

Jihad epistemology in the Islamic system and its objectives’ explanation

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Abstract: In this article, the author seeks to clarify the concept of jihad in the Islamic system and its goals. The issue of violence, harassment, persecution and invasion of jihad in Islam is one of the most important issues related to jihad, especially the view of Islamabad. In this article, while denying these views, the author attempts to recognize the authentic trend of Jihad in the Islamic system, as well as explaining that the nature of jihad in the Islamic system is intrinsically defensive and in opposition to the threats of the enemies. So the most important question of this article is to illustrate the essence of jihad in Islam. Also, the main questions of jihad in the Islamic system and the discourse of the Qur'an and the tradition of the Prophet of Islam in relation to jihad are also among the important questions of this article. The author, using Islamic sources and an analytical-descriptive approach, is seeking to provide a solid and reliable answer.

Keywords: Jihad, Quran, Prophet of Islam, Islamic system, Defensive jihad

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I. INTRODUCTION

Jihad in the philosophy of Islam has been formed in order to expand, occupy the land, control over the resources of others, conquer people and humiliate them, or for other material purposes, that includes the motives of war in the largest civilizations of the world in the past and present. In other words, Jihad in Islam is not about killing, assassination, terror and rape, but it is an action to defend the political and geographical boundaries of the Islamic system. Therefore, the essence of jihad in Islam is to prepare and fight against the aggression of the enemies and a step towards stopping their attacks. On the other hand, carefully in the sense of the responsibility of support, it can be seen that this principle is in some way indicative of the fact that every state has a duty to protect its people against mass murder, war crimes, racial or ethnic cleansing and crimes against humanity. This responsibility requires the prevention of such crimes through appropriate and necessary means. In fact, on this basis, a government should not wage war and slaughter against its own people and justify this oppression with sovereignty and principles such as non-interference and equality of states. If the government fails to take responsibility for it and resort to war and violence against its own people, and it will launch wars and mass killings, the international community has the right to interfere in that country. This interference is not a violent and armed struggle from the beginning. The international community can deal with the government at the beginning of the law and put political and economic constraints on it to stop harassing its own people, but this interference can also be drawn into a military confrontation, an interference that needs to change the situation in its own perspective. And he will end the war and massacre. Meanwhile, this military intervention should be inevitable. That is, the diplomatic methods do not answer. Another point is that this intervention does not necessarily take into account the fall of the anti-people government from the outset, and the overthrow of the perpetrated government (even if it is not announced) is not its predetermined objective. In this article, the author's efforts are focused on the epistemology of the philosophy of jihad in the Islamic system and the explanation of its goals. The research methodology of this paper is analytical-descriptive and historical.

1- The Concept of Jihad:

Jihad is a legitimate war in the cause of God and is one of the subjects of Islamic jurisprudence. Jihad is an Arabic term from the root of the word "jihd" meaning hardship, effort, exaggeration in work, ultimately achieving something and ability. The most important concept of the term in the religious texts, as well as its general application, is a particular kind of effort, namely, fighting in the path of God with his soul, property and other assets in the battle against the unbelievers, with the aim of expanding Islam and upright have religious

rituals or defend it. In religious texts, in addition to the special meaning of the term, jihad has also been used in its lexical and universal terms, such as the use of the expression "Jihad Akbar" about the Mujahidat and the attempt of the soul against Satan and the air of the soul (Najafi and Bahrami, 2017: 112). "Jihad" in the Qur'an is also a universal term that includes jihad with money and lives, and means war and murder, which is an example of jihad, and includes other social, political, cultural and economic spheres. Essentially, every kind of attempt to fight oppression and polytheism and the attempt to establish monotheism and justice is considered jihad, which requires the endurance of hardships and hardship, and since it cleanses jihad from other usual wars is an attempt on the path of God which is aimed at directing human beings, therefore, jihad with self is also referred to as "great jihad". In Shiite jurisprudence, jihad is divided into two types: "defensive" and "elementary" (Salahi, 2016: 560). In general, the word Jihad with its derivatives is used in 41 Quranic verses, 37 of which refer to different aspects of jihad. Teflisi mentions the jihad in three dimensions: 1. Potential Jihad, 2. Armed Jihad, 3. Practical Jihad (Teflisi, 2017: 558).

- 1- Potential Jihad: The Great Jihad is a jihad that the general commentators have interpreted as "great jihad", and its main topic is the way of organizing and confronting the messenger of Allah's blessing with infidels and hypocrites, which has been identified with attributes of disobedience and concentration. In this sense, Muslims must by no means obey the illegitimate demands of the infidels and the hypocrites and obey them through the Qur'an and the teachings of their teachings and their truths. Undoubtedly jihad in this verse is thought and propaganda, not armed (Sadra Shirazi, 2004, 1: 529). Zjaj believes: "The fighter, it means to confront them with both war and argument, because Jihad is bringing Divine reasons with the hypocrites and, on the other hand, the means of jihad against the infidels, is to take the sword" This is because, according to the Quranic verses, the criterion of dealing with the hypocrites is the mercy and negation of any form of violence, and it has also been mentioned in the Islamic narrations that the Prophet - never fought with the hypocrites and did not write a book (Tabarsi, 1993, p. 154: 25).
2. Armed Jihad: this is a kind of jihad which is performed in the cause of God, and is any attempt that a believer does in the cause of God, and in this form of jihad, the faith of people to God and the Prophet of God is relevant. As in the definition of Armed Jihad, two concepts of life and property have been privileged. Hence, the Qatals (armed conflict) can be an example of the jihad, in which other sacrifices can be mentioned, such as Laila al-Mubit's night story. (Makarem Shirazi, 1995, p. 22: 212).
3. Practical Jihad: Human is a superior creature and was created to do divine worship in a manner that is perfect, and reach its designated goal. Hence, the most important form of jihad is the attempt to be Divine, which God has explained to him in this way by linking Jihad (Jannipour and Sotoude nia, 2014: 71). Regarding the dimensions of jihad in the Islamic system, it should be acknowledged that Muslims, both Shi'a and Sunni, have since agreed to formulate jurisprudence so that primary jihad is one of the religious obligations and aims at spreading Islam and expanding its rule in the world. And the same is true of the meaning of Jihad.

2. Islam and Discourse of War, Jihad and its Varieties in Islam:

In the Qur'an and hadith, Muslims have been encouraged to tolerance, friendship and peace with brothers of faith and non-Muslims. Therefore, in Islam, the principle is based on compromise, and resorting to force and war is an emergency condition (Ibn Menkkali, 1402: 63). According to verse 61 of the Anfal Surah, referring to the Badr War, Muslims are obliged to accept peace if the enemy wants to accept it. Allah has also ordered the Muslims to prevent the war by supplying arms and armies that frighten the enemies. On the other hand, the Prophet (peace be upon him) has called mercy on the world and asked him to bestow the people and invite the people of the book in the best way, which is through discussion, wisdom and good preaching, in the way of God. After the emigration, which had missed the pagan persecution of the Muslims, God allowed the Muslims to fight for their legitimate rights, and from a variety of wars, only war was declared legitimate in the cause of God, that is, the war with God-like motives, such as the defense of the oppressed, suppressing the intrigue of oppressors and defending the Islamic land, not to achieve goals such as secrecy, revenge, oppression and oppression. On the other hand, some Orientalists, with the distinction of the events of the Mecca era from Medina, claim that the Prophet's escape from the war during Mecca, it was due to the weakness of his military base and, regardless of the nature of his mission, asked him to call him a warrior, and undertake that Islam would spread using the sword. In addition, as some scholars of Islamism have said, one of the most important reasons for the spread of Islam was the moral, religious, and legal system of this religion, based on individual integrity and equality and social justice that was at that time for the peoples of the captured territories like the Iranians who had a class system, they had a lot of attraction, in addition, many of the early Islamist crusades did not end the war and ended with compromise. These scholars have recognized Islam as a religion of peace and friendship, and as the Muslim people's peaceful approach to the victory of Spain against Christianity, one of the most important factors facilitating their domination over that land and the spread of Islam. If people in the Islamic lands force and threaten the sword of Islam after the weakness of the Islamic State in the seventh century and the abandonment of the Abbasid caliphate and the domination of the Mongols over Islamic countries, many of

them, with a change of government, abandoned the Islamic religion, not only remaining their religion, but also new rulers also tended to Islam (Allameh Helli, 1414: 70-72).

Therefore, it must be admitted that the primary jihad in Islam is not to conquer and force people into the religion of Islam, but to overthrow the wrong and cruel systems and to allow people to study freely about religion and the ways of social life. Basically, Islam has resort to military power in three cases, and the Prophet of Islam has also fought on these three principles:

- 1- In terms of Islam, idolatry is not a religion, but a deviation, sickness and superstition. Never let the collective advance in a 100 percent misunderstanding and lead to a fall. Islam encourages pagan women through propagation towards Tawhid. Where they resisted, they resorted to force. The idols destroyed the houses. It prevented any manifestations of idol and idolatry to eradicate this mental illness completely.
- 2- It has been ordered to fight against the military and military forces who plundered the plan for the destruction of the Muslims. Perhaps most of the Islamic wars in the time of the Prophet are the same, such as the war of Ohod, Ahzab, Hannin, Muteh and Tabuk.
- 2- To gain freedom in the propaganda, because every religion has the right to freely discriminate in its own right. If anyone is prevented from doing so, he can gain this right by force. The primary jihad returns to defensive jihad, because in fact the primary jihad is also a kind of defending, defending the rights of God and defending the rights of the oppressed people, so if the oppressor's powers dominate the people and prevent the spread With monarchy and tyranny, the property of God is considered by their own God and servants of God as their slaves, and in spreading corruption and destruction in the earth, it is obligatory and necessary to fight such people with the wisdom (Mālik, Shirazi, 1995, p. 2: 330).

The most important point is that the imperative and moral rules of war, in particular the emphasis on observance of human rights in it, have been raised in the Qur'an and hadith and consequently in jurisprudential sources, which is one of the most important:

- 1) The initiator of the attack on the battlefield,
- 2) Avoiding disrespect for the corpses of enemies and preventing them from mutilating,
- 3) Avoiding the killing of the elderly and women, children and maniacs,
- 4) The maintenance of the prisoner's honor,
- 5) Avoid poisoning the water and nature used by the enemy and depriving him of water,
- 6) Avoid cutting trees,
- 7) Nutrition of animals
- 8) Do not contaminate the enemy's water or food;
- 9) Avoiding betrayal of the enemy.

Regarding the explanation of the nature of the war in the Islamic system, it should be acknowledged that basically, according to some sources of jurisprudence, the war with non-Muslims has twofold: the war against the infidels and the war against the people of the book. The difference between these two forms is that the conclusion of the agreement with the disbelievers is not possible, unlike the people of the book. The civil wars of Muslims are also divided into battle with the apostates, the Mohawks and the aggressors. But the other kind of war that should be mentioned, the war between Muslims or in the Holy Qur'an is between the two groups of believers. According to the Qur'an, when fighting between two Muslim groups, it is another duty of the Muslims to establish peace on the basis of justice, and if one side does not fight, then it is necessary, until the end of oppression and rebellion, he will fight and accept peace after ending the war. The foundations of the legitimacy of the war in Islam are summarized by the demands of religious invitation and defense against the aggressor. The Prophet's message to Muslims is to prevent Muslims from prevailing violence at the time of ignorance and to emphasize the observance of morality at all stages of the war in historical and historical sources (Masaeli and Arfaee, 1994: 89).

Jihad from the perspective of Islam has a variety of the most important ones: elemental jihad, defensive jihad and self-jihad which are described here.

1-2. Primitive Jihad: In this type of jihad, Muslims seek a jihad in order to spread the religion of Islam in the lands of disbelief, to promote the word of monotheism, to establish Islamic commandments, and to save human beings from misguidance and ignorance. This jihad movement is not in response to the attack and the invasion of the enemy, but is aimed at spreading the religion of Islam to the unbelievers and spreading this salvific religion around the world. In the primary Jihad, the Muslim purpose is not primarily the establishment and violation of the rights and freedoms of other human beings and their possessions, but their main purpose is to invite people to the religion of Islam, to expand religious truths, and to promote religious sermons. In the Holy Qur'an, verses about the primary jihad have been revealed that guide Muslims in addressing this vital and humanist. One of the goals of the primary Jihad in Sura of Toba is that the enemies of Islam in the Muslim Corps have the power and determination and never thought about invasion and aggression, but they found the

stronghold of Islam strong and full of strength and confidence in the battlefield. They do not hesitate in the way of the Lord. Their goal is to show the power of Islam, the pride of the Muslims, and the merits of the leadership of the believers, and these goals have been blessed with the believers in the light of God's protection and support. When threatening the religion, culture, economy, values and beliefs of Muslims all over the world, it is compulsory for Muslims to come to the battlefield and fight for danger and eliminate oppression and oppression. This is in fact a kind of primitive jihad, because the maintenance of the Islamic communities and the protection of the existence of Islam is obligatory for all Muslims. On the other hand, the basic issue of jihad is the elimination of disbelief, polytheism and corruption, and the replacement of the religion of Islam and the establishment of its foundations. If one of the aggressive governorates would prevent the publication of the invitation of Islam among its own people and prevent Muslims from spreading the voice of Islam to the hearts of the people, it is necessary for Muslims to take such an obstacle to Islam from the outset of Islam, Can be aware of the life-saving teachings of Islam and enjoy the benefits of its fair judgments (Dr. Dezfuli, 1989: 37).

This verse shows that the struggle with the aggressors is important for the establishment of peace and tranquility in the Islamic society, and jihad is not just about fighting the infidels and pagans. Islam has ruled that even if a group of believers were to commit oppression and aggression against another group, they also had to fight with them, so that they would not be able to continue their aggression and oppression. Islamic orders state this basic principle that Islamic societies must establish calm and security among themselves in order to gain the power and ability to establish divine rules. If some of the faithful seek to oppress and invade another group and deprive security of the Islamic community, then they will not be different from the enemies of Islam and they should be arrested from oppression. It should be noted that the purpose of this type of struggle is only It is in the interest of the Islamic community to uphold justice and maintain peace and tranquility, and in no way is the aspect of vengeance and personal vengeance. Another element of the primary Jihad is that Muslims have a duty to deal with those who commit any forgiveness and sin and they promote the spread of corruption and prevalence in the society, engage in warfare and, with their jihad, the path to the Lord's Day (Farshchian, 2006: 113).

2-2. Defensive Jihad: When enemies attack an area of Islamic land, it is imperative for all Muslims to defend their religion, state, honor, honor and honor in order to protect them from their wealth and their lives. In this jihad, even adolescents and people who have not completed their duties but have the ability to defend themselves, as well as women who have been removed from them in the normal course of jihad, should be able to defend themselves. In the defensive, the permission of the ruler of the Sharia is not required and the Muslims should not wait for the permission of the Leader in the sensitive conditions of the enemy. If anyone attacked the land of Islam and attacked their wealth, independence and freedom in order to dominate Muslims, under these circumstances, religion is obliged to stand up for Muslims and defend the land of Islam and dignity. Defend themselves and never surrender to the enemy (Noori, 1996: 51-52).

3.2. Jihad with the Self: Fighting the souls that command evil is the highest type of jihad. In general, within the human being there is always between intellect, ethical conscience, and anti-Semitism. There is always a struggle between the dimension of the kingdom and the animal dimension of man. In some humans, wisdom and moral conscience triumph over the soul of the martyr, and in others, their souls can take power and become dominant. If the soul of the earth governs the human intellect, it will form a mixture of it and will not lead man to the valley and destroy it. The domination of the human soul is the source of all oppression and crime. Especially if a human being cannot control the soul of an intellectual, he is committing many oppressions and crimes. The difficulty of jihad is that when people die, they usually die once, but those who are on the path of jihad and struggle with Satan and their emotional desires, times die. According to a hadith in this chapter, man can be the owner of his own self, who constantly fights against it. Jihad has also been recognized by the fruit of the soul. In other parts of Hadith, jihad of the soul is the price of paradise. In this way, the jihad of the soul, whose content in the Qur'an and hadiths and ethical books, has been used repeatedly by this interpretation or other terms, can be considered the basis of Islamic morality, that all the moral commands contained in the book and the tradition in the framework It is an explanation and justification (Agha Jamal Khansari, 1987: 362-364)

3. The Objectives of Jihad in the Islamic System:

Some of the most important goals of jihad in the Islamic system can be summarized as follows:

1-3. The Realization of Divine Rule: God's slavery and the realization of suitable fields for perfection and prosperity for all human beings are not possible except through the realization of divine sovereignty. One of the aims of the jihad is the exercise of divine sovereignty and the destruction of pagan governments that govern the people according to the desires of the people.

2-3. Invitation to the Lord's servitude and the removal of obstacles to the propagation of divine religion: Allah, besides having placed a messenger in every human being has sent messengers outside for this purpose in order to guide him towards good and good. But humanity has never been able to conquer the mercy of the divine apostles easily. There have always been those whose interests have been compromised by their guidance. They,

who were often the owners of the golden generation, fought against the divine messengers and, by utilizing their means, confronted the prophets. Many prophets were harassed by them, and many prophets who lost their lives in guiding the people. According to the verse mentioned in the verse, Allah has also commanded the believers to fight them if they continue to keep abusing their wickedness, but if you stop the conspiracy, keep hold of them. (Vahidi Manesh, 2006: 10-11).

3. 3. Assisting the oppressed under the domination of the infidels: One of the goals of the struggle for the salvation of the oppressed is presented under the yoke of the oppressors. God has promised in the Qur'an that there will come a time in which the oppressors will take over the leadership of the world, that is, God's evolutionary will is ultimately attributed to ultimately leading the world to those who have not heard the message of Islam, but as soon as Knowledge of Islam surrenders. They will be so honest and persevering in their faith that they will be able to take the lead of the world.

3-4-Dissuasion of intrigue and prevention of corruption: Muslims are obliged to confront the sedition of the enemies and prevent them from sedition against Islam and Muslims. This sedition sometimes appears in polytheism and idleness, and sometimes in corruption and the pressure of enemies against Muslims. The enemies of Islam, whose roots of virtue and exploitative creativity are rooted in their own, are constantly seeking sedition and attempts to provide barriers against the human-minded teachings of Islam and prevent the development and spread of this celestial culture. To overcome those obstacles, Islam urged Muslims to fight jihad and jihad, to commit jihad in Islam, not to seek to establish and dominate, but to modify the human society and guide the people from misguidance and awareness to the purpose of human creation and in a sentence of creation of space Suitable for the materials of religion and the world of people (Makarem Shirazi, 1995: C 2:25).

3-5. Fighting the enemy's invasion: One of the most important philosophies and objectives of jihad in the Qur'an, it becomes clear that none of the non-human goals that have led to the emergence of widespread civil wars throughout history, such as material and Economic, Hobbies and Preemptiveism, Country and Championship, Individual quarrels and ... are not seen among the goals of the Islamic war and Islamic jihad, but the war in Islam is to confront the ugly and evil manifestations and the rule of human and moral values. It is accompanied by divine and human goals. Therefore, all values are considered as divine and human beings in wars, and this is what the war in Islam that separates from other wars (Tabataba'i, 1995: 89).

3-6. Invitation to piety and moral virtues: Among other important goals of jihad by Islam, one can refer to the issue of piety and moral virtues of humanity. In other words, the observance of piety and the invitation to it makes it possible for man to exercise his right to rationality and to forbid the invasion of others.

3-7. Human freedom: Human beings, in terms of creation and creation, have a free and free personality, and there is a tendency to freedom and feelings of being in its essence, and in its actions of life and its decisions there are no compelling or restrictive factors No domination Hence, one of the goals of the mission of the prophets, freedom from restraint, tyranny and tyranny, and salvation from the yoke are powers of power, which, based on credit capabilities, kill other human beings into enslavement, captivity and exploitation (Jamshidi, Tusi and Soltaninezhad, 2016: 157).

II. CONCLUSION

Jihad is a holy religion that has been emphasized in Islam. If jihad and divine judgments were not about it, then Islam would be at risk. The Noble Qur'an, after giving instructions to the Jihad, speaks of its virtue, and most of its verses, after the resurrection, are about Jihad and its virtues. The Holy Qur'an encourages the believers to fight and jihad in the way of Allah, and give them great virtue and great reward and has bestowed the fighters on the way of the Lord over the meeting. The Islamic religion attaches great importance to Jihad and considers Jihad and the struggle in the cause of God to save human beings and protect their rights. Islam believes that jihad in the cause of God, whether to defend Islamic society and protect the oppressed, or to preserve religion and spread it in other lands, is in any case a defense of human rights. Therefore, in Islamic societies, in order to defend the values of religion, there is a strong defense force necessary to defend such valuable divine and human ideas. In Islamic Jihad, war and struggle with leaders and leaders of disbelief, sedition and corruption are of greater importance.

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