

Philosophy of peace and ethics of war in Islam

فلسفة السلام وأخلاق الحرب في الإسلام

ADJOUTE MOHAMMED

Hassiba Ben Bouali University, Chlef, Algeria

m.adjoute@univ-chlef.dz

Received: 05/04/2025

Accepted: 01/06/2025

Published:01/09/2025

Abstract:

The purpose of this article is two things, the first is implicit and consists in responding to those who claim that Islam is essentially a religion of war, it is a religion that has spread by the sword and forcing nations to embrace it, and the second is to prove that the philosophy of Islam precedes peace first, and considers resorting to war an indispensable necessity to serve on the other hand, conflicts have been glorified in such a way that human society is no different from jungle society.

Key words:

Peace, war, legality of war, ethics of war, just war.

ملخص:

الغرض من هذا المقال أمران، الأول ضمني ويتمثل في الرد على من يزعم أن الإسلام دين حرب أساسا، فهو دين انتشر بالسيف وإرغام الأمم على الدخول فيه، والثاني إثبات أن فلسفة الإسلام تسبق السلام أولا، وتعتبر اللجوء إلى الحرب ضرورة لا بد منها لخدمة غايات سامية، وحتى في هذا الحالة يضع الإسلام قواعد أخلاقية تسبق الحرب، وتخفف من آلامها وشروعها، وهي ضوابط إتيقية لا يوجد لها مثيل في الشرائع والفلسفات الأخرى، ذلك لأن تلك الفلسفات غرقت بعضها في المثالية فتصوّرت عالما يخلو من الحرب تماما، أمّا الأخرى فمجدت النزاعات بصورة تجعل المجتمع البشري لا يختلف عن مجتمع الغاب.

كلمات مفتاحية: السلام، الحرب، مشروعية الحرب، أخلاقيات الحرب، الحرب العادلة

1. Introduction

If war has not perpetuated human existence, it is – in the words of Gaston Bouthoul (1896-1980)- "The history that gave birth to history, in fact, began as the history of armed battles alone, and perhaps it will always remain the "history of battles", and therefore warfare seems to be rooted in human nature since ancient times, and if human thought did not seem to end up talking about the theory of just war, where the term is not without ambiguity, and does not indicate an accurate indication of the moral meaning that was developed for it, as it is literally closer to the political meaning of the theory of the right to intervene, which raises the question of the source of that right and the extent of its legitimacy, as well as its morality; the ethics of war or military ethics, here as well as the submission of Islam to peace before

Philosophy of peace and ethics of war in Islam

the same The thorn, for which strict controls are set, outweighs the response of aggression to invasion in the nature of the war, and when the latter is inevitable; the emphasis on observing moral values is not limited to them in a tribal way, but during the war. This is what we will detail in a statement: the primacy of peace in Islam, the nature of war where there is a distinction between invasion, aggression and war of payment, and the place that Islam attaches to the morality of war.

1- The primacy of peace and its moral foundations in Islam:

Indeed, if politicians talk about peace versus war, they do it in a distant way, where war is a precursor and peace is the next, and if Peoples yearn for security, then it is the hope of those who have tasted the horrors of wars and are looking forward to salvation from them, and if the leaders did to extend the battles for the sake of as much peace as the victor aspires to get from both sides, and if thinkers called for renouncing war and called for peace, as the Stoics did in the third century BC, then they called on humanity to free itself from the differences between man and his brother from the differences of language they looked at people as if they were all one family whose constitution was morality and its law of reason, which is contained in their idea of The humanitarian University (Othman, 1945 p. 172), and later. Immanuel Kant (1724-1804) was also engaged in the "project of permanent peace" in determining the practical conditions for achieving peace, as he formulated it in the form of diplomatic treaties, as well as some French philosophers of the eighteenth century such as Erasmus, Rabelais and Voltaire (Bouthoul Gaston, 1981 p. 21) who made an effort to try to eradicate the sanctity of war, as well as Bertrand Russell (1872-1970) in many of his works such as "political ideals", "new hopes in a changing world" and "towards a better world", and he believed that peace could be achieved in one case, the formation of a World Government, which is close to the idea of the Human League and the world citizen disarmament in 1949, and he wrote to the world's leading political leaders urging them to do so. Together with others such as Jean - Paul Sartre, he established what was known as the "Russell Court" to try war provocateurs (Rahman, 1984 p. 519); all of them conceived of peace as a transcendence of wars of its progress, in the clearest terms, fighting is the asset or infrastructure, and peace is the subordinate or superstructure.

This is because the stoic call for peace came as a result of various wars known in ancient Greece, including those between the Greeks and Troy (1258-1180 BC).Ad), as well as the Peloponnesian Wars between Sparta and Athens (431-404 BC).On the other hand, it is a counter - idea to the philosophical ideas that preceded the glorification of war, including those adopted by Heraclitus (535-470 BC) before them that war is part of the system of God in general, as it is the machine of that system because it makes people classes, arranges classes and separates Masters from slaves, war «is the king of all and the father of all, and I have shown some as gods and others as human beings, I have made some slaves and others free» (Heraclitus, 1980 p. 87), And then just as man was created beautiful, wise and sane, he was also created a fighter. These ideas of Heraclitus seem to be echoed by other philosophers after

ADJOUTE MOHAMMED

him. As well as Plato (427-347 BC.M) who justifies the war because his utopian city views neighboring cities as non - utopian and does not have the justice he imagines, which makes this war fair because it is against savage nations to apply justice and Virtue, and because his city is composed of classes just like himself, and since the Greek just man does not enslave his relative and friend in what he calls internal conflict, but enslaves his barbarian enemy in the war (Tamraz, 1994 p. 257); The latter, then, ensured the separation of the Greek nobility from the defeated slaves and the catching of slaves who made up the lower class of society.

There is no doubt that the sufferings experienced by Europe and its contemporary Kant are the main and direct reason for his philosophical proposal, his call for peace is a consequence of the war without precedent, and his project was issued at difficult times when the French Revolution was destroying many European constants, and the same is true for Voltaire, Russell, Sartre and other pacifists who lived through the horrors of the two World Wars.

In contrast to all this, peace is the origin and the rule, but war is a necessity and an exception in Islam, and one of the signs of this is that the word Islam itself is derived from peace, the pronunciation of peace and what is derived from its linguistic root such as Salaam, peace, and peace is mentioned in different versions one hundred and forty times in the Holy Quran, it has been mentioned in one hundred and twelve places in the form of the name, from that the Almighty says: (and do not say to the one who has thrown peace to you, you are not a believer) (women: 94), and it is mentioned in twenty-eight places in the form of the verb, including saying hallelujah: (Do not enter houses other than your own homes until you are domesticated and acknowledge their people)(Al-Nour:27), and it came with multiple meanings, starting with being one of the good names of Allah, and ending with good behavior or reassurance, safety, security and goodness.

If the mainstream to meet War and peace, just like battling health, disease and the night the day, in the tongue of the Arab, but in all tongues; they mentioned the war in the Holy Quran six times (four times as the name of: (but if not, then take notice of war from Allah and his messenger) (Al-Baqarah: 279), and explained,(whenever they lit the fire of war, turn it off God of Al) (Al-Ma'idah: 64), and explained,(either to educate them in the war) (Al-Anfal: 57), (the brush until the war is over due) (Muhammad: 4). And twice as an act like the Almighty says :(but the reward of those who fight against Allah and his messenger) (Al-Ma'idah: 33)

.Both the words jihad and fighting for the sake of Allah cannot be considered antithetical to the word peace, because the breadth of the meaning of peace in the Quranic verses makes it include even jihad and fighting, as will be seen later, and it can be said that peace is like a general principle for all the actions of believers, including Jihad, which was prescribed by Allah with the aim of preserving peace, protecting the weak from the oppressors and confronting anyone who interferes with the call of Allah and people, and therefore it is completely different from what the Arabs understood in their ignorance of the word war

Philosophy of peace and ethics of war in Islam

before Islam, which meant attacking others to rob them of their money or property. Also, the saying of Allah Almighty (and if they transgress for peace, transgress for her) (Al-Anfal: 61) confirms the adoption by Islam of the principle of peace and peace even in the most severe moments of fighting.

This analytical approach to words confirms that Islam is a religion of peace and tolerance, which incited all that the word means of mutual respect and recognition of the rights and freedoms of others, and carried with it many good morals that lead to the desired tolerance; it called for the fluency of the face, the disclosure of peace, the elimination of people's needs, good treatment and morality, and love for others. Since this religion came up with the slogan "There is no coercion in religion", none of the followers of other religions have been forced to enter it, but Muslims were required to believe in their prophets and books, and the rights and duties were legislated in order to organize the life of non-Muslims within the Islamic community, indicating that dogmas are not instilled in souls by coercion, but by conviction or education. This is how Islam followed the method of desiring to invite people and ordered to coexist with non-Muslims, protect them and invite them with kindness as long as they are peaceful coexisting with the believers, the Almighty said: (Allah does not forbid you from those who did not fight you in religion and did not drive you out of your homes to justify and share with them that Allah loves): Allah does not deprive you of righteousness and connection, reward with good deeds, and share for the polytheists from your relatives and others, as they were in case they did not stand up to fight you in religion and drive you out of your homes, you do not have to pray to them, because their connection in this case is not admonished and does not spoil, as he said about polytheistic parents if their child is a Muslim: (and if you strive to associate with me what you do not know, do not obey them and their companion in this world is known) (Luqman: 15).

And if we note that the deep religious roots of the philosopher Immanuel Kant later planted in him the idea of exploiting man in the Earth for its architecture, not to sabotage and destroy it, and called for indifference to the fanaticism that divides people, as we find in his rooting for the project of permanent peace urges the rooting of peaceful thought in human souls, as peace has a moral idea, and its morality is based on considering absolute objective values, where the source of moral duty is Good Will, and here one of the people does the deed so that he treats humanity in his person and in the person of every other human being, as always and at the same time, an end in itself, and never treats it as if it were just a means, which means that their elder Kant was he The last verse is very close to this moral universality, war is an urgent necessity in Islam, and peace is ahead of it, so whoever the Muslim does not start fighting, we should behave well with him.

If Kant does not limit peace to a particular civilization or a nation by itself, but it is a universal call for all mankind without allocation or discrimination based on religion or race, the above-mentioned verse carries that connotation, and the truth is that the idea of peace in

ADJOUTE MOHAMMED

Islam is based on a set of moral and human principles where there is no distinction in this aspect:

A) human dignity: Islam considers honoring man in general one of its basic pillars, and it requires respect for this dignity in general without distinction, and respect for it is not limited to the case of life and peace, but also death and war alike, so we will find it strictly forbids the example of the dead and the dead, the Almighty says in a general formula that affects every human: (we honored the children of Adam and carried them on land and sea) (Isra: 70). He also said: (whoever kills a soul without the same or corruption in the land, as if he killed all people) (Al-Ma'idah: 32), killing a soul, and killing from the supplies of war, is absolutely wrongfully forbidden, and this right is the ultimate necessity, and that honoring and exalting the human soul does not exclude anyone regardless of his religion. It is strange what we have read in the seminars of fiqh lessons, when distinguishing between pure and impure objects, from which a Muslim must, if purity touches him for the sake of prayer, say the purity of the body of a human being, even if he is an unbeliever, because the meaning of the Almighty's saying is :(but the polytheists are impure) (repentance: 28) moral impurity.

B) the unity of the source and human equality: Islam affirms the one origin of all human beings and the unity of humanity when the Qur'an decides to address all human beings: (it is he who created you from the same one) (Aarâf: 189), and the wisdom of creating people originally dating, not difference, coexistence, not war, all and all said:(O people, we created you from a male and a female and made you Peoples and tribes to get to know each other) (Hujurat: 13).

C) mercy and tolerance: The word "Mercy", which denotes compassion, kindness and tenderness and includes the whole universe of the most beautiful animal and plant, and not man, whatever his belief, unless he is only a warrior, is an authentic Islamic concept mentioned in the Qur'an alone in about two hundred and sixty-eight places, as for tolerance, the words "Forgiveness" and "pardon", and it suffices in this context to say the Almighty addressing his messenger (and we have sent you only mercy to the worlds) (prophets: 107), and it is noted here say it "to the two worlds", not just to the Muslims.

This is supported by what we are about to say the text of the Hadith when the Prophet was asked: which Islam is good He replied: «You feed food and recite peace to those whom you knew and those whom you did not know» (Sahih al-Nisai: 5015, directed by al-Bukhari: 12, Muslim: 39, Sahih), and just like when he was also asked which Muslims are better, he said: "whoever pacifies Muslims by his tongue and hand" (Sahih al-Tirmidhi: 2504).

In the explanation of the Almighty's saying:(O you who believe, enter into peace, all of you) (Al - Baqarah: 208), al-Tabari stated that the general people of the Hijaz recited (peace) by opening the Seine, from which they directed the interpretation of the verse to pacifism, meaning: enter into peace, compromise and leave the war (Jarir, 2010 p. 355) .

The primacy of peace is confirmed by the saying of the Almighty: (and if two sects of believers fight and reconcile between them, if one of them turns on the other, then fight the

Philosophy of peace and ethics of war in Islam

one that wants to come to God's command, if it is missed, then reconcile between them justly) (Al-Hijrat:9), then it is clear that reconciliation for the sake of achieving peace is the prelude to fighting and war.

One of the problematic verses in understanding the war from the perspective of Islamic law, and objecting to the above is what is known as the "Sword Verse", which was used by some interpreters to refer to verse 5 of the surah of repentance (if the Haram months slip away, kill the polytheists where you found them, take them, confine them and set up every Observatory for them, repent, establish prayer and some of them came to her from the fact that it is a call for all the people of the earth to fight to convert to Islam). What is meant by the polytheists here is not the Jews or the Christians, but a group of those who broke a treaty between them and the messenger of Allah, and drove the Muslims out of their homes and started fighting, so Allah allowed their war and fighting.

As for what the book of Allah has commanded of fighting those who violate taboos and violate symptoms, their fighting is in defense of themselves and others and not in the sense of aggression. We also find in the provisions of the Qur'an that it is not permissible to start fighting only after the availability of the reasons for it, to say the almighty (so for those who are fighting that they have wronged and that Allah is almighty over their victory, who were unjustly driven out of their homes, except to say Our Lord Allah, and if Allah had not pushed people together, silos, sales, prayers and mosques would have been demolished where Allah's name is mentioned a lot, and may Allah help those who help him, Allah is mighty and mighty. Fighting here is allowed for lofty goals, and within Fine controls, because it is for the sake of Allah, and therefore the act of jihad was conditioned by many of the Fiqh considerations that govern it, and the scholars are unanimous that it should be confined to the hands of the Guardian, who is not allowed to deviate from his authority. The peoples of Southeast Asia, headed by Indonesia, which includes among its sides about 240 million people, 94% of whom are Muslims of the Shafi'i sect, are witnesses of the miracle of the spread of Islam to those distant lands without horses, sword, spear, coercion or oppression, this is the charge that has always been levelled at Islam wherever the first conquerors were who alienated from fanatical Orientalists and those who took their approach, a charge that Indonesia denies from Islam countries in Africa.

2-The theory of war and its legitimacy in Islam:

The above, insofar as it confirms, even in a brief way allowed by the context, that peace precedes war in Islam, leads us to talk about war, the latter "in Islam is only for those who have authorized war, or stood in the face of his call, repelling those who are ready to receive it, and Islam in its highest purposes considers war a spoiler that is committed only to Muhammad (peace and blessings of Allaah be upon him), «but they started it with aggression and ugliness, preventing it from the rest of the Arabs, and sitting down By all means to repel people from it» (Ibrahimi, 1997 p. 92).

ADJOUTE MOHAMMED

This is because it is known that the verse of permission to fight was revealed late after the terrible suffering experienced by the early Muslims, and it is clear that in the Almighty's saying (they are fighting), and (that they were wronged), as well as in his saying: The Muslims did not fight a war outside the borders of the Arabian Peninsula until after Sharhabil ibn Amr al-Ghassani killed al-Harith Ibn Umayr Al-azdi, who was unarmed alone, the prophet sent him a message to the king of Egypt inviting him to Islam, and when the prophet sent a secret in order to repay injustice with his example, Hercules King of Rome sent that day two hundred thousand the ghassanids in exchange for only three thousand fighters from the Muslims, and so the Battle of Muta in 629 was the opening of the Islamic conquests, and the prophet and the caliphs after him turned to fighting the Romans and Persians only after what we mentioned. Similarly, after the Romans began to attack the believers who had entered Islam from the people of the Levant, just as they did with the early Christians, because the Romans were pagans, as well as breaking what the book of the prophet had reached, he tore it up and they killed those who carried it and took the gift to kill the messenger (Zahra, 1961 p. 20).

Thus, we have decided that the motivation for war in Islam, which offers peace as before, is not at all to impose Islam as a religion on violators, but rather to pay for the assault, (whoever attacked you, attack him as he attacked you, and fear Allah) (al-Baqarah: 194), and it should be noted that the Almighty said here "as he attacked you" that legitimizes the war with a clear reference not to overreact, as it is understood from the verse that war is necessary to fight prostitutes to Muslims or the weak in the land, and this confirms the Almighty's saying: (Your money, do not fight for Allah and the vulnerable men, women and children who say Our Lord brought us out of this unjust village and its people) (women: 75). This meaning, and the one before it, is also confirmed by what the Almighty says: (If Allah willed them to have power over you, they would fight you, but if they retired, they did not fight you and threw peace at you, so Allah has made a way for you) (women: 90), it is clear here that war in Islam is a war of payment, not attack, and if its causes disappear, its legitimacy disappears.

This thesis also proves that Islam, even in the case of war, prefers peace and forgiveness, and orders to respond to the call to them, (and if they stray to peace, then stray to it and trust in Allah) (al-Anfal: 61), and therefore all Islam excluded and forbade exciting types of war, such as war that arouses nationalism and racism, ambitions and benefits, wars of colonization and exploitation, and the search for markets, based on the purposes of Islam and its humanitarian goals, as stated in the hadith, a man came to the Prophet asking and said : a man is fighting for the magnum. And the man is fighting for the male, and the man is fighting to see his place, who is for the sake of Allah He said, "whoever fights so that the word of God is supreme, he is for the sake of Allah".

Let us carefully consider this verse where the Almighty says : (but the reward of those who fight Allah and his messenger and seek corruption in the Earth is to be killed, crucified, or have their hands cut off from a dispute or banished from the earth, that is for them shame

Philosophy of peace and ethics of war in Islam

in this world and for them in the hereafter is a great punishment, except for those who repented before you could appreciate them, so know that Allah is forgiving, merciful) (Al-Ma'idah: 33/34), as it talks about the rulings of bandits who expose people and usurp their money, kill them and frighten them, and these they are the people of war, but they share with those who wage war on society and corrupt the land by killing, however, if they repent before they are able to, and in a kind of delinquency to peace, the need to fight them rises and they have to be forgiven. It follows from this that war in Islam is initiated only when society is subjected to war and corruption.

It is important to give a precise statement in this context to al-Bashir al-Ibrahimi, who says: «it is nice to say that fighting is not prescribed in the Qur'an in the form of (sharia) or (obligatory) or other versions of the provisions, but the first verse in it came in the form of permission, feeling that it is something usual in human society, but it is not pure good or eternal goodness, but it is an evil that is better to pay another evil.

It is well-known in the hearts of human beings that some evils are not driven by good, and only other human beings are divided. If the judgments on things are based on their consequences and effects, then the evil that causes a greater evil is good, such as cutting off some organs to repair the rest of the body, and killing a third to repair two thirds, as it affects Imam Malik» (Ibrahimi, 1997 p. 92).

3) - the Ethics of war in Islam:

If peace is the main principle in Islam, and if war is started in Islam for specific reasons and goals, as we have confirmed, then Islam also did not leave war like this without restrictions or law, but rather set controls for it that limit what accompanies it, and thus made Wars controlled by morality and not driven by desires, and also made them against tyrants and aggressors and not against innocent and peaceful people.

It should be noted that the ethics of war from an Islamic perspective seems to us closer to the criterion of "proper behavior in war", as well as the diligent pursuit of avoiding war before it breaks out, than the criterion of "the right to wage war" adopted by the so - called Theory of just war, a theory that justifies the use of force and resort to war based on certain moral grounds and justifications that include these two criteria (Sharif, 2016 p. 3), if the justifications for waging war are clearly disputed because of the different value vision from one society to another, where each of the belligerents claims that its use of violence is legitimate to preserve its rights, then it seems possible to have a minimum of humility to observe moral disciplines in the event of war.

The subject of the ethics of war is discussed on two levels, as mentioned above; the first is the right to wage war and the extent of its legality, and the second is proper conduct in war. Then a third level was added, where the ethics of settlement, reconstruction and the trial of war criminals were considered, and in general, in this framework, the moral rules that should be available in order for the war to be fair from the moral perspective are considered, which was popularized under the name of the theory of just war, which is associated with the

ADJOUTE MOHAMMED

American philosopher "Michael Walzer" (1935 -?) The author of the book "just and unjust wars, and in general this theory is concerned with trying to impart some kind of morality and legitimacy to the war.

But if the meaning of this theory includes a set of moral values, controls and standards that determine in total what is fair and what is unfair for the war, whether at the level of launching it at the beginning, or at the level of restarting its operations after it actually broke out, then the name denoting it seems delusional and close to the so-called Theory of the right to intervention, which raises in our view the question of the source of that right and the extent of its legitimacy, as well as its morality.

Indeed, many researchers confirm that the origins of this theory go back to the Roman "just war/ Guerre juste" *Bellum Justum* (just war / *Guerre juste*), a law that obliges war and makes it legitimate for those who caused some harm to the Roman people and its property or even to its allies, and the fact that the Roman Empire adopted that principle along with the military power it enjoyed in its colonial expansion, and we have to wonder if those peoples who have lost the power to respond to aggression consider their colonization fair.

Among the philosophers to whom the origin of the theory of just war is attributed are Plato and Aristotle, who denounce war, but when necessary recognize its legitimacy when it is necessary for the good of the city, and here, where slavery was in the rule of necessity, Plato's just war seems incomplete and lame and that its owner uses double standards when he says: «when the Hellenes fight with the Barbarians and the Barbarians with the Hellenes, we will describe them as being at war and enemies by nature, and we will call this kind of hostility war. But if the Hellenes fight with each other, then we will say that Hellas is in a state of fever and strife, being friends by nature, and such an antagonism will be called a dispute» (Tamraz, 1994 p. 257), And accordingly, if the Greek cities fight, or rather conflict, there is no burning, no destruction, and the majority does not crush all the conquered as enemies, but limits punishment to the minority and treats the rest as friends. Destruction, crushing and burning are related to non-Greek Barbarians.

Thus, it seems obvious that, in our opinion, the term "just war" is not without ambiguity, and it does not accurately denote the moral connotation that was put to it, and perhaps for this reason David Fisher's book came with a main title, "ethics and war", and another sub-in the form of a question: "Can war be just in the Twenty-First Century?". The term "just war" is even more literal in the political sense, since moral considerations are not always taken into account, and, moreover, it is characterized by relativism and rubber.

Based on this, and in order to avoid the dilemma of the criterion of distinguishing between a just war and a prostitute's war, and between invasion and return of aggression, we prefer to say the ethics or ethics of war or military ethics, instead of a just war, and the truth is that this reformer is common in the writings of Muslim thinkers and jurists, it suffices to quote the following text: «Just as it is our duty, according to the requirements of chivalry and humanity, to treat those who love us, have money for us and respect us with his ideals, so we

Philosophy of peace and ethics of war in Islam

should not treat our helpless enemies and people we did not know with cruelty, and we go beyond the limits of the transcendental and exposing movements required by the art of war, and how not to look with mercy» (khorchide, 1874 p. 56).

This, and the ethics of war in Islam are embodied in several texts, from which the following are deduced:

Islam forbade torture, mutilation and example in war, and recommended the prisoners for good so as to make feeding and charity to them close to Allah) and feed food on his love for the poor, orphaned and captive (man: 6), and ordered that only the fighter or instigator of the fight, or manifestations against Muslims should not be killed, and forbade and vowed to kill women and boys, old elders and what happened to the Jews of Medina is a special act of wisdom, not a general legislation for healing and revenge, and the commandment of Abu Bakr - may Allah be pleased with him - The friend recommending the army of Osama bin Zayd said: «O people, stand up, I recommend you to take ten, keep it from me: do not betray, do not boil, do not betray, do not act, do not kill a small child, an elder, or a woman, do not sterilize a palm tree, do not burn it, do not cut down a fruit tree, do not slaughter a sheep, a cow, or a he called them and what they did to him» (Asaker, 1995 p. 75), And it is clear that if the war was initiated in Islam for reasons and ends, then Islam did not leave the war without controls, but put moral restrictions on it that limit what is inherent in it, the most prominent of those rules are the following (Iqbal, 2014):

1 - Not to kill women, elders and children: the messenger of Allaah (peace and blessings of Allaah be upon him) used to recommend to the commanders of the soldiers piety and the observation of Allaah azugel; to push them to adhere to the morality of wars, including that he (peace and blessings of Allaah be upon him) ordered them to avoid killing newborns, narrates Buraydah, may Allaah be pleased with him, saying: if the messenger of Allaah (peace and blessings of Allaah be upon him) commanded a prince over an army or a company, he instructed him in his own piety of Allaah and those with him who are Muslims, it was good, and it was from what he said: "and do not kill a newborn" (Muslim Sahih: 1731), and in the narration of Abu Dawood: the messenger of Allah (peace and blessings of Allah be upon him) says: "and do not kill a mortal Elder, nor a child, nor a small one, nor a woman" (Sunnah of Abu Dawood: 2614).

2 - not fighting slaves: when the messenger of Allaah(peace and blessings of Allaah be upon him) sent his armies, he would say to them: "do not kill the owners of the silos"(Abu ya'ala: 2650), and His commandment (peace and blessings of Allaah be upon him) was for the army heading to Muthah: "invade in the name of Allaah for the sake of Allaah, fight those who disbelieve in Allaah, invade and do not overdo it, do not be treacherous, do not represent, do not kill a newborn, or a woman, nor a mortal adult, nor a hermit in a silo"(Sahih Muslim: 1731).

3-non-treachery: the Prophet (peace and blessings of Allaah be upon him) used to bid farewell to the seraiyas, instructing them: "..And don't be treacherous.. "(Muslim 1731), and

ADJOUTE MOHAMMED

this commandment was not in the dealings of Muslims with their Muslim brothers, but it was with an enemy who works hard for them, gathers for them, and they are going to war, and the importance of this matter reached the messenger of Allah (peace and blessings of Allah be upon him) that he disowned the treacherous, even if they were Muslims, even if the Betrayed was an infidel. The Prophet (peace and blessings of Allah be upon him) said: "whoever secures a man on his blood and kills him, I am innocent of the murderer, even if the murdered is an infidel" (Bukhari: 3/322).

4-Non-corruption in the land: Muslim wars were not wars of sabotage like modern wars, in which non-Muslim fighters are keen to exterminate the manifestations of life among their opponents, but Muslims were very keen to preserve urbanization everywhere, even in the country of their enemies, and this was evident in the words of Abu Bakr al-Siddiq, may Allah be pleased with him, which we mentioned earlier and he recommends the army heading to the Levant.

5 - non-representation of the dead: the messenger of Allaah (peace and blessings of Allaah be upon him) forbade the example, Furu ' Abdullah ibn Zayd (may Allaah be pleased with him) said: "the Prophet (peace and blessings of Allaah be upon him) forbade the plunderer and the example" (Bukhari: 2342), and despite what happened in the conquest of one of the representation of the polytheists by Hamza, the uncle of the Messenger (peace and blessings of Allaah be upon him), he did not change his principle, but he seriously threatened Muslims if they represented the bodies of the dead enemies, he said: "the most punishment on the day of Resurrection: a man killed by a prophet, or he killed a prophet, an imam who went astray, and a representative of the representatives" (Musnad Ahmad: 3868). There is not a single incident in the history of the messenger of Allah (peace and blessings of Allah be upon him) saying that Muslims were represented by one of their enemies, as well as charity to prisoners, which we have already nodded and other ethics of war.

II. Conclusion:

Thus, we conclude that the war in Islam is not, as is commonly believed, religious, dictated by religious intolerance, and aimed at exterminating non-Muslim violators, the ruling verse states)there is no coercion in religion((Al-Baqarah: 256), and wars in Islam are not for the purpose of dominating other nations and peoples because that is injustice, and injustice is haraam forbidden in all religions. Wars in Islam are not colonial or economic wars to rob people of their money, plunder their goods and wealth.

War is legitimate in Islam for the purpose of protecting the spread of the Islamic call, preserving the preachers of the religion of Islam, and repelling the aggression of others, and it is a necessity to resort to it within the limits of truth and Justice. As for war, it is an urgent matter to push evil and aggression, and remove obstacles to spreading the call of Islam by wisdom and good preaching, or by argument, proof and pacifism. If there is a war, it has provisions regulated by the sharia of Islam, governing it in its beginning, its course and after its end, and the clear distinctive basis of the human side in the relationship of Muslims with

Philosophy of peace and ethics of war in Islam

others is peace, and as for war, it is an emergency to push evil and aggression, and remove obstacles to the dissemination of the call of Islam by wisdom and good preaching, or by argument, proof and pacifism.

The humanitarian aspects remain present in the wars of Muslims, the protection of the civilian population and their money is obligatory, and the war is limited to the warring armies, so it does not extend to the rest of the people of the state of that hostile army, and it is not permissible to destroy any of the enemy's money from buildings, planting, trees and civilian facilities such as bridges and roads except for the necessity of war. To sum up, Islam is unique in its lofty and noble ethics at a time of wars, represented by good treatment of prisoners, mercy for women, children and the elderly, and not harming houses, trees and animals, because war in Islam has controls, as it made it controlled by morality and not driven by desires, and also made it against tyrants and aggressors and not against peaceful people.

References:

Asaker Ibn history of Damascus, investigation: Amr bin gharamah Al - amroi [Livre]. - [s.l.] : Dar Al-Fikr for printing, publishing and distribution, 1995.

Bouthoul Gaston Translated by Marwan Al-Qanawati this is war [Livre]. - Beirut-Paris : Oueidet Publications, 1981. - Vol. 1st edition.

Heraclitus the controversy of love and war, the mercy of Mujahid Abdel Moneim Mujahid [Livre]. - Cairo : House of culture for printing and publishing, 1980. - Vol. 53.

Ibrahimi Sheikh Bashir relics of Imam Muhammad Bashir Ibrahimi [Livre]. - [s.l.] : Dar Al-Gharb al-Islami, 1997 . - Vol. 1.

Iqbal naiti Muhammad the ethics of war in Islam [Livre]. - Rabat : ISESCO publications, 2014.

Jarir Al-Tabari Muhammad ibn Tafsir al-Tabari [Livre]. - Cairo : Dar Al-Hadith, 2010.

khorchide Mohamed Afandi Splendor in military etiquette [Livre]. - Cairo : [s.n.], 1874 .

Othman Amin Stoic philosophy [Livre]. - Cairo : [s.n.], 1945.

Rahman Badawi Abdel Encyclopaedia of philosophy [Livre]. - Beirut : Arab Foundation for studies and publishing, 1984. - Vol. Vol.1.

Sharif Hamdi The theory of just war between utopia and ideology [Livre]. - [s.l.] : believers Without Borders for studies and publication , 2016.

Tamraz Plato translation: Shawqi Daoud the Republic [Livre]. - Beirut : Ahlia publishing and distribution, 1994. - Vol. V.

Zahra Muhammad Abu the theory of war in Islam [Livre]. - Egypt : Cairo Book House, 1961.