

Research Summary

The rulings differ according to the two worlds

The difference of the two homes is due to the existence of the authority and the enforcement of the rulings in it. If the authority in it is for the Muslims, then the abode is the abode of Islam, and if it is for non-Muslims, then it is the abode of war. It does not mean that the word “war” according to the terminology of Muslim jurists is always synonymous with the word “enemy”, and Except, how ?can it be explained that Islam calls for respecting covenants and covenants

The issue of the difference of the two worlds or the division of the jurists in the world into a house of Islam and a house of war may raise a suspicion that must be answered, namely: describing the land of non-Muslims as the land of infidelity or war is something that the West and Orientalists hunt for, and they say: Islam is a religion of terrorism, and Muslims are terrorists

This suspicion contains a clear fallacy for those who want to clarify the truth :for the following

First: The basis for the distinction between the abode of Islam and the abode of war is due to the manifestation of the rituals of religion and the achievement of security for the Muslims residing in these non-Muslim countries, and it is not .intended that there is an actual war between Muslims and others

Second: The division of the previous jurists, already exists before, the Roman law used to divide people into patriots, Latins, and foreigners, so the role was divided in the eyes of the Romans into three: the house of the Roman patriots, .the house of foreigners or enemies, and the house of the covenants

The ancient Greeks viewed non-Greeks or (barbarians) - as they were called - their view of the enemies whom nature had prepared to be servants and slaves of .the Greeks

Third: When the Muslims conquered the non-Muslim countries, they did not force their people to convert to Islam, and did not torture them or confiscate their money and extort their children, but rather treated them with justice, and respected the dhimma covenant. At the time of the tragedy of Andalusia in the year 1501 AD, Ferdinando Isabella issued a royal order that summed it up: God had chosen them to purify the kingdom of Granada from the infidels, for he .prohibited the presence of Muslims in it

In the year 1524 AD, the Pope issued a decree in Rome urging the judges of the court to take the initiative to convert Muslims and to expel those who reject Christianity among them from Spain, and that the punishment for violators would be slavery for life. Then the Pope requested in another decree that all Muslim mosques be converted into churches.

Fourth: The countries of the developed world, in their terminology, have set themselves up as rulers of the world and dressed themselves in the garb of a just judge, and they claim that they are achieving democracy and freedom, and they will teach Islamic countries how they can be applied.

We may actually admit to them that they implement democracy and respect freedom in their countries and among their fellow citizens, but they wanted to belittle the minds with their false claim, and that they want to achieve this in Muslim countries, so they proceeded to plunder the bounties of Muslim countries, and kill their men and even women and children, and they did not show mercy to their sheikhs, and violated the honor of women. They arrested thousands in prisons and treated prisoners in a manner unworthy of a human being, in addition to being in violation of all international norms, treaties and covenants, so they completely rejected the treaties.

Glory to God the Great, just to call them (the abode of war) or (the abode of infidelity), this is something their ears reject and they accuse us of terrorism and terrorists, while they describe the Muslim countries as third world countries and the countries of backward peoples, so they justify for themselves what they forbid others.

(The research was divided into two parts (theoretical and practical

Theoretical section: The meaning of the difference of the two worlds and the ruling on the residence of a Muslim in the abode of unbelief

The first requirement: the definition of the two realms

The second requirement: How does the abode of Islam become the abode of infidelity and vice versa

The third requirement: the ruling on a Muslim residing in the lands of unbelief

Applied section: Examples of Sharia rulings for Muslims in the lands of disbelief

The first requirement: the ruling on committing a Hudud crime in Dar al-Harb

The second requirement: the ruling on the testimony of an infidel against a
Muslim

The third requirement: the ruling on marrying a Muslim with a Kitabian woman

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{testimony of an infidel - Muslim marriage