

## Economic Development in The Countries of the Polytheists is a Model

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### **Abstract**

*The research revolves around buying and selling from the polytheists, and the discussion revolves around two axes, the first of which is: the ruling on Muslims selling weapons, or everything that strengthens oneself with them, to the polytheists in their lands, or the lands of Islam, and the second: what is the ruling on buying and selling from the polytheists, except for weapons in their countries, by studying the issues. A comparative jurisprudential study, mentioning the evidence for each statement, then explaining the most correct statement, then the conclusion, the most important results, sources and references.*

**Keywords:** *Economical Development, The Country of the Polytheists.*

### **INTRODUCTION**

In the name of Allah, the most gracious, the most merciful, Praise be to God, we praise Him and seek His help, and seek His forgiveness and guidance. We seek refuge in God from the evils of ourselves and from the evils of our deeds. Whoever God guides, none can mislead him, and whoever He misleads, none can guide him. I bear witness that there is no god but God alone, with no partner, and I bear witness that our Prophet Muhammad is His servant and Messenger. May God bless him and grant him peace, and upon his family, companions, and followers with good deeds until the Day of Judgment, and may peace be upon him abundantly.

But after...

The research revolves around two elements in buying and selling from the polytheists, the first of which is: selling weapons to the polytheists in the lands of the polytheists, or in Muslim lands, and the second: buying and selling from the polytheists, except for weapons, in their countries.

#### *Reasons For Choosing the Topic*

Explaining the principle of dealing with the polytheists, and then presenting the sayings of the jurists and their evidence regarding it.

The importance of research in our contemporary time and to clarify dealing with polytheists and what is permissible to sell from them, and what is not permissible.

### **RESEARCH PROBLEM**

Explaining the ruling on the transaction of selling weapons to polytheists, and buying and selling other than weapons in their country

### **RESEARCH METHODOLOGY**

Formulate a title for the research, and explain the reasons for choosing the research.

The research study is a comparative jurisprudential study on the seven schools of thought: Hanafi, Maliki, Shafi'i, Hanbali, Zahiri, Zaidi, and Imami.

I put the Maliki opinion and those who agreed with the first opinion, according to the methodology of the message.

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- 4- Then mention the sayings of the jurists, their evidence, and the evidence from their reliable sources.
- 5- After finishing mentioning the statements, explain the more likely statement and the reason for preferring it.
- 6- Attributing the Qur'anic verses to their surahs, mentioning the name of the surah and the verse number, and placing the verses in flowery parentheses.
- 7 - Extracting the hadiths and hadiths from their contexts, mentioning the author's title, page, and hadith number, and explaining the hadith scholars' ruling on them as much as I can if they are not authentic, and then I put the text of the hadith in large brackets.
- 8- Just mention the title of the author and the page, and mention the book's complete list of sources and references. If one school of thought has more than one reference, arrange them according to the oldest, then the oldest.
- 9- When the year of publication is not available, symbolize it as D, T.

#### *Search Plan*

The research plan required dividing it into an introduction, two sections, and a conclusion.

The first requirement: The ruling on selling weapons to polytheists, in their homes, or in Muslim countries.

The second requirement: The ruling on buying and selling anything other than weapons from the polytheists in their country.

#### *The First Requirement: Selling Weapons to the Polytheists*

The jurists unanimously agreed on the prohibition of selling weapons to the people of war, "the infidel enemy with whom there is no covenant or obligation," whether it is in the land of war, "which is the lands of the land of infidelity that is in a state of actual or expected war with the land of Islam, or the lands of the Muslims. Meaning: If the people of war enter Muslim countries with a security contract, "and the trustworthy person: who is seeking safety from the enemy, whether he is a soldier or a Muslim," or if one of the Muslims enters them and wants to sell them some weapon or war machine, then it is forbidden to sell it to them. See: (Nazih, 2008 AD, p. 42), (Qalaji, 1988 AD, 95 pages), (Al-Rumi, 2004 AD, p. 65), (Al-Zayla'i, 1313 AH, p. 247), (Malik, 1994, p. 294), (Al-Baghawi, 1997 AD) , p. 469), (Al-Rahibani, 1994 AD, p. 53), (Ibn Hazm, d.d., p. 418), (Al-Shawkani, d.d., p. 969), (Al-Hudhali, d.d., p. 171).

#### *They Indicated the Following*

1 - God Almighty says: {And cooperate in righteousness and piety, but do not cooperate in sin and aggression} (Surat Al-Ma'idah: Verse: 2).

Meaning:

The verse indicates the prohibition of helping others commit sin, and that selling weapons to the enemy is more severe and greater in helping others commit sin. Because they are the strength of the polytheists over the Muslims. See: (Al-Jassas, 1994 AD, p. 381).

2- It was narrated that the Prophet, may God's prayers and peace be upon him: (He forbade selling weapons to people of war, and carrying them to them), (Al-Kamal Ibn Hammam, d.d., p. 460)

Meaning:

His saying, may God bless him and grant him peace, indicates that he forbids selling weapons to people of war. Because it strengthens them, it is forbidden to sell it (Al-Zayla'i, 1313 AH, p. 247).

3- It was narrated on the authority of Imran bin Al-Husayn (may God be pleased with him), (that the Messenger of God, may God's prayers and peace be upon him, forbade the sale of weapons during sedition) (Al-Tabarani, 1994AD, p. 136). Al-Hafiz said: "Its chain of transmission is weak," (Al-Asqalani, 1989AD, p. 46), (Al-Bukhari said: "Imran bin Husayn disliked selling him out of sedition," p. 63)

*Meaning:*

This is indicated by his prohibition, may God bless him and grant him peace, from selling weapons to a Muslim during a time of strife. To avoid Muslims fighting each other. If the polytheists were selling weapons to fight the Muslims, the prohibition on it would be greater and more severe (Al-Maydani, D, T, p. 123).

4- It is forbidden to sell weapons to the polytheists who wage war. Because this helps them fight the Muslims and weaken the religion, (Al-Maidani, D, T, p. 123).

*The Second Requirement: Buying and Selling from Polytheists in Their Countries.*

The jurists differed regarding trade and dealing with infidels, with the exception of weapons in the land of war, in this regard, based on two opinions:

**The first opinion:** The proponents of this opinion believe that it is not permissible to buy and sell with them in their country. Imam Al-Rajaji (may God have mercy on him) said: "If the transaction is with them in the land of war, then that is not permissible according to the agreement of the doctrine." This is narrated on the authority of Omar bin Abdul Aziz, Ata' and Al-Awza'i. And this is what the majority of the Malikis and Dhahirites said. See: (Al-Rajaraji, 2007, p. 75), (Al-Barada'i, 2002 AD, p. 249), (Al-Mazri, 2008, p. 932), (Ibn Hazm, D., T., p. 418).

*They Indicated the Following*

1 - God Almighty says: "Those who believed and emigrated and strove with their wealth and their lives in the cause of God, and those who gave shelter and helped - these are protectors of one another As for those who believed and did not emigrate, you have no guardianship over them until they emigrate, and if they seek help from you in religion, it is upon you to support them, except against a people between you and them We covenant, and God is All-Seeing of what you do. And those who disbelieve are allies of one another. Unless you do it, there will be a trial on earth and great corruption. (Surat Anfal: Al-Abah: 72)

*Meaning:*

The verses indicate that whoever converts to Islam in the land of war must leave it to support his religion, and not reside in it, and this is an order to leave from the land of disbelief to the land of Islam, and not leaving weakens faith and causes strife and corruption in the land, since leaving their country was an obligation upon the Muslim, Entering their homes was forbidden and prohibited (Al-Qurtubi, 1964 AD, pp. 56, 57), (Al-Qurtubi, 1988 AD, p. 171).

2 - God Almighty says: "Indeed, those whom the angels took to death wronged themselves. They said, 'Why were you?' They said, 'We were weak in the land.' They said, 'Is not the earth of God spacious?'" And migrate therein}, (Surat An-Nisa: Verse: 97).

*Meaning:*

The meaning of the verse is that a Muslim should not reside in their country; Because they are subject to the rulings of disbelief, and even the obligation to emigrate and depart from among the polytheists to the land of faith. ; Because in their homes, sins and abandonment of religion are prevalent, and Muslims must not travel and trade to their countries (Al-Qayrawani, 2008 AD, pp. 1440, 1442).

3 - God Almighty says: {And cooperate in righteousness and piety, but do not cooperate in sin and aggression} (Surat Al-Ma'idah: Verse: 2).

4- On the authority of Jarir bin Abdullah (may God be pleased with him), he said: The Messenger of God, may God's prayers and peace be upon him, said (I am innocent of every Muslim who resides among the polytheists), (Abi Dawud, 2009 AD, its chain of transmission is authentic, pp. 280, 281).

*Meaning:*

The hadith indicates the prohibition of residing in their country, and it is not permissible to enter the land of war for trade or anything else except to redeem prisoners in the home of infidels. Because the Prophet, may God's prayers and peace be upon him, disavowed those residing in it, and disavowal can only be due to a forbidden act, (Aridah Al-Ahwadi, d.d., p. 104), (Al-Saqili, 2013 AD, pp. 992, 993).

5- Traveling to their country for trade and other purposes is not valid. Because of the deception of a person about himself and his wealth, humiliation of religion, and pride of the polytheists; Where their rulings apply to a Muslim and he sees open disbelief in God Almighty, or by forcing him to prostrate to idols, displaying the word of disbelief, or cursing the Messengers, this confirms the prohibition of travel, and it is possible that the Muslim cannot repel it, and does not protect himself from temptation and coercion to leave the religion, or They were deceived by it, and they imposed it on their rule, and all of that is something that the Sharia has forbidden while being able to abandon it. It is permissible for him to trade, buy and sell in Muslim countries, and to avoid these matters in their countries, (Al-Mazari, 2008, p. 933), (Al-Qayrawani, 2007 AD, p. 486).

6 - Imam Malik (may God have mercy on him) said: "If someone lives in a country where he reviles the predecessors, then how about a country in which he disbelieves in the Most Merciful and in which idols are worshiped other than Him? No one's soul can settle in this unless he is a bad Muslim, sick in faith" (Malik, 1994, p. 294).

**The second opinion:** The proponents of this opinion see the permissibility of buying and selling from polytheists in their homes, that it is permissible for a Muslim or non-Muslim to enter the land of war in safety for trade, and this is what the Hanafis, Shafi'is, Hanbalis, Zaidis, Imamis, and Ibn al-Mawaz of the Malikis said. See: (Al-Shaybani, 2012 AD), pp. 489, 490). (Ibn Qudamah, 1968 AD, p. 245), (Al-Shawkani, d.d., p. 969), (Al-Hudhali, d.d., p. 171).

*They Indicated the Following*

1 - What was authenticated on the authority of Abdul Rahman bin Abi Bakr Al-Siddiq (may God be pleased with them both) who said: We were with the Prophet, may God's prayers and peace be upon him, then a tall polytheist man, Musha'an, came with sheep to drive, and the Messenger of God, may God's prayers and peace be upon him, said to him: (A sale or a gift? Or he said: Or as a gift? He said: Rather, it was sold, so the Messenger of God, may God bless him and grant him peace, bought a sheep. (Al-Bukhari, 1422 AH, p. 80, "Hadith No. 2216"), (Muslim, D., p. 16, "Hadith No. 2056").

*Meaning:*

His action, may God's prayers and peace be upon him, by purchasing a sheep indicates the permissibility of buying and selling from all infidels, and proving his ownership over what is in his hand, except that the people of war are not sold those who have strength and they seek help from him in destroying the Muslims in terms of equipment and weapons (Ibn Battal, 2003 AD, p. 338). (Al-Qastalani, 1323 AH, p. 100).

What was authenticated on the authority of Ibn Omar (may God be pleased with them both) said: Omar saw a suit of Sira being sold, so he said: O Messenger of God, buy this and wear it on Friday, and when delegations come to you. He said: (This is worn only by one who has no share in the Hereafter.) So the Prophet (may God's prayers and peace be upon him) was brought one of them, so he sent a piece of clothing to Omar, and he said: How can I wear it when I said what I said about it? He said: (I did not give it to you to wear it, sell it, or clothe it.) So Omar sent it to a brother of his from the people of Mecca before he converted to Islam, (Al-Bukhari, 1422 AH, p. 164, "Hadith No. 2619") (Muslim, D, T, p. 1640, "Hadith No. 2068").

*Meaning:*

The hadith indicates the permissibility of a gift and ties with an infidel relative, and this indicates the permissibility of dealing with polytheists, (Ibn al-Mulqin, 2008 AD, p. 401).

It is authentic on the authority of Asmaa bint Abi Bakr (may God be pleased with them both). She said: My mother came to me while she was a polytheist during the time of the Messenger of God, may God bless him and grant him peace, so I asked the Messenger of God, may God bless him and grant him peace, a fatwa. I said:

She was willing, so should I separate my mother? He said: (Yes, pray for your mother), (Al-Bukhari, 1422 AH, p. 164, "Hadith No. 2620"), (Muslim, D.T., p. 696, "Hadith No. 1003").

*Meaning:*

This indicates that it is permissible to maintain ties with a polytheist and give charity to him, which indicates the permissibility of dealing with polytheists, (Al-Qazwini, 2007 AD, p. 170).

4 - On the authority of Ikrimah, that the Messenger of God, may God bless him and grant him peace, gave Ajwa dates as a gift to Abu Sufyan, while he was in Mecca with Amr ibn Umayyah, and he wrote to him asking for guidance, so he did so Abu Sufyan came to him), (Ibn Zangawayh, 1986 AD, p. 589), ("its chain of transmission is authentic." by Etiyubi, 1436 AH, p. 650).

*Meaning:*

The hadith indicates the permissibility of Muslim merchants and buying and selling in the land of war, (Al-Sarkhasi, 1993 AD, p. 92).

5- Because some of the necessities that Muslims need, such as medicines and others, are purchased from Dar al-Harb, and if Muslim merchants are prevented from traveling to their country and carrying trade to them except weapons, they may be deprived of what they need from Muslims, and this is of obvious harm (Al-Sarkhasi, 1993 AD, p. 92).

**The most likely opinion:** After presenting the sayings of the jurists and their evidence, it seems to me, and God Almighty knows best, that the more correct opinion is the second opinion, which says that it is permissible for a Muslim or non-Muslim to enter the land of war in safety for trade; This is due to the strength of the evidence, and because it was reported from the Prophet, may God bless him and grant him peace, in hadiths including:

1 - It is authentically reported on the authority of Aisha (may God be pleased with her) that the Prophet, may God's prayers and peace be upon him, "bought food from a Jew on a fixed basis, and mortgaged his armor to him," (Sahih Al-Bukhari, 1422, p. 143, Hadith No. 2513).

It was authenticated by Ibn Omar (may God be pleased with them both) who said: (The Messenger of God, may God's prayers and peace be upon him, gave Khaybar to the Jews so that they could cultivate it and cultivate it, and they would get half of what came out of it) (Sahih Al-Bukhari, 1422, p. 94), Hadith No 2285").

What has been proven about the dealings of the Prophet, may God bless him and grant him peace, and his companions (may God be pleased with them) with Jews in Medina, in terms of buying and selling, loans and mortgages, indicates the permissibility of buying and selling from polytheists in the land of war and other transactions that are permissible in our religion.

## **CONCLUSION**

Praise be to God, Lord of the Worlds, and may peace and blessings be upon our Master Muhammad and his family and companions.

And after..Praise be to God, Lord of the Worlds, who helped me and enabled me to write this research, asking God Almighty that it has won your admiration and satisfaction. I have tried to collect all the information related to this research, and I have done my best to try to collect opinions and ideas from sources related to the research topic. I ask God Almighty that I have succeeded in presenting these ideas, and if I am correct, then this is a blessing from God Almighty, and if I fall short, then this is my failure, for we are human beings and we make mistakes, and our last supplication is praise to God, Lord of the Worlds.

## **THE MOST IMPORTANT SEARCH RESULTS**

It is forbidden to sell weapons and anything that gives power to the polytheists over the Muslims.

It is permissible to trade with polytheists according to the rules of Sharia.

It is permissible to give alms to polytheists.

Accepting legitimate gifts from them and making gifts for them.

Avoid committing sins when traveling to their country for trade and other things, and transmitting the teachings of Islam to their country.

Not preventing Muslims from traveling to their country for trade; Because it is harmful to Muslims, such as buying medicines from them and others.

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