

THE LAWS AND RIGHTS IN JIHAD; A REVIEW ON THE JIHADI AYAHS OF THE QURAN

Mohsen MOHSENI¹, Ehsan BAGHERI DANA², Ali DEHCHALI², Mohammad Sadiq ZOGHI¹, Peyman HASSANI^{3*}

¹ Faculty of Theology and Islamic law and Jurisprudence, Imam Sadiq University, Tehran, Iran.

² Faculty of Islamic Studies and Political Science, Imam Sadiq University, Tehran, Iran.

³ Faculty of Islamic Studies and Law, Imam Sadiq University, Tehran, Iran.

***Corresponding Author:**

Email: peyman.hassani73@gmail.com

ABSTRACT

Human rights violation is one of the most important socio-political issues, which happens by different groups with various beliefs. One the most important types of this violation related to the misperception of religion. The greatest and the most heinous violation of human rights may exist in war. Nowadays various religious groups declare war in the name of religion in order to make peace for people but these kind of actions spoil people tranquility. These groups assign their actions to religion. They claim that religion and its teachings encourage them to perform these actions. For instance, ISIS has the most violent behavior at war. They believe that they have done these actions based on Islam and Quran. Therefore, this study seeks to analyze the issue of Jihad and war in Islam based on Quran verses and intents to look into whether Islam and Quran encourage Takfiri groups to do the violent actions or there are other factors involved. At first, we express the definition of Jihad and its variants and we will explain it in details that variants of Jihad have a holy purpose. It will be stated that development of Jihad has certain rules while certainly these kinds of Jihad have not known as the part of Islam. Quran prohibits such violent behaviors and actions. One of the most important aims of this study is to express prisoners' rights in a war and how to treat them. Because nowadays it is obvious that the most violent treatments to prisoners related to ISIS. Finally, this research expresses the positive and ideal results of Jihad on the context of human rights.

Keywords: Jihad, Peace, Islam, Quran, ISIS, Violence.

INTRODUCTION

Nowadays violence is one of the serious and basic conflicts and struggles in the world. Because it has influenced on the future of many people and it is endangering the lives of many people. The violence has changed this beautiful world to a limbo. In addition, it has damaged the talented people.

Violence has various factors. Some of these factors are from psychological complex; some are out of violent domestic training. Some people commit these actions in order to gain wealth and benefits. However, one of the frequent factors that many people deal with it relates to religion. It means that those who behave in this way, has been impressed by religion. These violent behaviors have many types. The most hateful violent appears in the war.

Islam is a religion that is used as an excuse for people who behave in a violent way. Islam has many followers and generally, the followers of each religion try to obey its teachings and

behave according to it or at least they try to justify their behaviors with its teaching (Hadavi & Motazed, 2010).

At the moment, different groups in the name of Islam try to justify their behavior according to Islam and they want to achieve their bad goals. ISIS as one of these examples. ISIS calls itself Islamic state. It is an actual an active terrorist group in Iraq and Syria and has occupied a large territory of the north of Syria and Iraq. This group is established under the leadership of Abu-Bakr Al-Baghdadi from the separated members of al-Qaeda and has expressed to fight with the Syrian government, Iraqi government and other opposition groups of Syrian government (Sampaolo, 2016). ISIS has tarnished the international stage of Islam by slaughtering innocent men, women and prisoners. ISIS does these actions in the name of Islam and thinks it is implanting the real Islam (Karimi, 2016).

This is an eminent question that how it is possible at the beginning of the appearance of a religion that was fascinated by its kindness on the one hand and Prophet Muhammad (PBUH) is known as Mercy Worlds in Quran on the other hand, order people to commit such crimes.

We can see the most important declaration of altruism and kindness in prophet Muhammad (PBUH) behaviors. In many of these cases, people believed him and accepted Islam and their only reason was the behavior of the Prophet. For instance, in the surah Al-Anbiyaa, Prophet Muhammad (PBUH) has introduced as mercy, kindness and compassion not only to Muslims but also to all people in the world. "Al-Anbiyaa' 107 (Tabatab'i, 1996). Moreover, we have sent you (O Muhammad) not but as a Mercy for the 'Alamin (mankind, jinn and all that exists). (Yusuf Ali, 1938)" There are also many verses that introduce Islam as the religion of kindness and altruism and as the message of unity and friendship and help the oppressed people. The verses will be explained and explain at the below.

Despite these positive descriptions of religion, there are many violence and war in the contemporary world that many people commit such actions, assign these behaviors to the religion, and claim that Islam encourages them. They think religion and its teachings is the only reason for their behavior like ISIS.

Significance of study

There are different kinds of defense and war in Islam. Islam has explained many conditions, rights and rules to defend in a war situation. This study points to elicit the Quran verses to identify 'the rights in-war and post-war'.

Research Questions

In this research, the main questions that will be considered are:

Why these types of violence has been formed?

What is the Islamic viewpoint about the associated violence?

How the Quran verses effect the formation of such behaviors?

REVIEW OF LITERATURE

The subject, which we seek, is new and has not been discussed in other articles or books by this approach. Other researches with other and different approaches and perspectives have discussed this subject. In this section which is about backgrounds of the subject, some studies with their overview are discussed like Harb (2014), Nekunam & Karimi Tabar (2014),



Khajehei and Shakarami (2012), Sha`ban Nia (2011), Mofatteh (2010), Elhami (1999) and Sobhani Tabrizi (1982).

Harb (2014) is a research of inter-textuality in the Quran and Bible and how religious discourses influence the interpretation of these texts. By comparing specific word meanings in three various models of resources (in dictionaries, in Biblical and Qur'anic interpretations) the author has terminated that the remarkable words have different meanings. Thus, this article suggested an inter-textual perspective to investigate the Bible and the Qur'an.

Nekunam and Karimi Tabar (2014) expressed the substance and conditions of Jihad and tries to prove that Jihad verses are not about war and violence. This article interprets ideally Jihad and related verses according to Ontology of Jihad in Islam and claims these verses are not about war and violation of human rights. The similarity between these two articles is they discuss about the subject by using a Quranic approach. However, this article discusses only about substance of Jihad and does not discuss about: Conditions if Jihad, Results of Jihad, Prisoners treatment rules and the comparison of the subject with new conditions and issues. While the current research discusses these subjects.

Khajehei and Shakarami (2012) stated that we could diagnose the Surahs of the Qur'an into texts. This study shows that each texts have its own paragraph signs that are the pointer of subject change. These texts are extended through the Surhas to structures some reasonable concepts.

Sha`ban Nia (2011) discussed peaceful results of Jihad. One the most important subjects about Jihad is its individual and social results. Results like removal of oppression, increasing the justice, freedom of thought etc. This article discusses these results. The similar point between this article and the article that we are completing it is that, they both discusses the results of Jihad by a Quranic approach. However, the difference is, this article discusses only the results of Jihad; therefore, there are other important subjects about Jihad such as substance of Jihad and its conditions. These subjects need to be explained. In our research, these subjects are discussed so, that is the initiative point of this article.

Mofatteh (2010) expounded about Jihad is Primary Jihad in Quran and prophet's character sketch. This article discusses a type of Jihad called Primary Jihad, and has used a Quranic perspective. The positive point about this article is, the article discusses Primary Jihad using a Quranic aspect and emphasizes on Quran verses. The point is that, the article does not discuss the more important aspects of Jihad. Subjects like the substance of Jihad, Results of Jihad. The current research discusses these subjects using a Quranic approach.

Elhami (1999) explained about Jihad and War in Islam. This article emphasizes on Peace in Islam and its important place among war issues. This article says Islamic rules, in war situations, if there are the conditions and necessity, prefer peace. Prisoners' rights is other subject, which is discussed in this article. However, the article neglected other important subjects like substance of Jihad, Conditions for Jihad, Results of Jihad. These important subjects encourages us to do this research.

Sobhani Tabrizi (1982) mentioned briefly discusses about War Prisoners and their rights and expresses some rules and rights about them. During or after the war Islamic forces arrest some forces. This are called Prisoners of War. In Islam, there are some rules about how to treat them. This article is dedicated only to the rules about the treatment with prisoners and does contain Quran verses. The article discusses these rules briefly.



METHODOLOGY

A content-based analysis perspective is used as the main means of the facts analysis.

Corpus

The Qur'an and interpretations of the Quran are the main corpora of the current study.

Procedure

The Qur'an (verses) has been read as a primary effort. Then, a study on the written interpretations of the Quran are studied. Thus;

1. We will state the numbers of jihadi ayahs of the Quran whether implicit ayahs or explicit ayahs.
2. To define the jihad and its types.
3. To explain Quality and manner of Jihad.
4. To elicit the rules and laws in jihad.
5. To state Ethical commands and recommendations of jihadi ayahs in the war(jihad)
6. At last, the ISIS `s behaviors into the prisoners (especially Yazdânism) in recently years will be discussed.

RESULTS

1- The ayahs of Jihad

There are more than 400 ayahs about "Jihad" whether meaning implicitly or explicitly. The word of "Jihad" and its deprived have been used 35 times in the Quran. Deprived words like "Mojahedin", the verb of Jihad etc. Explicitly, some of these words have mentioned the main concept of Jihad. Some ayahs are related to Jihad but not related to the topic. Therefore, they have been skipped (Mesbah Yazdi, 2008).

2- Definition of Jihad

Jihad is an Arabic word, it means pressure and pain on the one hand and on the other hand, it means effort and endeavor (Ragheb Isfahani, 1990). Jihad As expression and special meaning signifies "attempting and endeavoring to tolerate and handle the pressure in warfare" (Agha Baqiri, 2014). Jihad is a religious duty imposed on Muslims to spread Islam by waging war; jihad has come to denote any conflict waged for principle or belief and is often translated to mean "holy war." (Chauhan, Jain, & Singh, 2013). Islam distinguishes four ways by which the duty of jihad can be fulfilled: by the heart, the tongue, the hand, and the sword. The first consists in a spiritual purification of one's own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting what is right and correcting what is wrong. The fourth way to fulfill one's duty is to wage war physically against unbelievers and enemies of the Islamic faith. Those who professed belief in a divine revelation—Christians and Jews in particular—were given special consideration. They could either embrace Islam or at least submit themselves to Islamic rule and pay a poll and land tax. If both options were rejected, jihad was declared (Chauhan, Jain, & Singh, 2013)

Generally, it means sacrificing your life, property, and power to promote Islam and the establishment of rituals and religion. In specific terms, it means the war against unbelievers to the leave of Imam (PBUH) or permitted or appointed by him (Agha Baqiri, 2014).



Different meaning in the Quran has used the word of Jihad and its derivations frequently. The following verses are some examples:

“لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا” النساء 95

Al-Nisaa' 95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight In the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward (Yusuf Ali, 1938);

“وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ” محمد 31

Muhammad 31. And surely, we shall try you till we test those who strive hard (for the Cause of Allah) and the patient ones, and we shall test your facts (i.e. the one who is a liar, and the one who is truthful) (Yusuf Ali, 1938).

“قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ” التوبة 24

Al-Taubah 24. say: if Your fathers, Your sons, Your brothers, Your wives, Your kindred, the wealth that You have gained, the commerce In which You fear a decline, and the dwellings In which You delight ... are dearer to You than Allah and his Messenger, and striving hard and fighting In his Cause, Then wait until Allah brings about his decision (torment). And Allah guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allah) (Yusuf Ali, 1938).

“وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَبِيكُمْ إِبراهيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ اعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ” الحج 78

Al-Hajj 78. And strive hard In Allah's Cause as you ought to strive (with sincerity and with All Your efforts that his Name should be superior). He has chosen you (to convey his message of Islamic Monotheism to mankind by inviting them to his religion, Islam), and has not laid upon you in Religion any hardship, it is the Religion of Your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) who has named You Muslims both before and in this (the Qur'an), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! So perform As-Salât (Iqamat-as-Salât), give Zakat and hold fast to Allah [i.e. have confidence In Allah, and depend upon Him in All Your affairs] He is Your Maula (Patron, Lord, etc.), what an excellent Maula (Patron, Lord, etc.) and what an excellent Helper! (Yusuf Ali, 1938)

“فَلَا تُطِعِ الْكَافِرِينَ وَ جَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا” الفرقان 52



Al- Furqaan 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavor, with it (the Qur'an) (Yusuf Ali, 1938).

3- Types of Jihad

Islamic Jihad as one of the most important kinds of worship, aims oppressors and aggressors but not the poor and the ignorant. God has obliged Jihad firstly to suppress the arrogant powers and help the weak people. Secondly, those who are caught in ignorance and unawareness could benefit from the light of the knowledge of God and by understanding, their duties and accomplishing them could reach prosperity in their lives (Vahdi Manesh, 2006).

Jihad in Islam is divided into two parts: Primary Jihad and Defensive Jihad (Heydari Kashani, 1988).

Defensive Jihad means that in some cases, the war is imposed against a group of Muslims and an enemy is attacking them. In this case, it is rational that those who have been violated defend their lives and properties (Vahdi Manesh, 2006). Every researcher who studies Islam will observe that all of Jihads at the beginning ages (in the prophet Muhammad era) of Islam were Defensive Jihads such as Ohod, Ahzab, Muteh, Tabouk and Honein (Heydari Kashani, 1988).

Primary Jihad is to invite unbelievers and infidels to Islam. The main point in this kind of jihad is conditioned by Imam's permission and some other conditions (Var' ai, 2007).

It is important for everyone to defend his or her lives and properties while no one will deny the Defensive Jihad. However, the consideration is Primary Jihad can be a source of violence. It means that every Muslims with a true or false motivation would start Jihad to invite unbelievers to Islam (Agha Baqiri, 2014). As ISIS with an excuse to invite people to Islam starts wars and bloodshed. People in their territories have no liberty and security while ISIS claimed their motivation was to bring liberty and tranquility to them.

However, Primary Jihad could be the cause of different actions of violence assigned to the religion. Whereas the reality about Primary Jihad is that many Jihad, which occurs in Islam, are Defensive Jihad, even those that seem to be Primary Jihads. The main reason for Defensive Jihad in Quran is to defend oppressed people. Because oppressors prohibit people from receiving the conveying message of Islam and all human beings in all societies have the right to hear the precursors of the right way and have the possibility to accept or reject it. The goal for the Defensive Jihad is to eliminate the obstacles to freedom of thoughts and conscience. Therefore, those who prohibit this will be reform or eliminated. Actually, Defensive Jihad in Islam is to defend the most important human right (Agha Baqiri, 2014).

We must mention that the permission to Primary Jihad does not mean to slaughter people because of refusing Islam and they are prohibiting the freedom of thoughts and conscience. However, the truth is that after the invitation to Islam people can whether accept it or reject it. If they reject Islam, they will be under the protection of Islamic government and are free to adhere their own religion and there is no obligation to accept Islam. As this verse says:

“لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَ اللَّهُ سَمِيعٌ عَلِيمٌ” البقرة 256

Al-Baqarah 256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong Path. Whoever disbelieves In Tâghût and believes In Allah, Then He



has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower (Yusuf Ali, 1938).

This verse is a promotional verse that after inviting people to Islam says accepting Islam is not an obligation. It says someone who does not accept Islam can live by freedom of thoughts and conscience under the protection of Islamic government. An example of this freedom in the beginning of Islam can be considered in Dhimmi Infidels issue. Dhimmi Infidels had received the message of Islam and they had not accepted it. They were living with the freedom of thought and conscience and they no danger threatened them.

It is essential to say that there is no violation of citizenship rights in each kind of Jihad. This claim is true in the case of Defensive Jihad. Because everyone does Defensive Jihad, who is in danger and no one can censure him/her because of defending his/her lives and properties. We also mentioned the aim of Defensive Jihad is to protect the most important human right, means freedom of thoughts and conscience. There is no obligation for people to accept this invitation and the only aim of Primary Jihad is to deliver the message of religion to underprivileged people.

According to (1988), the subjects mentioned above, the battlefield described by Islam is full of virtue and morality. Since the war in Islam is to eliminate evil and eradicate corruption and oppression of tyrants and to regenerate the right of freedom and justice.

4- Analysis of Jihad verses: Primary or Defensive

In this section, we will have an overview of the Jihad verses and we will analyze them and then conclude.

1. Verse 190 of Al-Baqarah clearly implies Defensive Jihad. It says:

"وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ " البقرة 190

Al-Baqarah 190. and fight In the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another.

We understand from the term, the opposite side is attacked and this verse tries to encourage people to Defensive Jihad. The historical perspective of this verse is about Quraysh tribe and infidels who did not stop the spite and torture of Muslims and there was no choice but to defend and resist them. This verse expresses the Jihad should perform against them. Therefore, no one can understand violence and excessiveness form it because in these cases defending is considered a rational reaction and everyone will do it to protect his/her property and life. Whereas, that assault by the opposite side is considered a violence.

2. Another verse that is about the holy aim of Jihad is Al-Nisaa' 75.), this verse encourages the Jihad for God and establishment of divine justice in the world and helping poor people. We understand that Jihad is necessary to help all underprivileged people, Muslims or non-Muslims (Qarshi, 1990).

"وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أُهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا " النساء 75

Al-Nisaa' 75. And what is wrong with you that you fight not In the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our



Lord! Rescue us from this town whose people are oppressors; and raise for us from you one who will protect, and raise for us from you one who will help. (Yusuf Ali, 1938) "

The purpose of Jihad is to survive oppressed people from the oppression of oppressors. We can claim that helping oppressed people not only considered as a violence, but it is the best moral action that a Muslim can do. He jeopardizes his life for helping the oppressed, this a good point of religion and Jihad, and we cannot interpret these actions as the examples of violence and excessiveness. It is essential to mention that the answer to this question that who is oppressed needs to be discussed in another article.

3. Al-Hujuraat 9 is an example of helping oppressed and expresses that the aim of Jihad is justice.

"وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَهُمَا فَصْلُحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ" الحجرات 9

Al-Hujuraat 9. and if two parties or groups among the believers fall to fighting, Then make peace between them both, but if one of them rebels against the other; Then fight You (all) against the one that which rebels till it complies with the command of Allâh; Then if it complies, Then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable (Yusuf Ali, 1938).

This verse invites people to reunite between two parts. This verse says if one side assaulted the other side unjustly, Muslims must help the oppressed part and they are supposed to have a Jihad with them. The aim of this Jihad is to help underprivileged people. This verse shows that Jihad is not dedicated only against infidels but the aim of spreading justice in Islam requires to deal with oppression and tyranny even though the oppressor is Muslim or introduces his self as a Muslim. Another verse that is about Defensive Jihad is Al-Mumtahanah 8.

"لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ" الممتحنة 8

Al-Mumtahanah 8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of Religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.

In this verse, God permits Jihad against those aggressors who spoil other people's rights. This is another verse implying that Jihad is all righteous.

4. There are two other verses which invite Muslims to Jihad:

"وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ" البقرة 190

Al-Baqarah 190. And fight In the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed In connection with Jihad, but it was supplemented by another.

"وَ قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ" التوبة 36

Al-Taubah 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the Right religion, so wrong not yourselves therein, and fight against the Mushrikūn (polytheists, pagans, idolaters, disbelievers In the Oneness of Allāh) collectively, as they fight against you collectively. But know that Allāh is with those who are Al-Muttaqūn.

We understand that the context of these two verses is about Jihad against the assault of the opposite side and these verses are about Defensive Jihad.

The result of the explanation of characteristic of Jihad and the related verses is that Defensive Jihad is natural and rational and never implies violence and immorality on the one hand and Primary Jihad has various goals and aims such as helping and supporting oppressed and poor people and other moral and human goals that each ethic offers such supports on the other hand. So neither Primary nor Defensive Jihad and the Quran verses do not signify on violence, radicalism, and oppression.

Therefore, the Jihad based on Quran verses does not rely on violence and radicalism. At the next step, it is necessary to discuss the condition of Jihad and war in Islam and the norms that Muslims must respect during Jihad.

5- Quality and manner of Jihad

We can see beauties of Islam in the philosophy of Jihad and we can affirm that Islam even in wars tries to respect human and moral principles. Despite other ideologies, which want to win the war under any conditions, the aim of Jihad in Islam is growth and excellence, so Islam respects these principles.

Now we discuss some human and moral principles that in Islamic ideology respecting these principles is necessary. Respecting the lives, properties, and freedom of enemy:

Respecting the lives, properties, and freedom of enemy is an interesting rule in Islam. In Islam during a war with another nation especially in defensive jihad, no danger threaten its citizen unless in the case of betrayal (Hakim, 1999). Verse 4 of surah Al-Anfaal says:

"و اما تخافن من قوم خيانة فانبذ اليهم على سواء ان الله لا يحب الخائنين" الانفال 4

Al-Anfaal 4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise) (Yusuf Ali, 1938).

If they do this, Muslims must respectfully guide them to leave the Islamic realm. Their property will not be confiscated and they can trade with Muslims as they did in peace.

5-1- Fairness in dealing with civilians:

Verse 4 of surah Al-Mai-daah says:

"يا ايها الذين آمنوا كونوا قوامين لله شهداء بالقسط و لا يجرمكم شئنان قوم على الا تعزلوا اعدلوا هو اقرب للتقوى ان الله خير بما تعملون" المائدة 8

Al-Mai-daah 8. They ask you (O Muhammad) what is lawful for them (as food). say: "Lawful unto You are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. and those beasts and birds of prey which You have trained as hounds, training and teaching them (to catch) In the manner as directed to You by Allah; so eat of what they catch for you, but



pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift In reckoning. (Yusuf Ali, 1938) "

This verse invites Muslims to justice and even the aggression of enemy is not considered as an obstacle to treating justly. In disagreement with those who do not have the same opinion, we must observe moderation and justice. So because killing civilians who are not interfering in a war is clear cruel. Because of this, Muslims must prevent such actions (Hakim, 1999).

5-2- *The prohibition of killing some people:*

Shia jurisprudence prohibits attacking the civilians. Among civilians respecting women, children and old people is necessary. If the enemy used the children as a shield in war, Muslims can fire the enemy, not the children. After war, Muslims cannot hurt children anyway. A group of civilians that are respected in military ethics in Islam are the scientist who has a neutrality position during the war. In Shia jurisprudence, respecting them is necessary (Hussieni, 2005).

In war, Muslims must prevent fighting many people like children, women old people and those who cannot fight also those who have requested asylum from the war and have given up the war.

5-3- *Inviting to peace:*

A peace treaty is one the Muslims' duty in wars. If the enemy offers peace and they are honest in their offer, Muslims have better accept it. Muslims must respect this treaty until the enemy respects it (Elhami, 1999). Verse 4 of surah Al-Taubah says:

"إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَ لَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمَا الْإِيهْمَ عَاهِدُهُمْ إِلَىٰ مُتَتَّهِمِ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ" التوبة 4

Al-Taubah 4. Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed You In aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely, Allah loves Al- Mattaqûn (Yusuf Ali, 1938).

The reason of this rule is Islam is that, Islam does not seek to fight but it seeks to reduce the casualties, so peace is the best way to do this. Verse 61 of surah Al-Anfaal is about this order. It says:

"وَ إِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ* وَ إِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أُتِّدَكَ
بِصْرِهِ وَ بِالْمُؤْمِنِينَ" الانفال 61

Al-Anfaal 61. But if they incline to peace, you also incline to it, and (put your) trust In Allah. Verily, He is the All-Hearer, the All-Knower (Yusuf Ali, 1938).

In addition, verse 4 of surah Al-Taubah says:

"وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ" التوبة 6

Al-Taubah 6. and if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers In the Oneness of Allah) seeks Your protection Then grant Him protection, so that He may hear the word of Allah (the Quran), and Then escort Him to where He can be secure, that is because they are men who know not (Yusuf Ali, 1938).



5-4- *Prohibition of killing neutralities parties:*

If people neutralize during the war, Muslims must respect this act and must not treat them as an enemy. This neutralism is whether by a treaty or a simple declaration. Anyway, their lives and properties are respectful and no one can aggress them (Hussieni, 2005).

5-5- *Prohibition of terror*

Although Defensive Jihad requires reactions against aggression, Shia Ideology prohibits terror. Terror means assassinating someone suddenly and unexpectedly that is seen in wars and political conflicts (Hussieni, 2005).

5-6- *Prohibition of guile and fraud*

Shia jurisprudence prohibits not only terror but also guile and deceit like night assault on the enemy's military forces. Sometimes achieving a victory requires behaving cowardly. Islam prohibits these behaviors (Hussieni, 2005).

5-7- *Prohibition of the use of weapons of mass destruction:*

Prohibition of the use of weapons of mass destruction is another principle in Islamic Jihad. These weapons existed in the past and nowadays. Islam prohibits all kinds. Poison is one these weapons (Hussieni, 2005).

5-8- *Priority of invitation to monotheism over war*

Whereas the purpose of Islam is the invitation to monotheism, growth, and excellence in this world and another world, so it tries to accomplish this aim by peaceful negotiations and invitations and prevents war. Therefore inviting take priority instead of Jihad (Hussieni, 2005). This issue is considered one the most important issue in the foreign policy of Islam and is one the rule and command of Islam rules.

1. Removing fruit trees and killing the animals.
2. Prohibition of hateful acts such as mutilation and fragmenting.
3. Prohibition of some immoral war sites:

Prisoners' rights

During Jihad, there may be some prisoners from the opposite side or there may be some injuries who could not get back to the front so these people are considered like prisoners of war for Islamic army. In this section, we will investigate some verses relating to their rights that Muslims must respect them.

At first, it is better to define the meaning of prisoner to clarify the subject.

Prisoner: An opponent who is captured during or after the war (Eshraghi, 1981).

The status of prisoners' rights in Islam

Whenever the soldiers capture a person, he must be treated with the most affection and human behavior. There are some considerations about prisoners in Islamic rules (Negahdari, 2007):

1. Islamic legal system has a historical background about prisoners. When there was no rule about the treatment with prisoners in the world, Islam brought some rule and principles as obligations to Muslims. Therefore, we can claim that international rules about prisoners and non-prisoners are affected by Islamic rules. So that human rights and freedom for minorities and all human beings, like what some Sunnis have clearly stated, the pattern of scientists and especially Protestant thought leaders was Islamic regulations (Negahdari, 2007).



Thus, while a group of lawyers believes that international rules are affected by Jewish and Christian ideologies, or have written books about it, as some Christian lawyers confess, the influence of Islam on international rules was more than other religions (Negahdari, 2007).

2. Countries in the past did not have a codified law to obey in relations with each other. These relations were affected by socio-political conditions and the regulations, in this case, did not have legal aspects. They were mostly like contracts between two states or moral principles so some respect them and others did not respect them. It can be said these ethics and regulations took the legal form for the first time because of the teachings of the Quran. Islam has specified most of these rules as obligatory and forbidden rules and urged Muslims to obey its rules (Negahdari, 2007).

International regulations in other legal systems, take the legal form, after the establishment of International Society and United Nations Organization and countries formed it by enacting and signing of this legislations. Unfortunately, according to Geneva Convention, international organization, which play the most important role in international law enforcement, except cases of torture, and hard behaviors that led to death or severe illness of prisoners, other acts are not considered as crime.

Therefore, international rules does not have enough enforcement. Whereas in Islam all recommendations of the system, are obeyed by Muslims as a duty and it seems they are considered to be from God (Negahdari, 2007).

3. In Islam, getting an amount of money to release the prisoners is allowed. Whereas in Geneva Convention releasing the prisoners, without any attention to their numbers, is recommended without any expectations. Although, removing this expectation is considered a positive step for prisoners but if we focus attentively we understand it would not benefit prisoners because the country, which arrests the prisoners, prefers to kill them in order to reduce the charges instead of taking care of them. This is an analysis and in reality it may be something else (Negahdari, 2007).
4. the most leniency that is recommended in Geneva Convention regarding fairly treatment of prisoners is to meet their needs as soldiers and military authorities who have arrested them. While Islam has crossed the stage and in many cases have ordered Islamic leaders and soldiers to give the priority to the prisoners (Negahdari, 2007).

Examples of prisoner's rights

1. In Islamic law, killing a prisoner is not accepted under any conditions and this rule is taken from Quran's verse which says:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْبَثْتُمُوهُمْ فَشُدُّوا الْوَتَأَقَ قَائِمًا مِّنَّا بَغْذًا وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآتَيْنَصَرَ مِنْهُمْ وَلَكِنْ لِّيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ (محمد 4)

MUHAMMAD 4: Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah, - He will never let their deeds be lost (Yusuf Ali, 1938).

Killing prisoners is never permitted and the ayah says that prisoner should be returned in the first place or be exchanged for an amount of money or a property.

2. One of the most important rights of prisoners of war, according to Islamic regulations, is a treatment of the injured because this action requires goodness and Muslims are ordered to do it, especially if the prisoner himself/herself is a Muslim. There were 40 people injured in the army of Khwarij and Imam Ali (PBUH) ordered his men to treat them and then after they were treated, told the prisoners to go wherever they wanted (Elhami, 1999).
3. If mother and her child both become prisoners, they should not be separated (Hakim, 1999).

We can see that Islam has not neglected the ethical and humane aspects about prisoners of war. A prisoner who attacked strictly against Islam and Muslims and stood against them is now hopeless and has nowhere to go. He is indeed a human being, and after all, he has been through, he should see some mercy. Islam is always supportive of the helpless and the poor and orders all the Muslims to show tolerations towards war prisoners (Elhami, 1999).

Overall, ethical and humane regulations are so much important for Islam that they should always be observed all the time, even if it costs many damages to Muslims.

Generally, Islam has given these aspects a new meaning and by the power of “ethics”, has compensated for the corporeal problems and damages that society may suffer from (Elhami, 1999).

Ethical and Social Results

There are many peaceful verses in Quran that invite Muslims to peace and social morality and this is obligatory and necessary for them. These verses have been interpreted by Agha Baqri (2014). The following verses are some examples:

The First Verse

" يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ "البقرة 208

Al-Baqarah 208. O You who believe! Enter perfectly In Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Satan. Verily! He is to you a plain enemy.

According to Agha Baqri (2014), we understand from this verse that peace and security are possible in the light of faith and by relying on material issues anxiety and insecurity will never be removed in the world, because the material world and those who are interested in it have always been a source of conflict and collision and if spiritual power of faith does not control the man, peace is impossible. We can say that this verse invites all believers without any exception in every languages and ethnics and geographical and social stratum to peace and in the light of God, to form a worldwide-united government, which be possible to spread the peace throughout of the world.

The Second Verse:



"إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْأَفْوَ إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا" النساء 90

An Nisaa' 90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, Then Allah has opened no Way for you against them.

This verse is about war and Jihad and expresses that those who have not attacked Muslims and have not declared war against Muslims will be in security and tranquility and Muslims must treat them in a peaceful way and do not spoil their rights without any reason.

The Third Verse:

"...وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا" النساء 128

An Nisaa' 128. ...And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do well and keep away from evil, Verily, Allah is ever Well Acquainted with what you do.

This verse emphasizes on peace and pacification and it is mainly about family connections, which is one of the examples of peace.

Although the above-mentioned verse is about family disputes. It is clear that this verse expresses a general rule and that the primary principles are peace, friendship, and compromise. Conflict and separation are against nature. It should be used only in exceptional and emergency cases.

The Fourth Verse:

"...يَا أَهْلَ الْكِتَابِ تَعَالُوا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ..." آل عمران 64

Al-Imran 64. "O people of the Scripture (Jews and Christians): come to a word that is just between us and you..."

This verse invites people to unity and these verses are samples of inviting to peace. One of the significant of Islam's objectives is preventing oppression, aggression, defending the rights, freedoms of underprivileged people and removing the obstacles or in order to bring the religion as a factor for people who seek a spiritual life.

As the verses express that Islam advocates peacefulness and justice. Islam does not tend to make violence and danger for others. However, it is obvious, if some groups surge and attack military to others, defending and resisting are known as the main objectives. Islam prepare for its followers to defend and resist against their enemies. This defense and resistance are called "Jihad" in Islamic thoughts.

In addition to the points mentioned before, it should be said that Jihad itself has many individual and social benefits. Therefore, in this part, we refer to some of its results and show another beautiful aspect of Jihad (Vahdi Manesh, 2006).

1. Defending freedom of expression

Throughout history, arrogant and oppressive kings always prevented people from worshipping God. They would always keep people in the dark and by creating fake idols, were trying to use people's unawareness to their benefits.

2. Helping the poor and the oppressed

A poor or an oppressed person, by definition of Quran, is not the one who does not have a good life economically but is the one who without any intention and just because of not hearing the message, has become an unbeliever. According to this concept, many inventors, thinkers and even lots of the rich people are categorized as poor or oppressed. Quran says that:

"وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا" النساء 75

Al-Nissa' 75. And what is wrong with you that you fight not In the cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this whose people are oppressors; and raise for us from you one who will protect, and raise for us from you one who will help. (Yusuf Ali, 1938) "

Vahidi Manesh (2006) defines; town (القرية) in Quranic term means the governance center. According to this verse, one of the goals of Jihad is to make free the oppressed from the oppressor.

3. Legitimate defense from humanity

Article 51 of the charter of United Nations has defined legitimate defending as defending borders and soil of a country. According to the sixth chapter of the second article in United Nations charter, not intervening in domestic affairs of another country is considered one of the most important principles in international relations. Nevertheless, beside from that, defending human rights and humanitarian intervention is an accepted principle. The only reason that this principle has not become an international legal rule is to prevent great powers to seek their benefits in poor countries. United States' attack on Somalia and Iraq was based on this excuse.

So, regardless of these countries, the principle of humanitarian intervention is completely accepted. For this reason. These actions are not interpreted as intervening in other countries' affairs but it means supporting rights of the poor and those who are under the dominance of unjust governments. No sane considers supporting an oppressed as the violation.

In the Constitution of Islamic republic of Iran article 152 is brought; one of the goals of Jihad in Islam is to defend humanity, which is in line with this rational principle. If there is no way left of defending the oppressed, war is the only solution (Constitution of Islamic republic of Iran , 2013).

In addition to what was mentioned in the last paragraph, defending lives and territories and properties of the oppressed people is another goal of Jihad, which is confirmed by this verse of Quran:

"أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنْ اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَعِيرٍ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ" الحج 39 و 40



Al-Hajj 39. Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory

Al-Hajj 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - for had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help his (Cause). Truly, Allah is All-Strong, All-Mighty.

Vahidi Manesh (2006) interprets this verse; the oppressed themselves should start defending. Therefore, it can be concluded that defending them is one of the philosophies of Jihad.

5- Preventing oppression and injustice

Social life (between individuals or between tribes and countries) is based on justice and cooperation in order to achieve the goal and prevent oppression. Holy Quran encourages all human beings to take this aspect into action with this verse:

"تعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان..." المائدة 2

Al-Maai'daah 2. ...help you one another In Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression...

Other explanations of this kind of cooperation, in fighting injustice, is as follows:

"و ما لكم لا تقاتلون فى سبيل الله و المستضعفين من الرجال و النساء و الولدان الذين يقولون ربنا اخرجنا من هذه القرية الظالم اهلها..." النساء 75

Al-Nissa' 75. And what is wrong with you that you fight not In the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors...;

"... و لولا دفع الله الناس بعضهم ببعض لفسدت الارض..." البقرة 251

A-Baqaraah 251 ... and if Allah did not check one set of people by means of another, the earth would indeed be full of mischief...

This obligation towards cooperation in the war against the oppression and injustice is the result of human unity and social responsibility which is found in human beings. If any human feels cruelty, it is as if all humans are feeling it. Quran explains this unity of interests and responsibilities with this verse:

"... من قتل نفسا بغير نفس او فساد فى الارض فكأنما قتل الناس جميعا و من احياها فكأنما احيا الناس جميعا..." المائدة 32

Al-Maai'daah 32. ... if anyone killed a person not In retaliation of murder, or (and) to spread mischief In the land - it would be as if He killed All mankind, and if anyone saved a life, it would be as if He saved the life of All mankind ...

Every Muslims are not only required to cooperate to prevent injustice, but also must prevent illegal actions (Ghorban Nia, 2003).



The ISIS 's Behaviors into the Prisoners

ISIS usually uses female prisoners as sexual slaves so that women who escape must be living with deep emotional wounds. For example, Yazidi women who were captured by the ISIS were kept in brothels and raped many times. ISIS tortures its captives and kills them in various ways such as burning, beheading or hit on head of prisoners with cement block; while all of these actions are forbidden in Islam (Kuntz & Feck, 2016).

Therefore, if the entity of Jihad, its laws and rules in-war and post-war and the status of the prisoners in Islam compare with these ISIS's crimes and violence behaviors in the middle east, it would be clear that this group's actions and behaviors are not related and correspondent to the rules of Islam. Absolutely, these actions are in a real contradiction with spirit of Islam. The Islamic thought, Islamic law and Muslims convict these actions and behaviors.

CONCLUSION

It would be concluded, Jihad has got a sacred goal that there is no violation of human rights neither in its goal nor in its context.

It is not necessarily to conform between teachings of a religion and actions of the followers of that religion. Although, Islam has completely explained the goals and conditions of Jihad, but some people refrain from obeying the law, while they call themselves followers of Islam. After referring to this fact, it should be mentioned the reasons for these violent acts in the name of religion:

1. Misunderstanding of religion: great scholars of these Takfiri groups have taken rudimentary and wrong impressions of religion and have thought their impressions are correct. However, their approach is not correct (based on the resulted discussion of the verses) they should try to find the true meanings of religion in the special subject. In addition, some followers and other people like Christian may look at the appearance of verses of the Quran and think that these verses are full of the violence and rush at first. As it is obvious, when somebody wants to regard something, it is necessary that he/she must pre-studies and investigates about the special science then he/she could remark it. It is not just enough a glimpse then remark about Anonymous subject like Jihad as a development subject.
2. Ignorance of the followers: aside from the fact the great scholars may do not have a thorough understating of religion, the followers also may do not try to understand teachings by themselves and accept what their leaders' state blindly. They should consider that their leaders might make mistakes.
3. Seeking individual benefits: Many people may decide to do something and show some behaviors while they know that it is not correct and the religion does not approve it either. However, they keep on doing it. They also pretend that what they do is completely right. They continue repeating their mistakes because they are seeking their own benefits and they assure that these violent behaviors are beneficial to them. Like achieving fund from the spiteful politicians and radical religious people that want to destroy the real face of Islam.



4. Oppression: in some cases, there are external factors like oppression that encourage a specific kind of behavior and their followers wrongly believe that they are right. An example of this is the behavior of ISIS and Takfiri groups.

It has been found, Makarem Shirazi (1987) interprets, and Islamic Jihad does not aim to acquire wealth, natural resources from other countries. It does not aim also to find consumer market or imposition of beliefs and politics but it only aims the spread the principles of virtue and faith and defense of the oppressed women and men and deprived children. In Islamic ideology, a habitable place is a place that allows people freely practice their correct beliefs. Nevertheless, a suffocating environment, which people are not, allowed to say, "I am a Muslim" is not habitable. Followers and believers wish to get rid of this environment because they recognize this environment as the center of oppressors' activity.

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