

**JURISPRUDENTIAL INVESTIGATION OF THE NEGATION OF DOMINATION RULE IN
INTERNATIONAL RELATIONS**

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Abstract .The negation of domination rule¹ is one of the general and applicable rules of jurisprudence, such as Shi'a and Sunni, especially has an important role in the Islamic international relations. Based on religious teachings, the needs and necessities of life of the present age should be related to other nations and governors in different aspects of politics, culture and economics. For these relationships, Islam outlines principles, including "the principle of negation of domination". According to this principle, which is derived from the verses and traditions of the infallibles, the maintenance of the independence and dignity of the Islamic State and Muslims and the negation of any domination and influence in various dimensions is necessary. Of course, the application of this principle is possible in foreign relations, and in some cases it is in conflict with the "principle of keeping a vow" that it seems that although the original principle is on the primacy of the principle of keeping a vow, in general, one of the two principles cannot be applied to the other before but in each case, it should be done according to the interests of the Islamic State and Muslims and the rule of important and more important.

Key words: international relations, negation of domination, independence, principle of keeping a vow, expediency

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¹ In Islamic law, God has not given any way of infidels influence to Muslims

1. INTRODUCTION

Foreign policy is a set of political issues related to the foreign sphere and has two relatively stable and variable parts. The constituent part of it expresses the general framework of foreign policy that foreign policy strategies and strategies are regulated within; it is based largely on theoretical doctrines and the value system and ruling ideology. Variable foreign policy elements are governed by policies that are tailored to the circumstances and conditions. The position of the principle of negation of domination in foreign policy of Islam is such that it governs all the foreign, international, Islamic, and religious affairs in various fields, including political, economic, cultural, intelligence, military, and so on. On the other hand, considering the universality of the aspirations of the Islamic world and the expansion of communications in various political, economic and cultural dimensions, the Islamic state cannot confine itself to a specific geographic area. The Islamic state, based on religious teachings and the needs and necessities of life of the present day, should be connected with other nations and governments in order to bring the divine message to the world in the light of international relations. One of the current challenges of Islamic societies in the implementation of the negation of domination rule is the division of the division of Islam people. The enemies of Islam have always sought to create disagreements among Muslims throughout history, and they saw the only way to defeat this celestial religion in creating differences between the followers of this religion. Indeed, the division of the Islamic people is one of the causes of infidels, which must be considered by Muslims, especially Muslim scholars. Leadership order: Unity between Muslims and avoiding divorce is an obligatory thing and it is forbidden to create divisions between Muslims that benefit the enemies in favor of global arrogance and international Zionism.

In Islamic vision, foreign relations and communications with non-Islamic countries should be controlled and controlled on the basis of this rule. The basic premise of this rule is that most of the Islamic countries' relations with international organizations and the United Nations and the United Nations constitute a serious problem with some international conventions. It goes without saying that the membership of the United Nations is that the State Party does not interfere with the organization when it is established or dismissed. It can easily be said that this is an example of the acceptance of the domination and the worship of the infidels. It is

here that the necessity of revising the jurisprudential and substantive legal and general principles of this rule is quite obvious at this time. In the case of the exact recognition of the position of negation of domination rule and the objectification and implementation of this jurisprudential rule, all ways of influence, the control of the infidels and aliens in various aspects of political, cultural, informational, economic, and ... are blocked and the slightest field of influence on behavior, action or The reactions of the Muslims will not be left.

The provisions of the negation of domination

rule: Sabil in the word means the way, the way, the clear way, and the proof. But in the sense of a term, it means the law and the law. The meaning of "negation" is closure and blocking. "Lan" at the beginning of the phrase means that forever the situation will be in this way, and never will there be a convincing demonstration of the disbelievers. The most important confirmation of this view is the tradition narrated by Sheikh Saduq of Imam Reza (AS) as follows: My father referred to Ahmad ibn Ali Ansari and he quoted Abāsalt Heravi as saying: Imam Reza (AS) I said that in the vicinity of Kufa there are groups who believe that the Prophet (PBUH) did not commit suicide in prayer. So he said: they lie, damn their god, whoever does not commit suicide, there is no god except him. Abbaset says: I told them that they are the son of the Prophet of God and among them there are those who believe that Hussein ibn Ali (as) has not been killed, and Hanzal bin Asad Shami has suspected this, and he, like Isa Bin Maryam (AS) The sky is slain and Then he said: they lie, so they are infuriated by the wrath and curse of Allah on them, and because of the falsehood of knowing the words of the Messenger of Allah (PBUH), who has also informed him that Hassan ibn Ali (as) will be killed and Amir al-Mu'minin Hassan ibn Ali, who was better than Hussein (AS), was killed, and he is not from us unless he is killed, and I swear by God with the poison and deceit whoever is deceiving I will be killed, and I will I know the matter from the covenant which comes to the Prophet (pbuh), and Gabriel has been informed of them by the Lord of the Almighty. But the words of the Lord Almighty: it is meant that Allah has not given the proof to the disbeliever against the believer, and Allah the exalted has announced that the infidels that make the Prophets unjust and despite his killing by the infidels, God has not placed a way to the infidels against his prophets through the proof. According to this narration, some jurists and commentators consider the meaning of domination in this verse as a domination in the sense of proof. Some of these

commentators are: Abu al-Fotuh Jorjani, Najafi Sabzevari, Feyz Kashani, Seyed Hashem Bohrani, Sheikh Tousi, Sharif Lahiji, Ibrahim Ameli, Moghadas Ardebili, Sheikh Tabarsi, Lady Amin ... and Sunni scholars can be The following commentators mentioned: Abdullah bin Omar Beyzawi, Sur-Abadi, Qarnaty,

It can be argued that the prevailing view among the Shia commentators and some of the Sunni commentators is to interpret the verse in the sense of the argument and argument, which is in agreement with the verses of the verses and existing narratives. Some commentators consider the meaning of the verse on the Day of Resurrection (God will judge between you on the Day of Resurrection and God has never set a path for believers for the disbelievers). This is the most favored opinion among the Sunnis. The Sunni commentary is a narration that narrates from Imam Ali (as) and Ibn Abbas. In this narration, Rabieh Khozumi says: I was with Ali (AS), then a man said to him: Amir al-Mu'minin, have you seen the word of the Lord how this is possible and that he is with us fight and maybe win. So Imam Ali said: this means the Day of Judgment is the Day of Judgment. Some of the various reasons, including the Hadith of Imam Reza (a) in the Shi'a commentators, the hadith of Imam Ali (as) and Ibn Abbas among the Sunni commentators as well as the practice of the jurists, all the meanings mentioned before or some of the meanings of The above meanings are not conceived for the verse and the verse is not limited in a particular sense. In this category, some of the meaning of the verse is considered as the proof and the proof of the world, along with the cause of the hereafter, while others have considered it in the two meanings of worldly reasoning and denial of domination in theology. Some of the other three of these three meanings, the worldly proofs and arguments, have mentioned the negation of domination's soul in the denunciation of the domination in the hereafter. Examples include Sayyid Abdullah Shebr, Sheikh Ameli, Sa'bali Neishabouri, and Sunnite scholars can also refer to Jasas and Fakhr Razi.

The traditions of the Imams indicate the dignity and dignity of the believer and according to these traditions, Muslims have no right to humiliate themselves. Imam Sadiq (AS) says: "Verily, God has entrusted to him the deeds of the believer and (of course) did not entrust it to the detriment ... According to the verse of the Quran, believer is dear and not subverted." The principle of Islamic dignity in foreign relations observes the comprehensiveness, perfection and acceptance of the religion of Islam, which God considers this celestial religion to be the most complete and supreme religion. Based on this, the reliance of Muslims on the unbelievers and non-Islamic

governments is sought to achieve the dignity of the ugly world and reminded that the dignity of all is from Allah and the Prophet and the believers, has come in the verse. Give glad tidings to the hypocrites with a severe punishment. Those who love the unbelievers and abandoned the believers, are they dignified in their fellowship, have all glory from God. Imam Ali (as), while ordering good communication and peaceful behavior with non-Muslims, does not ignore the upliftment of Islamic dignity and Islamic sovereignty. You need to combine need and need in your behavior and interconnect between good communication and softness in speech with religious dignity. Thus, this principle, like the principle of the negation of domination, governs the treaties and external behavior of the Islamic state, so that if the conduct of the foreign policy of the Islamic state leads to the neglect of the Islamic community, it is unlawful and prohibited.

The implication and the content of the rule: the language of the rule of "negation of domination" is the true state of affairs; In accordance with this rule, any contract, contract and any transaction, and any contract and any contract, according to its original form, if it leads to the infallibility and dignity of the disbeliever and to the Muslim, is to be waived and there is no legal validity. For example, a verse that says: "I am sure that Allah is well-known in the name of the believer or other verses of the inheritance which are basic to the public and that they say:" If a man has given something to his inheritance, whether it be of a definite or unconditional nature, for boys Two girls have to put up. But according to the rule of this rule, which has a real government on the primary reason, and also according to the prophetic narration, which the Prophet (pbuh) said: the first ruling will be preserved; That is, the rule precedes the infidel inheritance. In other general and basic terms, wherever used and the public causes the disbeliever and disbelief of Islam, this rule neglects it.

This rule, as many other Islamic rulings, are in conflict with other important matters. Life in infidel's countries and many other elements sometimes makes it imperative for a Muslim or an Islamic society to temporarily ignore this law in order to provide more important benefits. As the government and Islamic system occasionally reject any dominance in the future will temporarily and transiently embrace a kind of domination. Some jurisprudents say: "One of the reasons for the decision of the Islamic revolutionary tribunal is to make the case lawful for many Muslims, and I would like to condemn it to the Muslim brotherhood."

The criterion in the negation of domination:

Mutual interactions between Muslims and infidels are based on a fixed criterion and it is a negation of the influence and domination of disbelief; That is, if communication with the infidels is accompanied by an influx in the Islamic society, it is forbidden, otherwise it is free. Hence, cultural, military, economic, and any cooperation in the fields of technology, industry, medicine, and agriculture, with the certainty of the lack of domination of the infidels against the Muslims, are respected and valid; because in the present day, no country can properly sustain its political, industrial and economic life without cooperation and communication with other countries. But if some of the places and co-operation provide the ground for the intellectual, cultural and political insufficiency of Muslims, they are not worthy of value and should be canceled.

The position of the negation of domination rule:

In examining the position of the principle of the negation of the domination, it can be compared with the national interests. The well-known jurists have taken this rule, like the "no-witted" rule, in a more selective and controlling way than other jurisprudential rules and regulations. As it is known in the wicked rule that the provisions of harm are not forged by the Holy Prophet, in the rule of domination denying that in the relations between the Muslims and the companions there is no rule or rule that includes any kind of domination, the superiority and privilege of the infidel toward the Muslim The truth is not forged. For example, although it is permissible for commercial transactions with unbelievers to be in general terms and according to the general reasons for transactions, but if the deal with the infidels results in the commission of a Muslim servant to the infidel, it is null and void, because the infidel ownership of the Muslims is a dominant example of the infidel is over Muslim.

The factor of recognition of domination and its negation: One of the important issues of the rule of neglect of domination, determining the person or entity responsible for domination and negation of domination. The hypotheses that can be raised as the answer to this question are the following options:

(1) The ruler of Islamic Sharia and the supreme leader (2) the imitation of his imams (3) The custom and the people (4) the custom of the (experts) (5) the obligated person and those who are contracting with the relationship

In response, one should consider the following principles: (1) The discussion of domination and its denial is an existential argument, not a verdict,

not a subject Like all other religious theorems, there are three matters: the verdict (sanctity and non- according to the argument that whether the implementation of the treaty or the transfer of the position to the infidel or the collaboration with him is the domination is a discussion about the determination of the case, the subject matter (domination) and the subject matter (external and objective reality of the domination) Theology in this field is referred to as an expert, not a verdict or a subject, and any person or entity who is responsible for recognizing the aspects of the subjects of the judgments in other cases is also grateful here. Diagnosis is the domination and its negation.

(2) The religious rules of the dominant religion are granted, and the opinion of any person or entity that is recognized as a supporter or responsible is a way to discover and achieve it and has no relevance, therefore, if the opinion of the person or entity is responsible for the mistake. Does not have credentials hence, what is denied and forbidden is the domination and domination and the true influence of the infidels against the Muslims, and the like, or comparative institutions (domination or domination, or the negation of the domination and the realities of foreign affairs), is not possible.

(3) What is required in the second principle is that any person or institution whose opinion is accurate and untrue in the discovery of the domination and the nobility of the domination is a precise and vindictive reference by the religious authority ... and the persons or persons who are responsible In this regard, according to the principles mentioned in the answer to this question, the hypothesis of the authority of the custom of the general cannot be justified in this regard, and general in interpreting the religious arguments and explaining the concepts of words is a reference, not in Adaptation of customary concepts to examples ...

The second hypothesis (the authority of the clergyman - if the reference is imitation - for its own followers) also lacks a scientific base, because the recognition of the domination and expert in this matter is not a bachelor's judgment that the hypothesis of the authority of the jurisprudence and the imitation of the imitation be for their imminent ones. According to other hypotheses, it should be said that, according to the jurisprudential laws of any person or institution which, for example, has the responsibility of concluding a contract with foreign governments and governments or is responsible for the posting of posts and the assignment of positions to others, it must be certain or assured that In this treaty or assignment, the infidelity of the domination is not Muslim, for example, the state And the Islamic ruler to reach the infidel will ensure that in this

regard, the infidel infidels will not be found on Islamic societies (Fifth hypothesis), and since sometimes the treaty or communication, complicated and the need for assurance requires a thorough and extensive baccalaureate, Referring to them and using them, if in the Provincial system, which is responsible for the direct and indirect responsibility of the Islamic Jurisdiction, the ruling jurispudent must judge in this regard, although it also uses the same opinion. Therefore, reference is in the discovery of a domination and negation of that person or duty who is responsible for performing an action that is unlikely. It will cause the infidels to seek the believers, even though they use the thoughts of others ... The result is that the reference in determining the domination and the negation of the domination is obligatory unless it is a substitute in the Shari'a for this diagnosis.

2.RULE DOCUMENTATION: HOLY QURAN

Among the verses most of the jurists have argued in various cases, is the following verse: "The same people who have eyes on you, so if you are victorious from God, say:" But we were not with you, and if the unbelievers benefit they will say: "We did not find you, and you did not leave the believers." So God will judge between you on the Day of Resurrection, and God has never given the believers a way (for dominance) for the disbelievers. "Someone else has translated it:" And God will never forgive the disbelievers for the believer (the proof and the reason) (Although in the wisdom and expediency of the power and ability to find a way. "

In this verse, the Lord states that in the world of theology there is no ruling that leads the domination and adultery and the reign of the disbelievers on the believers and the Muslims, and there is no decree or forgery. This ruling is not forged in the worship or in the case of transactions or in politics. Therefore, any judgment that has been ruled out of that area by reason of the invalidity of the unbelievers and the reign of the unbelievers is in accordance with this verse of the law of the tabernacle. .

What is in this verse is shari'ah, it's a fabrication forgery, not forgery; a group of elders have said that this negation which has come in the verse of the Shari'ah is also evolving; that is, in the world of the development of Allah has not forged such a thing, and the Muslims are always superior And domination and reign, but the appearance of this verse does not mean this.

Allameh Tabatabai says in this regard: It may be the rejection of the domination, including the ecstasy of the world and the Hereafter, because believers, as long as they are committed to the instruments of their faith, are the dominant and dominant infidels. From the point of view of some jurisprudents, the most important reason is the rule of denying the domination of reasoning to the public of the verse. Accordingly, the use of indefinite in the context of the negation of the fade is public, and the negation of any domination will also mean the denial of the domination. The views of this group of jurists are typically in line with the commentators who choose the general meaning of the domination. Imam Khomeini (RA) is one of the jurists who agrees with this principle and argued to the public. Among the jurists, we find less who speak of this verse as a reason for reasoning, and they usually spend enough reasoning on the public.

Narratives: There are many traditions regarding the dignity of Muslims and their intolerance. The indisputable sign of the traditions is that Islam opposes any kind of domination and authority of the unbelievers, especially the infidels who oppose the Muslims, and any ruling that accepts the rule of non-God over Muslims is void and incorrect. Some of the narratives included in this discussion are:

Hadith al-Islam against the Prophet (PBUH), quoted by the Phariqeen, jurists do not usually rely on the narrative document and regard the reputation of the hadith as the weakness of the document. But some cites do not accept this narrative because of the weakness of the document from the beginning. Regardless of the weakness of the document regarding the implications of this hadith, many arguments are not observed in the words of the jurists, and some of them have quoted the same tradition as a tribute to the verse.

The reason for wisdom: Undoubtedly, reason compares the teachings of Islam with other divine schools, on the dignity and supremacy of Islam to other heavenly religions, because its laws and laws are comprehensive in various ways. Obviously, in Islam, the command that causes the humiliation of Muslims is a rejection and a void. Because accepting the laws that cause the Muslims to break and tear will be incompatible with the teachings of Islam and will lead to contradiction. And any cooperation and coordination that helps to rule and control the unbelievers is a clear example of cooperation on my own, and it will be forbidden by the verdict. It is not neglected that absolute independence is unfeasible and unreasonable. However, business, political, and ... relations between Muslims and infidels are essential, and Islam also makes sure of this. But in this respect,

the interest and dignity of Muslims should be respected. And that some of the infidels and others are living in contracts for the protection of Islam, Islam has extended their support to them, and how beautiful they say that the words of Imam Ali (as) in his treaty to Malek Ashtar "Be kind to your loving kindness and kindness in their right, do not be like a predatory animal that you eat, because they are two groups: either they are your partners, or people like you." Therefore, it seems that some of the cases in which jurists consider them as infidels, will not be subject to racial exclusion in terms of the standards of Islam. For example, some jurists do not consider the permission of the infidel's father to be necessary for the marriage of a Muslim daughter, because they regard it as infidels as Muslims. However, given the fact that the religion of Islam is based on maintaining the respect of parents, even if infidel, and the various narratives made in this regard, and given that the father, even the infidels, does not basically harm his daughter and, in the case of the father's misuse, By this permission, the religious ruler will interfere, one can reasonably and cautiously rely on Islam to oppose such a right.

Consensus: The third documentary of the principle of the rejection of domination is consensus. The jurists accept the principle of the rejection of domination and execute it in religious law. This implies acceptance of the law and order of the lawyer on this basis. Some: Moved consensus is consistent, but it is a definite fact that the student is firmly convinced that in the Islamic Shari'a, the verdict that led to the disbeliever's dominance over Muslims is not forged, but in all Islamic decrees, the Muslim dominance over the infidel has been observed.

Of course, it is clear that these types of consensus, which incumbents relied on and relied on the proofs of the Qur'an and narratives, are called consensual documents or narratives, and are different from the consensus of the principles which are the proof of the law. Therefore, this kind of consensus is not a proof of the proof and the jurist must before referring to the consensus, refer to the same evidence and evidence that the co-ordinators have referred to and examine the strength and validity of the evidence. As long as the evidence of the existence of the sentence exists, the task will be to examine the evidence and not invoke the consensus of the case. . Lastly, most jurists are skeptical about the reasoning behind the consensus in this regard.

The occasion of the verdict and subject: Another documentary evidence of the principle of the rejection of the domination is the reason for the verdict and subject, with the explanation that the

issue of the honor and dignity of Islam and the believers is appropriate, but the main reason for the fact that in Islamic laws and laws, what causes humiliation and humiliation of Islam And it is a sham, do not be forgiven, because God has considered himself worthy of respect for himself and for the Prophet and the believers.

Applicability and Compliance: The guarantee of the rule of neglect of the infidel domination, in addition to the lack of influence and void, is a civil and criminal liability, as in addition to its sanctity and lack of permission, it is the afterlife.

Many jurists have stated and accepted the rule of the negation of domination in the context of heritage, guardianship, mortgages, treaties, rent, lending, servitude, dedication, lawyers, betraying, marriage, piety, punishment, judgment, vow, blood money and retaliation punishment. The scope of application of the rule of denial of domination is also in private law (including contracts and other financial rights), as well as in criminal laws (blood money and retaliation punishment) in both personal and public law.

Negation of domination and the foreign policy of Islam: the concept of foreign policy is the policy and method that the Islamic State adopts in dealing with overseas issues in order to maintain its sovereignty and defend its own interests and interests. The Islamic State cannot confine itself to a specific geographical area. Therefore, based on religious teachings, as well as the needs and necessities of life of the present day, it must be connected with other nations and governments in order to bring the divine message to the world in the light of international relations. It is based on justice with other governments. The implication of this principle is that the Islamic state will have peaceful relations with non-Muslim groups and governments that do not oppose the Islamic State and Muslims and adhere to their treaty.

Amir al-Mu'minin, peace be upon him, highlights some of the principles and rules of the foreign relations of the Islamic state, as stated below: "If you have made a treaty with or committed from your enemy, you should be loyal to it, and you must stand guard against the treaty and covenant you have entered into." Because people, despite the differences of opinion and beliefs, do not agree on the vow of the divine law in any way. Even the idol worshipers required the fulfillment of the covenant among themselves, because they had realized the unfortunate consequences of blasphemy and rebellion. So do not betray what you have taken and do not betray your covenant, and endow the hostility with a covenant, for only the unbelievers will be discouraged before God.

God has made his covenant with the peace and blessings of his servants, and created it as a place in which, in the shadow of that people, they will be able to rest and crush all the life of the people. So there's no room for hijacking. The Prophet (pbuh) says: "Never agree on the distortion of the contract, and after you have firmly convinced and relied on your treaty, do not cite the multiplicity of speeches, and lest it be the difficulty of executing the covenant that has come upon you and must be the covenant of God. Observe it, make you broke and break it without any right in it, for your stability is better than the hard work that you hope to open it and its lasting blessing, from the fading which you are afraid of at last, and it's better to ask God to answer you and seek forgiveness in the world and the hereafter.

Diplomacy and political behavior in Islam:

Diplomacy means using peaceful means to pursue long-standing historical goals and interests, with a history of human civilization, and in some way tied to Islamic civilization. Islam has a global nature and its audience has been made public by humans; it recognizes cultural, historical, racial and tribal diversity, but never recognizes as a measure of behavior. Islam and the political process of the Prophet will confirm the existence of tribes, nations and branches. Exchange of ambassadors and letters of the Prophet to the heads of neighboring countries, signatures of the treaty and political-security treaties with foreign and non-Muslim communities based on their acceptance of their existence, indicating that the principle of identification in the foreign relations of Islam with foreign societies has been considered.

Islam spreads its way to using reason and reasoning more than other methods, and proposes the "principle of invitation" as the basis of the foreign relations of Muslims with non-Muslim communities.

The principle of the political immunity of the ambassadors is clearly seen in the political behavior of the Prophet, Allah, against Islam, and also in Islamic law. Theoretically, the political immunity of the representatives in the framework of the safety contract is confirmed. This point is made clear by the concept of safety in Islamic law and the analysis of the concept of contemporary political immunity.

Immunity in general means that its holder is safe from legal prosecution of state agents, in other words, the law and its executors cannot be prosecuted by the person who holds it. The purpose of the benefits is to give concessions to

someone who is not entitled to use the other people.

In the necessity and necessity of flexibility against the enemy, it is not enough that in the thinking of pure Islam, isolationism and interruption of relations with the states and the reduction of relations with the world is not present. "Allah does not forbid you from those who do not fight with you about religion, and did not expel you from your homes, to do well to them and act diligently and justly, because God is righteous loves the cat.

"And, when you seek peace and reconciliation, you will also fall for it and rely on Allah." He is surely Hearing and Wise. And if they want to deceive you (and in peace and reconciliation or otherwise), then surely Allah is sufficient for you. He is the One who strengthened you for your worship (believers) and by the believers. In Islamic diplomacy, a series of jurisprudential and legal principles governs the relations of Muslims with infidels, but unfortunately, in today's world, the relations and diplomacy of Muslims with infidels, according to Islamic teachings, are not Islam, and even religion has a decisive role in diplomacy with It does not have infidelity, and what defines our way of doing business is the principles governing global diplomacy based on Western democracy, based on détente despotism, hypocrisy, hypocrisy and hypocrisy. In today's world, there are principles that define how relationships with other countries originate, not only from Islam, but also from theories of the infidels and the West.

Maintaining the dignity of the Islamic State:

The principle of the rejection of the domination is one of the principles that the Islamic State must take into account in various aspects of political, cultural, economic and military matters. Adherence to this principle places the way of the influence and domination of the unbelievers and the aliens on Muslims and the Islamic State and guarantees the preservation of dignity and independence. The Qur'an, because of the infidelity of the infidels, orders the Muslims to always be ready and strengthen their forces.

The message of this verse to all Muslims is that the production of power in Muslim countries guarantees the dignity and independence of the Islamic world. God has given glory to the believers, and they have to preserve this dignity and pride. Therefore, the Islamic State in its foreign relations must behave in such a way as to preserve the dignity and independence of Muslims by preventing the domination of foreigners. The Islamic State should also consider the principle of

expediency and wisdom in establishing relations with other states. According to the principles of international relations in Islam, in accordance with the requirements of that particular period, a series of acts and rules are justified, for example in The time of the Prophet (pbuh) was to condition the permanent peace treaty with the Najran Christians. Another historical example was the use of the element of expediency to preserve Islamic dignity, peace of mind and peace of Imam Hassan (peace be upon him) with Mu'awiyah.

International Relations Orders: Islam has a global nature and has made its audience public in general; it acknowledges cultural, historical, racial and tribal diversity, but never recognizes as a measure of behavior. Islam and the political process of the Prophet will confirm the existence of tribes, nations and branches. Exchange of ambassadors and letters of the Prophet to the heads of neighboring countries, signatures of the treaty and political-security treaties with foreign and non-Muslim communities based on their acceptance of their existence, indicating that the principle of identification in the foreign relations of Islam with foreign societies has been considered. In the Islamic system, commitment to obligations is one of the principles of value that is considered in relations with others. In this system, it is not only the preservation of national interests and the criterion of ties, but also the values of religion and religion are also of decisive importance in relations. For example, immortality (negation of domination) is one of the accepted rules of jurisprudence which Relationship to the unbelievers, both personal relationships and international relations, has a central role and cannot be ignored.

The rule of negation of domination on contracts: International law has made significant progress since the Second World War, in that all humanitarian efforts have been directed towards the rule of law and the prevention of the rule of law. Many of the concepts governing international relations have apparently been found to have a substantial effect on political units. Including the balance of power, war compensation, refugee immunity or arbitration of international courts, all of which are imposed. It seems that the actions of the negation of domination are easy, but when we are confronted with the dominance of the international norm and the powers of all relations, we see that the actions of negation of domination are far more difficult than they first come to mind. Enemies are facing contracts that should be careful and respectful.

The cases of non-compliance with international conventions: Commitment to international treaties is considered to be the principle of the

foreign policy of the Islamic state, but in some cases, it allows the Islamic government not to commit to any of the treaties and ignores that treaty: (1) Violation of the covenant: Islam believes that the Islamic government must adhere to the international treaties that it has concluded and strongly condemn them. However, if the parties to the treaty were not committed to the alliances, the Islamic government would have its own right to not be bound by the treaties, and This has been accepted in the international conventions D. (2) Fear of betrayal: Mutual trust is the basis of many international partnerships and international treaties, if a country on the international scene violates its treaties on various grounds, it loses the confidence of other countries and secrets. The Islamic government must also strive for cultural, political and economic development to strengthen its mutual relations with other countries. "If you are afraid of the betrayal of a group (breaking their covenant, a surprise attack), fairly declare to them that their contract is canceled," if you (with the advent of signs) Because God does not love traitors.

(3) Contradiction with the interests of the Islamic state: Religious sources that consider the obligation of the Faith to be necessary, even if the contract is harmful to the Islamic state. It is necessary to adhere to the Islamic government, even in the case of treaties which, after its proper conclusion, are harmful to it. It is the duty of the leaders and elites of the Islamic community to examine it before the signing of the international treaties so that the Islamic society cannot be harmed, but if in a case of harm to the Islamic society, as we expect from the contract, we will be on every excuse and excuse The Islamic government must endorse the treaty by the end of the contract period. Of course, provided that the original contract is in the correct and just form and not in the same way as colonial contracts.

(4) Contrary to Islamic World Objectives: From the point of view of some, the need for adherence to international treaties is an exception, provided that compliance with a treaty violates the Islamic world's aspirations. "Therefore, any contract that is a barrier to the progress of the ideology of Islam or, after being legitimately concluded, in such a situation, will inevitably lose its legal value and will be known in the light of the universal logic of Islam," he said. Became Due to the necessity of social life, as well as religious evidence, the Islamic government can conclude treaties with other states, and, in the conclusion of these agreements, certain conditions to be considered in the religion should be considered, and if there are any issues concerning the necessity of adherence, The exception is given to certain conditions, which, with the precision and expertise of treaties,

as well as the principles of the foreign policy of the Islamic state, can be prevented from many of these exceptions, which would undermine the realization of the international image of the Islamic state.

Adding up: The main goal of denying the infidels' domination of Muslim societies is to maintain the dignity and respect of Muslims. Muslims should not disrupt it in social relations. And any political, military, cultural and ideological domination of non-Muslims is forbidden to Muslims. As a result, the infamous domination of Muslims increases, retardation, poverty and extinction are wider in Islamic societies and Muslim problems deepen. It is here that the role of the rule of mothers' negation is revealed and the question arises as to which effect this rule has had on the development of Islamic countries? It seems that by practicing the principle of negation of domination, many problems of Islamic societies are solved, and the development of Muslims and Islamic societies is provided.

3.CONCLUSION

The rule of negation of domination is one of the most important legal rules in traditional religious jurisprudence. (Although the rule is well known among jurists, some believe that its arguments do not have enough stability.) According to this principle, the way of any infiltration and domination of infidels on Islamic societies in various political, military, economic and cultural areas should be blocked. To be in this verse, the holy law and the legislator are the expression of a general rule in the Islamic society. Therefore, the rule of neglect of the domination is based on the original evidence and the rules of the real government. From the viewpoint of some jurisprudential perceptions of this verse, it is only possible to refer to the public of the verse by referring to negation in the public domain, and any domination, including domination and evolutionary domination to exclude. The diagnosis of a person or institution responsible for communicating with the infidel is a reference to the discovery of domination and its rejection, but the replacement of Islamic law for this diagnosis is inappropriate, and the view of comparative institutions, such as the general or the expert, is in a way unnecessary. From the perspective of foreign policy, Islam has always emphasized the dignity and independence of Muslims, and it is not permissible for infidels to dominate the destiny of Muslims. Of course, at the moment, the place of strife is not the principle of the negation of domination (because it is obvious), but the discovery of its implications needs to be investigated. Thanks God - August 2017

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