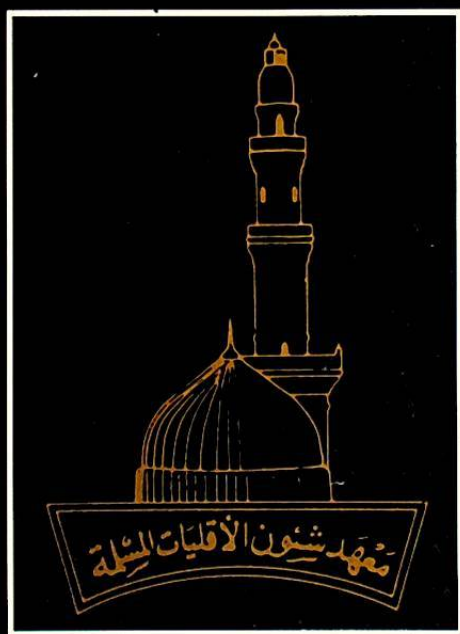


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majority Muslims these are battles fought in distant lands and on foreign soils. To the minority Muslims, the war surrounds and indeed engulf them. They are the players, the participants, the victims and the vanquished. Their involvement may have been forced or voluntary, their victories only moral, but their defeats are real, often translating into increased loss, population decimation and dispersal and devastating economic and social conditions. According to recent estimates, eighty percent of the world's refugees and displaced persons are Muslims. In majority of contemporary political problems, one or both adversaries are Muslim. In the only declared ethnic cleansing going on for the world to watch, the victims are Muslim. In all of these wars, according to the Muslims that are involved either come from minority communities who have been relegated to a minority status.

What options are there for these Muslim minorities who find themselves in such precarious situations? These communities are widely dispersed and represent culturally as well as socially, politically and historically a wide spectrum of minority experience. Thus, what they may choose to do for themselves could comprise of a range of measures specific to their condition. On the other hand, what these communities can expect from the larger *ummah* may be derived from a unified set of determination based on Islamic faith and injunctions. Thus, the continuing expectations of help and support from the majority Muslim communities are built on the complex web of relationships that may be the result of historical