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Minorities and their Rights in Islam

Abstract

Minority rights have always been one of the challenging topics of international law. Despite global efforts, no specific institution or organization has been established to defend the rights and freedom of minorities in the international arena, and their support has often been politically motivated. In Islamic international law, minorities have a special position and respect. In the Islamic legal system, "minority" refers to those who follow the traditions of "Judaism", "Christianity" and "Magicism." These people, who are also known as "people of the book", can live as citizens in the territory of the Islamic government by using the "Zhamma" contract. The main philosophy behind the legislation of the "Zhamma" contract is to create a peaceful coexistence between religious minorities and Muslims in the Islamic society. The peace-seeking policy of the beloved Prophet (peace be upon him and his family) and Muslims in dealing with religious minorities was not only due to strictness and caution, but it is an obvious and undeniable fact that the spirit of tolerance and tolerance towards the People of the Book is



<https://dergipark.org.tr/tr/pub/atdd>

in the authentic Islamic teachings. It shows; Because Islam respects their true followers because of the special respect it has for God's prophets. The practical life of the beloved Prophet and his successors is a proof of the right of the Holy Prophet and true Muslims.

Keywords: International law, Islam, minority rights

İslam'da Azınlıklar ve Hakları

Öz

Azınlık hakları her zaman uluslararası hukukun zorlu konularından biri olmuştur. Küresel çabalara rağmen, uluslararası arenada azınlıkların hak ve özgürlüklerini savunmak için özel bir kurum veya kuruluş oluşturulmamıştır ve bu kurumların desteği genellikle siyasi amaçlı olmuştur. İslam uluslararası hukukunda azınlıklar özel bir konuma ve saygıya sahiptir. İslam hukuk sisteminde “azınlık”, “Yahudilik”, “Hıristiyanlık” ve “Mecusilik” geleneklerini takip edenleri ifade eder. “Kitap ehli” olarak da bilinen bu insanlar, ‘Zimmet’ sözleşmesini kullanarak İslam hükümetinin topraklarında vatandaş olarak yaşayabilirler. “Zimmet” sözleşmesinin yasalaşmasının ardındaki temel felsefe, İslam toplumunda dini azınlıklar ile Müslümanlar arasında barış içinde bir arada yaşamayı sağlamaktır. Sevgili Peygamberimizin (Allah'ın selamı onun ve ailesinin üzerine olsun) ve Müslümanların dini azınlıklara karşı barışçı politikası sadece katılık ve ihtiyattan kaynaklanmıyordu, aynı zamanda Kitap Ehline karşı hoşgörü ve tolerans ruhunun otantik İslami öğretilerde olduğu açık ve inkar edilemez bir gerçektir. Bu da göstermektedir ki; İslam, Allah'ın peygamberlerine duyduğu özel saygıdan dolayı onların gerçek takipçilerine de saygı duymaktadır. Sevgili Peygamberimizin ve haleflerinin pratik hayatı, Kutsal Peygamberin ve gerçek Müslümanların hakkının bir kanıtıdır.

Anahtar Kelimeler: Uluslararası hukuk, İslam, azınlık hakları

Introduction

One of the most noisy issues regarding Islam is how to treat religious minorities. The fact that some people are not aware of the Islamic law in this field, on the one hand, and the improper propaganda of the enemies, on the other hand, has placed this issue in an aura of uncertainty. The enemies of Islam always accuse this ritual of violence in order to distance their followers from this religion.

This is while, according to one of the writers, "it is an obvious fact that the spirit of tolerance and indulgence towards those who had a book is an integral part of Muhammad's teachings. (Khadoori, 2009). The description of the oppressions and injustices that have been inflicted on the oppressed minorities or the helpless foreigners throughout history requires an independent treatise, but in brief it can be said: Minorities who have lived in the territory of racial or religious governments - Except in rare cases, they have had a bad situation. The massacre of the Christian minority of Najran and their burning by the Yemeni Jews, who crossed the border by tens of people, the massacre of the Jews by the Roman Christians and their mass

deportation are examples of this issue. In addition, in many Christian countries, Jews have been deprived of all civil rights.

Encyclopaedia Britannica states: "All western parts of Europe were closed to Jews until the 16th century; Jews enjoyed freedom only in a part of northern Italy and a small part of Germany and France (Zencani, 2009). This situation continued during the European rule. In 1648 a law was passed by the British Parliament according to which anyone who expresses an opinion against the Trinity will be sentenced to death. In 1688 with the introduction of "Protestant" as the official religion of England, it was decided that no Catholic Christian has the right to practice his religious ceremony in the territory of the British government. In France, until the end of the 17th century, according to the Catholic law, the Protestants endured severe hardships; They were not even free to bury their dead and they were allowed to do so only in special cases (Zencani, 2000). The oppressions that were allowed on the minorities until the 17th century gradually woke up the international community and made them pay attention to the rights of the minorities and their freedom in most of the international treaties. This became more likely with the formation of the United Nations after World War II. In its first session, the United Nations General Assembly declared: "The highest interest of the human society requires an end to the persecution of human beings and religious and racial discrimination." (Zencani, 2000). Following this goal, the Human Rights Commission in 1946. A sub-commission was established to prevent discrimination against minorities and to defend them. This commission has been conducting its studies since 1952. Beginning in 1956. Finished. The result was the recommendation against discrimination in the matter of education, which was on December 14, 1960 (Universal Declaration on Human Rights 1948). It was announced by "UNESCO". Of course, other efforts have been made in this field. The reality is that in spite of all these international efforts, a special organization with regulations that ensure the rights and freedom of minorities has not yet been created. Even in the 20 century, which is called the "Era of Communication and Dialogue of Civilizations", supporting the rights of minorities has a political and propaganda aspect. In a word, the international problems of minorities still remain and the plight of minorities still hurts hearts.

A. Aliens in Islam

The purpose of this speech is to explain and determine the position of minorities from the perspective of Islam; I mean, who are the minorities? And who is the stranger? In order to get the right answer, it is necessary to remember several points:

B. Definition of the Word "Foreigner"

The title "foreigner" has a special meaning in political systems. In systems based on race, an "alien" is someone whose blood, language, or other racial characteristics do not match the race of the ruling majority. In a political system based on religion, a "foreigner" is someone who does not belong to the dominant religion or the majority of the society. In fact, "foreigner" refers mostly to minorities. Today, in nationality-based systems, the word "foreigner" is used against the words "insider" and "compatriot", and foreigners in a country are those who do not have the nationality of that country. From the point of view of Islam, a foreigner is someone who has a non-Islamic belief, both from the People of the Book and others, who find various examples.

C. Border of Islam; Opinion or Geography?

In the global ideology of Islam, the criterion of citizenship is "faith and belief", not blood, language or other material elements. Thus, in an ideal Islamic society, every person who believes in Islam is considered a member of the great family of Islam. Perhaps for this reason, the word "nation" (<https://kuran-ikerim.org/>) is used in the Qur'an, not "nation". This is the original Islamic point of view, according to which the community of believers is formed, not the assembly of citizens, and in such a society, the criterion of virtue and superiority is "Taqwa" (<https://kuran-ikerim.org/>). Today, in Islamic countries, without exception, this system prevails, and according to it, a fellow non-Muslim enjoys rights and privileges that a fellow Muslim cannot enjoy. In this system, "alien" is synonymous with "non-compatriot".

D. Citizenship in Islam

According to the developments that took place in Islamic countries since the 19th century, nationality also becomes secondary. With this assumption, nationality has two states: A. Ummah or Islamic nationality: a nationality in the light of which the believers form a single nation whose criterion is "religion and belief". B. Nationality: The criterion of this nationality is national bonds such as the same language, same race, same country, and the like, and the result is the formation of a nation.

E. Clear Examples of Foreigners

In order to better explain the rights of foreigners, Islamic scholars have categorized them and stated their rights. In a classification, foreigners are divided into four groups: "Conventions, Mahaden, Mohareb and religious minorities". Based on this, minorities are one of the examples of foreigners whose rights and obligations will be explained from the perspective of Islam.

F. Religious Minorities or Dhimma People

People of the Book who live in the territory of Islam and obey the Islamic government according to the "Dhimma" contract are called "Dhimma" or "religious minorities". "People of the Book" are groups that follow the traditions of "Judaism", "Christianity" and "Magicism" (Makarem Shirazi, 1995). From the point of view of Islam, only the People of the Book have the right to enter into a "Zhamma" contract. This privilege is due to the special respect that Islam has for the great prophets of God; And respects their followers (Al-Tusi, 1995). Therefore, the people of the book who want to stay in the territory of Islam can benefit from the legal benefits and freedoms worthy of a human status by using the "Zhamma" contract.

From the legal point of view, the term "dhimma" refers to a situation where its acquisition creates rights and duties for the dhimmi, and as a result, the people of dhimma enjoy the all-round support of the Islamic government for their obligations; That is, in practice, they are subject to their own Sharia and in the real sense, they are supported by the Islamic State (The Foundation of Medina or the National Alliance Agreement (623). Assigning the contract of "Zhamma" to the People of the Book does not mean not having relations with other non-Muslim groups; Because in Islam, in order to consolidate peace and ensure international security, various contracts are foreseen, each of which is concluded in its own case and according to its special conditions and regulations, and the contract of "Dhammah" is one of them. It is mentioned in the Islamic legal system. Most of the public jurists, including Ozai, Thori, and Malik, believe that the conclusion of the "Dhamma" contract is not exclusive to the People of the Book, but any non-Muslim sect, both the People of the Book and others, can benefit from this contract (Al-Tusi, 1995).

G. The Nature of the Obligation Contract

The main purpose of the legislation of the "Zhammah" agreement is to create a safe environment and peaceful coexistence between religious minorities in the territory of the Islamic government. Because of this contract, religious minorities are considered not only aliens, but allies of the Islamic society. The interesting point is that the principle of acceptance of the "Dhamma" contract is not subject to the expediency of the Islamic society, and it is mandatory for the Islamic government to accept it only if it is suggested by the People of the Book. In this way, the said principle has been considered as a legitimate permanent right for religious minorities.

After stating that the contract is subject to expediency and the Islamic ruler acts according to it, the author of Jawaharlal Kalam writes: "And not so is the contract of obligation to those

who have a right to them, and for this reason, it is incumbent on the Imam to answer them, and that is why he has power over them" (Najafi, 1983). The Dhimma contract is not subject to expediency, for this reason, it is obligatory for the ruler and leader of the Islamic society to accept it, even though he has power and control over them. "Dumma" contract, like any other legitimate contract from the point of view of Islam, is concluded based on the consent of both parties and with demand and acceptance. By examining the covenants that the Holy Prophet (peace and blessings of Allah be upon him) concluded with the People of the Book in this regard, it is possible to evaluate the concrete example of its conclusion. Contracts are usually started with the name of God and at the beginning, the names of the official representatives of both parties have been declared. The provisions of the agreements are written clearly, unambiguously and in a normal style. Under the agreements, the signatures of the witnesses are included. In Islamic sources, there are many examples of this type of contracts (Hisham, 1995). The provisions of the "Dumma" contracts that were concluded at the beginning of Islam are important in the sense that they not only show the characteristics of the relationship between Muslims and the people of the book, but also show the simple situation and little differences in those days regarding There have been social affairs between Muslims and People of the Book. The adoption of a peaceful policy by Muslims was not only due to determination and caution, but it is an obvious fact that the spirit of tolerance and tolerance towards the People of the Book is an integral part of the teachings of the Holy Prophet (peace and blessings of Allah be upon him).

H. Rights and Obligations of the Dhimma

As it was said, Dhimma people or religious minorities can live in security as citizens of the Islamic society by concluding the "Dhimma" contract, and in fact, they are protected by the Islamic government. The "Dhimmah" contract creates rights and obligations for the parties, which are briefly mentioned:

I. Obligations of Dhimma or Religious Minorities

According to jurisprudential sources and covenants concluded between the Prophet and the People of the Book or religious minorities at the beginning of Islam, religious minorities have obligations that they must fulfill:

*Observance of a series of conditions: The most important conditions that religious minorities must observe are:

- *Acceptance of payment of part (this case will be discussed separately);
- *Avoiding pretending to be against Islam;
- *Refraining from tormenting Muslims by committing acts of prostitution in their case;

*Respecting the rulings of the Islamic court;

*Avoiding acts contrary to the contract of obligation; Like deciding on an armed uprising and helping the enemies of Islam and Muslims.

Sheikh Tusi writes in Kitab al-Khilaf: "If the people of dhimma commit actions that cause a limit in their Shari'ah; Like adultery, adultery, robbery and murder, the limit applies to them, without exception; Because they have accepted the course of our rulings by virtue of the Dhimma contract.

If they commit actions that are halal in their Shariah; Like eating pork and wine and marrying incest, as long as they do not pretend, the Islamic State will not object to them; But if they pretend to do these things, it is obligatory on the imam to impose a limit on them, due to the application of the evidence of limits and consensus" (Al-Tusi, 1995).

J. Paying Jizya: One of the Obligations of the People of Dhimma is to pay "Jizya" to the Islamic State.

What is "Jizya" and how should its amount be determined, and whether paying Jizya means humiliating and insulting the People of the Book, are among the questions that need to be answered. It is mentioned in the Holy Qur'an: "Kill those who do not believe in God, nor in the Last Day, nor do they forbid what is forbidden to God and His Messenger, nor do they believe in the religion of truth Of those who have taken the book until they give the tribute from the hand and they are minors) (At-Tawbah: 29); Fight with those of the People of the Book who do not believe in God and the Day of Judgement, and do not consider what God and His Messenger have prohibited as haram, and do not accept the right ritual, until they pay the jizya with their own hands, with submission and submission. The blessed verse has a harsh tone about the People of the Book, which may be the reason that the People of the Book, especially the Jews, did many things at the beginning of Islam, even conspiring to kill the Prophet, and this harsh tone against the People of the Book with the characteristics that The verse mentioned for them is not too disproportionate. At the same time, Islam opens the door of reconciliation to them and accepts them as citizens by accepting the payment of jizya.

The masters of the word said: Jizya is something that is taken from the dhimma people (people of the book who live in a covenant with Muslims and live in the territory of Islam), and jizya is a reward that they pay for saving their lives and property. Pay against that, the Islamic State provides all-round security for them (Makarem Shirazi, 1995). Paying jizya never means humiliating and insulting them; Because this meaning is not used from the original words "Jiziya" and "Saghroon", it is not compatible with the teachings of Islam, and it is not

compatible with other rulings that have reached us about how to treat religious minorities. Those who have taken it to mean humiliation and insult have actually imposed their mentality on the verse. Paying respect to Islam and Muslims is a sign of peaceful coexistence and acceptance of a healthy religious minority against the majority.

This controversy, which is a part against human affairs and against the principle of coexistence, is a baseless illusion; Because jizya is a kind of reward to the Islamic government from the non-Muslim citizens of the People of the Book for the services it provides for them, not punishment and ransom (the right to extort) (Motahari, 1993).

K. Jizya Amount

Jizya does not have a Specific Amount and it is the Responsibility of the Islamic government to determine its amount according to the conditions and expediency. The quality of its payment is also determined by agreement. Jizya, like zakat, is collected annually.

If the time is not determined, it will be taken at the end of every year and like other Islamic taxes, it will be used for the benefit of Islam and society. Children and women are exempt from paying jizya. The poor are given a deadline to pay their jizya if they gain financial ability. If the people of the book refuse to pay the jizya after concluding the "zamma" contract, they will be sent to a safe place and they will be safe from any kind of surprise (Al-Tusi, 1995). It is noteworthy that the portion was usually very small. According to some narrations, sometimes one dinar per year was set and even those who were unable to pay jizya were exempted (Al-Tusi, 1995).

L. Rights and Privileges of Dhimma or Religious Minorities

Due to the "Dhammah" contract, religious minorities enjoy rights and privileges. This is a heavy responsibility that the Islamic government assumes. As long as they remain faithful to their covenant, they are supported by Islam. Imam Sajjad (peace be upon him) said: "The right of the Dhimma is to accept what God has accepted from them, and as long as they are faithful to the covenant with God Almighty, you do not allow oppression against them." (Sepehri, 1995). Islam seeks to ensure peace and public security. Therefore, there are privileges for the Dhimma people, which are mentioned below:

- I. All-round immunity: The obligation to provide all-round immunity is written in two ways in the "Dhamma" contracts: one is the Muslim refraining from any encroachment on the life, property and honor of Dhimmi allies; And the other is to support and provide for the lives, finances, and incidentals of the dhimmis and defend them against the aggression of foreigners. It has been narrated from the Holy Prophet (peace and blessings of Allah be upon him): "Know! Whoever wrongs the contract or assigns him

more than his capacity, on the Day of Resurrection, I myself will be the party to his account and I will demand his right" (Sepehri, 1995). Imam Ali (peace be upon him) has been quoted as saying: "Those who have made a pact with us pay us tribute for the reason that under our protection, their property will be respected and protected like our property and their blood will be protected like our blood" (Impact of War In Islamic Jurisprudence 2019).

- II. Religious freedom: Islam considers the recognition of heavenly religions and the chosen prophets of God and respect for their laws among the principles of its beliefs and has ordered it in numerous verses of the Qur'an: And Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. Who are they and who are the Muslims (Al-Baqarah: 136); Say: We believe in God, and in what was revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and those after them, and also in what was given to Moses, Jesus, and other prophets from their Lord, among We do not think that difference and we submit to God's command. This fact has been emphasized in several verses (Bakara: 285 / Al-i Imran: 50, 75 and 113 / Nisa: 47 / Hud: 120 / Fatir: 4 and 31 / Ahkaf: 35). In the Holy Qur'an, the Torah is presented as a divine book containing divine law (Bakara: 136 / Maide: 44 ve 68 / Enam: 91 / A'raf: 157). and the Bible is also presented as the heavenly book of Jesus son of Mary (peace be upon him) (Sepehri, 1995). According to the verses of the Holy Qur'an and the "Dhimma" agreements concluded between the Prophet and the People of the Book at the beginning of Islam, dhimmis or religious minorities are in complete security in terms of freedom and the right to hold religious ceremonies, and their holy places are respected. has In the Holy Qur'an, the maintenance of their places of worship is considered one of the goals of Islamic Jihad (Hajj: 40) Of course, this rule is dhimma in existing places of worship at the time of signing the contract, but the construction of new temples is subject to the dhimma contract (<https://tinyurl.com>).
- III. Judicial Independence: According to the Dhimma Agreement, Islam has recognized the right of judicial arbitration to assert the rights of religious minorities. They can use this right in the following cases:
- a) Dhimmi is the plaintiff, and Muslim is the defendant, or vice versa; That is, if one party to the dispute is a Muslim, they can refer to Islamic judicial authorities and the issued verdict is binding. One of the most obvious manifestations of justice and judicial independence of the People of the Book is that Imam Ali (peace be upon

him) attended the court during his rule and sat next to the Jew who was litigating, and the judge ruled in favor of the Jew. Due to the fact that the Jew knew that Ali (AS) was right and that the disputed "armor" belonged to him, he was influenced by the righteous behavior of that Imam and became a Muslim and presented the Imam's armor to that Imam (Majlisi, 1983).

- b) If both parties to the dispute are people of the book, they can refer to Islamic judicial authorities, but there is no compulsion to do so; Just as the Islamic court does not have to give a positive response to their request: If they come to you for a plea, rule and judge between them, or make objections and leave them to their own devices. The Holy Qur'an has explained the reason for this choice: with the believers) (Maida: 43); How do they ask you to judge, while the Torah is with them and in it is the judgment of God? (Then, after asking for judgment, (why) do they turn away from your judgment?! They are not believers. Divine decrees are available in the holy books of religious minorities, but they refer to them in cases where they see the judgment of Islamic courts in their favor. For this reason, Islam has given this authority to Islamic courts to act in this field with full judgment. In any case, the judicial independence of religious minorities is a privilege given to them by Islam.
- c) The right to freedom of residence: religious minorities are free to choose permanent or temporary residence in any part of the country after concluding the Dhimma contract. Of course, except for the prohibited areas; such as the land of Hijaz and Muslim mosques, whose rules are stated in jurisprudence books (Al-Tusi, 1995).
- d) Freedom of economic activities and trade relations: The overall Islamic economic system is based on the principle of "respect for individual property" and all kinds of economic activities and trade relations are organized on this basis. Islam respects the ownership of religious minorities based on the aforementioned principle; No one has the right to interfere in this field without legal permission. This issue is stated in the first covenants of Islam. The Prophet's life in the relations he had with the Jews and Christians was a clear practical example of the political, social and economic plan in the law of "Dhammah" on an international scale. The Holy Prophet (peace be upon him) and Imam Ali (peace be upon him) traded with the Jews of Medina and took loans from them. Dhimmi merchants were not charged any additional taxes except jizya, of course, the freedom of commercial activities is within the scope of Islamic law and the prohibition of a transaction that is forbidden by Sharia (such as usury) or things that are not owned by Islam (such as pork, wine, musical

instruments and gambling) is common. These restrictions are due to the fact that Islam is interested in the economic health of the Islamic society and has the right to prevent the harmful risks of prohibited transactions. Therefore, Muslims can form commercial companies with them in commercial activities, give loans, take loans, or through mortgage, deposit, farm, mudarabah, conciliation, agency, guarantee, hawala, bill of exchange and similar relationships. establish an economy According to the testimony of history, trade relations in the history of Muslims have been the most effective factor in the increasing spread of Islam.

M. Permissibility of Muslims marrying religious minorities: One of the privileges that Islam grants to the People of the Book is the permissibility of marrying them - permanently or temporarily: For them and the righteous from the believers and the righteous from me Al-Dhiin Autwa Al-Kitaab Min Qablikum...) (Maida: 5); Today, pure things are permissible for you; (And also) the food of the People of the Book is halal for you, and your food is halal for them, and chaste women of the Muslims and of the People of the Book are also halal. Due to the fact that Surah Ma'idah is the last Surah that was revealed to the Prophet (peace and blessings of Allah be upon him), the provisions of this Surah, in case of conflict, abrogate the other provisions and the provisions of this Surah are not nullified; What if the previous verse cannot be a copy of the later verse (in terms of time) (Tabatabai, 1977). What is the meaning of "food of the people of the book" which is considered halal in this verse? Most of the Sunni commentators and scholars believe that it includes any kind of food, whether it is the meat of animals that have been slaughtered by their own hands or otherwise, but the overwhelming majority of Shia commentators and jurists are of the opinion that it is meant by Only a small number of Shia scholars follow the first theory except for the meat that is their sacrifice. Several narrations that have been narrated from Imams Athar (peace be upon them) confirm this fact that the meaning of food in this verse is not the sacrifices of the People of the Book (Makarem Shirazi, 1995). But regarding the permissibility of Muslims marrying the People of the Book, Sahib Jawahar, after a detailed discussion on this matter, he comes to the following conclusion: "There are problems in the matter of God's praise" (Najafi, 1983) is not left. One of the authors writes in this regard: "Even if from the point of view of jurisprudence - as we mentioned in detail before - the traditions regarding the absolute prohibition of marriage with people of the book or the prohibition of permanent marriage cannot be reconciled with the verses and traditions of Dal to oppose the marriage license absolutely; Therefore, there is no problem in the permission of marriage with people of the book (permanently or temporarily)" (Ebrahimi, 1993). This

tolerance of Islam regarding the marriage of Muslims with people of the book has been announced since fourteen centuries ago, while in France in 1685 AD. The order to ban the Protestant religion, destroy the synagogues and deny their leaders was issued from Balad, and in 1715 AD. It was declared that any marriage that is not based on the Catholic religion is invalid (Aliyah, 1997). In sum, we come to the conclusion that the purpose of concluding a "Zhamma" contract is to strengthen healthy social relations in the Islamic realm. According to the order of Islam, Muslims are not only responsible for observing moral principles and human emotions towards all people, but they can expand these good relations to the extent of observing social customs and ceremonies.

The performance of the Holy Prophet (peace and blessings of Allah be upon him) in this field is a good example that should be inspired from. The Holy Prophet (peace and blessings of Allah be upon him) visited their patients, attended the funerals of their dead, expressed his sympathy with them, and participated in their gatherings (Zencani, 2000). It has been reported that Hazrat Abdullah bin Abi, a friend of the Jews of Medina and one of the staunch enemies of the Prophet, participated in the mourning ceremony organized by the Jews of Medina and offered his condolences to the Jews and his children (Zencani, 2000). It has been narrated from Jaber bin Abdullah Ansari: A funeral was passing by us; The Prophet got up. We also got up and said, O Messenger of God! This corpse is a Jew, he said: Isn't it the corpse of a human being? And he said: When you see a dead body, get up to pay your respects (Zencani, 2000). Imam Sadiq (peace be upon him) saw a man lying helpless in a corner during one of his travels. The Prophet said to his traveling companion: I think this man is thirsty, give him water. He went back and forth and said to the imam: This man is a Jew, I did not give him water, the imam (peace be upon him) changed his mood after hearing this, he said with sadness: Is he not a human being?! (<https://tinyurl.com>). In reliable Islamic sources, examples Many of these behaviors have been reported (Majlisi, 1983). We will end the talk in this context with the confession of Dongan Green Les; He says: The decency and tolerance of this great religion (Islam) which accepts all divine religions, will always be recognized as a great heritage of mankind. On such a foundation, a world religion can truly be founded (Zencani, 2000).

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