



The Relationship between Jihad and War and the Purposes of War in Islam

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Abstract

The article The Relationship of Jihad with War and the Purposes of War in Islam has been compiled in order to explain and explain the concepts of Jihad and War and to explain the purposes of war in Islam. The definition and recognition of the duty of Jihad and the recognition of the place of war and its purposes in the system of Jihad in the history of Islam have been subject to much confusion and ambiguity, which the present article has attempted to explain and resolve this ambiguity in the texts of Sharia, historical experiences and the theory of Islamic realism. This article has been carried out with an analytical-inductive method based on the Sharia foundation and the use of texts, opinions and theories of previous scholars and contemporary Muslim thinkers, and has concluded that the duty of Jihad in Islam has a large scope that encompasses all mental, intellectual and practical activities of a believing human being; however, the phenomenon of war or fighting is one of the branches of Jihad that is carried out as the last option in order to defend oneself, defend one's beliefs and thoughts, and support and help the oppressed and the oppressed with precise and obligatory conditions and etiquette.

Keywords: *Jihad; The Phenomenon of War; The Relationship Between War and Jihad; The Purposes of War; Islam*

Statement of the Problem

One of the controversial issues in the life of Muslims from the distant past to the present, especially in the modern era, is the confusion and ambiguity between the words "jihad" and "qatal", which has had serious effects and consequences in the intellectual life and relations of Muslims with others. In this fallacious vision, jihad and war are placed on the same level as each other and are also the goal and end, which has also had harmful consequences on the thought and thought of the call of Islam. Similarly, the slander of "spreading Islam by the sword" that European Christians created during the Crusades and then orientalist, missionaries and planners of "Islamophobia" began to promote it; something that made this confusion and complexity even more, and using these slanders and propaganda, the enemies of Islam attribute all types and manifestations of violence, violence and terror to Islam under the name of jihad and war. In this way, the obligation of jihad and legitimate war in the way of God has been widely distorted and encouraged and used for wrong purposes, to the extent that the mention of these two words has become a source of doubt for some, and many avoid using such terms. This is where the need for discussion and research on this topic becomes imperative. Therefore, the present article seeks to

explain the concepts of "jihad" and "fight" and to identify the place of war or fighting in the system of jihad.

Research Questions

The main problem of the research is what is the concept and place of the obligation of jihad in Islam? How does the Islamic vision see the phenomenon of war, and what place does the phenomenon of war have in the larger circle of jihad? And is Islam, as its enemies propagate and promote, a religion of war and the sword? Such questions, doubts, thoughts and labels that have occupied the minds of many contemporary scholars and educated people will be addressed in the current research.

Research Hypotheses

Considering the problems, questions and concerns mentioned above, the hypothesis of the present article is that "jihad and war" are two different words with a distinct positive and negative conceptual load and application. The word "jihad" is a positive concept with very broad dimensions that encompasses all the activities and exertion of the intellectual and physical powers of a believing person in the way of goodness and prosperity in life and the hereafter; while the word "war or fighting" has a negative load that is inherently unpleasant and undesirable; but as a necessary phenomenon of social life, it is sometimes imposed on humans and humans are forced to do it, in which case this ugly and undesirable phenomenon becomes a desirable human obligation that is legitimated by both divine laws and human schools and laws. War, with the realistic vision of Islam, presents a small area of jihad that is legitimated and implemented as a last resort, with specific conditions, transcendent goals and objectives, and precise and binding customs and laws. The present article discusses and explores these concepts, goals and objectives with a descriptive-analytical method based on and documented on the texts of the Quran and Sunnah, Islamic thought and thought, historical evidence, and the views of Muslim thinkers and intellectuals in the following axes.

Necessity and Importance

The present study is important because there has been widespread confusion and ambiguity between the obligation of jihad and the phenomenon of war in Islam, which necessitates discussion and research on this subject. Therefore, this article explains the ambiguity and fallacy introduced in order to separate and explain the concepts of jihad and war in Islam. If the relationship between both words is clarified in terms of concept and conception, goals and objectives, and also in terms of application and assignment.

Research Method

This article is written using an analytical-inductive method based on religious foundation and using texts, opinions and theories of previous scholars and contemporary Muslim thinkers, and the information is collected in a library-like manner.

The Relationship Between War and The Concept of Jihad in Islam

The word "jihad" in the general Islamic sense includes a heart action with intention and determination, a verbal effort with invitation and expression, and a mental action with opinion, thought and deliberation. Jihad is a religious concept that God Almighty commissioned His Prophet after his mission. God Almighty said: (وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا) (And strive with it a great struggle). (Surah Furqan: 52) . Jihad is one of the obligations of Islam and the highest level of Islam that will remain until the Day of Judgment. The greatest struggle is the struggle against the self. As the Prophet (peace be upon him) said: The right of a fighter is to fight against his own soul (Tirmidhi, 1975: p. 1621). This type of jihad; that is, jihad against the soul precedes jihad against the enemy outside; if a believing person does not first

fight against his own soul, to do what he is commanded to do, and refrain from what is forbidden, and does not fight against his own soul in the way of God, he will never be able to fight against an external enemy. [Such a person] how can he fight against his enemy and observe justice against him; while the enemy inside him is dominant and overcomes him, and he has not been able to fight him in the way of God. Rather, until he fights against his own soul, he cannot go out to fight against his external enemy (Jawzi, 1994: vol. 3, p. 6). So the concept of jihad in Islam is broad and comprehensive; it includes exerting any kind of mental and physical strength in the way of all goodness and virtues. Jihad in Islam has many levels, types and forms; such as: spiritual, emotional, scientific, educational jihad and educational jihad and reformative and developmental development. With this broad and comprehensive concept; every Muslim is a fighter in the way of God according to his effort and determination, and he will definitely do his share and destiny in the way of realizing the servitude of God, and the origin of the continuation of jihad until the resurrection is the resurrection. However, the word "war" is special and is considered the last branch of the broad and comprehensive branches of jihad; which is fighting with the sword or hiring weapons against the aggressive enemy. Although the interpretation of jihad as war against the enemy has become common among jurists, to the extent that this jurisprudential interpretation has been promoted in the minds and has become widespread in the use of people, and the word "jihad" is interpreted in the dictionaries of foreign languages in the same way (Nasiri, p. 6). This is the same confusion and ambiguity, conscious or unconscious or biased, of the thoughts and systems of Islamophobic programs that was mentioned above. The word "fight" or "war" and its derivatives are repeated in the Holy Quran about sixty-seven times, and Quranic verses have used this word from different angles and in various fields; but despite its importance and prevalence, the term "war" in Islam does not interpret the true concept of "jihad"; rather, it refers to a branch of the extensive branches of jihad. At the same time, no war is valid in Islam unless it is "in the way of God," which is the war of the believers. As the Holy Quran has emphasized on this matter: (الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ) (Those who believe fight in the way of God). (Surah An-Nisa: 76). The Prophetic tradition has also explained and emphasized the legitimate and acceptable war in Islam as follows: "Whoever fights for the sake of the supreme word of God, that is only fighting in the way of God." (Bayhaqi, 1344: Vol. 9, p. 76) It is clear that not every war is in the way of God; rather, most of the wars that humanity has known throughout time and space and continues to know to this day have not been and will not be wars in the way of God.

Islam's True View of the Phenomenon of War

War is one of the types of war, and war is a social phenomenon that exists in every time and place. War is "a natural thing among mankind, from which no nation or generation is free" (Ibn Khaldun, p. 270), but war is "an abominable and undesirable phenomenon, because in it souls are destroyed and settlements are destroyed. However, war is considered one of the traditions of human society and one of the greatest manifestations of the struggle for survival. War is a necessary natural characteristic of all living beings, from which no living being can be exempt" (Rashid Reza, vol. 10: p. 85). As God Almighty has established: (وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ) (And if Allah had not repelled people one by one, the earth would have been corrupted). (Surah Al-Baqarah: 251). Therefore, war is disliked in Islam; although the realities of life permit legitimate self-defense, defense of freedom of thought and belief, and defense of the oppressed and the oppressed. For this reason, Islam has made jihad and war obligatory and necessary, when the conditions for it are met. Allah the Almighty said: (Fighting in the way of Allah is prescribed for you, though it is disliked by you. Perhaps you dislike something while it is good for you, or you love something while it is evil for you. *كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ*) (Surah Al-Baqarah: 216) Translation: Jihad in the way of Allah is prescribed for you, though it is disliked by you. Perhaps you dislike something while it is good for you, or you love something while it is evil for you. And Allah knows, and you do not know. And He said: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ) (And fight them until there is no more fitnah (disobedience) and religion is for Allah.) (Surah Al-Baqarah: 193). And he said: (And why do you not fight in the cause of Allah and the weakest of the men, women and children who say, *وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلِهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا*)

“Our Lord Take us out of this village of the oppressors of its people, and make us a guardian from your side, and make us a guide from your side. (Surah An-Nisa: 75). So in such cases, war is an evil phenomenon that must be resorted to, and this war in such a case becomes a good and desirable matter "hasan al-laghirah" and is used as a great means to exalt the word of Allah, support the true religion and prevent corruption and sedition on earth. In this case, war and fighting are considered good for man and human society, despite their aversion and dislike, which must be resorted to and patience and perseverance be shown. Among the prophetic hadiths that indicate the unacceptability and disapproval of war and warfare is the following statement of the Prophet of Islam: Do not dream of facing the enemy (with the intention of war), and seek well-being, but when you face the enemy (with the conditions of war being prepared), be patient and steadfast. (Bukhari, 1422: Part 9, p. 84). Therefore, in such situations, "war" has been legislated in Islam, and special attention has been paid to it in the Quran and Sunnah.

The Purpose of the Legitimacy of War in Islam

The purpose of legislating "war" in Islam is to repel evil and aggression, to ward off sedition, and to support the oppressed; not because of opposition to religion, or to destroy souls and torment and torture mankind. God Almighty gave Muslims permission to fight when their enemies oppressed them and killed them and forcibly subjected them to sedition in their religion and turned them away from their religion and expelled them from their lands and properties unjustly. At that time, God Almighty gave Muslims permission to fight. Therefore, the cause and reason for war in Islam is legitimate defense, which makes war permissible. With this understanding and reasoning, Islamic scholars have summarized the situations and cases of the legitimacy of war in Islam as follows:

- Repelling aggression and defending oneself against aggression initiated by the enemy: Such war is a natural right that all domestic laws of countries, international covenants, and human customs consider it permissible and legitimate, and they act on it when the conditions are ready. As Article 51 of the United Nations Charter explicitly states, in this regard we read the verses of the Holy Quran that give individuals, groups and communities the right to self-defense; such as the following statement of God Almighty: (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ) (And fight in the way of God against those who fight you, and do not transgress. Indeed, God does not love the transgressors.) (Surah Al-Baqarah: 190) This is what God says: (فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ) (So whoever transgresses against you, transgress against him in the same way as he transgressed against you). Surah Al-Baqarah: 194). And this is what God Almighty says: (وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً) (And fight the polytheists all together, just as they fight you all together). (Surah At-Tawbah: 36)
- Defending freedom of belief and ensuring the call to Islam and preventing sedition in religion: For this reason, war was made lawful for Muslims to defend the freedom of their religion and belief. God Almighty said: (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ) (And fight them until there is no more sedition and the religion is for Allah. So if they desist, then there is no aggression except against the wrongdoers.) (Surah Al-Baqarah: 193). In this regard, all international laws emphasize this matter and issue declarations and regulations to support and guarantee freedom of thought and opinion.
- Support and protection of the oppressed; Whether individual or group: In support of the oppressed and the downtrodden, Allah the Almighty has said: (أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ) (Permission is given to those who fight because they have been wronged, and Allah is Able to help them.) (Surah Al-Hajj: 39) . The Prophet of Islam also made the "Halaf al-Fadul" or the war pact of the young men of Mecca during the pre-Islamic era to recover the financial rights of a merchant from the tribe of "Zubaid" whose property was purchased by a leader of the Quraysh named Al-As bin Wael and who refused to pay the rights of this traveling man. He recommended and appreciated him for defending and supporting the oppressed. He always boasted about his participation in it and proudly said: "I participated in a pact in the house of Abdullah bin Jadaan that is better for me than red camels

- precious - and whenever I am invited to it in Islam, I will accept it." And he said regarding this pact: Islam strengthens it. The Prophet (peace and blessings of Allah be upon him) also tried to support and help the Khuza'ah tribe, "the allies of the Muslims" against the Quraysh, and assured them of his support when the Banu Bakr tribe, "the allies of the Quraysh" with the support of the warriors of the Quraysh, violated the Hudaibiyah Peace Treaty and violated them. The Prophet of Islam addressed the envoy of the Khuza'ah and declared: "O Amr ibn Salim! Be assured, you will be supported and helped!" (Salabi, 1429: Vol. 4, p. 59). Defending the Khuza'ah tribe, which had been invaded by the Quraysh, was one of the reasons and factors that led the Prophet of Islam to raise a large army and to move to suppress the Quraysh for violating the Hudaibiyah Peace Treaty and attacking the Khuza'ah tribe with the intention of conquering Mecca." Considering the above-mentioned cases and objectives, it can be said that war in all these cases and cases in today's world is accepted by national and international laws and is accepted as legitimate defense and is practiced as the use of natural rights known as the right to survival and the right to religious defense and the right to freedom and equality and the right to mutual respect in international laws and treaties and interactions of international relations.

In a Jihadi War, A Person Is Not Killed Because of Disbelief

The majority of Islamic jurists are of the opinion that war in Islam revolves around aggression, war, and aggression; This means that the real reason and motive for fighting is to repel aggression, not disbelief. So a person is not killed because of disbelief; rather, he is killed because of his aggression and aggression against Muslims or aggression against Islam (Bada'iyyah al-Mujtahid, p. 371). This is because war is not waged against a civilian non-combatant; rather, he is treated peacefully, and also because the Prophet (peace and blessings of Allaah be upon him) forbade the killing of women, the elderly, and children, and said: "Do not kill infants, children, women, or the elderly." (Tabarani, 1985: Vol. 1, p. 304). These rulings and teachings are in a state of war. So it is clear that in a state of peace and normal conditions, this is done first.

If disbelief was the cause of killing, the Prophet (peace and blessings of Allah be upon him) would not have concluded a treaty of peace, citizenship, and coexistence with the Jews in Medina, would not have accepted peace with the polytheists of Quraysh, would not have accepted arbitration in the case of the Jews of Banu Qurayza, would have been permitted in religion, God Almighty would not have commanded the polytheists to be safe and to support them until they reached their safe places, and the jizya would not have been permitted from the People of the Book; while the Holy Quran has introduced the acceptance of the dhimma treaty and its support as the cause of ending the war. If disbelief and opposition to religion were the cause of war, the end of the war would have been determined by their acceptance of Islam, and the jizya would never have been accepted from them so that they would remain on their religion (Zuhaili, p. 26). The facts of history testify that Muslims were subjected to actual aggression and severe torture and torment by the polytheists before and after the migration. The polytheists confiscated their property and assets and began to actually decide to kill the Prophet (peace and blessings of Allaah be upon him) and on various occasions they marched with large forces to fight the Muslims. The Persian and Roman empires also continued their widespread aggression against the Muslims. The ruler of the Persians in Yemen sent his men to Medina to behead the Holy Prophet for him. The Persian Empire, through its neighboring Arab allied tribes, launched attacks on the Muslims, with the kings of the regions of Hira taking the lead in this regard and attacking the Muslims. The Christians of Syria, who were allies of the Romans, killed some of those who had converted to Islam from their neighboring tribes. For example, one of the Ghassanid emirs, who were allies of the Romans, killed the ambassadors and envoys of the Prophet. The Romans gathered a large army to suppress and destroy the Prophet and his companions, and this campaign was strongly demonstrated in Mu'ta and Tabuk (Ibraheem Hassan, 1964: p. 28). In this way, when any researcher studies the wars and expeditions that the Holy Prophet, his companions, and the Islamic state were forced to wage, he will clearly understand that all these wars and conflicts that Muslims have waged have been defensive and preventive. Therefore,

we come to the conclusion that the reasons and motivations for “war” jihad in Islam are to repel and reject aggression and enmity, not because of disbelief, as the great Imams of Islam, including the Hanafis, Malikis, and Imam Shafi’i, hold this view in one of their sayings. What is consistent with this view is that whenever enmity and aggression are eliminated, and Muslims are assured of sincere cooperation and good neighborliness with non-Muslims, then Islam has commanded the necessity of coexistence, understanding, cooperation, and friendship with other religions, especially Christianity and Judaism (Bouti, 1993: p. 118). And this is the practical requirement of the Islamic system and the explicit meaning of the statement of God Almighty, which He said: *لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ* (Allah does not forbid you from doing good and observing justice towards those who did not fight you in religion and did not expel you from your homes, because Allah loves those who are just (Mumtahina,8). In light of the texts, sayings, and historical events mentioned above, it becomes clear that war or “war” will not be legitimate from the Islamic perspective unless it is a defensive jihad in the way of God abroad, or is carried out with the intention of disciplining the rebellious and rebels within the state (Ibn Khaldun, p. 235). However, the Sharia does not permit war in its absolute form so that, like in past and present wars, the hands of the warriors are free and they resort to any means to destroy the enemy; rather, the Islamic Sharia has established various principles, rules, and means for legitimate war, which Islamic jurisprudence and the authors of books of travel and history have explained in detail, and have established clear and precise conditions and etiquette for it in its various situations and arenas. Islam does not accept offensive war with the intention of conquest and expansion, domination and supremacy, or war to obtain spoils; Because, as we have already stated, legitimate war and warfare in Islam is the same as defensive war and warfare for the purpose of repelling aggression initiated by the enemy, or for the purpose of defending an established right in accordance with a covenant or agreement that the enemy has violated, or the war is for the purpose of securing freedom of thought and preaching. Again, whenever entering into legitimate war becomes inevitable, one must be bound by the comprehensive system established by Islamic law and observe the rules, principles, and customs of Islam in war, which are accompanied by the characteristics of mercy, justice, and good dealing. Rules and principles that the Quran, practical and verbal tradition, and the actions of the caliphs have codified and have been followed for many centuries. Islam established and implemented these rules, principles, and transcendent values in the sixth century AD; While the rules regulating war in European international law began only three centuries ago, and until the middle of the 19th century, purely customary rules were prevalent in wars, after which countries began to formulate these rules in international treaties, the first of which was the Paris Declaration of 1856, followed by the Geneva Convention concerning the Treatment of the Wounded and Sick in War in 1864, and other agreements that have been implemented to a very limited extent (Ali Mansour, 1965: p. 293).

The Origin of Justice and Tolerance in War from the Islamic Perspective

The ancient and contemporary jurists and leaders of Islamic thought have different schools of thought, opinions, and ijtihaads regarding the nature and nature of relations between Muslims and non-Muslims, and whether these relations are based on war or peace. However, they all agree on the peaceful nature of the call to Islam. Peaceful da'wah based on dialogue, controversy and good debate is a fundamental principle of Islamic da'wah, so that this matter may be fulfilled by God who said: *(اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُجْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)* It is good that your Lord knows who goes astray from his path, and He knows the righteous. Your Lord knows best who has gone astray from His path, and He is most knowledgeable of those who are guided). (Surah An-Nahl: 125). Below, we will briefly present the views of a group of Islamic scholars, pioneers, and writers who specialize in the field of Islamic calling and the political history of Islam, especially contemporary scholars who have commented on peaceful calling and avoiding war and warfare. Rashid Rida, the author of Tafsir al-Manar, quotes Imam Muhammad Abduh as follows: “A mandatory war in Islam has been legitimized to defend the truth and the people of the truth and to support the call and its dissemination, and for this reason it has been stipulated that calling to Islam should take precedence over war” (Fahmi,

1140). Mahmoud Shaltut, a contemporary scholar and jurist, confirms this view and says: “God’s guidance calls for peace, as long as it does not make opposition to the true religion a cause of aggression and rebellion” (Shaltut, 1979: p. 93). One of the proponents of this view is the well-known scholar and writer of the Islamic world, Muhammad Abu Zuhra, who says: “The principle in relations between human groups is friendship, kindness, and cooperation in using the sources of goodness and goodness in the East and the West, and near and far on earth; because the principle of general relations between humans at the level of countries, groups, and individuals is peace, and conflict arises in special situations, which is a temporary matter.” Another supporter of this view is Dr. Wahba Al-Zuhaili, a contemporary scholar and jurist, who says: “The principle in international relations of Islam is peace, until there is an attack on the country, the callers and the sanctities of Islam and Muslims, and they face sedition and torture in their religion, at which time war becomes legitimate as a necessity to defend one’s self, property or belief” (Zuhaili, 102). Similarly, Abdul Wahhab, a thinker against Islam, is another supporter of this view, who says: “It reinforces the correct view of the owners of the pacifist theory who have said that Islam has based the relations of Muslims with non-Muslims on the basis of peace and security, not on the basis of war and warfare” (Khilaf, 1977: p. 77). Thus, it can be seen that the majority of jurists and scholars have opined that “the principle and basis that the legal system of Islam has determined the relations between the Islamic nation and other nations is peace and freedom to choose one’s belief and destiny. Thus, war is an exceptional state that the Sharia does not permit except in the case of religious defense and within the limits of legitimate defense against an aggression that has been committed or is about to occur, and that the term “Dar al-Harb” is not the absolute opposite of “Dar al-Islam”; rather, Dar al-Harb refers to the same geography or climatic limits of the state that is attacked on the Islamic community, or on the climate of the Islamic state, or on the freedom of the Islamic state and its beliefs. Even if it is located in the climatic area of a non-Islamic state – or even on a group of subjects of the same state – in which case that state, due to its aggression, is in a state of war with the Islamic state, until the aggression ends and with that the state of war ends” (Jalbi, 1985: Vol. 2, p. 483). The strongest proponent of the theory of peaceful relations with opponents is the renowned contemporary scholar and writer Muhammad Ghazali, who strongly refutes the views of those who consider the verses of the sword to be the basis of relations between Muslims and non-Muslims, saying: "There are some religious scholars and readers of the beloved book (the Holy Quran) who have not tasted the courtesy of talking to opponents, and ignore about a hundred verses of the Quran, and think that Islam has dealt with its opponents from the beginning by using a "rod" in its interactions, and whenever it has shown leniency, this leniency has been temporary!" He adds in this regard: "Certainly, the art of invitation requires thousands of pious intelligent people who open their way to hearts and minds with eloquent and kind language. Whenever a sword is drawn from the enemy, a number of us will also rise up to confront it and return it to its place, and then leave the decision to logic and politeness, not to the instincts of predators” (Ghazali, 2005: p. 12).

The proponents of this theory have also argued with verses of the Holy Quran, Prophetic traditions, the life of the Prophet, and Islamic history. Such as this saying of God: **وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ** (And if they incline to peace, then incline to it and put your trust in Allah, for He is the Hearing, the Knowing). (Surah Anfal: 61) And this word of God: **لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8)** (May God not forbid you from those who did not fight you in the religion and did not drive you out of your homes to drive them away and pay To them, indeed, Allah loves the righteous (8) Indeed, Allah forbids you from those who fight you in your religion and drive you out of your homes. Wazaharwa Ali (Surah Al-Mumtahanah: 8-9). And whoever befriends them, then it is they who are the wrongdoers. And this is the word of God: **يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً** (O you who have believed! Enter into peace all together.) (Surah Al-Baqarah: 208) And this is the word of God: **كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ** (Fighting is prescribed for you, and it is hateful to you.) (Surah Al-Baqarah: 216). And this saying of God Almighty: **وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ** (And fight in the way of God against those who fight you, and do not transgress, for God does not love transgressors.) (Surah Al-Baqarah: 190). Among the prophetic hadiths that call for peace and avoidance of war, such as this saying of the Prophet, may God bless him and grant him peace,

addressing the Muslims: «لا تتمنوا لقاء العدو وسلوا الله العافية فإذا لقيتموهم فاصبروا» “Do not wish to meet the enemy, and pray to God for well-being, and if you meet them, be patient” (Bukhari, p. 84). Also, the Prophet, peace and blessings of God be upon him, has singled out the goal and purpose of war in the realm of truth, justice and the call to Islam, which we see clearly in the authentic hadith narrated by Abu Musa Ash'ari who said:

«جاء أعرابي إلى رسول الله صلى الله عليه وسلم فقال الرجل يُقاتل ليدُكرَ ويُقاتل ليغنمَ ويُقاتل ليرى مكانه فَمَنْ في سبيل الله قال مَنْ قَاتَل لِيَتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْغَلِيظُ فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

"The Arabs came to the Messenger of God, may God's prayers and peace be upon him." And the man said, He will kill to remember, and he will kill for his sheep, and he will kill for his place. The word of God "He is the highest, so he is in the way of Allah, the Exalted." A Bedouin came to the Prophet (peace and blessings of Allaah be upon him) and said: "A man fights to become famous, or he fights for booty, or he fights to attain status and status. So which one is in the way of Allah? The Prophet (peace and blessings of Allaah be upon him) said: "Whoever fights to exalt the word of Allah, that is fighting in the way of Allah, the Exalted." (Nasa'i, 2001: Vol. 4, p. 43). The proponents of this theory have also argued from the events and incidents of the Prophet's life that the Prophet (peace and blessings of Allaah be upon him) called for peace for thirteen years in Mecca and continued to call for peace in Medina after the migration. If there had been no rebellion, aggression, and oppression by the polytheists, the state of peace and security would certainly have continued. Islam was never established by the sword – contrary to what biased orientalist promoted – but Islam spread with the power of logic and a clear and guiding nature. Because there is a clear difference between the spread of Islam as an idea and belief, and between defending the existence of Muslims and the Islamic state. The international system requires that Islam be defended and supported against any aggression, and this principle has been followed in declaring Islamic jihad against the enemies of Islam; but accepting Islam was the result of contentment or choosing peace (Zuhaili, 96). Based on this principle, the Islamic state, at the time of its establishment, concluded treaties and agreements to cease war either permanently; such as the Treaty of Medina with the Jews, or temporarily; such as the Treaty of Hudaibiyah with the polytheists of Quraysh, or treaties of neutrality, cooperation, and mutual defense that were concluded with various tribes living between Mecca and Medina. These activities are carried out in order to form a community that promotes cooperation, coexistence, and tolerance between different groups and religions of society or for the purpose of peace, stability, and peaceful invitation. Therefore, what distinguishes and constitutes relations between countries and nations are the same goals and objectives that establish relations between them. Without a doubt, the goals of the Islamic state are humane and noble, because the Islamic state is founded on belief. The Islamic state is not a regional state that is limited to geography and specific territorial boundaries. Similarly, the Islamic state is not a racial state that is summarized within the framework of a specific race; rather, the Islamic state is an intellectual state that the belief of Islam elevates it to a global state that encompasses different races and ethnicities. In this way, every human being can, by embracing the belief of this state, become its citizen and bearer of its idea and identity. And anyone who does not accept the belief of the Islamic state should live freely under the protection of this state and under the shadow of its legal system, obtain citizenship of this state, and live according to his belief without any restrictions or coercion (Zaidan, 1975: p. 60).

Tolerance, fairness, and justice of Islam have been among the most important reasons for its spread on earth, and the promotion of this conspiracy that Islam spread through war and the force of the sword is nothing more than a biased lie that has been and is being launched with the intention of tarnishing the shining face of this religion. The Islamic conquests have been a mercy for the servants and lands. In the conquest of Mecca, when the Prophet was humbled by the people of Mecca, he said to them: "Today there is no blame on you, you are free today." In the same way, the conquests of Islam in the lands of Rome, Persia, Africa, Europe, India, China, and other corners of the earth were like that. Muslims gave security to all the people of these lands, and made peace with them to protect their blood, lives, and property. They maintained their temples and churches and guaranteed their religious, economic, and

cultural freedoms. Therefore, it can be said with emphasis that the mission of Islam is based on contentment, and it spreads through peaceful invitation, and the environment and conditions of freedom are the most suitable and best environments for the spread of Islam (Ghazali, 2005: p. 66).

War for the Victory and Liberation of the Oppressed

When the sun of Islam rose, people in every corner of the world were crushed under the clutches of polytheism, oppression, aggression, and ruthless classes. The message of Islam came to save people from the worship and slavery of servants to the worship of their Lord, to elevate them from the narrowness of this world to the spaciousness of this world and the Hereafter, and to transfer them from the oppression and diversity of religions to the justice of Islam. Islam stated one of the reasons for the legitimacy of war in the clear text of the Qur'an: (وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَالْوَالِدَانَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا) the defense of the oppressed and the support and help of the oppressed, as God Almighty said: They say, Lord, take us out of this village, the oppressors of its people, and make us guardians from your children and children. Lena me (Surah An-Nisa: 75). Rather, Allah Almighty has made fighting and fighting for the support and support of the oppressed as a companion and a foundation of war in the way of Allah; as He has linked these two types of war without interruption with the letter "waw". Rather, by reflecting on this Quranic interpretation, war to support and defend the oppressed and the oppressed is considered part of war in the way of Allah; Because the purpose of fighting in the way of God is to make the word of God loud, and the word of God is the word of truth that stands against falsehood and justice that stands against oppression, and the salvation of the oppressed is based on the justice of God on earth. The Prophet of Islam faced various types of persecution and harassment from the beginning of announcing the call to Islam, and the polytheists took their persecution and harassment to the point of deciding to kill the Prophet of Islam in the last stage of the Meccan period. Similarly, the companions of the Prophet of Islam were subjected to the most severe torture and torment, and they faced destruction, killing, and expulsion. Even after the migration to Medina, the severity of the persecution and harassment did not end; Rather, aggression and enmity took an upward trend, and new enemies from the hypocrites, Jews, Persians and Romans, along with their allies, continued to engage in military conflicts and armed wars, until God Almighty commanded the Muslims to give permission to fight in defense of the oppressed and weak Muslims. Thus, the first rules of war in Islamic law, after the continued aggression of the idolaters against the oppressed and helpless believers, were established. God Almighty promised victory and submission to the weak and tortured believers, saying:

(إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (38) أَدْنُ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39) الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ (39) وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيُنصِرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ) (Indeed, Allah defends those who believe. Indeed, Allah does not love any traitorous, disbelieving person. (38) Permission is given to those who fight because they have been wronged. And indeed, Allah is against (39) Those who came out of their homes without the right, except that they say, "Rabbi Allah," were it not for Allah's defense of mankind. Some of them are for the destruction of mosques and mosques, in which the name of Allah is mentioned a lot, and they are the helpers of Allah. God will help (Surah Al-Hajj: 38-41). Here it is observed that the Quranic text mentions the sanctity of Jewish and Christian places of worship before Muslim mosques and has ordered Muslims to defend themselves and their beliefs, as well as the sanctity of places of worship of other religions, against actual aggression. Thus, the Quranic text has declared the principle of freedom of all religions, made the defense of religious freedom obligatory, and warned that if this principle is not implemented at the human level in order to ensure religious freedom, or if the obligation of legitimate defense is delayed, aggression and aggression will spread and corruption will become widespread.

The texts that were revealed following it are as follows: (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190) وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (191) فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (192) وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

وَيَكُونُ الدِّينَ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (193) الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ) (And fight in the way of Allah those who fight you and do not attack them. Indeed, Allah does not love the transgressors (190) and kill them.) Where they are strong and their exit is from where you exit and the fitna is worse than killing and do not fight them there Al-Masjid al-Haram until they fight you in it, so if they fight you, then kill them like that is the punishment of the disbelievers (191) so if they die, then Allah is Forgiving, Merciful (192) And fight them until there is no fitna and the religion is for God, so if they are finished, then there is no war except against the wrongdoers (193) Al-Shahr Al-Haram in the city The forbidden and the sacred are retaliation. So whoever fights against you, fight against him in the like of what he has fought against you. And fear Allah and know that Allah is with the righteous. (Surah Al-Baqarah: 190-194) .These texts emphasize the principle of prohibiting war except in one case, which is the case of defense against actual aggression, which must be done within certain limits. Because the Muslims faced the forced war that their enemies imposed on them and were violated and transgressed, as the following texts have recorded:

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216) يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدَّقَ عَنْ سَبِيلِ اللَّهِ وَكُفِّرَ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يِزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَبِمَتَ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ) I forbid you to love something and it is evil for you, and God knows and you do not know (216) They ask you about the months It is forbidden to fight in it The saying of killing is a great thing and a hindrance from the path of God and disbelief in it and the sacred mosque and the expulsion of its people from it is greater in the sight of God. And the fitnah is greater than killing, and they will kill you until they turn you away from your religion, if they can, and whoever turns away. From you His religion dies while he is a disbeliever, so those are the ones whose deeds have been rendered worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein forever. (Surah Al-Baqarah: 216-217). These texts clearly indicate that war was made obligatory upon the Muslims, although they did not like it. Of course, not out of fear and cowardice; but with awareness of the gravity of the responsibility and its consequences. Therefore, the texts are clear and explicit in describing the nature of the war that the Muslims were forced to enter into; As for Muslims, this was a life and death war, to defend their faith, freedom and honor against the aggressive wars that their enemies wanted to turn Muslims away from their faith or destroy them. Then, decisive texts were revealed to establish and legislate the principle of freedom of religion and freedom of thought; as God Almighty said: لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ) (There is no compulsion in religion. Righteousness has become manifest from falsehood. So whoever disbelieves in the false gods and believes in God, then he has grasped the most trustworthy handhold, there is no breaking it. And God is Hearing, Knowing.) (Surah Al-Baqarah: 256) It was revealed following this saying of God Almighty: (إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْقَرُونَهَا نَمْ تَكُونُ عَلَيْهِمْ حَسْرَةً نَمْ يُغْلَبُونَ) (Indeed, those who disbelieve spend their wealth to block them from the path of God, so they spend it, then it will be against them. (Surah Anfal: 36).

These texts emphasized the same principles and stated that the infidels are trying to launch an ideological war against Muslims; but they will face defeat in this war, and belief and thought will be free from any kind of coercion, intimidation and terrorism, and with sincerity to God, no force or power will rule over the human conscience. However, at the same time, Islamic law does not call for peace at any cost in international geography; because by trampling on justice or by surrendering to aggression, peace becomes meaningless. Islam is a religion of honor, and Islamic law distinguishes between surrendering to an oppressive situation and peace based on truth and justice. As long as Muslims repel aggression, or defend freedom of belief and the Islamic call, and their own freedom, it is not permissible for them to surrender, or to despair of victory and success. Therefore, the law does not permit seeking peace out of humiliation and humiliation; because such peace is surrendering to aggression, which is contrary to faith; However, if the Muslim side prevails and the enemy stops aggression and demands peace, it is obligatory on Muslims to accept the call for peace (Yaqout, 1970: p. 397).

Conclusion

This article has attempted to examine an important issue that has occupied people's minds from the past to the present, and has been a place of deviation of understanding and slippage, both in the past and in the present. An issue that many people have employed to tarnish the image of Islam is the issue of "war in Islam". The article has briefly and concisely examined the concepts of jihad and war, and has distinguished and explained the relationship between war and the broader concept of jihad. In this way, the concept of jihad encompasses all areas of life as the worship of God and the development and settlement of the earth, and has a positive, constructive meaning and inherent legitimacy. However, war is an undesirable, undesirable and ugly phenomenon and is a small branch of the comprehensive branches of jihad that is carried out as a last resort for the legitimate defense of the soul, thought and thought, and to support and help the oppressed and the oppressed. The article has reached the conclusion that war or war in general is an undesirable phenomenon and is not compatible with the nature and essence of Islam; Because the faith and call of Islam are based on the best method, dialogue, contentment of people and change of hearts, but war and warfare contradict this Quranic principle that has been established and legislated: *(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ)*. (There is no compulsion in religion, for the right path has become clear from the wrong path.) (Surah Al-Baqarah: 256). Furthermore, war and warfare are incompatible with the principles of mercy and tolerance with which the Islamic mission has been described. All Islamic scholars, both predecessors and contemporaries, agree on the peaceful nature of the call of Islam and have emphasized the mission of Islam as mercy and kindness, peace and tranquility for humanity. As God Almighty introduced the Prophet with this description in Surah Al-Anbiya and called mercy, tolerance and kindness the special features of his mission: *(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)* (And what We have not sent you except as a mercy to the worlds. (Surah Al-Anbiya: 107) The article concludes that disbelief does not cause war, and that the cause and cause of war in Islam is aggression and aggression, in which case defensive war becomes obligatory. Because Islam is a religion of honor and freedom, and it does not tolerate humiliation and humiliation. A Muslim does not accept oppression against himself, and does not allow it to be done to others. It is worth noting that the word "war" in the Holy Quran, the Prophetic tradition and authentic Islamic culture is always used in the form of interaction and participation, and this indicates that there is inevitably another partner and aggressor in the war, with whom it becomes obligatory for a Muslim to resist and confront in order to defend his soul, belief and In conclusion, it should be noted that some ancient extremist sects and contemporary individuals and schools of thought have misunderstood the texts, confused the concepts, and considered jihad to be confined to war or synonymous with it. With this incorrect understanding, they have given a misleading interpretation of jihad and war in Islam, and have given the enemies of this religion and those with ill will and grudges the opportunity to attribute any manifestations of violence, terrorism, killing, and ugly practices to this pure religion through deception and slander. Meanwhile, Islam, as the final, all-encompassing, and eternal religion of God, opens the minds and hearts of humans with its transcendent, universal, and savioristic human principles, provides constructive dialogue and peaceful coexistence between nations and civilizations, and in this campaign, it uses all kinds of means and tools of communication and convergence of science, civilization, and contemporary technology, and in this way It narrows and confines the scope for war, violence, and the use of force in human and international relations.

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