of Quran and Sunnah. [37] Ovamir Anjum, a scholar form University of Toledo, while concluding his commentary on Qaradawi's thought views his ideal contemporary Islamic state as a modern civil state governed democratically by Islamic laws where non-Muslims are free to participate equally with Muslims in different spheres of life. [38]

Hafijur Rahman presents Qaradawi as the founder of a 'wise political *Fiqh'* to deal wisely with the present day political problems and, at the same time, staying within the boundaries of *Sharia.* While explaining Qaradawi's ideal Islamic state, he includes its feature of protecting the weak against the powerful, including minorities, in addition to it, his ideal Islamic state is a state of principles, moralities, laws, liberties and rights. [39] Hafijur RAHMAN also describes his works as of the one who advocates the civilian nature of an Islamic state in contemporary times. For al-Qaradawi, modern Islamic

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[35] Ibid., 4-5.

[36] Ibid., 3-4.

[37] Ahmad Nabi Amir and Tasnim Abdul Rahman, "The Protection of Human Rights in Islam: As Discoursed in the Works of Al-Qaradawi" (Justicia Islamica, Vol. 14 No. 2 Tahun, 2017).

[38] Ovamir Anjum, "Dhimmi Citizens: Non-Muslims in the New Islamist Discourse", ReOrient, Volume 2, No. 1, (Autumn 2016). 31-50.

[39] Hafijur RAHMAN, "Towards a wise political Fiqh: The Perception of the State in the Political Thought of Yusuf al-Qaradawi", *Akademi Sosyal Bilimler dergisi*, C. 7, S. 21, s. 6-22, 2020)

state is civilian in its nature and essence based on the norms and values prescribed by the *Sharia,* and not the state of religious leaders like Papas of the medieval European religious states. He intended to mean that an Islamic state covers all aspects of modern state which is not opposed to Islamic norms and values. [40]

Conclusion

As we have found in a brief search about views of Shaikh al-Qaradawi in regards to religious minorities in the political arena of a contemporary Islamic state, that, as almost every issue faced by Muslim *Ummah* in contemporary circumstances, he has addressed the issue of minorities' status in a highly scholarly manner, and, as the author has understood yet, his approach doesn't surpass the traditional Islamic discourse, rather his method is to re-read and, sometimes, reinterpret the main sources of Sharia i.e. *Quran* and *Sunnah* to derive injunctions regarding contemporary issues as the traditional *Fuqaha* (jurists) were naturally not able to foresee circumstances of our age centuries ago. Yet he neither issued any *fatwa* nor proposed any idea in contradiction with clear ordainments of *Quran* and *Sunnah,* but he studied these main sources and considered the context and the then circumstances related to some certain injunction to reach to some conclusion and derive anew solution to some recent problem. He neither advocated complete rejection of western values nor supported the blind following but his approach was to get from the west what is good and in common interest of humanity and to reject confidently what is in contradiction with clear ordainments of *Quran* and *Sunnah*. When the answer to some contemporary question didn't found in the traditional Islamic literature, or, the found answer was not relevant to contemporary era problem, then instead of following the opinion of traditional *Fuqaha* dating centuries back, he came with his own reasoning and *Ijtihad* keeping in view the overall orientation, preferences and Maqasid of Sharia. The term *Maqasid al-Sharia* refers to purposes or objectives of *Sharia* injunctions, and, for some of Muslim theorists, *Maqasid* serves as an alternative expression to *Masalih* which means 'people's interests'.

We have mentioned comments of few Muslim and Non-Muslim scholars towards his approach on the topic which both support his opinions or criticize for different reasons, and in different contexts. Western scholars'

[40] Hafijur RAHMAN, "From Jamal Uddin Afghani to Rachid Al-Ghannouchi; the Approaches the Contemporary Muslim Intellectuals to the Concept of State," (Ankara: CenRaPS Journal of Social Sciences, Volume 02, Issue 01, 2020), 41-57.

critique is mostly based on his uncompromising approach in case of clear Injunctions of *Quran* or *Sunnah* in some issue which is, according Muslim worldview, not a methodological fault, but a result of different worldviews on the one hand, and, a good end that Islam aims to achieve on the other hand.

As concluding remarks we can say that, being a leading Muslim scholar of our age, Dr. Yusuf al-Qaradawi has played his positive role to offer solutions of the contemporary issues faced by *Ummah*, without crossing the limits defined by the *Quran* and *Sunnah*, and to guide the Muslim *Ummah* towards way forward to achieve both material as well as spiritual success. Furthermore, he has participated in the scholarly struggle to reopen the doors of *Ijtihad*, which were believed to be closed centuries ago, so that the upcoming Muslim generations can find their way in their respective circumstances with open mind, but within the boundaries of Islam. His approach on the understudy topic is both connected to the sources of Sharia and relevant to the contemporary questions and maybe adopted as policy to address the issues relating to religious minorities of Muslim majority states which will show the just way of Islam to the world.