

Ethics Of War In Islamic Perspective

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ABSTRACT

This study discusses Islamic perceptions of war ethics. Its purpose is to discuss assumptions surrounding Islamic war Ethics (IWE). Therefore, this study fills a gap in the literature by proposing a set of dimensions based on Islamic fundamentals. In the Qur'an, the basic premise of fighting is to respect other communities as one's own. War is justified in self-defense, helping other Muslims, and responding to treaty violations, but should cease if these circumstances no longer exist. In between the declarations of the right to self-defense, the concept of forgiveness is repeated. Islam as a religion despises all forms of rioting and looting against authority, as well as acts of terror against the public. So this study was conducted to describe war ethics in a comprehension way.

Keywords: Islam, Ethics, War, Perspective, Humanity

INTRODUCTION

Humans have had to kill and plunder since the beginning of time to find safety and survival. According to (Bazian 2018), our complicated tendencies, such as greed, ambition, and desire, hinder us from clinging to our land, power, and fortune for centuries. So, war and its art have always been good tools for killing or rebuilding people. Furthermore, the vision and legitimacy that various types of religion bestow on war, as well as the reason why it claims to shed blood in the name of God, has primarily reinforced war's historical relevance (Zürcher, 2016). Epic accounts of courage, loyalty, allegiance, and retribution from characters that operated with the divine sanction of divine decrees may be found in the Bible. These stories motivate mortals to argue moral authority as well as religious courage to earnings war in the history and current. The story empowers mortals to fight a war in the past and today by claiming moral superiority and spiritual courage (Halverson et al., 2011).

For example, the Islamic religion has not only a rich literature of essays on warfare and the art of war however also a long history of armed campaigns & conquests, dating back to its humble early development in the Bedouin city of Madina until later expansionism along with hegemonic aspirations in the 9th and 18th centuries (Frowe, 2015). Unfortunately, certain extremist groups have distorted and appropriated Islamic literature and teachings on war-related matters, leading to misconceptions and stereotypes associating Islam with modern violence, terrorism, and bloodshed. These gangs kill along with destroy in the name of Islam not including adhering to the religion's set of laws, rituals, or ideals (Mahallati, 2018). For their political or criminal goals, they take it out of context and use it in a way that doesn't make sense. Several jihadist groups, including Boko Haram, the so-called Islamic condition, Al-Qaeda in the Maghreb, Al-Qaeda in the Taliban, and Hezbollah, are active today. Their desire for power and prominence causes them to doubt their claims to be fighting for God or Islam (Mastors, 2014). Assumedly, these organizations are nothing more than religious extremists that pervert spiritual teachings to further their own selfish and evil purposes. As a result, the purpose of this article is to refute these myths by discussing the battle program and its ethics and main beliefs according to Islam.

OBJECTIVES

This paper aims to determine how well people comprehend the morality of war from an Islamic perspective. This study is crucial to understanding the Qur'an's and the Sun Hat's views on war ethics. As a result, the following research goals guided this investigation:

- The study is based on an Islamic interpretation of ethics.
- Examine the degree to which Islamic laws and practices are followed.
- During the war, examine the problems and obstacles faced regarding social, cultural, religious, and even financial issues.

- Consider how patriarchal customs and religious beliefs are implemented.

RESEARCH METHOD

At first, the research is qualitative. Investigating Islamic wartime ethics has been rigorously examined to answer specific study issues. To make research more representative and relevant, thoroughly review current literature, such as books, research articles, reports, electronic and print media stories, and editorials. Intensive conversations with university professors and researchers were also conducted as part of the initiative. This is accomplished through interpreting the Quran and Hadith to derive the Prophet's story. Due to the gap between empirical and descriptive research in management, it is necessary to construct Islamic law and develop an integrated approach that benefits society while decreasing catastrophic losses. Recent works have used theoretical approaches to bridge the gap. The goal of grounded theory techniques is to generate theories from evidence inductively.

Participant

The theoretical samples for this study are drawn from the sublime passages of the Quran, the prophets' hadiths, and the prophets' stories while collecting data through collection, compilation, and analysis to develop theories. The hypothesis developed in lockstep with the evidence.

Tool

The researchers examined the content of the majestic text of the Quran and the Prophet's hadith to develop a theory. They came up with the proper management methods and processes for managing this content in an Islamic manner. The Quran and Hadith texts are gathered from the Prophet's hadiths, organized and categorized, and their content qualitatively assessed, subjects extracted, and research questions answered. The findings are based on the Book of God (Al- Quran) and the Prophet Muhammad's Hadith. Because the investigators in this study offered a rich and comprehensive account of the research setting & procedures, the transferability of qualitative research implies that the discovery and interpretation of data can be applied to other situations akin. People who read this study can then benefit from sharing the study's findings in contexts comparable to the one in which it was conducted.

Analyzing Data

This study's researchers utilized a theoretically sound method. They collect and assess data at the same time using this strategy. The message is broken into three sections: the first contains the Quranic text on men's and women's rights, as well as hadiths from the Prophet's hadith. This aids in forming categories and themes, which aid in the improvement of data-driven hypotheses. The second part of the book explains how to analyze theory saturation. This indicates that the data contains no new information, and the concepts utilized to construct the approach are clear,

accurate, and have been demonstrated to be correct. The researchers continued till they reached this point.

ISLAM AND ETHICS OF WAR

As narrated by (Akyuz et al., 2022) Islam gives clear principles when war is ethically justified and how such a battle should be fought.

- When non-Islamic countries attack Islamic countries.
- When a country's own Muslims are persecuted.

War should be fought in that way

- With self-control.
- To protect non-combatants from harm.
- Use the least amount of force possible.
- Without any rage.
- Detainees must treat with humanity.

Only Allah's righteous principles can be used to wage war by Muslims.

“Believers battle for Allah, whereas nonbelievers fight for Satan’s path” (4:76 in the Quran). Islam allocates battles in self-defense (Al- Quran 22:39), to protect Islam (rather than to propagate it), to protect those who have been removed from their residences by force because they are Muslims (Al- Quran 22:40), and to defend the not guilty who are being oppressed (Al- Quran 4:75).

However, several Muslim philosophers and some of today's most radical Muslim thinkers have different viewpoints. They claim that additional Quran verses, known as "sword verses," have "revoked" (revoked or annulled) those verses that solely allowed combat for self-defence. Because they use these events, known as "sword festivals," to show how fighting people who don't believe in God are a way to spread Islam (Al- Quran 9:5, 9:29). Others go even further, labelling non-Muslims and Muslims who do not faithfully follow Islamic law as nonbelievers and hence "enemies of God" whom they are justified in using violence against. The idea of a direct global conflict, on the other hand, is entirely at odds with Islamic values.

“Fight those who fight you in the way of Allah, but do not transgress. God does not like disobedience” (Al- Quran 2:190).

Islam promotes peace and opposes violence. Killing innocent people earns you a place in hell:

‘If someone kills someone except to kill or to spread mischief in the land, it is as if he has killed all the people’ (5:32 in the Quran).

The Purpose of War

The Quran says that fights should be for noble reasons, not money.

‘‘Those who easily fight in the cause of God are those who leave the world for the Hereafter. Whoever fights in the cause of God, then is killed or is victorious, we will surely give him a great reward’’ (4:74 in the Quran).

‘‘Non-combatants and captured combatants are not allowed to be killed in Islam’’ (Al- Quran 2:190).

Muslims are illegal to attack injured soldiers (unless the wounded soldier is still fighting).

It shows how the Prophet felt about non-combatants from a hadith in which Muhammad saw a woman killed in battle and said that it was a terrible thing to do to her.

When an adversary is defeated, rather than killing it, it must be captured:

‘‘So when you meet those who disbelieve in battle, strike them on the neck until you have overcome them, then take them captive, then set them free as a favour or give them (you're) ransom until the war is over’’(47:4 in the Quran)

The armies that Abu Bakr (the first Caliph) dispatched to the battlefield were given the following rules:

- Don't betray your faith or stray from the road of righteousness.
- A body cannot be dismembered.
- Children, women, and the elderly should not be killed.
- Don't harm the trees and don't set fire to them, especially the big ones.
- Except for your food, don't destroy any enemy herds.
- Ignore them. You will almost certainly come across folks who are dedicated to monastic service.

Saladin's conquest of Jerusalem in 1187 is a shining example of a perfect Muslim battle. Even though Christians desecrated several Muslim sacred sites, Saladin banned retribution, and his army was disciplined, with no deaths or injuries. Following the city's surrender, there was violence. Residents are apprehended, but the ransom demanded is symbolic (Phillips, 2019).

The Origins of Islamic Warfare Law

The arrival of Islam in Arabia in AD 610 posed a danger to the region's religious, political, economic, and social structures. Hostility toward followers of the new faith grew over time, forcing them to flee Mecca twice: first to Abyssinia (now Ethiopia) in AD 615, and then to Medina, Saudi Arabia, in 622, under Yathrib. Even after the escape to Medina, there were many violent skirmishes and even fights among Muslims and their adversaries (Al Sultan, 2020). This period of Islamic history is briefly described in the Qur'an. The number of the dead and imprisoned and their entire identities are chronicled in the srah (biography of the Prophet; early Islamic history). Thousands of reports on the matter can be found in the hadith literature (the prophets' words, deeds, and surrender). Even if you're an expert, you still need to look at other types of literature, like tafsir (Quranic commentaries) and hadith methodology, to figure out which narrators are trustworthy and which stories are true (Khattak et al., 2021). This way, you can fully understand and draw patterns from these literary corpora. It's not a waste of time to look into the relationship between Islamic law and modern IHL. Making sure the rules of IHL are upheld in armed conflict is essential for strategic reasons. All of these documents make up the material or text, fuqaha, or documents, by which jurists built Islamic law of war into fiqh or Islamic law, titled al-jihad, al-siyar, and al-might; contemporary Muslim scholars add Dakhla al-arb (war ethics) and al-qanun al-drawl al-insn f al-Islam to these titles (international humanitarian law, or IHL in Islam) (Cainkar and Saheer, 2018). This brief introduction explains where and how the Islamic law of war might be researched. When Muslims use force, it also talks about how different interpretations of these sources have led to regulatory conflicts and severe legal violations (Hafez, 2017).

The Origins to Construct Islamic War Law

Muslim jurists use the following documents or tools to construct Islamic laws of war: This is how it works:

- The Quran
- The Sunnah
- Early Islamic precedents
- Family jurisprudence consensus
- lawyer-to-lawyer analogy judgment
- Public interest

In Islam, a contract is only binding if it is clearly in violation of the religion's norms. Muslim jurists from Sunni and Shia groups have made Islamic law since the seventh century. It's also essential that each of these scholars belonged to one of the many different schools that make up Islamic law. Four of these schools are now the most important in the Sunni world, and the other three are Shiite, so they don't get as much attention (Zaydis and Ism'is, twelve). Because the formation of Islamic law of war in the seventh century was based on specific scriptures dealing with the setting of combat and the nature of the instruments used in the legislative process, Islamic provisions on the use of force were frequently conflicting (Yilmaz, 2021). Part of the reason for these differences is

that Islamic law hasn't been codified for most of its history, except for the twentieth century, when family law was codified.

Another thing to note is that except for some Muslim countries, Sharia was overthrown by French or British legal systems because of European colonialism. As a result, Islamic law is only used for research in most areas, including the law of armed conflict. Since the founding of the United Nations, scholars and nations of the Muslim world have agreed that international law, especially international humanitarian law, conforms with Islam's genuine spirit and ultimate purpose, but not to Islamic teachings (Al-Dawoody, 2016). All of the norms established in the past by classical Muslim jurists acting in quite diverse political situations must be followed. This is why all Muslim countries have signed the Geneva Convention and other international treaties that deal with this kind of thing.

Severe violations of IHL have been made more recently by using some old legal ideas or interpretations of the Bible or just by comparing them to some classic war situations, like killing civilians lawfully. On the other hand, many non-state Muslim armed groups have made rules of conduct based on Islamic law that are just as compatible with modern IHL ideas. This exemplifies the application and abuse of Islamic law in contemporary Muslim armed conflicts. Examining the relationship between Islamic law and current IHL isn't just a matter of intellectual curiosity anymore (Zoli et al., 2017). It's also a strategic necessity to make sure that international humanitarian law is respected as much as possible in this case of armed conflict. The importance of assessing legal concepts cannot be overstated.

Islamic War Law's Characteristics

There are some things to consider if you wish to understand more about the Islamic law of war, which is used to manage hostilities in armed conflict:

- Religious foundation: Because the enmity principles of Islam are rooted in Islamic scriptures. It encourages believers to follow Islamic hatred principles in the Hereafter to receive Allah's blessings and escape punishment from Allah and the state.
- Self-imposed: Lawyers can use the reciprocity principle to lift limits on specific weapons or strategies, even if their opponents don't do anything (Omelicheva, 2016). It should be noted that when Islamic law of war is made, there is no international treaty. Clearly, over time, jurists have disagreed on how to interpret texts and contexts relevant to the Islamic law of war, resulting in conflict. There are conflicting regulations regarding the use of force. Another source of inconsistency is that jurists should reconcile Islamic limitations on using certain indiscriminate weapons and techniques of warfare with the military that wins battles to "humanize" armed combat (Tibi, 2012). That doesn't need to clear everything up.

- A significant difference between theory and practice: Islamic law has many principles that are usually in line with modern IHL ideas, but some Muslims are breaking IHL rules in a big way right now.

As a result, Muslims who utilize Islam as their source of reference will continue to apply, or at least invoke, Islamic law in armed warfare as a result of these features. Furthermore, Islamic laws of war are occasionally used to justify harm to individuals and innocuous due to the sometimes contradictory principles in their contexts (Ali, 2015). The parallels between IHL principles and Islamic law of war, on the other hand, show that both legal traditions serve similar purposes and those modern IHL concepts are particularly beneficial in guiding behavior, as seen below. Hostilities are a source of conflict in today's war scenarios. It is vital to emphasize the universality of IHL principles that transcend legal systems, civilizations, and cultures to respect IHL.

CONCLUSION

Islam, like most religions, teaches its adherents self-purification and redemption, as well as morals and ethics, to live as God's emissaries on Earth. His texts forbid Muslims as a group from defending their beliefs, dignity, and lives against persecution and brutality. These texts also contain strict terms and conditions sections and necessary codes of conduct. Choosing these scriptures at random based on political and personal preferences rather than considering their context and constraints is as godless and evil as holding God to ransom. Jihad, or just war, was intended by its early proponents to reduce the rationale for war to such a small degree that peace was necessarily enhanced. Jihad, like just war, is based on the notion that society-to-society relations should be peaceful and free of destructive warfare. The surest way for people to achieve this form of peace is to observe the divine laws enshrined in human awareness, accessible to all, believers and nonbelievers alike. By mediaeval law, Muslims were required to promulgate this divine law, preferably quietly, but if necessary, forcibly. Today, most Muslims disclaim the duty to promote Islam by force, and jihad is no longer considered a viable option. Finally, like just war, jihad places stringent constraints on lawful objectives during conflict and requires belligerents to use the least amount of force possible to end hostilities quickly. Like war conceptions, they are fluid, evolving and adjusting to changing global situations. As Muslims interpret the Islamic spirit of war and peace, their jihad arguments will become more similar to those of the Western Just War Debates. Muslims and non-Muslims are likely to continue discussing a just international order that began lately. New laws on the ethics of war and peace will be enacted when there is some degree of agreement on the ethics of war and peace.

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