

THE CONCEPT AND CHARACTERISTICS OF WARFARE IN ISLAM, THE PEOPLE OF THE BOOK, AND WESTERN THOUGHT: A COMPARATIVE DOCTRINAL STUDY

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Abstract

This research examines the concept of wars and their characteristics in Islam, the People of the Book, and Western thought from a doctrinal comparative perspective. The study highlights that the concept of war varies according to religious and ideological references. In Islam, jihad is seen as a means to achieve justice and spread peace, governed by strict legal regulations that prohibit aggression and injustice. In contrast, wars in other religions and Western thought have often been associated with expansion and domination.

The research explores the concept of war in Judaism through Torah texts, which depict it as sacred extermination wars. Meanwhile, Christian thought exhibits a contradiction between advocating peace and engaging in Crusades and colonial expansion. Modern Western thought has evolved to adopt concepts such as "pre-emptive war" and "creative chaos," which justify military interventions for political and economic reasons.

The study emphasizes that jihad in Islam is not merely about fighting; rather, it is a comprehensive system aimed at protecting rights and eliminating injustice. This stands in contrast to Western-led wars, which are driven by self-interest without regard for ethical values. Additionally, the research highlights the contradiction between Western slogans like democracy and human rights and the actual practices characterized by aggression and imperialism.

Keywords: Jihad, Religious Wars, Western Thought, Islam, Peace

Introduction

The issue of war and jihad is one of the most prominent topics that have occupied human thought throughout history, due to its close connection to the existence, sovereignty, and preservation of nations, as well as the safeguarding of their values.

The concepts and foundations upon which war is based have varied from one civilization to another and from one religion to another, depending on the philosophical and doctrinal visions that govern each society.

In this research, we will address the concept of war and jihad in Islam and compare it with the concepts presented by the scriptural religions: Judaism and Christianity. We will also explore the modern Western concept of war, which has crystallized in light of the political and intellectual developments that the West has witnessed from

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the Renaissance to the modern era.

Through this study, we aim to shed light on the distinctive features of each concept, identify the doctrinal and intellectual roots that shaped these concepts, and examine how they have influenced practical practices in wars throughout history.

This study aims to provide a comprehensive comparative vision that reveals the similarities and differences between these concepts, contributing to a deeper understanding of the nature of war in Islam and how it deals with war as a means to achieve justice and spread peace, in contrast to other concepts that may lean towards domination or annihilation. It also seeks to highlight the role of moral values in shaping the concept of war, whether in Islam or Western thought, and how these values influence the practices of states and societies during times of conflict.

Importance of the Research

This research is of great importance for several reasons, including:

1. The changing concepts of war have serious implications for their practical applications on the ground. The concept of war plays a role in determining the nature and objectives of war in reality.
2. The characteristics of war are not universally agreed upon. Some traits are rejected by reason and human nature, yet they exist in our contemporary reality and must be identified and corrected.
3. The necessity of understanding the ethical dimensions and legal regulations that govern jihad in Islam, in contrast to wars based on expansion and domination in Western thought and other religions.

Research Problem

The concept of war is not agreed upon in the scriptural religions and Western thought, and this has a profound impact on wars in reality. If we aim to control unethical actions in wars, we must start by defining the correct concept and identifying the characteristics that align with reason and human nature.

Research Questions

1. What is the linguistic and terminological definition of war in the scriptural religions and Western thought?

2. What are the fundamental differences between Islamic jihad and wars based on expansion and domination in Western thought?
3. How have moral and doctrinal values influenced the practices of states and societies during times of conflict?

Research Objectives

1. To clarify the linguistic and terminological definition of war in the scriptural religions and Western thought.
2. To highlight the fundamental differences between Islamic jihad and wars based on expansion and domination in Western thought.
3. To demonstrate how moral and doctrinal values have influenced the practices of states and societies during times of conflict.

Research Methodology

The analytical descriptive approach.

Previous Studies

1. The Rules of War and Peace in the Islamic State, Ihsan Al-Hindi, 1993, Dar Al-Nameer.
2. War and Its Ethical Constraints: Comparisons Between Islamic Jurisprudence and International Humanitarian Law, Multiple Authors, Civilization Center for the Development of Islamic Thought, 2018.
3. The Roots of Violence in Judaism: From the Torah and the Talmud, Saher Rafie, 2006.

Research Plan

The research is divided into:

- Introduction
- Chapter One: The Concept of War
- Chapter Two: The Characteristics of Wars Between the Eastern and Western Camps

Chapter One: The Concept of War

Section One: Definition of War and Jihad

War Linguistically

War (جرح) -with an open "ha" (ح) and a silent "ra" (ر) is the opposite of peace. It is a feminine noun, though it is rarely used in the masculine form. It refers to fighting between two groups and conveys meanings such as seizing, combat, confrontation, estrangement, and enmity. It is said: "He was killed during war," meaning during combat. "Tahreeb" (بيرحب) means incitement or provoking war. "Dar al-Harb" (برحل راد) refers to the lands of the polytheists, with whom Muslims have no peace treaty.

The root word "war" (جرح) appears in the Quran in six places, in both verb and noun forms. For example:

- In the verse on usury: "But if you do not, then be informed of a war [against you] from Allah and His Messenger. And if you repent, you may have your principal—neither wronging nor being wronged." (Quran 2:279)
- "Indeed, the penalty for those who wage war against Allah and His Messenger and strive to spread corruption in the land is death, crucifixion, the amputation of an alternate hand and foot, or exile from the land. That is for them a disgrace in this world, and in the Hereafter they will have a great punishment." (Quran 5:33)
- "And [there are] those who took a mosque for [causing] harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. They will surely swear, 'We intended only the best.' But Allah bears witness that they are liars." (Quran 9:107)
- "So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded." (Quran 8:57)
- "The Jews say, 'Allah's hand is chained.' Chained are their hands, and they are cursed for what they say. Rather, both His hands are extended; He spends however He wills. And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindle the fire of war, Allah extinguishes it. And they strive throughout the land to cause corruption, and Allah does not like corrupters." (Quran 5:64)
- "So when you meet those who disbelieve, strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds. Then either favor [them afterward] or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them, but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah—He will never render their deeds worthless." (Quran 47:4)

War Terminologically

In international law, war can be legally defined as: "An armed conflict between states to achieve a political purpose or to defend national interests."

It is easy for states to claim that they are defending their interests, and it is equally easy for them to fabricate weak justifications driven by a desire for control, expansion of influence, and superiority. Therefore, some legal scholars have said: "The definition of war remains fluid and shrouded in ambiguity." ()

I would like to point out that scholars of Islamic law did not use the term war when discussing the rulings on combat. Instead, they used another term that aligns with the purpose for which Islam was revealed, namely jihad, as it is broader, more comprehensive, and more precise in meaning than the term war.

As for the linguistic definition of jihad, it is derived from jāhada, yujāhidu, mujāhadatan, and jihādan. The phrase jāhadtu al-'aduwwa means "I fought the enemy," indicating a reciprocal action. The root of the term (jahd) refers to exerting one's utmost effort, strength, and endurance in resisting the enemy. ()

And if jihad in its original linguistic sense means fighting enemies, then who are these enemies? Al-Rāghib said: "It is of three types: striving against an external enemy, against Satan, and against oneself. These three are encompassed in Allah's saying: {And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. It is the religion of your father, Abraham. He named you 'Muslims' before [in former scriptures] and in this [revelation] so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.} [Al-Hajj: 78]."()

Ibn 'Abbās interpreted this noble verse by saying: "It means exerting one's utmost effort in it and not fearing the blame of a critic in the cause of Allah." ()

Ibn al-Qayyim classified enemies into four categories, stating: "Jihad has four levels: jihad against the self, jihad against Satan, jihad against disbelievers, and jihad against hypocrites." ()

Ibn Hajar al-'Asqalānī defined jihad as exerting effort in fighting disbelievers. It is also used to refer to striving against the self, Satan, and transgressors. Striving against the self involves learning religious matters, applying them, and then teaching them. Striving against Satan entails repelling the doubts he casts and resisting the temptations he beautifies. Striving against disbelievers occurs through one's hand, wealth, tongue, and heart. As for striving against transgressors, it is done by hand, then by tongue, and then by heart. ()

Jihad is a comprehensive Islamic term that encompasses striving with one's self, wealth, and tongue. It can also refer to striving against the self and Satan, as well as combating external enemies, including disbelievers and transgressors () Allah Almighty says: {And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. It is the religion of your father, Abraham. He named you "Muslims" before [in former scriptures] and in this [revelation] so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.} [Al-Hajj: 78].

And He also says: {Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.} [Al-Tawbah: 41].

Jihad is an exclusively Islamic term and is only used when the conditions stipulated in Islamic law are fully met, ensuring that war is legitimate. Only then does war qualify as jihad ()

If war does not meet the legitimate conditions, it is not considered jihad; rather, it remains merely war.

Thus, war can be just or unjust, rightful or wrongful, and legitimate or illegitimate, as attributing such qualities to war—whether all or some of them—is permissible. However, attributing such qualities to the term jihad is not permissible ()

From this perspective, jihad in Islamic law represents a just and equitable war. It is ordained upon Muslims to remove obstacles that hinder the propagation of Islam's message to all of creation. It also serves to ensure freedom of worship for all people, to prevent religious persecution and coercion in faith—since there is no compulsion in religion—and to protect sacred values, including land, honour, and wealth. There is no place in Islamic warfare for evil, aggression, injustice, corruption, violation of sanctities, or infringement upon rights ()

Jihad is a war of honourable motives and noble objectives. It is undertaken solely for the sake of Allah and to defend the sanctities of religion and the homeland, including associated wealth, lives, and honour.

As for war in the view of legal scholars, it is waged for material purposes dictated by the interests of the state that declares it, based on its own assessment, in pursuit of self-benefit driven by desire, domination, and economic expansion.

One scholar stated: "War is a means of violence to which states resort in order to resolve disputes among them, or to pursue a goal, a political ambition, or a territorial aspiration." Thus, war aims to achieve a political objective, and the mere use of force is not considered war unless it is linked to such an objective ()

It is incorrect to conflate the concept of jihad in this sense with the notion of using it as a means to coerce people into Islam or impose the religion upon individuals. Such an idea is rejected by even the simplest minds and the natural order of things, as faith cannot take root in a person's heart unless its beauty resonates within, and the soul embraces it through thoughtful conviction, without compulsion or force ()

The Second Topic: War Among the People of the Book and in Modern Western Thought

Social and legal thought has long been preoccupied with the issue of war and peace throughout human history. While many have advocated for war, only a few have championed peace and security.

Since the descent of Adam (peace be upon him) to this earth, conflicts have persisted, and wars have continued. War has existed alongside humanity from its very inception. Allah Almighty says:

{But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."} [Al-Baqara: 36]

Furthermore, one of Adam's sons killed his brother at the dawn of history ()

If we turn the pages of history, we find that almost no nation has been free from wars—whether with neighboring nations or internal conflicts among its own people. This is especially evident in the kingdoms and empires of the ancient world, such as the ancient Egyptians, the Hyksos, the Hittites, the Assyrians, the Babylonians, the Phoenicians, the Persians, the Greeks, and the peoples of Europe ()

Thus, the history of war is very ancient and has been known since the earliest times. The oldest mention of the art of war in the East can be found in the Old Testament of the Bible.

The Persians were renowned in ancient times for their vast armies, cavalry, and war chariots equipped with scythes. The Indians were known for their use of war elephants. From Asia, this art of warfare was transferred to Europe, first to the Greeks and Romans, and later to the barbarians during the Middle Ages ()

I will briefly discuss war in Judaism and Christianity, as both religions continue to exist today and their wars persist. Then, I will outline the concept of war in contemporary Western nations.

A. War in Judaism

When examining war in relation to religions, we find no war harsher or more brutal than what is known in Judaism, where war is considered a means of extermination and the complete annihilation of all traces of the enemy.

If we analyze their altered sacred book (the Torah), we find that, in essence, it is a historical record of the external and internal wars of the Israelites, describing the characteristics and methods of these wars. These wars are labeled as "holy wars," fought in the name of the Lord Yahweh Himself ()

An example of this-among many-is their statement

"You shall surely strike down the inhabitants of that city with the edge of the sword, utterly destroying it and all that is in it, including its livestock, with the sword. Gather all its spoils into the middle of its square and burn the city and all its spoils completely as an offering to the Lord your God. It shall be a ruin forever, never to be rebuilt." ()

And it is stated in Chapter 20

"When you go out to war against your enemies and see horses and chariots and an army larger than yours, do not be afraid of them, for the Lord your God is with you. All the people in it shall be put to forced labor and serve you. But if it does not make peace with you and instead makes war against you, then you shall besiege it. And when the Lord your God delivers it into your hand, you shall strike down all its males with the edge of the sword. But the women, children, livestock, and everything in the city—all its spoil—you may take as plunder for yourself, and you shall eat the spoil of your enemies that the Lord your God has given you. This is how you shall treat all the cities that are very far from you, which do not belong to the nations nearby. But of the cities of these peoples that the Lord your God is giving you as an inheritance, you shall let nothing that breathes remain alive. You shall utterly destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites—as the Lord your God has commanded you, so that they may not teach you to follow all the detestable things they have done for their gods, and so cause you to sin against the Lord your God." ()

Thus, the Jewish scriptures currently in circulation are replete with accounts of warfare, destruction, and annihilation. They prescribe the law of combat in its most brutal form, commanding the extermination of entire populations, including men, women, and children, as seen with the Hittites and other mentioned groups, regardless of their numbers compared to the Israelites.

In pursuit of spreading Judaism, Jews regard themselves as the "Chosen People of God," selected by Him as His servants, tasked with proclaiming His truths to humanity and spreading Judaism, even if they endure humiliation and contempt in the process of fulfilling their divine mission ()

Conclusion: The Jews are advocates of destruction and devastation in this world. Ernest Renan stated: "If justice does not prevail in the world, or if the world is incapable of establishing justice, then it is better for it to be destroyed." ()

Dr. Oscar Levy said: "We Jews are nothing but the masters of the world, its corrupters, its agitators, and its executioners." ()

We have clear evidence of the brutality of the Jews in their wars in Palestine, as they became synonymous with savagery and destruction, exhibiting the lowest forms of treachery and disgrace in the massacres of Deir Yassin, Hebron, Ramallah, Safed, Gaza, and other Palestinian towns ()

B. War in Christianity

A close examination of the New Testament (Gospel) reveals the following:

1. There are texts in the New Testament that confirm that the doctrine of war has deep-rooted foundations in Christianity.

2. There are texts in the New Testament that confirm that the doctrine of peace has deep-rooted foundations in Christianity.

Christians have contradicted themselves in interpreting New Testament texts related to war and peace. Some have adopted a symbolic approach, while others have taken a literal approach. Those who adhered to the literal interpretation affirmed the existence of holy war, which contradicts the claimed notion of absolute peace and proves the presence of a war doctrine from an early stage in Christianity.

Furthermore, the New Testament texts that affirm peace establish only one form of peace—the peace advocated by Christ, which is exclusive to those who follow him ()

Among the texts attributed to Christ regarding war is what is stated in the Gospel of Matthew: "Do not think that I have come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law () And a daughter-in-law against her mother-in-law, and a man's enemies will be the members of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever does not take up his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. ()

See: The Gospel of Luke. "I have come to bring fire on the earth, and how I wish it were already kindled! But I have a baptism to undergo, and what constraint I am under until it is completed! Do you think I came to bring peace on earth? No, I tell you, but division." ()

History confirms that Christians employed warfare to eliminate Islam during the Crusades, which lasted for three centuries, as well as in Spain, France, Italy, and Eastern Europe. In Andalusia, for example, the Spanish were primarily driven in their prolonged struggle to expel Muslims from the peninsula by deep-seated religious emotions and an intense fanaticism unfamiliar to Islamic communities. Muslims and Jews endured severe torment and extreme injustice at the hands of the Inquisition courts, which mandated the forced baptism of Arabs, many of whom were subsequently burned alive. The devout Cardinal of Toledo, who presided over the Inquisition courts, advised executing all Arabs who refused to convert—men, women, the elderly, and children alike. Charlemagne, in turn, sought to eradicate Islam to reinforce the authority of the Church and to crush the independent Andalusian state in a bid to uphold the pride of conquest and victory () The Muslims of Granada signed a treaty of surrender and safety with the Catholic Monarchs (Ferdinand and Isabella), who later broke their promises and agreements. As a result, nearly three million Muslims lost their lives, while around one million Jews were subjected to massacres at the hands of the Catholics as acts of retribution and vengeance ()

Through warfare, Christians spread their faith over ten full centuries three before the emergence of Islam and seven after its advent.

Westerners undertook the mission of spreading Christianity through coercion and military force. In 1454 AD, the Pope issued a decree granting Prince Henry the Navigator of Portugal the right to invade, conquer, and subjugate all peoples and territories under the rule of the enemies of Christ, as well as to seize and control the seas necessary to eradicate the spread of the "plague of Islam." The decree stated: "It brings us great joy to learn that our beloved son, Henry, Prince of Portugal, has followed in the footsteps of his father, King John, as a valiant soldier of Christ, striving to eliminate the enemies of God and Christ from among the Muslims and infidels..." This demonstrates the intense religious zealotry aimed at eradicating Islam and attacking it from the rear ()

More blood has been shed in the name of Christianity and for the sake of Christianity than for any other cause in human history. In fact, the European continent, which is the stronghold of Christianity, has been a hub of wars and destruction throughout the last millennium ()

Can we say after all this: Was peace in Christianity a reality, or did Christianity prevail through love and peace?! It cannot be that this distorted religion is the one brought by Jesus, peace be upon him.

J- The Modern Western Concept of War

Various modern Western intellectual schools emerged, and conflicts between them increased. However, two of these schools gave rise to immense military power, and the world became divided into two blocs: the Eastern bloc, led by the Soviet Union, and the Western bloc, led by the United States of America.

Chapter 2: Characteristics of the Wars Between the Eastern and Western Blocs

Section 1: Key Characteristics of the Eastern Bloc

1. The military doctrine of the Eastern countries is derived from the communist ideology, which represents their military policy. It defines conflict as the natural condition for change, especially internal class struggle and external confrontation with global capitalism. This is achieved through the creation and development of crises and problems within the capitalist world.
2. The communist ideology determines the political-military objectives of the Soviet Union based on its interests, the threats and hostilities impacting its security, and the priorities set by the political leadership in collaboration with the military leadership.
3. The imposition of control over Eastern European countries and the attempt to dominate energy resources and strategic materials in developing countries, in addition to those countries within the Soviet Union's (former) sphere of influence, and the monopoly over their markets.
4. The inevitability of bloody class struggles and the dominance of the proletariat class.
5. Communist ideology lacks human values; instead, it oppresses other classes. It is an aggressive ideology that neither supports justice nor deters falsehood.
6. Since communist ideology is a human-made system prone to errors, the collapse and fragmentation of the Soviet Union confirm that the communist ideology is a flawed and false doctrine, thus undermining the military doctrine that stemmed from it.

Even after the collapse of the Soviet Union and the establishment of the Russian Federation, war is not merely for national defines or comprehensive self-defence. It also serves to end armed conflicts on Russian borders to secure Russia's vital interests, according to their claims. This justification has been used to implement policies of oppression and aggression against other nations, as evident in the conflict that occurred in Chechnya.

Section 2: Key Characteristics of the Western Military Doctrine

Western military doctrines are aggressive, with each country shaping its military ideology to align with its national and ideological ambitions. These doctrines are often associated with the slogans adhered to by the state and its people.

Nazi Germany, for example, considered its expansion across Europe and the world to be a legitimate right, claiming that the pure Germanic race should dominate.

Fascist Italy believed it had the right to control the Mediterranean basin to restore Europe's former glory.

Similarly, other colonial European powers held similar expansionist views.

1. Israel, as a foreign entity forcefully established in Palestine, believes it has the right to expand and occupy in order to reunite Jews scattered around the world and settle them in the occupied land of Palestine, based on the divine promise to the Jews and the notion of being the chosen people, according to Zionist beliefs.
2. The aggressive nature of the United States military doctrine is evident. As stated by the U.S. National Security Advisor in a 1982 statement: "U.S. policy, based on military strength, relies on a long-term program to increase the size of American military forces and enhance its strategic nuclear arsenal." This is despite the U.S. signing the Non-Proliferation Treaty.
3. This aggression is further demonstrated by the U.S.'s absolute support for oppressive and aggressive powers worldwide, especially Israel, and its unconditional backing for all its actions through various means and methods. The U.S. also imposes a new international order in which it has the upper hand, acting according to its vital interests and disregarding international laws, treaties, and norms.
4. Western military doctrines are non-original and do not respect international agreements or laws. One example is Israel's disregard for all United Nations resolutions and Security Council decisions regarding Palestine and its people.
5. These doctrines are brutal and aggressive, showing no respect for sacred places or human dignity. They are racist, respecting only their own race and showing no distinction between young or old, male or female.
6. There are no rules of war or ethics of combat; prisoners, the wounded, children, women, and the elderly are not respected in these military ideologies.
7. These ideologies are corrupt and flawed; they do not support truth or reject falsehood. On the contrary, they are unjust ideologies.

8. These ideologies are constantly changing and unstable, differing from one country to another.

The Evolution of War Concepts: War has undergone significant developments in terms of tools and methods, reflecting changes in the meaning of the term itself. Technological advancements, geographic expansion, and the emergence of international political systems have all contributed to shifts in the concept of war, as well as the goals and motives behind the question: "Why war?"

Moreover, the introduction of space technologies and advanced weaponry has dramatically changed the laws of war, its course, and the calculations of loss and gain, as well as the criteria for victory and defeat. With the industrial revolution's application to warfare starting in the mid-19th century, the concept of "total war" gradually emerged due to the availability of its technological capabilities.

In the first half of the 20th century, two world wars broke out, and global power balances were defined based on military armament. The invention of nuclear weapons and other weapons of mass destruction introduced a new decisive factor in shaping global power dynamics, which led to a second military revolution.

The massive technological advancements have significantly impacted the structure of military revolutions, particularly in the organization of armed forces and the nature of warfare, especially since the end of the Cold War, which governed international relations for decades. As Paul Hirst notes in his book *War and Power in the 21st Century*, one of the direct results is the prioritization of offensive strategies over defensive ones.

While scholars have long debated whether jihad in Islam is defensive or offensive based on rights and freedoms, today, war is increasingly seen as offensive, driven by power, interests, and hegemony. This is often ideologically framed using ambiguous terms like "preventive strike" (used by Israel against Palestinians) and "pre-emptive attack" (used by the U.S. in Iraq). Even the U.S. and Israel now adopt a war concept that transitions from "deterrence" (in the Qur'anic sense of terrorism) to "terrorism" (in contemporary political terms) to "total violence."

War Today: In conclusion, war today is not the same as war in the past. The term "war" now carries a much broader and more ambiguous meaning, involving advanced, transcontinental technologies and leading to significant destruction and loss. No one can control the full extent of a battle or limit its losses in the context of the so-called "international law."

We also see various forms of warfare today, such as media wars, cold wars, economic wars, and psychological warfare. These are all seen as tools for imposing power and dominance over others to conform to specific demands, which are often ideologically framed under terms like "justice," "democracy," "terrorism," and "women's liberation." The goal is to imbue these wars with a moral and ethical framework to grant them moral legitimacy (though the legal aspect is manipulated according to power dynamics and interests).

The latest moral pretext in the war on so-called terrorism is the concept of "creative chaos." This term was recently introduced by the U.S. administration, with high-ranking officials like the Secretary of State echoing it. In reality, "creative chaos" covers up the U.S.'s disastrous failure in the region, turning chaos into a temporary U.S. interest. However, chaos is never truly constructive; it is always destructive. The term "creative" here implies that it benefits the U.S., while being destructive for everyone else.

Chaos has always been a result of lawlessness, lack of values, and disregard for human ethics. This term is rejected for its lack of moral and ethical grounding, viewing Muslims merely as a case of gain or loss. Thus, it is not surprising that these powers promote this term after losing their morals, drowning in the blood of Muslims, and seeing their dreams shattered against the rock of righteous jihad and resistance, which terrifies them.

Conclusion

After reviewing and analyzing the concept of war in Islam and comparing it with the concepts found in other religions and modern Western thought, it becomes clear that jihad in Islam is not merely fighting or a means of conquest and expansion, but rather a disciplined ethical system governed by legal principles aimed at achieving justice, eliminating oppression, and establishing peace. In contrast, the concept of war in Western thought and other religions is often associated with practices based on expansion, hegemony, and genocide, reflecting the differing doctrinal roots that shaped these concepts.

The research demonstrated that Islam imposes strict guidelines on war, making it a last resort for achieving justice, not a tool for subjugation and aggression. It emphasizes the protection of human aspects even during warfare, such as prohibiting the killing of non-combatants, safeguarding property, and calling for peace whenever justice is achieved. On the other hand, wars in modern Western thought are often waged under political and economic pretexts,

leading to the erosion of the ethical values that should govern international relations.

The research also highlighted the contradictions within modern Western concepts of war, which promote slogans of democracy and human rights, yet in practice, they engage in violence and hegemony under various pretexts, such as "preemptive strikes" and "creative chaos." Thus, the fundamental difference between jihad in Islam and wars in Western thought is that jihad is based on fixed values and principles aimed at achieving justice and mercy, while modern Western wars are driven by political interests and expansionist strategies.

Key Findings

1. The essential difference between jihad and war: Jihad in Islam is not merely war; it is a broader concept that includes defending religion and homelands, spreading justice, and lifting oppression, with adherence to strict ethical rules.
2. Jihad in Islam has legal and ethical guidelines.
3. Jihad is not a means of coercing people into Islam, but rather to protect religious freedom and prevent oppression and aggression.
4. Contradictions in religious concepts of war:
 - In Judaism, wars take the form of extermination, as seen in distorted biblical texts that call for the killing of anyone not of Israelite descent.
 - In Christianity, despite texts calling for peace, history proves that the Church waged numerous wars, such as the Crusades and religious persecution.
5. The absence of ethical values in modern wars: Western countries promote concepts like democracy and human rights, yet they engage in military intervention to achieve political and economic goals.
6. The need to reassess modern concepts of war: Clear standards for just wars should be established, respecting human rights and adhering to international laws, not solely based on the political interests of major powers.

Key Recommendations

1. Re-study the concept of jihad in Islam in Western writings.
2. Correct the misconceptions about jihad in Western media.
3. Conduct comparative studies on war in Western and Islamic thought.
4. Highlight the role of ethical values in managing conflicts.

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