

Fighting: Legitimacy and Ethics in Islam, Judaism and Christianity

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Introduction to Research

One of the suspicions raised against Islam by people who do not believe in it is that it is the religion of the sword, and that Christianity does not know how to fight, without referring to the position of Judaism on that. The response of Muslim scholars was based on the texts of freedom of belief in Islam. Without explaining the legality of fighting and its etiquette in Islam. Without an objective study of the text of the Bible in order to establish evidence of the legitimacy of fighting among the Jews and Christians who have such doubts.

Therefore, I have prepared this objective research to clarify the legitimacy of fighting in Islam and its etiquette, as well as its legitimacy in Judaism and its etiquette, and the evidence of legitimacy in Christianity.

I swear to God from the intention

First: In Islam, in the name of
God, the Most Gracious, the
Most Merciful.

Praise be to Allah, and peace and blessings be upon our master the Messenger of Allah and upon his family and companions and those who follow him.

The purpose of the messages of the Prophets and Messengers is to achieve happiness and peace by introducing the creation to the truth and drawing the path of the correct relationship between the individual and himself, the individual and other human beings, and even the individual and all other things that Allah has created that have to do with man, on the basis of the rights, duties and the common view of all the children of Adam.

The messages of the senders are based on three bases:

Faith Sharia Ethics

The first basis is that it draws the method of belief and corrects the concepts whenever a prophet is absent or a message is studied, or the belief is the product of pure mental perception, as well as correcting concepts with regard to angels, books, messengers, the Last Day and destiny, both good and bad.

The second basis is manifested in the establishment of rules for the control of personal and collective behavior, so that there is no excesses or excesses in all forms of obligation, and its content has varied between acts of worship, transactions, marriages, hudud and felonies, according to general rules that have been separated by the Sunnah or left to be deduced over time.

The third basis is the result of adherence to the first two principles and their ends, as the texts of the Qur'aan state that good belief and commitment are the ends of good morals. This basis is also the criterion of precedence among human beings in this life from a religious point of view.

On these foundations, the Messengers and their superiority were established by Muhammad, his messengers, so the focus was on monotheism, starting with the call to believe in the Prophethood and the Message, and correcting the concepts about the angels. The Books and the Last Day are in the doctrinal aspect.

As for the aspect of Shari'ah, it took the form of a chronological gradation, with the call to do some aspects by way of delegation rather than hypothesis, such as calling for prayer before its presumption(1), urging charity before paying zakat(2), fasting on the day of Ashura before fasting(3) ... etc. This took a period of time, sometimes exceeding fourteen years (4).

As for ethics, it has been the subject of attention since the beginning of the da'wah in many aspects.

The Position of the People of Mecca on the Islamic Call

The people of Makkah saw in this call different aspects and various aspects of their beliefs, in addition to its negative impact on their pride, glory and themselves. etc. They rejected this invitation without providing convincing proofs at the time of analysis, but for several reasons, including:

The inheritances of the fathers, most notably the worship of idols and idols(5), social class(6) which varied between individuals at the level of families and tribes and divided society into segments, the religious authority that the people of Mecca acquired on the Arabian Peninsula by virtue of their service to the Haram, the excessive sensitivity between the tribes which resulted in psychological factors that led to rejection so that the tribe of Bani Abd Manaf would not be favored over other tribes of Mecca in a way that was unacceptably preferable to other tribes of Mecca

(1) Surah Al-Qalam Verses 10, 19, Muzzammil 2, 20 and Al-Mudathir 3, 4, 42, 43.

(2) See the jurisprudence of zakat by Dr. al-Qaradawi, pp. 68 to 75.

(3) Awn al-Bari, 409/3-410.

(4) Fasting and zakat are obligatory in the fifteenth year of the mission, and Hajj is obligatory in the twentieth or twenty-first of it.

(5) Surah Al-Zukhruf 23 and Surah P 5.

(6) Al-An'am verse 52, Surah Al-Kahf 28, Al-Ahqaf 11.

To him(1) is the nature of the message whose principles are settled between the rich and the poor, the free and the slaves before God.

All these factors and others led to the refusal of the people of Makkah to accept the da'wah, and if the matter had stopped at the point of the da'wah, it would have been easy, but those who were exposed to the da'wah confronted the da'wah by questioning it and raising suspicions about it, as well as confronting the da'wah as something that was not in it, such as throwing magic (3), divination, fabrication (4), the legends of the first two (5), and transmitting

from others (6). and other forms of moral abuse.

They also approached the person of the Prophet and his companions and tried to prevent him from doing what he was doing in terms of calling, praying, and meetings with non-Meccans, to the extent of beating, throwing dirt and strangulation in prayer (7) Then the boycott was for him and his companions and for them to take refuge with a people from the reefs of Mecca, and when he was allowed to return after the newspaper was refuted, he went out to Taif and suffered more harm than the people of Makkah (9). The merchant was ruined by his trade, and the tribe complained about it in order to be harmed, and the servants and slaves were tortured until they were killed or tempted.

(1) Ibn Kathir 130/2.

(2) Al-Hujrat, verses 11, 13.

(3) Al-Muddathir verse 24, Saba verse 43, and al-Zukhruf 30.

(4) Surah S.S., verse 7.

(5) Al-Furqan, verse 7.

(6) Al-Furqan verse 4, Faslat 44, and al-Nahl 103.

(7) Al-Alaq verses 9,10.

(8) Ibn Hisham, Al-Sira, 1/375, 14/2.

(9) Khatam al-Nabiyin, 1/455.

(10) Gardens of Lights, 1/315, and Al-Istifa 1/114.

Allah (swt) complained about this matter to the Prophet (peace and blessings of Allaah be upon him) and he used to say to them: "Be patient, for I have not been ordered to fight." (1) This was in compliance with the orders and descriptions issued to the Messenger about the conditions of the previous nations and the harm that the Prophets had suffered. He said to His Prophet: "And I have belied Messengers before you, so they were patient with what they lied and hurt them until Our help came to them." "Messengers before you were mocked, so you dictated to the disbelievers, then you took them." "So be patient as you have been patient, and do not be hasty with them." (4)

Hence the Messenger of Allaah (peace and blessings of Allaah be upon him) did not command his followers to take into account those who were ahead of the time in harming the disbelievers by calling them, reminding them that a man among them – i.e., the former believers – used to dig a hole for him and put him in it, then he would put a saw on the part of his head and it would be said to him: "Either you disbelieve or you spread it, and that does not prevent him from his religion."

The verses of jihad in the Meccan era and their significance as the commentators see and the Sunnah declares

Despite the severity of the emotional and moral harm that befell the Prophet and those who followed him, the permission to fight was not declared, and the majority of Muslims agreed that the verses of jihad that were revealed in Makkah were for the jihad of the soul by forcing it to commit itself and restrain it, as well as the jihad of the polytheists with word and argument only without permission to use the sword, and these verses are only four in the Makkah era:

The first verse: The Almighty said: "And strive in the cause of Allah, the truth of His jihad is to answer you and not to fight against you."

(1) Khatam al-Nabiyyin 1/502.

(2) Al-An'am, verse 34.

(3) Al-Ra'ad, verse 32.

(4) Al-Ahqaf, verse 35.

(5) Musnad Ahmad 111/5.

He made it difficult for you in religion to be embarrassed by the religion of your father Abraham.

Al-Qurtubi said: It is a sign of obedience to all that Allah has commanded and the completion of all that Allah has forbidden, i.e., strive yourselves in obedience to Allah, turn away from whims, and strive hard against Satan in repelling his whispers.

The second verse: The Almighty said: "Do not obey the disbelievers and strive hard with them with it." (3) It was revealed in the Jihad of Argument and Explanation Ibn 'Abbas said: Strive against them with the Qur'an, and Ibn al-Qayyim said: The Messenger commanded the disbelievers to fight the disbelievers, to argue and to convey the Qur'an.

Verse 3: The Almighty said: "Whoever strives, strives only for himself, for Allah is rich in the worlds." This means that jihad is achieved without war and fighting. Ibn al-Mubarak said: It is in the jihad of the soul, which is the greatest jihad.

The fourth verse: The Almighty said: "And those who strive hard among us, We will guide them in our ways, and Allah is with those who do good."

(1) Surah Al-Hajj, verse 78.

(2) Tafseer al-Qurtubi, 12/99.

(3) Al-Furqan, verse 52.

(4) Zad al-Ma'ad 5/3.

(5) Al-Ankaboot, verse 6.

(6) Ibn Kathir - Tafseer - 404/3.

(7) Al-Ankaboot, verse 69.

Jihad by explaining the methods of truth and raising the beacon of Islam.

It should be noted that Surah Al-Ankaboot was revealed one year before the Hijrah, in the case of people who harmed and tempted the polytheists, and they were fed up with what had befallen them, and their families were torn apart, so the word of truth was revealed: "I thought that the people should leave to say, 'Amen,' and they were not tempted, and We have tempted those before them, so that Allah may know those who believe and teach the liars."

The purpose of the matter in Makkah is that the Messenger of Allah (peace and blessings of Allaah be upon him) gave permission to whoever of the Sahaabah wished to leave Makkah and go to Abyssinia, because there is a king in it who does not oppress anyone. The following is noted in the Makkah Covenant.

1 – The Prophet's jihad and those who believed in it for others were by argument and communication without using the sword at all.

2 – The main goal was for the creed to mix with the blood of its owners in order to make everything less easy for its sake.

3- The principles of Islam were stronger than any sword, and the succession of revelation inspired the Prophet with an answer, an argument, or a response to a suspicion that was no less than the jihad of the sword, so much so that the people of Mecca used to ask the Jews questions with which to challenge the Prophet, and they would tell them questions and answers with the aim of incapacitating the Impotence on the one hand and confirming them on the other hand.

4 – Full compliance by the Prophet and his companions to the commands issued by the Almighty with patience and tolerance of harm without justice to the sword.

(1) Encyclopedia of His Eminence in Islam, 2/776.

(2) Al-Ankaboot verses 2,3.

(3) Refer to the books of interpretation and the books of the reasons for the revelation at verse 85 of Surah Al-Isra', 13-21 of

Surah Al-Kahf, 83-97 of the same Surah.

(4) Al-Ahqaf verse 35, Al-An'am 34, Al-Nahl 42, 46, Taha 130, Al-Rum 130, Al-Tur 48, Al-Qalam 48, Al-Muzzammil 10, Al-Insaan 24.

Those of the people of Medina who became Muslim after the pledge of allegiance to Aqaba and before the Hijrah – the Prophet (peace and blessings of Allaah be upon him) taught them to lean towards the people of the valley, but the Prophet did not give them permission to do so.

5 – Patience, forgiveness and forgiveness had negative effects on the Muslims by the people of Mecca, so they took several decisions, the most dangerous of which was the killing of the Prophet (peace and blessings of Allaah be upon him) to kill the Da'wah with him. etc.

Civil Covenant on Advocacy and the Legality of Fighting

From the above, it is clear that the circumstances did not allow the establishment of the Islamic state in Makkah for the following reasons:

1 – The people of Makkah were religious to idolatry, but the belief in the divine messages was known only to a few helpless and helpless people(3), and therefore the people of Makkah were very strong against the da'i, the da'wah and the respondents.

2 – The respondents to the call were few in material means – if they were to be spared – because of the war that was waged against them on the one hand, and because they were slaves on the other hand.

(1) Ibn Hisham, 2/90.

(2) Surah Al-Anfal, verse 30.

(3) Al-Iftafa in Sirah al-Mustafa 1/70.

3 – The ratio of Muslims to polytheists was very small, in addition to the fact that the people of Makkah had alliances to support them, and it is no secret that the neighboring tribes of the first da'i – Muhammad Rahiya – were harmed.

4- Allowing emigration was one of the factors that did not enable the establishment of an Islamic state, even if the call gained an introduction to it and the migration of the Prophet, and he and his companions breathed a sigh of relief and felt their strength as a force, in addition to the material ease that befell the immigrants with the ease of living among the Ansar. Barr was keen to sign a treaty between the Muhajireen and the Jews and the people of the Prophet's life. Brotherhood was also established between the Muhajireen and the Ansar, and with it the manifestations of ignorance (fanaticism of the tribe of the clan - the belly) were abolished and a new lineage emerged: "But the believers are brothers"(2). There are many hadiths that confirm this text in terms of its application. Some of the Muslims of Abyssinia also returned to Medina, and the Muslims felt their actual presence after a patch of land had been saved for them and they became powerful, and they were keen to officially recognize it at a time when Mecca looked down on them and hurt every Muslim residing there.

Stability in Medina had its effect on memories, so he left his son unwillingly, robbed of his money by force, and fled with his religion for fear of perdition, and keen to have pride after humiliation. etc. All of this was done by the souls of Muslims, so Allah gave them permission to fight in the second year of the Hijrah (4) Taking into account the psychological and moral aspects, and in order to restore dignity, and to urge the international community in general and Mecca in particular to recognize the Da'wah and the new group.

(1) Ibn Hisham 147/2. The Biography of the Prophet by Ibn Kathir 319/2-323.

(2) Al-Hujrat, verse 10.

(3) Refer to the article (Investigation - Peace - Security) in the Indexed Dictionary of the Words of the Prophet's Hadith.

(4) Tafsir Ibn Kathir 225/3, Khatam al-Nabiyyin 680/2.

He drew the attention of those who are exposed to it, and religions and even currents need someone to push them to the extent that they can repel them, and every right without which one cannot fight is inevitably lost in societies that do not know values and morals. Therefore, the word of truth was revealed: "Permission was given to those who fight that they have been wronged, and that Allah is Almighty. Those who were expelled from their homes unjustly, except to say, 'Our Lord is Allah', and if it were not for Allah pushing people against each other, silos, selling, prayers and mosques would have been demolished, and in which the name of Allah is often mentioned, and Allah will help those who help Him, for Allah is the Strong, the Mighty." (1).

It can be said that the permission to fight in Islam was given for the following reasons.

1. Obliging others to the rights of the Islamic State before it, just as Islamic countries are committed to those rights, which are represented in the care of good neighborliness and not harming individuals in any way, while recognizing and not disparaging the Islamic State, whether at home or abroad.

2 – Repelling every attack on Islamic individuals or groups, whether they are in the lands of Islam or in the lands of non-Muslims, with a restriction on this response: "Fight in the cause of Allah those who fight you, and do not transgress, for Allah does not love the aggressors." "And you do not fight in the cause of Allah, and the oppressed men, women and children, who say, 'Our Lord, bring us out of this unjust village, its people, and make for us from among You a guardian, and make for us a helper from from among you.'"

3 - Securing the borders of the Islamic State and repelling any expected aggression before it occurs, considering that the best means of defense is attack, and the element of surprise and surprise has its role in

(1) Surah Al-Hajj, verses 39, 40.

(2) I read verses 190-194 of Surah Al-Baqarah.

(3) Surah Al-Baqarah 190.

(4) Al-Nisa' 75.

Defeating the aggressor.

4 – Putting down any strife committed by a group of Muslims against the Islamic State: "If two groups of believers fight, then make peace between them, and if one of them rebels against the other, then fight the one who wants until it obeys the command of Allah."

5 – Ensuring the safety of the delivery of the invitation and not preventing it from communicating to the people without coercion or obligation.

Examples of conquests and companies can be referred to as follows:

First: Obliging others to abide by the rights of the Muslim state, which was manifested in the wars of the Prophet with the Jews of Medina, the Battle of Suwaiq, the Battle of Dhi Qard, the Battle of Bani al-Mustaliq, and the Battle of Hunayn.

Second: Repelling any real aggression represented by: the Battle of Badr, the Battle of the Parties, and the Conquest of Mecca (3).

Third: Securing the borders of the Islamic State and repelling any expected aggression represented by: the Battle of Uhud, the Battle of Hamra al-Assad, the Battle of Dhu al-Riqa, the Battle of Badr al-Akhira, Dumat al-Jandal, the conquest of Khaybar, and the Battle of Tabuk (4).

Fourthly: Putting down any fitnah committed by an apostate or apostate sect, such as the wars of apostasy and fighting those who withhold zakaah (5).

(1) Al-Hujrat, verse 9.

(2) Al-Waqidi 1/176, 1/181, 1/197, 3/980, 3/885, Ibn Hisham 3/417, 199, 3/47, 3/293, 3/3, 3/3, 4/80.

(3) Ibn Hisham 262/2, 224/3, 31/4, and Maghazi al-Waqidi 20/1, 441/2, 442, 885/3 in the above order.

(4) Maghazi al-Waqidi 199/1, 334, 384, 395, 403/1, 89/3633/2, respectively, and Ibn Hisham 63/3, 128/3, 213/3, 220/3, 224/3, 342/3, 159/4.

(5) Muslim in Sharh al-Nawawi 200/1-211.

Fifthly: Ensuring the safety of the arrival of the da'wah, which is the clearest thing that happens in the battle of Mu'tah and the motive for it.

Anyone who stands on the biography of the Prophet (peace and blessings of Allaah be upon him) will note that Islam does not approve of compulsion to the creed, so we have not seen a single battle that the Prophet conquered in order to bring people to Islam, even if some of them converted to Islam out of weakness of character or whims in themselves, such as keeping money and children... etc.

The claims of the enemies of Islam and those who follow them that Islam forces people to enter it or that their blood is spilled are rejected, as one of the principles of Islam is freedom of belief, starting without justice from Islam to others after embracing it, for reasons mentioned by the jurists and hadiths. Some texts have been explicitly stated: "There is no compulsion in religion, which has shown the wisdom from the abrogation." "So remember, you are a male. You are not in control over them." "Whoever wills, let him believe, and whoever wills, let him disbelieve." "You do not guide whom you love, but God guides whom He wills." Indeed, the Muslims should believe that the faith of all human beings in Islam will not be fulfilled, and they have nothing but to say: "And if your Lord willed, all those who are on the earth would have believed, all of them."

(1) Al-Waqidi 2/755 and Sirah Ibn Kathir 458/3.

(2) Islamic Fiqh and Evidence, 183/6-194.

(3) Surah Al-Baqarah, verse 256.

(4) Al-Ghashiyya 21-23.

(5) Al-Kahf 29.

(6) Al-Qasas 56.

(7) Yunus 99.

The Children of Israel believed in him and I am a Muslim. Now that I have disobeyed before...

(1). This is about the legality of fighting in Islam.

The etiquette of Islam in combat (when applied)

Islam has committed its followers to the values until the time of fighting with the enemy, while making sure that they are not thirsty for blood. Rather, they stayed away from it as much as they could, and if they were forced to do so, they were worthy of it by preparing the kit (2), good training, unity between the hearts, steadfastness when meeting and not preparing except for the necessity of war. These etiquettes can be summarized in the following points in the light of the Qur'an and Sunnah.

1 – Prohibition of wishing to meet the enemy. It was narrated from the Prophet (peace and blessings of Allaah be upon him) that on some of his days when he met the enemy, he waited until the sun had set, then he stood up among the people and said: "Do not wish to meet the enemy and ask Allah for well-being, for if you meet them, be patient and know that Paradise is under the shadow of the swords." Abu Hurayrah said something like him.

2 – Calling to Islam before fighting. The Prophet (peace and blessings of Allaah be upon him) used to command a commander of an army or company to fear Allah and the Muslims with him in his own right, then he said: "Invade in the name of Allah in the name of Allah, fight, fight those who disbelieve in Allah, invade and do not be exaggerated, do not be treacherous, do not imitate, do not kill a child, and if you meet your enemy from the polytheists, then invite them to three qualities, and if they do not answer you, then accept them and desist from them.

(1) Yunus 90, 91.

(2) Al-Anfal 60.

(3) Al-Anfal 15, 16.

(4) Al-Bukhari as Jihad 22 and Muslim as Jihad (2).

(5) Fath al-Bari, 156/6.

Invite them to move from their home to the home of the immigrants and tell them that if they do so, they will have what the immigrants have and they have what they have to do."

Al-Tirmidhi mentioned this from Salman in some of his conquests(2), and 'Amr ibn 'Abasa obliged Mu'awiyah to do so in some of his Maghazis. What I see is that modern means of espionage do not do that.

3 – Fighting etiquette in battle:

If he refuses to refrain from fighting to peace and refuses to respond to one of the two – Islam or jizyah – then it is only fighting, especially if he comes to the land of Islam or he harms the Muslims intensely, then in this case the fighters must be killed, and it is forbidden to kill others unless they help them in any way.

These etiquettes can be summarized as envisioned by the Sunnah as follows:

When the Prophet (peace and blessings of Allaah be upon him) saw a woman killed and knew that her killer was Khalid ibn al-Walid, he sent someone to him to say to him: "The Messenger of Allah is tired of killing a woman, a child, or a slave." The same is true in Ta'if.

(b) It is permissible to insure the enemy, even if the believer is a woman, as it was narrated from um Hana'i who said: I said, "O Messenger of Allah, my uncle's son claimed that he had killed a man whom he had hired." The Messenger of Allah (may peace be upon him) said:

(1) Narrated by the five from a long hadith except al-Bukhari.

(2) Sunan al-Tirmidhi. And it is good for him, 52/2 i. Dar al-Fikr.

(3) Narrated by al-Tirmidhi, Hasan and Sahih 71/3.

(4) Sunan Abu Dawud 121/3, 122.

(5) Fath al-Bari in Sharh al-Bukhari, 6/148.

(c) It is not permissible to kill a wounded person as stated ("A wounded person shall not be killed and no one shall be followed").

(d) It is not permissible to kill a mortal sheikh, an unpaid boy, and a blind blind

man, unless one of them is a

warrior or fears them.

(e) It is not permissible to kill monks and churchmen who do not mix with people and are cut off from worshipping God (3).

(f) Not to kill the flat and the limbs or limbs are cut off, unless they are fighting, and there is a distinction between a warrior and a non-combatant.

(g) It is not permissible to destroy anything except to the extent that it is necessary to intimidate the enemy from forbidding the poisoning of wells and the burning of buildings.

(h) It is permissible to conclude a truce, rather it is a delegate to what is called for it (and if they incline towards peace, then turn to them and put your trust in Allah)(4).

i) It is not permissible to burn the enemy or torture him with fire or the like. In the hadith: "I have commanded you to burn so-and-so, and the fire is not tormented except by Allah, and if there is any curse on them, then kill them."

4 – Etiquette of Fighting after the Battle (for the Dead):

If the battle ends, the faces of charity will be as follows:

(a) The prohibition of mutilating the dead or killing the prisoners in patience with the captives, as stated in the Sunnah ("No)

(1) Sahih al-Bukhari, see al-Fath 273/6.

(2) Abu Dawud as al-Jihad 111.

(3) Abu Dawud, 86/3, 87.

(4) Al-Anfal, verses 61, 62.

(5) Iftah al-Bari 6/149 and al-Tirmidhi 3/67.

(1) In the hadith, the Messenger of Allah (may peace be upon him) did not stand up and did not see in a place where he left him until he commanded us to give charity and forbade us from the parable.

(b) It is obligatory to bury the dead of the polytheists, for in the eyes of Islam, man is honored by virtue of his humanity.

It was narrated in the Sunnah from Ya'la ibn Murrah that he said: "I travelled with the Messenger of Allah (peace and blessings of Allaah be upon him) and I did not see him pass by a carcass of a human being, so he passed it until he ordered it to be buried, and he did not ask whether a Muslim was a disbeliever or a disbeliever."

It was narrated from 'Ikrimah that the Prophet (peace and blessings of Allaah be upon him) saw a woman who had been killed in Ta'if and said: "Who is the owner of this woman – i.e., her killer?" So the Prophet ordered her to go into hiding. In the Battle of Badr, the Prophet ordered the burial of Abu Jahl, 'Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, 'Uqbah ibn Abi Mu'ait, and Umayyah ibn Khalaf, and a similar thing happened in Banu Qurayzah.

(c) Prohibition of the sale of the bodies of the dead of the enemy: In the battle of al-Ahzab, when Ali 'Umar ibn Wad was killed and they asked to buy his body for ten thousand, despite the distress of the Muslims, the Prophet (peace and blessings of Allaah be upon him) said: "We do not eat the price of the dead."

Combat Etiquette after the Battle ((for the living of the enemy)

If the battle ends in favor of Muslims or others, the enemy will not be left behind.

(1) Narrated by the five except al-Bukhari.

(2) Al-Taj al-Jami' 334/4, Sunan Abi Dawud 121/3.

(3) Sunan al-Dar al-Qutni, 2/473.

(4) Sunan al-Bayhaqi 82/9.

(5) Fath al-Bari 283/6.

(6) Al-Rawd al-Anf 275/3, and Sirah Ibn Kathir 205/3.

(7) Fath al-Bari 283/6.

Field, captivity, killing or staying to adjudicate the captives. Here we see that Islam did not leave the captives to the whims of the captives, rather it set etiquette and rules that should be followed, some of which are before the separation of their affairs, some of which are after the separation, according to the situation in which the captive becomes, as follows:

Firstly: The captives before deciding on their matter: Islam praised the righteous and mentioned that one of their characteristics is that they feed the poor, the orphan and the captive for their love. We feed you for the sake of Allah. (1) The Prophet ﷺ used to advise his companions to be kind to the captives, so that the captives of Badr were as if they were in the hospitality of the Muslims, as mentioned in the books of the biography, so much so that those who went down to their homes used to influence them with food for themselves and their children, and that they were in two jihads:

1 – The jihad of the sword and the fire of war is raging, even if it is cleaned, it is the second jihad, which is.

2 – Restraining oneself with the suppression of anger so that nothing that God does not approve of does not happen to the defeated, especially the captives.

Similarly, the captive should not be forced to convert to Islam or to be forced to do so, if he was condemned before the division, he had what the Muslims had and what the Muslims had to do, and he should gain himself and his wealth.

Secondly: The prisoners when deciding on their affairs: The imam of the Muslims should act in the matter of the captives in a way that is beneficial to the Muslims, and therefore Islam has the best of the following things:

(a) Killing: The scholars quoted him as saying the truth: "A Prophet (peace and blessings of Allaah be upon him) would not have had captives until he thickened in the earth, and you want the world to come, and Allah wants the Hereafter."

(1) Surah Al-Insaan 8.

(12) The Seal of the Prophets by Abu Zahra 592/2.

And Allah is Mighty, Wise" (1), and this is what Sa'id ibn Jubayr went. The Messenger (peace and blessings of Allaah be upon him) acted upon him.¹⁸ In the matter of the captives of Banu Qurayzah, especially (2).

(b) Manna without recompense: in accordance with the text (either from us after us or redemption)(2) This was done by the Prophet (peace and blessings of Allaah be upon him) with the people of Hawazin when they came to Muslims asking for their captivity and their money, so the Prophet chose them between captivity and money, so they asked for captivity, and the Messenger gave it to them free of charge, according to a long hadith narrated by al-Bukhari. The Prophet (peace and blessings of Allaah be upon him) did the same with the people of Makkah, and his famous saying, "Go, for you are free", (5) is known by the private and the public. 'Ali (may Allaah be pleased with him) was asked, "Do you have any revelation?" He said, "No." He said, "The one who split the grain and cleared the soul of the soul, except ... and what is in this paper." I said, "And what is in this paper." He said, "The intellect and the release of the captive."

Imam Abu Zahra argued that if the prisoner is poor and has no money, he should be released, and this should be done as part of the beautiful forgiveness that the Prophet commanded in the saying: "Forgive the beautiful forgiveness" (7) and from the acceptance of pardon (take pardon and command the custom)(8).

(c) Manna in return: in accordance with the noble text, either from us or redemption.

(1) Al-Anfal, verse 67.

(2) Ibn Hisham, 259/3.

(3) Surah Muhammad, verse 3.

(4) Al-Taaj al-Jami' li'l-Hadith al-Rasul (4/355).

(5) Maghazi al-Waqidi, 2/835.

(6) Fath al-Bari, 6/167.

(7) Surah Al-Hijr, verse 85.

(8) Al-A'raf, verse 199.

(9) Surah Muhammad, verse 4.

The Prophet accepted and ransom from the people of Mecca in the captives of Badr, and whoever did not have anything to redeem him, he was entrusted with the teaching of ten of the Companions and made his reward his manumission.

D. Permissibility of exchanging prisoners: It was narrated from 'Imran ibn Husayn that the Prophet (peace and blessings of Allaah be upon him) ransomed two men from among the polytheists with a Muslim man.

Ibn Hajar said: If the Muslims had captives and the polytheists had captives, and they agreed to redeem them, it would not be permissible to redeem the captives of the polytheists with money. - It should be noted that Islam has made it obligatory not to differentiate between the mother and her child at the time of division or at the time of sale, as happened in the case of the Bani Qurayzah(4). In the hadith, it is not differentiated between the mother and her child, and it is said that until the boy reaches the age of puberty and the slave girl menstruates.

Thirdly: The prisoners after the decision in their case:

Islam has made it obligatory to honor slaves by virtue of humanity, and they do not insult a religion(6) and do not call them slaves, but rather Fata(7). They do not force Islam to be a trust in the neck of their relatives. Islam has also delegated their emancipation, especially since some of the expiations did not restrict the release of their necks by faith. There are also verses calling for the release of necks

(1) Fath al-Bari 243/6.

(2) Narrated by Ahmad (4/426) and al-Tirmidhi (65/3).

(3) Fath al-Bari 167/6.

(4) Sunan al-Tirmidhi, 64/3.

(5) Abu Dawud 144/3, 145.

(6) Surah Al-An'am, verse 108.

(7) Al-Bukhari as al-'Ataq no. 17.

(8) Al-Ma'idah verse 89 and al-Jadalah 3.

as they are saved from the fire (1). As for those of them who are condemned to Islam. He had the primacy of emancipation in many citizens in accordance with the text of the Qur'an and the explicit Sunnah, and Islam opened the door of freedom for them through correspondence and contemplation, taking into account instincts and instincts. Therefore, Islam allowed the master the right to enjoy the imprisoned nation with conditions – chastity for it on the one hand, and to open the door to its liberation if it becomes the mother of a child(2).

Doubts about the Legality of Fighting in Islam

The enemies of Islam – and the fanatics of the Muslims – took some verses and relied on some personal opinions contained in some books of tafsir as an argument that Islam is the religion of the sword and that the verses of peace are copied by the verses of the sword. We will mention these verses and then summarize the response after them.

The first verse says: "And prepare for them as much strength as you can, and with which you may intimidate the enemy of Allah and your enemy, and others besides them, whom you do not know, Allah knows them." (3) The apparent meaning of the verse is to exert one's life and precious soul in order to establish an Islamic army that will intimidate others and enable them to be defeated.

Commentary: This is more of a call to peace than war, because the strong army of the Islamic Ummah terrorizes every enemy who begs to invade the lands of Islam, so that peace will be with him at a time when Islam forbade the Muslims to attack. Then the Qur'aan followed this verse with the verse of peace, with the obligation to do so.

(1) Surah Al-Balad, verses 11,12.

(2) That is, after the acquisition of the Sunnah according to the etiquette mentioned in the Sunnah - at-Tirmidhi 63/3.

(3) Al-Anfal, verse 60.

The second verse: The Almighty said: "And fight them so that there will be no fitnah and the religion will be for Allah, and if they finish, there will be no aggression except against the wrongdoers."

Commentary: This understanding is incorrect because it is the result of the separation between the verse and the verses that preceded it. The connection between them explains what is intended, as the Almighty said: "And fight in the cause of Allah those who fight you, and do not transgress, for Allah does not love the aggressors. Kill them where you have educated them, and drive them out from where they have driven you out, for fitnah is worse than killing, and do not fight them at the Sacred Mosque until they fight you there. If they finish, then Allah is Oft-Forgiving, Most Merciful. Fight them so that there will be no fitnah and the religion will be for Allah, and if they finish, then there will be no aggression except against the wrongdoers."

The third verse: The Almighty said: "If the sacred months are removed, then kill the polytheists wherever you find them." (3) The apparent meaning of the verse is that it is obligatory to fight the polytheists until they repent and

perform the prayer, and they will be released.

Commentary: This verse defines the relationship between Muslims and other pagans, especially since it has been preceded by verses that clarify this. It obliges the Muslims to achieve their sovereignty over their state and not to leave anyone who owes a debt that does not affect the origin of the

(1) Al-Baqarah, verse 193.

(2) Al-Baqarah 190-193.

(3) Repentance 5.

Revelation. As for the pagans, they have no right to the Islamic state. It was said that it is in the polytheists of Makkah in particular.

As for the hadiths that have been narrated, they declare the command to fight people so that they will say, "There is no god but Allah." The scholars in the hadith have opinions that are more likely to say that the word "people" refers to the covenant, which is the polytheists, and not to the sex. It was said that fighting is without killing. In other words, the prevailing – including the predominance of argument, and the practical Sunnah highlighted pardon and empowerment in many citizens. If compulsion to practice the creed were a feature of Islam, the Banu Qinqa, the Banu an-Nadir, the people of Khaybar, the captives of Badr and the captivity of Hawazin would not have returned, and the Prophet would not have returned from Tabuk without fighting.

Second: The Legality of Fighting in Judaism

Fate drove the Children of Israel to Egypt following a famine that struck the Levant and Egypt in the time of Jacob. At a time when Joseph was living in Egypt. He was pleased with the reasons for his brothers and fathers' stay there, and then they reproduced and reproduced, but the Egyptians did not accept them because of their deformity and bad character, which resulted in them being second-class citizens in Egypt. After the rulers realized the danger to themselves and to the people after they had grown up tremendously, even if it was the time of Moses (peace be upon him), his Lord commanded him to take the Children of Israel out to the Holy Land through the land of Sinai. God pleased the reasons for the migration, so he crossed the Red Sea without a war and did not reply.

(1) Encyclopedia of His Eminence of Islam, 2/973.

(2) Saheeh Muslim in Sharh al-Nawawi, 1/206.

(3) Fath al-Bari, 1/77.

(4) Read Exodus 1:5 in full.

A Qur'anic text declares this, even if he arrived in Sinai, he ordered his people to enter the Holy Land, even if it entailed fighting, but the people refused to begin with. It is mentioned in the Torah that exists now, but it states that when the Israelites wanted to leave Egypt, they set up against the Egyptians, and they robbed them of their money and everything they could carry, without exception.

Before talking about the legality of fighting in Judaism, it can be said that the Jews believe in two things that are related to the legality of fighting, which are:

The first thing is that they are superior to other human beings, believing that they are a superior species to all other species, and therefore Allah singled them out for the Prophethood and the Message, and made them His people in several texts mentioned in the Torah, including the addition to the word "Majesty" and the addition of the word "Majesty" to them in the manner of the palace. The Qur'an stipulates this trend for them: "The Jews and the Christians say, 'We are the children of Allah and His beloved, say, 'He has not punished you for your sins, but you are human beings from among those who have been created.'"

The second thing is that the Jews believe that they have a limited part of the land that God promised Abraham, Isaac, Jacob and Moses, and that they must fight to get this place, and for this everything is permissible, including the following: 1 – The promise to Abraham: It is mentioned in the Torah: "When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, 'I am God Almighty.. So make my covenant between me and you.'

(1) The book of Exodus is correct 1/11-3 and read from Surah Al-Ma'idah 20-26.

(2) See the article "The People of God" - "My God and Your God" - "The Lord your God" - and "I will be your God" in the Bible Index.

(3) Surah Al-Ma'idah Verse 18.

And I will make you many more, so Abram fell on his face and God spoke to him, saying: And I will establish My covenant between me and you and your descendants after you in their generations, an eternal covenant, to be its God for you and your descendants after you. And I will give you and your descendants after you the land of your exile. All the land of Canaan will be an eternal kingdom, and I will be their God... Genesis

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The area of this land was determined (on that day the Lord made a covenant with Abraham, saying, "To your descendants I will give this land from the river of Egypt to the great river, the Euphrates" (Genesis 18:15, 19). "The Lord said to Abram, after Lot had withdrawn from him, lift up your eyes and look from the place where you are, north, south, east, and west, for all the land that you see will be given to you, and to your descendants forever" (Genesis 13:14, 15).

2 – Renewal of the promise to Isaac with the same land of land: It is mentioned in Genesis: "Isaac went to Abimelech, king of the Philistines, to Jarrar, and the Lord appeared to him, and said, 'Do not go down to Egypt, dwell in the land which I say to you.. for I am yours and your descendants I will give all this land, and I will fulfill the oath that I swore to Abraham your father..'"

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3- Renewing the promise to Jacob: "And Almighty God will bless you and make you fruitful and multiply you, so that you will be a multitude of peoples, and He will give you the blessing of Abraham for you and your descendants with you,

so that you may inherit the land of your alienation that God gave to Abraham."

4 - Renewing the promise to Moses: "And Moses went up from the chariots of Moab to Mount Nebo to the head of the Phasgah, which is opposite Jericho, and the LORD saw him all the land from Gilead to Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah to the western sea, and to the south, and the circle, the spot of Jericho, the city of palm trees to Soghar.

(1) Formation of Sahih 3/28-5.

It is the land which I swore to Abraham, Isaac, and Jacob, saying, "To your descendants, I will give it, I have shown it to you with your own eyes, but you do not cross there." (1)

As it is written: "Every place you trample on the bellies of your feet will be from the wilderness and Lebanon. From the river, the Euphrates River to the western sea, your boundaries will be your limit, and no man will stand in your face..." (2).

5 – Moses commanded his people to do this, as he said to them, "Stop sitting on this mountain, turn around and travel and enter the mountain of the Amorites and all that follows it, from the wagon, the mountain, the plain, the south, the coast of the sea, the land of the Canaanites and Lebanon, to the great river, the Euphrates. (3)

The Jews knew about war life from an early period of time for the two preceding reasons, and they still do so to this day.

Moses (peace be upon him) and fighting: The Torah states that Moses commanded the fighting, and he carried out this in order to fulfill the promises made by the Jews in the Torah. The Torah speaks extensively about the Midianites fighting in revenge for the Children of Israel, and the battle was drawn by revelation, and it ended up that "the children of Israel took the Midian women and their children captive, and plundered all their livestock, all their livestock, and all their possessions, and burned all their dwellings and all their fortresses with fire, and took all the booty and all the plunder from the people and the animals, and came to the

(1) Deuteronomy 1:34:4.

(2) Deuteronomy 24:11.

(3) Deuteronomy 6:8 and Ecclesiastes 3:25.

Moses and Eleazar the priest (1) ... The Jews claim that God is with them in their battles and will fulfill His promise to them (Deuteronomy 6:10, 12, Genesis 9:3 and Deuteronomy 20:401), so God's counsel was done before each battle by the priests (Judges 20:26-28) and Samuel (2:23), and all the wars attributed to Moses were primarily for the enslavement of others.

Religious Wars: If the purpose of the war is primarily the basis of the Jewish wars. They defined religious wars by killing every pagan individual and nation. This was manifested in the war of the Amalekites in the time of Moses. This was repeated in the time of Saul and David. It reached its end in the time of Ezekiel. The reason for this was their religion of idolatry.

Fighting Literature in Judaism

If wars have etiquette that are prescribed as war is prescribed, then the explanation of these etiquette is as follows:

First: Explaining the image of fighting: The Torah permitted the destruction of every living place, cutting down every green tree, and burning every dry land only for the sake of war, and this was obligatory on them (Deuteronomy 1:12-7).

(1) The Book of Numbers. Authenticity 1/31/92 and Authenticity 17/25, 13/17.

(2) Deuteronomy. True 2/5, 14:12/29, True 33:32/4, True 21/10.

(3) Exodus 14/17:16.

(4) 1 Samuel 14/48, 15/71, 17/30. 2 Samuel 8/12.

(5) Akhbar al-Ayyam al-Awwal 4/34.

So that they had made it easier for them to take the city of Ai (and the king of Ai caught him alive and brought him forward to Joshua, and when Israel had finished killing all the inhabitants of Ai in the field in the wilderness, they pursued them and they all fell by the edge of the sword until they perished.

Second: With regard to the warring cities, the Torah stipulates that they must be handed over in the following cases:

The first case: the apostate cities: as it is mentioned in the book of Deuteronomy: "If you hear about one of the cities in which the Lord your God gives you to dwell in a saying, "The people of the sons of evil have come out of your midst and said, 'We will go and worship other gods that you did not know, and you have examined and searched, and then it is true and certain.'

The second case: the cities that have not surrendered themselves, as it has been said: "When you approach a city in order to fight it, call it to peace, and if it answers you to peace and opens it to you, all the people in it will be yours to conquer and enslave you, and if you do not surrender it, but make war with you, besiege it.

(1) Joshua 18:19, 10:16:43, 12:12 43.

(2) Deuteronomy. Sec. 13:12.

(3) Deuteronomy 10:19 20.

The third case: Certain cities that God has specified in the Torah. "When the Lord your God brought you into the land into which you entered to possess it, and drove out many peoples before you, the Hittites, the Gragashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven more peoples greater than you. But this is what you do to them, you destroy their altars, you break their monuments, you cut off their bracelets, and you burn their statues with fire, because you are a holy people to the Lord your God."

Prohibition means killing and annihilation, and there is nothing in this that contradicts the divine religion. God wanted to destroy these nations by the Children of Israel, just as He kills whomever He wills by disease or otherwise.

Ruling on cities that surrender themselves: The Torah states that the ruler has a choice between killing, plundering, enslavement and prohibition. This is illustrated by the following texts.

1 – Slavery: It is stated in the text that when you approach a city in order to fight it, summon it to peace.

2 – Killing men, burning cities and fields, enslaving women and children, and taking money as booty. As it is written: "So they recruited – i.e. Israel – to Midian, as the Lord commanded, and they killed every male and king of Midian, and killed them on top of their dead, and the children of Israel took the women of Midian and their children, and plundered all their cattle, all their livestock, and all their possessions, and burned all their possessions."

(1) Deuteronomy 6:1/7.

(2) The Right Sunnah in the Interpretation of the Old Testament, 389/2.

(3) Deuteronomy 20:10-14.

They destroyed their cities with their dwellings and all their fields with fire, and took all the booty and all the plunder from women and cattle.

3 – Representation when he killed them, as it is mentioned in Samuel ("And David brought out the people who were in it, and put them under saws, iron lights, and an iron axe, and commanded them in the furnace of reward, and so it was done in all the cities of Aoun"(2).

It is possible to review Joshua's wars with the city of Ai, Meqidia, Labna, Lakhisha, Jazer, Ajloun and Gideon.

4 – It is permissible to split the bellies of pregnant women during the fighting, as it is reported ("Hazeel said, 'Why is my lord weeping?' and he said, 'Because I know what evil you will do to the children of Israel, you shoot at their fortresses, kill their young men with the sword, destroy their children, and split their pregnant women') (2 Kings 7:8) and it is stated in Hosea: "Reward Samaria because they have rebelled against their gods with the sword, they will fall their children and the pregnant women will be split" (Hosea 16:13).

In the book of the second kings, "Menhem the son of Jarrah went up from Tarsa and came to Samaria, and at that time Manahim struck Tesphah and all its borders and all its borders, because they did not open the doors, and cut all its loads."

5 – Distinguishing between a fruitful tree and a fruitful tree (if you besiege a city for many days fighting against it in order to take it, do not destroy its tree by putting an axe on it, for you will eat from it, and do not cut it down, because the tree of the field is a human being to go in front of you in the siege, and the tree that you know is not a tree from which to be eaten, you will destroy it, cut it down, and build a fortress on the city that is working with you in war until it falls (Deuteronomy 19:2-20).

(1) Numbers 8:12/31.

(2) 1 Samuel 1:13/18.

(3) Joshua 42:28/10, Judges 4:6, and Ecclesiastes 8:21.

Battle results and consequences

If the battle is over and victory is achieved for the Israelites. The division of the spoils is specified in several of their books. Refer to Numbers (25:33:31), 1 Samuel (25:24/30), Numbers (20:31), Deuteronomy (10:20-14), Numbers (7:31:30), 1 Samuel (3:34:35), Numbers (7:31:12), Joshua (6:24, 8:27, 11:14), 2 Samuel (14:37), 2 Kings (7:16), and 1 Chronicles (18:5).

Ruling on the captives in Judaism: The Jewish ruler has a choice between the following according to his interest:

1 – They killed everyone: men, women, and children. It is stated in the book of Numbers: "So Moses, Eleazar the priest, and all the leaders of the congregation went out to receive them outside the camp. Moses was angry with the agents of the army, the leaders of the thousands, and the heads of the hundreds who came from the army of war, and Moses said to them, "Have you kept every female alive? Now kill every male child and every woman who

knew a man by having sex with a male, and kill her."

As for Amaziah, he took his people and went to the valley of the salt and smote ten thousand of the children of Sa'ir, ten thousand and ten thousand living captives, whom the children of Judah brought to Ras Saleh and cast them out at Ras Saleh, and they were all broken.

(1) Numbers 13:17, Deuteronomy 14:20, 1 Samuel 3:15, and Ecclesiastes 14:24.

(2) Chronicles of the Second Days 11/25:12.

And the people went to Rabah, and became with her, and took her, and took the crown of their king from his head. And he brought out the people who were there, and put them under saws, iron lights, and iron axes, and commanded them in the brick furnace, and so it was done in all the cities of Beni Ammon.

In one of his battles, Joshua ordered his followers to intensify the fighting, until five of the aggressors realized that they were killing them, hanging them on five pieces of wood, and they remained hanging on the wood until the evening, and when the sun went down, Joshua ordered them to be taken down from the wood and thrown into the cave where they were hiding.

He did this to the king of Ai (and the king of Ai, i.e., Joshua, hung him on the stage until evening and at sunset, and Joshua ordered him to take his body down from the wood and throw it at the entrance to the city gate)(3).

2 – Killing adult males but not women and children:

It is mentioned in the book of Numbers: "So they recruited Israel against Midian, as the Lord commanded, and killed every male and king of Midian, and killed them, and the children of Israel took captive the women of Midian, and their children, and plundered all their cattle."

3 – Enslavement of all: This is in a case of permissible cases in cities that surrender themselves peacefully (all the people in them are yours to be harnessed and enslaved).

(1) 2 Samuel 12/29:31.

(2) Joshua 27:22/10.

(3) Joshua Sahih 29/8.

(4) The Book of Numbers is correct (9:6/31).

(1) And in every case of treachery, as Joshua did to the people of Gibeon when they deceived him and discovered the deception (... Joshua said to them, "Now you are cursed, so that the servants, the wood-keepers, and the water-drawers of the house of my God will not be cut off from you..." (Joshua 9:27:21)

4 – Redemption for money to be paid as a fixed and uninterrupted jizya:

When Israel captured Canaan and its people decided to settle there, Israel accepted their stay in exchange for the payment of tribute (Judges 28:1).

When Israel was strict, he put the Canaanites under tribute and did not expel them, and Ephraim did not expel the Canaanites living in Gezer. So Beit Shemesh and Beit Ana were under tribute to them.

The commentators pointed out that the jizya is the act of the rulers without the approval of the Shari'ah. Therefore, the perpetrators deserved to be humiliated. And misfortune descended upon them. It was said in the Tafsir: "This was what the Israelites forbade and they committed, and it became the cause of all their calamities."

5. Seizing and dividing land while expelling the population without killing them or their families

It is mentioned in the book of Numbers: "And the Lord spoke to Moses in the wagons of Moab on the Jordan of Jericho, saying, 'Speak to the children of Israel and say to them, 'You are crossing the Jordan into the land of Canaan, and you will drive out the inhabitants of the land from before you, and you will wipe out all their images, and you will destroy all their cast idols, and you will bring out all their heights, and you will own the land and dwell in it, for I have given you the land, that you may possess it, and that you may divide the land by lot according to your tribes.'

(1) Deuteronomy 10:20:14.

(2) Judges 28:1:35.

(3) Exodus 31:23 and Deuteronomy 1:6/7.

And if you do not expel the inhabitants of the earth from before you, those of them who precede them will be thorns in your eyes and thorns in your sides, and they will harass you on the land in which you dwell. It will be that I will do to you as I have done to them.

It should be noted that the emancipation of slaves in Judaism was only granted if the slave was a Jew by means of certain means prescribed by their laws. In fact, it made the emancipation of the slave – a Jew of faith and blood – obligatory after the sixth year of Raqqah.

Do the Muslims in general and their own understand the purpose of fighting in Judaism? So that the deal should be based on what their sharee'ah applies, and it should be applied to them in general, especially the point that is prescribed for them in the Torah.

(1) Book 56:50/33.

It was not the custom of human beings to harm the prophets at birth or during their youth. They did not fight psychologically and materially until after the prophecy or message was announced. As for the Messiah, peace be upon him, he was harmed at an early period according to his mother, who made a mistake from their point of view, so if we accept the argument of what the Christians say in the Gospel, we find that the persecution took place from the time of conception with the Messiah (1) until his mother fled him to Egypt and then returned when he was eight years old, and his knowledge appeared at this age after he looked at the elders in their council and became the object of their persecution(2), until he left this world to where Allah willed.

First: Persecution of the Jews: Christ declared his attachment to the law of Moses and did not violate it, and emphasized the Ten Commandments, especially the first of them: "I am the Lord your God, and you shall have no Lord other than me"(3) It is attributed to Christ that he said: "Do not think that I have come to break the law or the prophets, I have not come to abolish it, but to complete it, for I tell you the truth, until the heavens and the earth pass away, not a single letter or a single point of the law will pass away until it is the whole.

(1) Matthew is true 18/1, etc., and Luke is true 1/26:10, Luke is true 1:26:37, and John is true 1. (2) Luke is true 2:50.46.

(3) When is it true 36/22?

(4) Matthew 5:17 is true.

We mention the following examples to illustrate the image.

(a) The Pharisees' denial of the actions of Christ and His disciples: "When the Pharisees saw him, they said to his disciples, 'Why does your teacher eat with the publicans and sinners' (Matthew 9:11)? At that time Jesus went on the Sabbath among the fields, and his disciples were hungry and began to pick ears and eat.

(b) Jesus would respond to them harshly and throw them into misconduct: from their saying: "Children of serpents, how can you speak good things when you are wicked" (Matthew 12:13), and when they asked Him for a second verse (Matthew 38:42), there were many puns in the Jewish sects attributed to Jesus because he was afraid of them, until his disciples said, "Why do you speak to them in parables? 13:13. etc.).

c) The Pharisees were keen to turn the people against Christ: When they asked Him about His solution to divorce at a time when the Law of Moses forbade it, he answered them by explaining the reason for the divorce and the wisdom of the prohibition (Matthew 3:12/19 and Mark 2:10:11).

(d) Jesus warned His disciples against following the teachings of the Pharisees, Sadducees, scribes, and priests, so much so that He described them as blind children, blind children, and if a blind man drives, they both fall into a pit (Matthew 14:15, Mark 1:17, Luke 6:39), and the Pharisees challenged him by breaking the custom (Matthew 1:12:16), where he mentions Matthew (and the Pharisees and Sadducees came to him to test him, and they asked him to show them a sign from heaven, and he answered, "If it is evening, you will say, 'Wake up, for the sky is red.'"

And this morning is winter, because the sky today is red with frowns. Yamraon? You know how to discern the face of heaven. But the signs of the times are not able. A wicked, wicked generation that seeks a sign and is given no sign except the sign of the prophet Jonah, then he left them and went away, and Christ repeated his warning to his disciples not to follow any of the teachings of the Pharisees and Sadducees (how can you not understand that it is not about bread that I told you to beware of the leaven of the Pharisees and Sadducees, then understand that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees (Matthew 5:12/16, Mark 11:8 and John 6:30).

e) The rift between the Messiah and Caesar: Palestine was under the control of the Roman state and its ruler was Caesar at the time of the mission of the Messiah, and it was divided into states over each province, a pagan leader or ruler, and then he was replaced by a Jewish ruler. In any case, the tribute was imposed on all the Jewish people to be presented to Caesar, so the Jews were keen to drive a wedge between Christ and Caesar in order to eliminate him, as it is reported (Then the Pharisees went and consulted in order to catch him with a word. So they sent their disciples to him with the Herods, saying, Teacher, we know that you are truthful, and that you know the way of God with the truth, and that you do not care about anyone, because you do not look at people's faces. Tell us what you think. Is it permissible to give tribute to Caesar or not? Jesus knew their malice and said, "Why are you tempting me, you hypocrites? Show me the tribute, and they gave him a dinar." They said to him, "To Caesar." He said to them, "Give then to Caesar and what God has to God." When they heard this, they were amazed and left him and went away. (Matthew 22:15/22, Mark 13/17, Luke 20/20).

f. Their intransigence in questions: The Sadducees came to Christ and asked him about a woman who married seven brothers, so who would be in the resurrection (Matthew 22:33).

A Pharisee asked him about the great commandment in the law, so Jesus commanded his disciples to take the words of the Pharisees without their actions,² and there are some admonitions or verses in the Gospels to curse the scribes and Pharisees for their misconduct.

g. The priests and elders were keen to kill Christ: When the Jews were fed up, they were anxious to destroy the Messiah. It is reported that "the chief priests, the scribes, and the elders of the people gathered together in the house of the high priest, who was called Caiaphas, and they conspired to seize Jesus cunningly and kill him (Matthew 1:4-26).

The chief priests and elders refused to pardon Jesus by the governor and refused to kill him, which is mentioned in the Gospel (and the governor used to release everyone one captive whom he wanted, and they had a famous captive named Barabbas, and while they were gathered together, Pilate said to them, "Who do you want me to release to you, Barabbas, the mother of Jesus, who is called Christ, because he knew that they had handed him over out of envy," but the chief priests and elders incited the multitude to ask for Barabbas.

(1) Matthew 22:40, Mark 12:18, Luke 10:25, etc.

(2) Matthew 3/23.

(3) Matthew 1:39/23, and Mark 12:28:34.

(4) Matthew 26:59:61.

And they will destroy Jesus. And the governor answered, "Which of the two do you want me to release to you?" and they said, "Barabbas," and Pilate said to them, "What shall I do with Jesus, who is called the Messiah?" And the governor said, "What evil have he done?" And they cried out louder, saying, "Let him be crucified." And they said, "His blood is on us and on our children."

The Pharisees' denial of him after his resurrection – how much the Christians claim – the Gospels proclaim that Christ will rise from his grave after he is buried. The Pharisees refused to accept this idea. When some of the guards of the tomb came to the city and told the chief priests all that had happened, they met with the elders and consulted and gave the soldiers a great deal of silver, saying, "Say that his disciples have come at night and stole him while we are sleeping.

Second: Harming society to him and his students:

The Gospels have stated some forms of harm to Christ by society in general, and therefore he advised his followers to be patient with all the harm that befalls them. We mention the following evidences:

(a) The attitude of his relatives towards him: "When his relatives heard this, they went out to catch him, because they said that he was a deranged person, John (21:23), and his brothers were keen to drive a wedge between him and the Jews so that he would be eliminated.

(1) Matthew 27:26:15, Mark 6:15, Luke 17/23, and John 18:29. (2)

Matthew 11:28:15.

You are doing these things, and show yourself to the world. For his brothers also did not believe in him. Jesus said to them, "My time is not yet come." John 2:6/7. b) Jesus commanded His disciples to be patient in the face of harm, as it is said: "All the world hates you, so know that He hated Me before you; if you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. If they persecute me, they will persecute you; and if they keep my word, they will keep your words; but they do all this to you for My name's sake, because they do not know who sent me... If I had not done works among them that no one else had done, they would have no sin, but now they have seen Me and hated Me and My Father."

(c) He told the disciples about persecution (I have spoken to you about this so that you will not stumble. They will take you out of the synagogues, but there will come a time when everyone who kills you will think that he is serving God, and they will do this to you because they did not know the Father or know me.. His disciples said to him, "Behold, now you speak openly, and you do not say one parable. Now we know that you know all things and you do not need anyone to ask you. Therefore we believe that you have come out of God." Jesus answered them, "Now you believe, and now the hour has come, in which you will separate each one to his own and leave me alone.

Did the fighting begin in Christianity or not?

With regard to the answer, we say that defending oneself with all one's strength is innate, except in the case of humiliation. Defending one's religion, one's property, one's family and one's wealth is also innate.

(1) John 15:26 18.

(2) John 1:16:4, 29/32.

The reasons for this are facilitated. The defense may reach the point of meeting with him if the harm is done to the group or to an individual who has a status in the group, if the reasons that enable him to do so are facilitated. Some of these

reasons are as follows:

1 - The morale strength of the defenders, which is the strongest element of the fight.

2. Physical strength as a possible means of combat.

3 - The spot on which the army resides, which is a pure piece of land in fact or force

4 - Tactics as a force no less than the previous one in terms of impact.

If we look at these elements from the Gospels, we find the following:

First: Moral strength: If Christ enjoyed it, his disciples lost it, and he even condemned them to doubt Him, deny Him, and betray Him. We mention some of what Christ said about them individually and collectively.

1 – Doubting the faith of some of the disciples in particular, including them.

First: Peter, who was:

(a) He doubts that Christ can break the custom, as it is said that the disciples of Christ got into a ship and sailed in it at sea. And in the fourth hour of the night Jesus came to them walking on the sea. When the disciples saw him walking on the sea, they were disturbed, saying that it was a fantasy. And they cried out in fear, and for a moment Jesus spoke to them, saying, "Be courageous, I am he; do not be afraid." And Peter answered him, "Lord, if it is you, command me to come to you on the water."

(1) This is what is known as gradual interaction with the opponent in order to oblige. As for the disciples, they are appreciated and praised in the Holy Qur'an, where we have commanded them to follow their example: Al-Saff verse 14 and the Qur'an praised them in Al-Imran 52 and Al-Ma'idah

He began to drown, crying out, "Lord, save me." Immediately Jesus stretched out his hand and grabbed him, and said to him, "O little faith, why have you doubted?" (Matthew 3:25-33)

(b) Christ cursed Peter (from this sustenance Jesus began to show his disciples that he should go to Jerusalem, and suffer many elders, chief priests, and scribes, and be killed, and on the third day he rises, and Peter takes him to him and begins to rebuke him, saying, "Forbid that you have no doubt about

this, O Lord." (Matthew 21:23:16)

(c) Jesus judged Peter to doubt him (Then Jesus said to them, "You all doubt this night." Peter answered, "If everyone doubts you, I never doubt you." Jesus said to him, "Truly, I tell you that you are on this night before the rooster crows, denying me three times."

(d) Peter lied to him and abandoned him when he was crucified (but Peter followed him from afar to the high priest's house, and he went inside and sat among the servants to see the end, and the chief priests, the elders, and the synagogue were all asking for false witness against Jesus in order to kill him. Peter, at the time of the crucifixion, was sitting outside in the house. A slave girl came to him and said, "You were with Jesus of Galilee." He denied it in front of everyone, saying, "I don't know what you say." Then when he went out into the vestibule, another woman saw him and said to those who were there, "This was with Jesus of Nazareth." He also denied with an oath that he did not know the man. After a while they came up and said to Peter, "You are also one of them, for your tongue shows you." Then he began to curse and swear that he did not know the man, and for a moment the rooster cried out.

(1) Matthew 34:31/26, Mark 31:27/14, Luke 61:54/22, and John 39:36/13.

(2) Matthew 26:75/59.

Second: Judas Iscariot

Jesus condemned him to a curse and woe. The Gospels agree that he was the one who showed the Jews to the Messiah in exchange for thirty silver dirhams. We mention that he was:

(a) The entry of Satan into Judah (and Satan entered Judah, who was called Iscariot, who was one of the twelve, and went and spoke to the chief priests and the commanders of the army how to deliver him to them.

(b) Jesus was sold by agreement (then one of the twelve, Judas Iscariot, went to the chief priests, and said, "What do you want to give me, and I will deliver him to you?"

(c) Jesus knew of his plan (and the evening did not come with the twelve; while they were reclining and eating, Jesus said, "Truly, I say to you, one of you who eats with me delivers

me."

(d) Judas surrendered to him (and while he was speaking, Judas, one of the Twelve, came with a large crowd with swords and sticks from the chief priests and the elders of the people, and he gave him a sign, saying, "He who has accepted him, hold him." Then he came to Jesus and said, "Peace, Lord." And before him, Jesus said to him, "Friend, why have you come?" Then they came forward and laid hands on Jesus and held him. Then the disciples left him.

(1) Mark 14:21 17.

They all fled.

2 – The moral aspect of the two dialogues as portrayed in the Bible:

The praise of Christ was given to the disciples in some citizens,[2] but the conduct was often reproached. In fact, the moral strength of his followers was not available at a time when things required it.

Among them it was said:

(a) He described them as hypocrites. In Matthew it is said, "A man came to him kneeling down and said, Lord, have mercy on my son, for he is in great pain, and he falls much into the fire and much into the water, and I brought him to your disciples, but they could not heal him."

(b) Some of the disciples turned away from him. While Jesus was explaining the manners of following His message and what to believe (from this time on, many of His disciples turned back and no longer walked with Him.) Jesus said to the twelve, "Perhaps you too want to go." Simon Peter answered him, "Lord, to whom shall we go? The words of eternal life are with you. We have believed and know that you are the Christ, the Son of the living God." Jesus answered, "Have I not chosen you, the twelve, and one of you?"

(1) T. 26:56-47, and see Mark 43:47, and John 1:9/18.

(2) Matthew 5:13, Mark 9:5, Luke 14:34, and John 14:15. (3)

Matthew 14:17:20.

Satan. He said of Judas Simon Iscariot, because this man was going to deliver him (1).

(c) The disciples of Christ abandoned Him in the time of tribulation. The Gospels state that when Jesus was arrested (at that time, all the disciples abandoned Him and fled).

(d) The disciples doubted Him after His resurrection – if we accept an argument about His crucifixion and burial – as it is stated in Matthew (18:16/28) and then He appeared in another form to two of them as they were walking into the wilderness.

Second: Material Strength:

If the followers of Christ did not have moral strength, even in places that require defense. Material strength was worse than that. Because possession and wealth are forbidden in Christianity, asceticism, and the prohibition of possession is one of the obligations of Paradise. We read the following texts in this regard.

(a) "You cannot serve God and money, so I say to you, do not care for your life, what you eat, what you drink, or what you wear" (Matthew 6:24:25; see Luke 12:22, 23).

(b) "Do not hoard for yourselves treasures on the earth, where moths and rust corrupt, where thieves dig and steal, but hoard for yourselves treasures in the sky where it is not corrupted."

(1) John 66:71.

(4) Mark 14:47/43, Matthew 47:56/26, and John 9:1/18.

There is no mite, no rust, and where thieves do not dig and do not steal, for where your treasure is, there is also your heart.

(c) Do not acquire gold, silver, or copper in your areas. There is no provision for the road, no clothes, no shoes, no stick, because the doer is entitled to his food.

(d) "If you want to be perfect, go and sell your possessions and give to the poor, and you will have treasure in heaven, and come and follow me.

(e) He called his twelve disciples and gave them power over all demons and healed diseases, and sent them to preach the kingdom of God and heal the sick, and said to them, "Bear nothing for the way, no staff, no provision, no bread, no silver, and no one shall have two garments" (Luke 1:1/9, True 12:10). The number seventy in this text was thus not available to the followers of Christ in any way.

In fact, hatred of the rich is even forbidden.

Third: The spot on which the fighters reside (fact or judgment)

Christ never spared a patch of earth, but the Gospels and Christian history books depicted the life of Christ from the time of his birth until his Lord was portrayed as a homeless, persecuted man. He was even asked by a devotee to allow him to follow him in the sojourn (and Jesus said to him, "To the foxes or a jar, and to the birds of the sky there are dens, but the Son of Man has no right to support his head" (Luke 9:57:58 and see Matthew 8:19).

(1) Matthew 6:19:21, Luke 22:32, and Ecclesiastes 22:18.

(2) Quoting Matthew 9:10-10, Mark 7:11/6, and Luke 22:35.

(3) Quoting Matthew 19:21/26, Luke 18:23/27.

Fourth: Tactics:

This is one of the things that can only be achieved in the case of the presence of the three aforementioned factors. If these reasons are not possible, then planning will be of little use.

Christian Attitude to Fighting

However, the above factors do not help to enforce the legality of fighting. Otherwise, it would be a duty beyond the power of the will. The laws are based on ease and the removal of embarrassment. However, the Christian scholars have two opinions

regarding the legality of fighting, which are:

The first view is that fighting was not prescribed, and they quoted the following texts: 1 – "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth, but I say to you, do not resist evil, but whoever slaps you on your right cheek, the other will also have a bean.' For an explanation of this text, we can refer to the book "Christianity and Society in the Light of the Teachings of the New Testament 23-26" and the book "The Treasure of the Great in the Interpretation of the Gospel 1/74:76."

2. Blessed are the meek, because they inherit the earth. Blessed are the peacemakers, because they are the children of God.

Blessed are those who are expelled for righteousness, because theirs is the kingdom of heaven. Blessed are you if they disgrace you and drive you out. And they say against you every evil word.

3. Christ's denial to one of the disciples that he used the sword when he was taken to be crucified, and he ordered him to sheath it. (And if one of those who were with Jesus, he drew his sword, and struck.)

(1) Quoting Matthew 5:38:43.

(2) Quoting Matthew 5:12 and see the interpretation of the text in the great treasure 1/77:55.

(3) Quoting Matthew 52/26.

He served the high priest and cut off his ear. Jesus said to him, "Put your sword back in its place, for all who take the sword by the sword will perish." I think I cannot now ask my Father to give me more than twelve armies of angels.

The second opinion: Fighting is prescribed: They cited the following texts as saying that it is legitimate in Christianity:

(1) "Do not think that I have come to give peace on earth, nor have I come to give peace, but a sword. (2)

(2) It is stated in Luke: "As for my enemies, those who did not want me to possess them, I will repent of them here and slaughter them before me."

(3) It is mentioned in Luke: "I have come to cast a fire on the earth, so what do I want if I am forced to give a dye that I dye, and how can I confine myself until it is completed, you think that I have come to give peace on the earth, so what do I want if I am forced to give a dye that I dye, and how do I confine myself until it is completed, do you think that I have come to give peace on the earth? (4).

Fire refers to wars and resistance in the Bible (Psalm 12:26), Isaiah (2:43), and 1 Peter 12:4.

There are several references to deadly wars (Matthew 19:24) and absolute wars (Matthew 6:24) and (Mark 1:13; Saha 4:19).

(1) Matthew 26/54:51.

(2) Matthew 38:34/10.

(3) Luke 19:27.

(4) Luke 12/49:51.

(Ephesians 6:5).

Since Christ did not fight, we could not know the manners and results of the fighting.

The first of the previous texts was the first to say that the sword in the texts is the sword of truth as opposed to falsehood (1).

Conclusion of the Legality of Fighting in Christianity and Responding to Their Doubts (Islam is the Religion of the Sword and Christianity is the Religion of Peace) The legislation of fighting in Islam with specific etiquette cannot be a doubt on Islamic legislation for the following reasons:

1- The time period of the two calls is not equal, as the duration of the Christian call is three years.

While the duration of the call of Muhammad and Lar before the fighting is fourteen years.

2- In this period, the Messiah announced the nature of his calling: "I have not come to make peace, but a sword" and said, "As for my enemies who do not want me to be king, I will repent to them here and slaughter them before me", while Muhammad ○ in the thirteenth year of the mission said to his followers: "Be patient, for I have not ordered fighting" (Ibn Hisham 2/90).

3. The easy means of fighting in Christianity were not available to Christ, for there was no land to fight over, no material or moral strength, as mentioned above.

4 – One last question. What is the position of Christianity if it attacks the state from others, and what is its position on the defense of religion, self, offer, money and family? Has Christianity revoked the legitimacy of fighting in Judaism, or is it committed to it by virtue of the text in the Bible? It is also not permissible for them to copy.

(1) The Treasure of Galilee 265/2.

(2) Matthew 17/5

1 – Harm is a necessary description for all those who have followed the path of calling to Allah, and this has been stated in the Holy Qur'an, the Bible, the books of history, and the biography of Muhammad, Zah, Si and Jesus, peace be upon them.

20 – The purpose of fighting in Islam is peace if its restrictions and etiquette are observed, while in Judaism its goal is to achieve the capture of the place promised in the Torah.

3 – The claim that Muhammad ﷺ made a mistake when he mentioned in the Qur'an that fighting is lawful in Christianity (Ayat al-Tawbah 111) is invalid according to the texts of the Bible that stipulate the legality of fighting.

4 – The permission to fight was not granted until the reasons for it were facilitated so that it would not be a task beyond the power of the force, as the origin of the heavenly messages and their purpose is peace.

5 – Islam has set restrictions and etiquette that must be adhered to in Shari'ah at the time of battle, while this is not mentioned in other laws, according to the text that they have now.

6 – Comparing fighting in Islam and peace in Christianity is indifferent because of the difference in the time period between 'Eesa (peace be upon him) - who called for three years - and Muhammad who stayed for fifteen years and did not use the sword or was authorized to fight.

7 – Islam was keen to free the prisoners in various ways, without this being mentioned in Judaism.

8 – Islam was in accordance with the law of nature and taking into account the public interest in legislating combat with the etiquette of setting it. Otherwise, what should the deniers of the legislation of fighting do if their homes are raided and their symbols are violated? Do they fight and return to fighting or do they make peace?

The aggressors are humiliated and humiliated, and does the soul accept a law that imposes humiliation and humiliation on it?

9 – The texts of peace in Christianity do not go beyond being texts of forgiveness and mercy without obligation, which is something that all the Epistles urge. As for their interpretation of the texts of the fighting, it involves a certain amount of difficulty.

10. The Bible should be studied in order to know the nature of the Jews, their tendencies and attitudes towards others, and how to deal with them in the light of that knowledge.

11 – The Muslims believe that the call should be conveyed to all parts of the earth, and the conscious among them do not believe that all people will be condemned to Islam. Therefore, their fight was in the light of this understanding, while the Jews believe that there is a specific spot for them in the text for which they should fight in order to fulfill this legitimate obligation. "This is a memorial to the one who had a heart or heard while he was a martyr."

(1) Surah Qaf from verse 36.

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