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FULL PAPER

"Psychological and Procedural Pressures on Muslim Minorities in Diaspora Countries and Their Link to Rising Crime Rates: An Analytical Study in Light of Islamic Jurisprudence and Contemporary Realities"

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Abstract:

Many Muslim immigrants in Western countries suffer from restrictions on freely practicing their normal lives and attempts to associate them with terrorism and Islamophobia with the Islamic creed. This has resulted in restricting Muslims from practicing their religion. While Muslims' residence in diaspora countries is regulated by Islamic jurisprudence, they are subjected to psychological and procedural pressures and a fierce assault against them. This has resulted in effects of narrowing Muslims' freedoms, and the deviation of some due to weak religious commitment towards crime due to the restrictions on practicing their worship, and creating barriers between them and the societies in which they live, and forcing them to assimilate into the new societies even if they contradict their beliefs.

Keywords: Psychological pressures, minorities, diaspora, Islamophobia, dar al-harb, Muslim minority

Introduction

Islam accords utmost care to all its subjects, as evidenced by the Prophet's hadith: "You are all shepherds and each of you is responsible for his flock. The ruler is a shepherd, the man is a shepherd to his family, and the woman is a shepherdess and is responsible for her husband's house and his offspring.(Al-Bukhari, year: 13)

Among these subjects are the Muslim minorities in non-Muslim countries, who today face numerous challenges that have intensified, especially in the fierce media onslaught following the events of September 11th, when enemies of Islam attempted to associate it and Muslims with terrorism ("Islamophobia"). The situation was further complicated by their lack of unity under a single entity and framework and restrictions imposed on their freedoms by the authorities in those countries.

The researcher shed light on the pressures exerted against Muslims in the name of freedom and integration to pass an agenda of restricting Muslims' freedoms. The study also aimed to clarify the ferocious recurrent attacks against Islam, attempts to demonize it, and associate it with terrorism ("Islamophobia"). For all these reasons and more, I deemed it appropriate to tackle this topic under the title: "Psychological and Procedural Pressures on Muslim Minorities in Diaspora Countries and Their Link to Rising Crime Rates: An Analytical Study in Light of Islamic Jurisprudence and Contemporary Realities".

Research Methodology

In this research, I will follow the inductive, descriptive, and analytical method.

Research Tools

This research follows the inductive, descriptive and analytical objective methodology. It relies on primary sources, references, fatwas, annual and official reports in particular, as well as conferences, seminars, lectures, and their coverage on the internet, magazines and newspapers, to monitor this issue. As for previous studies, there are many books written about immigration and its problems. However, I did not come across a study specifically discussing crimes committed by Muslim immigrants, public opinion survey.

Scope of the Study

The study includes the category of Muslim immigrants in The United Kingdom, North America, Canada and Uganda who are subjected to procedural and psychological pressures that may lead to committing crimes. In the future, the study will expand its geographical scope to include all non-Muslim countries inhabited by Muslim immigrants or Muslim citizens of those countries.

The Jurisprudence of Minorities

The jurisprudence of minorities is a collection of jurisprudential rulings, issues, and fatwas related to a minority of Muslims living in diaspora countries. It may take the form of general jurisprudence or branch jurisprudence. The concepts of minority and majority are

relative in reality. Socially, a minority is a group of individuals who distinguish themselves from the rest of society ethnically, nationally, religiously, or linguistically. They experience a relative lack of power and are therefore subject to various types of subjugation, persecution, and discriminatory treatment. (Raymond & Francois, 1986: 51 -50)

Causes for residence in non-Muslim countries

There are more than one reason for residing in non-Muslim countries. It may be to seek livelihood through work in these countries, or fleeing from persecution in their homelands. (Al-Suriani, 1997;366)

The jurists called it "Dar al-Kufr" (abode of disbelief). Abu Hanifa said it only becomes the abode of disbelief if three conditions are met: first, the rules of disbelief being apparent; second, being adjacent to the actual abode of disbelief; third, no Muslims or *dhimmi*s remaining there safely based on the initial security agreement granted to Muslims. Abu Yusuf and Muhammad said it becomes the abode of disbelief with the apparent rules of disbelief. (Al-Kasani, 1986: 7/130)

Islamic jurisprudential rulings regarding Muslims living outside Islamic countries

In the issue of Muslim minorities in non-Muslim countries, if there is an Islamic association, office, or center present; then they follow the views of such bodies. If not, then they have the choice (between Islamic school of thoughts), and it is best to follow the view of the school of thought closest to them geographically. (Al-'Uthaymin, M. B. S. B. M.2007 : 6/312)

Regarding the jurisprudential rulings related to transactions involving immigrants, the European Council confirms the consensus of the Muslim nation regarding the prohibition of usury (*riba*) and that it is one of the seven abominations and one of the major sins that warrant war from God and His Messenger. It also affirms the rulings of the Islamic jurisprudential councils that bank interest is forbidden usury. It encourages taking alternatives like *murabaha* sales and establishing Islamic real estate companies with affordable conditions accessible to the Muslim public. The European Council also called on Islamic assemblies in Europe to negotiate with traditional European banks to deal through installment selling. As for the European Council's permission of interest-based loans for house purchases, they relied on the principle of "necessities permit prohibitions" - a principle that is agreed upon and is extracted from Quranic texts in five places, including Allah's saying in Surah Al-An'am: "And He has explained to you what He has forbidden to you, except under compulsion of necessity" [6:119]. And from the same Surah after mentioning the forbidden foods: "But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful." [6:145].

The jurists also determined here that necessity can take the place of extreme necessity, whether specific or general, according to its scale. Therefore, it is not permitted to own houses for trade purposes, etc. They also relied on the view of Abu Hanifa and a narration from Ahmad

ibn Hanbal regarding the permissibility of dealing with usury - and other corrupt contracts - between Muslims and non-Muslims outside the Abode of Islam.

It is known that consuming forbidden usury is not permitted under any circumstances. As for allowing others to benefit from it (by giving interest), it is permitted due to necessity. The jurists stipulated this and permitted borrowing with interest due to necessity if the doors of permissibility are closed.

Here are the researcher's observations along with additional details from the Islamic Fiqh Academy ruling:

The researcher views that necessity alone is not sufficient to permit usury given the textual prohibition. One should leave such a country rather than permit usury.

As for stocks, the ruling of the Islamic Fiqh Academy regarding purchasing stocks in companies that sometimes deal with usury mentioned that the original rule is prohibiting investment in companies that sometimes deal with prohibitions like usury, despite their main activities being permitted.

Regarding delivery of a described item in a debt, they said if the conditions of *salam* are fulfilled then it is permitted. Establishing *istisna'a* for necessity was also permitted.

The researcher and Islamic Fiqh Academy rulings provide useful context highlighting that necessity alone does not override clear prohibitions, and outlining the considerations for various contract types like *salam* and *istisna'a* that may be utilized in conditions of necessity.

Psychological and Procedural Pressures against Muslim Minorities in Immigrant Countries

Many non-Islamic countries exert various pressures on Muslims under different pretexts such as freedom of expression, radicalism, lack of integration into the societies they reside in, and sometimes they are blamed for spreading epidemics, etc. There is an openly declared psychological war on Islam through attempts to demonize it and link it to terrorism (Islamophobia). The recorded incidents indicate frightening frequencies of daily targeting of Muslims with verbal accusations, threats, and assaults.

Masoud Shadjareh, head of the Islamic Human Rights Commission (UK), stated that the actions of ISIS organization have put Muslims around the world in an awkward position, affirming "that hostility against Islam has never stopped and existed even before the September 11th events in the United States, but those events normalized hostility." He also mentioned that Islamophobia has become a culture as we see daily in various media outlets many statements and sentences hostile to Muslims issued by police, armed forces, or even employees of institutions like local administrations, and not just from far-right extremists. In addition, it revived the concept of Islamophobia, as the police in some countries exerted psychological pressure on Muslim community organizations in those countries. (<https://almaalnews.com>)

Also, enemies of Islam exploited Muslims' attachment to the Holy Quran and their love for the Prophet Muhammad peace be upon him, by spreading the notion of "Islamic terrorism" and also publishing offensive cartoons of the Prophet Muhammad peace be upon him to stir Muslims' emotions and push some of them to react unconsciously in ways that could be attributed against Islam, which is precisely what they intended, to reinforce what is repeatedly propagated about Islamophobia.

The Fierce Assault on Islam and Muslims and the Neglect by Islamic Countries:

Muslim minorities in different countries face an external threat represented by controlling all the means that influence public opinion in order to incite it against Islam and Muslims. Meanwhile, Islamic countries neglect the challenges faced by Muslim communities abroad in terms of providing support to counter Islamophobic narratives and protect the religious rights of their citizens abroad. This places Muslim minorities in a vulnerable position between ferocious campaigns targeting their faith and inadequate support from their countries of origin. (Al-Suriani, 1997;379)

There are Islamic communities that live within non-Islamic countries, represented by Muslim minorities and Islamic congregations, distinguishing them from the wider sphere in which they live and which is not governed by Islamic rules, and do not manifest its values and behavioral patterns, and Sharia is not referred to in judicial matters. These communities demand to maintain their religious identity, moral values, and behavioral patterns derived from Islam. At the same time, they face pressure and hostility from the wider non-Muslim society and authorities in expressing their faith and practices freely. Striking a balance between religious commitment and social integration poses an ongoing challenge.

These minorities and congregations cannot secure their beliefs and perform religious rituals and live according to their values derived from Islam unless they are provided security and reassurance within the countries and societies in which they reside. Only through protection of religious freedom and cultural rights can Muslim communities thrive in diaspora contexts while contributing positively to their host nations. However, prevailing Islamophobic narratives and policies in many Western countries undermine such stability and coexistence.(
<https://almaalnews.com>)

Many Muslims have been subjected to various forms of attacks such as "forced removal of women's hijabs", "spitting", and "labeling them as terrorists". The phenomenon of Islamophobia remains prominent in media agendas, which routinely carry two to three news stories daily containing material that cultivates negative perceptions of Muslims or Islam. This ongoing vilification and demonization in the public sphere has normalized prejudice and justified growing anti-Muslim hate crimes in many Western societies. Documented incidents show Muslims regularly facing verbal abuse, physical assault, and vandalism of mosques and Muslim-owned businesses. (Al-Turki:50)

On the other hand, there are proselytizing groups spread in the United States that are hostile towards both Muslims and Islam and call on Muslims to abandon Islam and join another

religion. They also contribute to weakening Muslims' conviction in their faith. These missionary activities posed challenges for Muslim communities trying to pass on their religious and cultural identity to the next generations in an open climate of Islamophobia and cultural attacks on their way of life. (Hashim, K:14)

Hostility towards Muslims grew significantly in several Western countries during 2015, as evidenced by a large spike in attacks and hate crimes targeting Arab and Muslim individuals and places of worship. In France, over 230 such incidents were recorded involving killing, arson, assault, and evictions, with the burning of Qurans and mosques becoming disturbingly commonplace. The UK also witnessed its worst year for Muslims in 2015. Meanwhile, in the US, FBI statistics showed that hate crimes against Muslims, many primarily motivated by religious factors, more than doubled from the average of around 100 per year to over 200, reflecting rising anti-Islamic sentiment. The anti-Islam political movement PEGIDA, which emerged and gained prominence in Germany during this time, was likely a major contributing factor to the increase in anti-Muslim hate crimes observed across numerous countries in Europe. (*The Seventh Day* <http://www.youm7.com>) PEGIDA organized weekly Monday demonstrations in Dresden and other German cities from 2014 onward, rallying against "the Islamization of Europe." Studies have linked the rise of this Islamophobic movement to a spike in hate crimes targeting Muslims in Germany and beyond. (Klauff, F, 2017: 90-100)

Many countries have put pressure on those countries where Muslims face racial discrimination, but this is considered insufficient and has not shown noteworthy results, despite them being citizens of those countries and not foreigners. (Hashim, K:17) Rather, some countries have recently resorted to enacting laws to revoke citizenship from them under flimsy pretexts or objecting to some laws and speaking about them, especially those that contradict Muslim beliefs and ethics.

Undoubtedly, they are in dire need of material and moral support to establish mosques, build schools, and the like to aid them in their Islamic work. Every Muslim must help them within their means, along with sending preachers to teach them the right creed and Arabic language, because many of them are greatly ignorant of matters of their religion.

Therefore, Islamic countries and wealthy individuals have to look with compassion and mercy upon their oppressed brothers and help them through trusted ambassadors of Islamic countries or through delegations that should be sent from time to time on behalf of Islamic countries to check on the situation of Muslims in those countries or Muslim minorities in other countries. (Ibn Baz, A. A. A.: v. 2, P. 164)

The Effects of Measures Taken to Restrict Freedoms on Muslims in Diaspora

The psychological pressures exerted against Muslims in diaspora countries have produced many effects that have impacted the Muslim culture and personal lives. One of these effects is the loss of Islamic identity, as the issue of cultural diversity does not represent a

problem for Muslims of non-Islamic country origins. Rather, it is for those who immigrated to those countries. "The abundance of organizations and associations for the children of communities from which Muslims immigrated do not help gather dispersed Muslims in the diaspora. They lack organization and cooperation."

The study discusses how the psychological pressures faced by Muslims in diaspora countries have negatively impacted their culture and personal lives in several ways, including a loss of Islamic identity. "It notes that while cultural diversity is not inherently a problem, the large number of community organizations from immigrants' home countries do not effectively help or organize Muslims in the diaspora due to a lack of coordination and cooperation (Al-Suriani, 1997;379).

This division of Muslim minorities leads to widening the gap between Muslims even more in those societies and makes it easier for enemies to target Islam.

The issues of language and education in diaspora countries also face major challenges, especially with the existence of other languages spoken by most of the world's population. Arabic is the language of the Quran that Muslims use daily in performing prayers. Despite this, it faces major challenges in diaspora countries.

The passage discusses how the division and fragmentation of Muslim minorities in diaspora societies increases division and discord between Muslims, making them more vulnerable to "enemies". It also notes the challenges of language, especially Arabic as the language of the Quran, and Islamic education in countries where other languages predominate. (Ibrahim, M. Y. 2013: (V:1, P:145)

The Arabic language and education in Arabic face severe constraints in non-Islamic countries due to their association with the ideology of Islam, which faces unrelenting war aimed at curbing and preventing its spread, especially after the events of September 11th. Many Muslim minorities suffer harassment and violations of their right to education. Many governments impose strict restrictions on education out of a sense of perceived danger from it.

The passage discusses the challenges facing Arabic language education for Muslim minorities in non-Islamic countries. It notes increasing constraints and restrictions on Islamic/Arabic education imposed by governments seeking to curb the spread and influence of Islam, especially after 9/11. Many Muslim minorities face harassment and violations of their right to education in their religious language and teachings. (Majallat al-Bayan.1431AH: 173/30)

Regarding procedural pressures on migrants, a report issued by the International Labor Organization indicated that the wage gap between migrant and local workers is large and widening, and may further increase due to the Coronavirus pandemic.

The report, titled "The migrant wage gap: Understanding wage differences between migrants and nationals", covered 49 countries hosting half of the world's migrant workers. It found that their wages are approximately 13% lower than the average wage of nationals.

The passage discusses a report by the International Labor Organization that found a significant wage gap of around 13% between migrant and local workers in 49 countries hosting half of global migrant workers. It notes this gap is large and increasing, and may worsen further due to the impacts of the COVID-19 pandemic. (*United Nations News* <http://www.un.org>)

One of the procedural pressures exercised by the Swedish state, which it has not denied, is taking children away from Arab and Muslim families living in its territories. The Swedish government claims it removes the children to ensure a better environment for them.

In cases where a child faces abuse within their family, the child is handed over to a new family or transferred to a child care center. At that time, the original families would object to these actions taken by the Swedish authorities.

The Swedish information center recorded data on this issue. In 2019 across Sweden, there were 7,900 cases of children being removed from their families. The documented reasons for removal related to safeguarding the psychological and physical well-being of the children.

Among the 7,900 removed children, 3,100 of them were of immigrant origin from Arab and Muslim families residing in Sweden. This suggests the Swedish policy for removing children from their families disproportionately impacts immigrant and minority communities. (*Complete Truth" website on elbalad.news*)

Impact of Psychological and Procedural Pressures on Muslim Minorities and Crime Commitment

Some of the terrorist operations committed by immigrants in non-Muslim countries resulted from restrictions imposed on Muslims' ability to learn peaceful religious doctrines. This led to deficiencies in understanding Islamic jurisprudence among the perpetrators of these crimes. A true Muslim who understands the sharia rulings knows that taking innocent lives without just cause is prohibited. Likewise, Islamic legislation prohibits aggression against property and reputations.

The difference between life in materialistic Western societies versus life in Islamic countries, along with psychological pressures and family breakdown, are considered the beginning of the road towards crime due to the lack of parental guidance as families become busy providing for their livelihoods. As a result of these psychological stresses that overburdened married couples as they raced to secure means of living and welfare for their families, they lost what was most important - security. Tensions within families became more acute. Because of this stress and frantic competition fraught with risks of losing family and job security, another problem emerged - the slipping of reins of authority. Children became more prone at the

threshold of escaping family constraints and influencable by any destructive ideas, especially as they spend most of their time on social media platforms to compensate for the absence of family leadership.

In a study conducted in Bradford, UK, it was found that young Muslims are often portrayed in the media as terrorists and criminals. Some may point to statistics to justify this bias—Muslims now make up 17% of the prison population, despite representing only 5% of the general population, with these figures having doubled since 2002. However, accepting this narrative means ignoring the complex reality of discrimination, inequality, and lack of opportunities that have trapped some communities in a cycle of persistent poverty, as well as the racism that has driven some individuals into crime.(Qureshi, A., & Marsden, 2010: , 49(4), 318–332)

Islamophobia is used as a psychological, social, and even political pressure tool against Muslims in diaspora countries. These pressures may lead to a counterproductive reaction among vulnerable segments of the Muslim community, resulting in acts of crime or unrest as a form of rejection of such oppression.

Mohammad Moiz Omar attacked the Dar Al-Tawheed Islamic Centre in Mississauga, Ontario, during morning prayers on March 19. In his plea, he admitted that his actions were driven by hatred toward Muslims.(*Canada issues its verdict on man who attacked a mosque – RT Arabic*)

These missionary activities posed challenges for Muslim communities trying to pass on their religious and cultural identity to the next generations in an open climate of Islamophobia and cultural attacks on their way of life. Hostility towards Muslims grew significantly in several Western countries during 2015, as evidenced by a large spike in attacks and hate crimes targeting Arab and Muslim individuals and places of worship. In France, over 230 such incidents were recorded involving killing, arson, assault, and evictions, with the burning of Qurans and mosques becoming disturbingly commonplace. The UK also witnessed its worst year for Muslims in 2015. Meanwhile, in the US, FBI statistics showed that hate crimes against Muslims, many primarily motivated by religious factors, more than doubled from the average of around 100 per year to over 200, reflecting rising anti-Islamic sentiment. The anti-Islam political movement PEGIDA, which emerged and gained prominence in Germany during this time, was likely a major contributing factor to the increase in anti-Muslim hate crimes observed across numerous countries in Europe. PEGIDA organized weekly Monday demonstrations in Dresden and other German cities from 2014 onward, rallying against "the Islamization of Europe." Studies have linked the rise of this Islamophobic movement to a spike in hate crimes targeting Muslims in Germany and beyond. Many countries have put pressure on those countries where Muslims face racial discrimination, but this is considered insufficient and has not shown noteworthy results, despite them being citizens of those countries and not foreigners.

Residing in non-Muslim countries (lands of war)

The permissibility of residing in non-Muslim countries (lands classified as abodes of war) varies according to the circumstances of the individual and surrounding conditions. Residence

and seeking refuge in such countries is prohibited if the Muslim fears trials about matters of religious doctrine, whether arising from doubts, or desires, or if they are unable to perform rituals prescribed by Islamic jurisprudence due to weakness. It is also prohibited if personal security of self, wealth or honor cannot be assured.

Allah the Most High has warned of punishment for those who abandon hijrah (emigration) from lands under non-Muslim domination to territories defined as the abode of Islam while in such a vulnerable state. Therefore, how much more so is residence forbidden for those who purposefully immigrate to lands under non-Muslim rule? Permission for residing in non-Muslim territories is contingent upon the individual's capacity to freely and securely practice the religious obligations prescribed by Shariah doctrine without danger of inducing doctrinal doubts or compromising personal security of self, wealth, or honor. The permissibility analysis requires prudent evaluation of case-specific circumstances and conditions.

Allah the Almighty said: "Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those will be the refuge of Hell - and evil it is as a destination." [Quran 4:97]

Ibn Kathir stated in his tafsir (exegesis) of the verse: "This noble verse is general in addressing anyone who resides among the polytheists while possessing the ability to emigrate, yet lacking the means to establish the religion. Such a person would be wronging themselves and committing a prohibited act by consensus, as affirmed by the text of this verse."

The verse warns that those who reside in non-Muslim lands out of weakness will be questioned on the Day of Judgement. Ibn Kathir's commentary emphasizes the verse establishes by text and consensus that remaining in such lands without due cause while able to emigrate is prohibited, as it constitutes harming oneself by insufficiently upholding the religious imperative.

Al-Nawawi stated: "If a Muslim is weak in the abode of disbelief and unable to openly manifest their faith, it is prohibited for them to reside there. They are obligated to emigrate to the Abode of Islam.(Al-Nawawi, Y. ibn S:1991(10/282)

Al-Nawawi's commentary underscores that if a Muslim's practice of religion is insecure in non-Muslim lands due to weakness, remaining in such a context where open observance cannot be assured contravenes religious obligation. In such circumstances, hijrah (emigration) to territories where Islamic identity and worship may be freely and publicly upheld is deemed compulsory according to the jurist al-Nawawi's interpretation. His position affirms the prohibition on residence in non-Muslim control stated in the prior translation if a Muslim cannot establish religious doctrine due to vulnerability or incapacity.

The Prophet - peace and blessings be upon him - took the pledge of allegiance from some of the Companions regarding Islam and stipulated that they must not reside among the polytheists. (Al-Nasā'ī : 1986 (5/82)

In the hadith of Bahz ibn Hakim, it is reported that the Messenger of Allah - peace and blessings be upon him - said to him: "Allah the Almighty does not accept the deeds of a person after embracing Islam, unless he separates himself from the polytheists and migrates to reside among the Muslims."

This hadith indicates that the Prophet - peace and blessings be upon him - made it a condition in the bay'ah (pledge of allegiance) given by certain Companions upon accepting Islam that they must disassociate and not remain residing among the polytheists. This supports the prohibition on Muslims residing in non-Muslim lands without valid excuse, as ordered by the Prophet - peace and blessings be upon him.

It is mentioned in Fath Al-Bari:(Ibn Hajar al-‘Asqalani: 1960–1970 (6/39) "This is subject to one who does not feel secure in their religion." Travel to safe non-Muslim lands is permitted for the person in dire need if they do not find a secure Muslim land to reside in or seek refuge, and they observe their religious obligations to the best of their ability, just as the weak Muslims emigrated to the lands of Abyssinia, for therein was a just king under whom no one would be wronged. Its restriction to the person in dire need is due to the immense harms of residing among [non-Muslims] alluded to previously, from some of which one may be safe but not from others.

Fath Al-Bari is a famous commentary and explanation of Sahih Al-Bukhari by the celebrated Imam Ibn Hajar Al-Asqalani. This commentary specifies that travel or temporary residence in safe non-Muslim lands is permitted solely for the person facing absolute necessity or hardship, if they are unable to find refuge in Muslim lands where they can openly practice their faith without fear, and strive to observe religious duties as much as possible while taking precautions against corruption. It affirms the principle that permanent residence among non-Muslims should generally be avoided.

Ibn Hazm said: (Ibn Hazm al-Zahiri, (12/125)) "As for one who sought refuge in the land of war due to feared oppression, and did not fight the Muslims nor aid against them, and did not find among the Muslims one to protect him, then there is nothing upon him, for he is one compelled under duress."

That which is considered necessity or need, whose status in current circumstances is equivalent to necessity, includes inability to reach Islamic lands, or their not permitting residence, or the need for treatment available only in those lands, and similar matters. One must exert maximum effort in protecting oneself and those for whom Allah has made them responsible.

Whoever travels to those lands out of necessity must intend to return and migrate to one of the Islamic lands once the necessity is lifted and he is able.

It is not proper for a Muslim to be lax in residing among disbelievers without necessity, such as frivolous earning or comfort in living, but rather he must endure patience among the Muslims, safeguarding his religion and offspring, and not expose himself to tribulations and trials.

A public opinion survey was conducted to understand the suffering of Muslims in diaspora countries as a result of certain pressures from the host state, and to assess the extent to which their Islamic beliefs and culture are affected. The response rate was low, with only 23 participants. Among them, 91% stated that they enjoy freedom in practicing their religious rituals, while 70% did not believe that Muslim women face challenges in wearing the hijab.

Additionally, 43% indicated that Islamic beliefs and culture are not mocked more than other beliefs in the name of freedom. Meanwhile, 17% of respondents believed that the host state imposes acceptance of other beliefs and cultures on Muslims under the pretext of integration.

Moreover, 51% said there are no restrictions on Muslims in learning the Islamic religion and the Arabic language. However, 30% noted that the host country requires students in schools to learn about sexual culture and gender identity choices.

As for discrimination in workers' wages between Muslims and non-Muslims, 57% did not see any such discrimination. Regarding the application of psychological and procedural pressures specifically on Muslims rather than followers of other religions, 87% disagreed with that, while 13% abstained from answering.

Finally, 26% believed that such psychological and procedural pressures contribute to the radicalization of some individuals, while 17% abstained from giving an opinion.

Conclusions and Recommendations

The conclusions analyze some of the challenges faced by Muslim minorities living in non-Muslim countries:

1. Criminal acts by a few due to weak religious commitment.
2. Barriers created between Muslims and host societies.
3. Unjust attacks on Muslims and their beliefs.
4. False allegations leveled against Muslim minorities in some countries.
5. Restrictions on Muslim religious practice compared to other faiths.

The recommendations provide constructive solutions:

1. Support from wealthy states for Muslim minorities' political/social protection from harm.

2. Promote accurate Islamic image through practice, addressing the lives of Muslims abroad.
3. Connect dispersed Muslim minorities to the global Muslim world, and unite to defend Islam.
4. Coexistence/tolerance does not mean compromising Islamic doctrinal foundations but following *Shariah* guidelines.
5. Expand university access for non-Arabic speaking Muslim youth to serve as representatives/advocates of Islam in those societies while preserving Islamic identity.
6. Education for Muslim communities in diaspora countries should be improved in a way that respects cultural diversity and religious identity.
7. Involving Muslim scholars and intellectuals in the rehabilitation of prisoners.
8. Organizing scholarly meetings and cultural activities for Muslim communities and engaging young people in these events.

Overall, the conclusions identify real issues and the recommendations offer well-intentioned, Islamic sound solutions - strengthening Muslim minorities socially/politically while clarifying Islam's message, all achieved through cooperation, rights-based approaches, and ethical religious principles. Constructive engagement rather than isolation or confrontation is emphasized.

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