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The study of the rule of sabil denial and the status of Muslims in non-Islamic countries

Shilan Sajadi [a], Mohsen Mollodzivia [b]

[a] *Master of Shafi'i jurisprudence, The University of Kurdistan, Tehran, Iran.*

[b] *Master of Shafi'i jurisprudence, the University of Tehran, Saqez, Iran.*

Abstract

One of the principles governing the relations between Muslims and infidels in various fields is the essential principle of "negation of domination" or the rule of "denying the sabil" The relationship and interaction of a Muslim individual with a non-Muslim should not be in a way that results in the domination of the infidels and Muslims. The general conditions that govern Muslim relations with the infidels emphasize this. This clause includes prominence of a Muslim person in all fields, including religion, politics, economics, social, cultural, etc. The existence of these interests influences the Muslim engagement with the infidel in any direction and only if this material is found, a Muslim person can work in non-Islamic countries.

Keywords: rule, negation of sabil, domination, militant, non-Muslim

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Introduction

Islam has rules that do not apply to the circle of worship, but Allah Almighty has decrees in all areas of human life. Among these rulings is the laws that govern the relationship between the Muslim individual and the Islamic state with the disbelievers and non-Islamic governments, and the proper denial of any infidels against Muslims. According to this law, any communication or trade that causes foreign domination over Muslims, whether political, economic, cultural or military, is rejected. The jurists refer to this article as the rule of neglect of sabil. In the same way that all religions have accepted the provisions of the principle of denying sabil and based on that, they have infer many religious law. The status of Muslim minorities living in foreign countries is one of the most important areas of the practice the rejection of sabil, and one of the important tools in preserving the dignity of Muslims and in denying the domination of foreigners which the basis of that is this verse" Allah has never ruled the disbelievers over the believers" Considering the current conditions of the Muslims it is important to address this issue.

"Sabil" in the word means "way"(Firouz Abadi, 1415). In Surah al-Nahl, "O Prophet "Calling people with good words and good and beautiful advice to the way of your Lord"(al-Nahl /125), also means "Sharia and Law" The term "sabil" in this rule is the same as the second meaning, that is, the law and the Sharia. The word "negation" also means "closure".Therefore, it can be said with certainty that the role of the rule of "denying sabil" in the foreign relations of Islam and Muslims with other religions and non-Muslims such as "veto", Because if a political, economic, military, and even cultural agreement is regarded as the pretext and domination of infidelity for Muslims, it would invalidate the rule of "negation of the sabil" of the treaty.

The basis of the "negation of the sabil" is the real government on the primary evidence In other words, according to this principle, any dealing, and any contract according to its original nature, if it leads to the honor and dignity of the disbelievers on the Muslim, is excluded and has no legal validity. With the arrival of colonialism in Islamic countries and the creation of sedition, chaos and war, Muslims faced many problems which has led to an increase in the phenomenon of immigration to foreign countries, which has led Muslims to be migrant minorities in those countries. About four hundred and fifty million Muslims are in a non-Muslim country in a minority, most of whom live in European and American countries. On the other hand, the rules in the Islamic religion reject any domination of non-Muslims by Muslims and in the hadiths, the Prophet (pbuh) forbids Muslims from staying in the land of infidels and polytheists. In general, Muslim minority status is divided into two categories in relation to the rules of the law in the countries of destination: First, the rules that are trampled by the existence of that right from a Muslim individual and consequently a Muslim minority including the ban on veil for women, and the second is the rules and laws that by virtue of their existence it is necessary to carry out an affair with a Muslim person, which in many cases is contrary to the beliefs of a Muslim person, at the same time, many countries that embrace Muslims have laid down conditions for the admission of minorities, including Muslims, who are required to adhere to it. These conditions, if they would generally lead to political infidelity and place Muslims under the control of non-Muslims, will receive special rules according to the particular circumstances. Now, the question is, what will be the rights and duties of a Muslim person with regard to the implication of the verse of the rejection of the sabil?

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The implication of the verse "Allah has never ruled the disbelievers over the believers" is universal and covers all the conditions. Reflecting on the history of Islam and the actions of the Prophet (pbuh), one can see that there is a time when there is a need for an uprising against a political system that dominates Muslims. With the advent of Islam and the increase in the number of those who believed in the Prophet (pbuh) and the religion of Islam, Muslims made public their call and thus freed themselves from domination. But when minority Muslims are oppressed in non-Muslim countries and have no choice but to participate in the political system to enforce their rights, this is an exception to the general rejection of the sabil. Today, the political system is recognized in the rights of minorities and of all nations.in the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights, adopted in 1966. This article also refers to this right "The right to determine the destiny for all nations and that they can determine the type of their political existence" The text of article 11.1 of the Islamic Declaration of Human Rights also states that it prohibits colonization and sanctions of all its forms.

Accordingly, Muslim minorities, if they are oppressed by the ruling system in those countries, can work to cope with their desirable political system in which their rights are respected and not oppressed. This is in order to deny the domination of non-Muslims towards Muslims and is consistent with the general rejection of the sabil. In this case, they can achieve their rights by expressing their friendship and their desire for specific streams and sides from different groups. Allah Almighty in verse 28 of El-Imran says "The believers should not love the unbelievers as believers, and whoever does this has nothing to do with the Lord, unless you want to somehow resign from them, and God will protect you from yourselves and return everything to God". and also in verse 1 of Surah Momtenehah says "O Believers, if you come to me in order to fight against me and gain my happiness from my city, you will not love my enemy and your enemy, that they will be kind to them, while they will come to you with what is right for you. They are disbelievers " these verses discourage Muslims from accepting the citizenship of a non-Muslim nation but, Allah Almighty has given these exceptions to this public as well, so that if necessary, it will be possible to live in non-Islamic countries under their special conditions for Muslims.

The two verses prohibit friendship and political leadership with enemies the first verse considers the taqiya condition (The taqiya is to preserve one's self by pretending to be punished, although it believes in the opposite of it) for eliminating the probable or probable loss is an exception. Therefore, Muslims can use this "leave" to repatriate harm, including exile, harassment, punishment, etc., such as completing education and inviting Islam. If the non-Islamic government, in practice, in line with the principles and human rights and its current laws, guarantees the freedom of expression and expression for all citizens, Muslims should take the rightful opposition, not void, of course, provided that this orientation, support, and declaration are not likely to lead to exile, prosecution or deportation. Today, immigrant acceptance by other countries is not so easy. Muslims living in non-Islamic countries can have a neutral position in which neither the rules of the Sharia are neglected nor the national interest to be ignored (zohaili, 1991).

In the Surah Al-Imran, the Almighty God addresses the believers" Do not respect the believers of the infidels and do not help them with their religion and help them against the Muslims and do not make them aware of the disadvantages of the Muslims, anyone who does these things will come to God and the Lord will be taken away from him, and apostates and enter into disbelief, except to be under their control

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and not to be safe in their own lives, that is, if necessary in a non- You lived in Islam and had fear of mischief In this case, confirm the province with their language, and declare their appearance with them, and hide them and their hostility, and do not accompany their disbelief and do not help them with their actions with the Muslims"(tabari, 1421).Mu'az bin Jebel and Mujahid say about this verse: Taqiyah was in the early days of Islam, before the Muslims have power, but today, when Muslims are powerful and can protect themselves from enemies, there is no longer a trace. Ibn Abbas says about this verse: she says something in his tongue, and apparently, but his heart is full of faith and he will not be killed or murdered. Hassan Basri says "Taqiyah is allowed until the Day of Resurrection" in connection with" Unless you are afraid of their harassment, in which case you can be intimate with them, as much as disposal is harmful. "But Taqiyah is not allowed to kill (Qortobi, 1384). In the case of Taqiyah, in these cases, it is stated in the commentary: Taqiyyah is a defense shield. Islam explicitly reserves the right to refuse to declare clearly in cases where the life, property, and honor of a Muslim is at stake and the right to claim no significant benefit. As if it had the right to hide and cover it secretly. The same thing is needed to keep troops out of power and resources in such cases, it is permissible for Muslims to express their friendship for the sake of preserving their dignity and the like (shirazi, 1391). The issues raised were all related to the acceptance of the non-Muslims' political domination of the Muslims, especially the conditions governing Muslims living in non-Islamic countries, which, if they can't stand against the regime of the country in question, can accept the appearance of the infidels. And in their practical affairs they will not help them against the Muslims. Another issue of particular importance in this regard is how the Muslims from non-Islamic countries interact with the situations in which they are engaged. Because some of these companies, in addition to the specific working conditions imposed on their employees and workers they also enter into some of their personal affairs and violate individual freedoms Including the prohibition of hijab for Regarding the ancient rule of sabil denial in the jurisprudence of religious scholars, there has been debate about the activities of Muslims, whether in Muslim lands or in non-Muslim institutions, or in non-Muslim countries. Muslim women and so on. Generally, it can be designed in both general and private ways.

Regarding the age of the rule of sabil denial in the jurisprudence of religious scholars, there has been discussion of Muslim activities, whether in Muslim lands or in non-Muslim entities, or in non-Muslim countries, which generally took place in the form of two the work section is public and private.

The work of Muslims for non-Muslims in general

All religious scholars agree on the permission of a Muslim to work for non-Muslims other than the service (saraxsi, 1414; ibn Qoddameh, 1414; helli, 1408; malik ibn annas, 1419). Ibn Hajar Asqalani says in Fath al-Baray's book: Mahlab says that the people of science consider the work of a Muslim as a divine or infidels unless they are necessary. This is despite two conditions: The first condition is his practice of acts that are lawful for a Muslim, second condition: This is not a helping hand to a polytheist and does not help him to harm Muslims (asqallani, 1379). Ibn Qoddameh says that the work of a Muslim person for a person who is infidel is permissible to act in a certain way for him, such as sewing a shirt. Because Imam Ali (as) was working for a Jewish person and received a date instead of a salary, then the Prophet (pbuh) found this detective and did not deny it(Abu Tayyeb,1423). This is a swap and it does not involve the humiliation of Muslims, and does not involve hiring a Muslim, but it is like a deal. Therefore, if a Muslim

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person hires his soul for a certain period of time for the unbelief of an infidel, this is permissible (Sherbini, 1415).

The activity of a Muslim person as a servant to the infidels

Jurisprudents differ in the permission to work for a Muslim in the service of a non-Muslim person: Hanafiyah and Maliki and Imamiyah are demanding the permission of this, and they regard it as abusive, because they consider it a marriage contract and like a marriage contract, and the reason for this is that Muslims are not Muslims because they do not deserve to be Muslims who disbelieve their own soul (saraxsi, 1414; Kashani, 1982; Malik bin A'ns, 1419; Najafi, 1981). The most correct promise made by Shafiyeh and hanabeleh is the lack of permission of such a thing, because this is a contract that would lead to the imprisonment of a Muslim person. So, like buying and selling a Muslim slave, this leads to the demoralization of a Muslim person and the superiority of the infidels (Shirazi, 1412).

General conditions for Muslim activities for infidels

Considering the layout of the views on the work of the Muslim against the infidels, and the existence of the rules of the law, including the rejection of the sabil, which denies the province and guardianship of infidels against Muslims in every field. There must be conditions for the practice of a Muslim person to be inflicted on the infidel so that these conditions would invalidate the infidel sabil on the Muslim The conditions that must be observed in this regard are all documents of the Qur'an and Prophetic tradition, these terms are: The first condition: the act of a Muslim person is one of the acts that it is lawful for Muslims to do (Badr al-Din al-Ain, 1418). Because a Muslim person in Islamic countries cannot deal with affairs, how can he do things in non-Islamic countries? Therefore, it is forbidden to do such things as working in wine making, bank robbery, and selling what is unclean. The reason for this is the hadith that Ibn Abbas narrates from the Prophet (pbuh) May God curse the Jews-three times-God forbade them against them, but they sold it, and they took it out. When God commands to eat something against a people, it is forbidden to do so (Abi David, 1427). The point of this implication is that whatever it is forbidden to eat it because it is not necessary, buying and selling it is also prohibited (Ibn Batal, 1423).

Second condition: There is no harm to Muslims (Badr al-Din al-Ain, 1418). because God Almighty says Help and support each other in the path of goodness and goodness, and do not help each other in the way of aggression and oppression(Maedeh/2), and the Hadith of the Prophet (pbuh) says In Islam, it is neither harmful nor harm compensation for the other(Malik bin ınens, 1406). The meaning of the verse is that believers should work together for good And do not cooperate in things that are guilty of oppression and harm (Shawkani, 1973) and the meaning of hadith also suggests this One of the examples of these matters is the forbidden to work in spy agencies, weapons factories, television and radio networks, and sites that operate against Muslims and Islamic networks and sites.

Third condition: A Muslim person, with his own practice, is not helping the infidels against the Muslims (Ibn Qaim, 1418).

Fourth Condition: In that work, there is no meaning of humiliation and humility, God Almighty says: “God will not leave the way for the disbelievers to excel the believers) Nisa/ 141).the meaning of sabil is excellence and overcome, Believers have a dominant victory on Unbelievers. The fifth condition: In

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practice, a Muslim person had the meaning of helping the tyrant and the guy. There was no religion of the infidels. Like the synagogue building (al-Sobki, 1424), and do not rely on the disbelievers and the polytheists. The fire of your inferno will be thrown down. The point of argument to this verse is that it does not interfere with the work of his companionship with the tyranny and silence (Jasas, 1404).

Activity with Warlords

In general, the activities of a Muslim person with militant have three general modes: The first condition is that a Muslim person is in urgent need of work (Osman Abdul Hakim, 1425).in the way that there is no choice but to work for the infidels and not interfere in their country Like the ambassadors of the Islamic countries and diplomats, businessmen, In this case, it is permissible to work for the Muslim according to the rule of the "Requests permit forbiddances (Shatibi, 1425).

Second state: In this case, the practice of a Muslim in the province of infidels is preferable, provided that the Muslim individual can live up to justice in the area he is working in. Second state: In this case, the practice of a Muslim in the province of the infidels is preferable, and can execute Sharia law, The Almighty God speaks of the word of Yousef who addresses the dear of Egypt Joseph said, "I am the head of the land and the products of the land."(Joseph/55). Qartabi says: Some scholars say about this verse (Qortobi, 1384).

It is permissible for a person who is aware and free to work for a wicked disbeliever and an unbeliever Provided that he knows that the king or wicked disbeliever has given him a job in which he does not oppose him. And he can freely do whatever he pleases Such as those working in schools, Muslim hospitals, or universities to publish religious sciences.

T This will lead to the infidels and Muslims to become Muslims and will be considered as military and economic cooperation. third state: a situation in which there is no necessity and need for a Muslim person to work for the infidels, Allah Almighty says in the Holy Quran to the believers And do not rely on the disbelievers and the polytheists. The fire of your inferno will be thrown down (Hood/113).The point of argument to the verse is that it is not permissible to join the polytheists and deviate from Islam (Moqatel, 1424)

Activities that are forbidden for Muslims living in non-Islamic countries

It is not permissible for the Muslims to attend the religious festivals and other feasts of the infidels because it means confirmation and confirmation of them, as well as confirmation of the historical and historical origin they believe in. Because the history of the present is from the innovations of the people of the book and is not related to the religion of Jesus Christ For this reason, the companions of the Prophet (pbuh) put the origin of Muslim history apart from the history of the Jews and Jews, and that date was the migration of the Messenger of Allah from Mecca to Medina (Fozan,1420).The prayers of the infidels from the Muslims living in these countries are not permissible for things like asylum and the enjoyment of some rights. Because these affairs, despite their corrupt and false beliefs, do not make them more or less alive to Muslims, although they can have a positive interaction with them because of these matters. Naming children and adherence to the way of life and customs of these countries is not permissible for Muslims, Because of these issues, Islamic culture and customs are forgotten, and the

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manner of life and special rules of the infidels shadow the life of a Muslim person, which is a huge danger to his religion (Fozan,1420). The custody of the children of the Muslims is not permissible by the natural and legal persons of the maintenance organizations of the unprofessional cockroaches, as this will change their religion. Although the children benefit from educational and learning facilities in these places, they preserve religion, including the needs of the Muslim individual and, consequently, their children. That preservation of religion is considered essential. It is not permissible to use the infidels in the training of Muslim children because it also jeopardizes the religion of the Muslim child. Therefore, the presence of Muslim children in schools and places of art in these countries should be limited to the scientific issues of the day. And if, despite the religious science of the Muslim child, they are at risk, attendance at these places is also not permissible because these schools are governed by laws and cultures that are in conflict with Islamic laws and teachings (Abdullah, 2016). Activities in slaughtering non-solvent animals of meat, shepherding pigs and carrying wine for Muslims is not permissible. Those who live in a state of emergency and compulsion in non-Islamic countries cannot participate in wars that infidel against Muslims Even if they are reluctant to do so (al-Sobki, 1424). It is permissible for a Muslim person to operate in intelligence systems of non-Islamic countries if it is in the interest of Muslims But if this activity is to spy on Muslim countries or because more infidelity against Muslims, it is forbidden (Xatabbi, 1412).

Conclusion

The principle of sabil denial is consistent with other rules in Islam Because many other rules that relate to the relationship between Muslims protect the rights of Muslims in their relations between themselves, But the rule of negation of the sabil as a general principle embraces all that characteristic and forms the relations and activities of Muslims in relation to non-Muslims. In the sense that they are placed as a principle governing other matters.

The duties and duties of a Muslim person in relation to the attainment of religion and the receipt of a verdict from the Almighty God and the Prophet (pbuh) When it comes to non-Muslim countries, it is becoming more and more important, Therefore, there are more feelings about the existence of rules that protect a Muslim from being subjugated by the infidels. Because the fundamental difference between the infidels and the Muslims after receiving the invitation is to accept or not to accept the right and the very principle of the rejection of the sabil is the right given to Muslims by religion.

Considering the rule of sabil refusal and the general conditions of work and activities in non-Islamic countries and addressing the situation of Muslims who live in non-Islamic countries does not mean that in Islamic countries, laws and practices that are inconsistent with the rule of sabil refusal, But even in Muslim countries, in contracts and activities that are carried out with the infidels, there are also examples of the ignorance of the principle of the rejection of sabil.

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