



The Concept of “Defense” in the Holy Qur’an and Hadith

Soraya Ghotbi

Associate Professor, Department of The Quran Sciences and Hadith, Faculty of Human Sciences, Shahed University, Tehran, Iran

<http://dx.doi.org/10.18415/ijmmu.v8i3.2499>

Abstract

This work is an attempt to identify the concept of "defense" in the Qur’an and hadith and to review its postural, secular and Islamic meaning. Based on the descriptive-analytic method, it proves that the term of defense in the Qur’an and traditions has the basic meanings of distance, keeping out and preventing and in other senses, the main semantic core has been kept and holds a close semantic resemblance to the words such as hinder, rejection and restrain. The term of defense in Islam's perspective has a natural origin, including various aspects such as religion, celestial book, reputation, life, property, and family. Consequently, concerning the semantic core of the term of defense and lack of change in the primary meaning in the exemplary properties and semantic descriptions, it encompasses broad features such as beliefs, privacy, Islamic territories, insensible attacks, and the soft war.

Keywords: *Islam; Cultural defense; Military Defense; Privacy; Conceptology*

Introduction

God created the entity and appointed the humans as His caliphs and deposited in their inner self what they needed for perfection. One of the critical issues that humans need in their lives is that when facing a danger, they could defend themselves, their families, and their own countries on a larger scale.

The significance of defense is increasing when we know that the enemies with an all-inclusive political, military, economic, social, and psychological attack have targeted all dimensions of our lives and have directed our lives, assets, beliefs, and national identities, independence, and territorial integrity.

The present research attempts to identify the concept of defense from the perspective of the Holy Qur’an and Hadiths. The research methodology is a descriptive-analytic one.

Valuable research has been done on the defense concept, in the bellow state, the crucial research in this area. Following articles, including Mardani (1397) "Quranic Principles and Doctrine of Defense Thought in Islam"; Raeisi (1395) "Jihad and Holy Defense from the Perspective of the Quran and Hadiths"; Sobhanifar and Pasokhi (1394) "Defensive-Military Thought from the Viewpoint of Imam Ali (AS) in Nahj al-Balaghah"; Besharati and Chahar Pashloo (1390) "A Study of the Defensive Thought of

the Early Islamic era with Emphasising on the Defense Thought of the Great Prophet (PBUH), Amir al-Mo'menin (AS) and Imam Hussein (AS)"; Varaei (1382) "Jurisprudential principles of defense of Islamic lands" and Azimi Shoushtari (1376) "General laws and regulations of war and defense in Islam", have examined defense from the Islam perspective. The concentration of these researches was on the necessity of defense and its principles and foundations; identifying the concept of defense has not been considered. Therefore, the present study aimed to determine the concept of defense and answer the question, what is the concept of defense in verses and hadiths?

The Literary Meaning of "Defense"

Difa' (دفاع) is derived from the root of "د ف ع" [D, F, A] meaning to distance, keep out and prevention (Farāhīdī, 1411, v.2: 45; Ibn Fāris, 1999: 547; Ibn Manzūr, 1414, v.8: 87; Rāghib Iṣfahānī, 1412, v.1: 316; Fiumi, 1424, v.2: 196; Ibn Athīr, 1988, v.3: 124; Ṭurayhī, 1996, v.4: 325; Qurashī, 1992, v.3: 350; Safīpour, nd, v.1 and 2: 377; Sayyah, v.1 and 2: 415; Dekhoda, 5 (dafa'tu alshay' adfa'uhu dafa'an) meaning to throw away something (Ibn Fāris, ibid: 543), (dāfa' allahu a'nhu alsū'a difa'an) (Ibid) meaning to remove a harm and damage, (dafa'a a'nhu aladha) to move away hardness and displeasure from someone (Bostani, 1996: 382) (dafa'at alqūl) meaning to reject a word through reason (Feumi, ibid, 2:196) (tadāfua') to repel and distance from each other (Mousa), (indifa' alsayl), to defend the speedy flow of flood (Bostani, ibid: 382), abrupt rainfall and (aldifāa' min alsayl) to defend the flow a flood (Rāghib Iṣfahānī, ibid, 1: 316), (madfa') a beggar who is rejected by everybody (Zamakhshari, 190) and (shatu dafia') it is a milky ewe whose milks pours over the head of its child (Humairi, 4:2115).

If this word is converted into a transitive word with (إلى) (ila), it means to bring something to its owner (Feumi, ibid, 2:196) and when it becomes a transitive word with عن [A'n], it means to support (Rāghib Iṣfahānī, ibid, 1: 316).

The term "دفع" (dafa') has a close resemblance to the words such as منع (man'a) rejection, (دفع) prevention, (كف) (kaf) restraint (Mostafavi, 1981, 3:226) and (دفع) (dhab) repel.

دفع (dar') (repel) means to keep away but a keep away which is associated with intensity. (Ibid). Some have defined it as difference, apparently because the result of the difference in prevention and repel (Ṭabrisī, 1:286). (رد) Rejecting in the original sense means to return something to its essence or a state out of its forms (Rāghib Iṣfahānī, ibid, 1:386). It has considered returning something opposite to repel, which means absolute deter either forward or backward. (Mostafavi, ibid, 3: 189)

منع (mana') Prevention means initially to prevent. It is opposite to grant (Rāghib Iṣfahānī, ibid, 1: 224), and restraint means to deter and is usually used by employing the hands but secularly means repulsion either a needle is used or not. (ذنب) refusal is among the words which have a semantic relation with reject. ذنب (dhab) originally means to repel, prevent (Taheri, 2:58; Faumi, 2: 206), support, and keep away. (Ibn Manzūr, ibid, 1:380) (In the phrase of, (huva yadhhabu fi alḥarb a'an ḥarimihi va aṣḥabihi) it means he defended and supported his companions and family on the battlefield. (Farāhīdī, ibid, 8: 178) Also, the person who defends himself/herself against incidents and events is called دباب (dabab) and مذنب (modhab) (Ibn Manzūr, ibid, 1:380).

The Terminological Meaning of "Defense"

This term in the terminology of jurisprudence means obligation and rights that God supposed as the real owner upon individuals to prevent from the damages that threaten the belief, asset, life and reputation of a human and to defend and support them.

It is, in a sense, an obligation that cannot be violated. Thus, when there is a talk about the right to defend the life, asset, and reputation, he/she has been asked as an obligation to keep them safe against any damage, stand against the aggressors, and support them. (Imam Khomeini, 1: 485)

Defense in the legal terminology means a response given to each other by the persons against the charges and faults put forth by the parties of the claim and defending themselves. (Jafari Langrudi, 303)

In the terminological meaning of defense, there is a talk about the protection against each person's natural rights, which is the life and assets of humans. As the individuals' reputation is valuable like one's life, its violation has been considered annihilation beside the energy and investments. The purchase is a set of material outcomes which human needs it for his/her survival. If someone loots the other one's investment and capital and his livelihood, he/she has deprived the others of the continuity of survival. Thus, in the first step, defending life is put forth, which is an issue of natural, innate, and primary human rights. An asset's point depends on the survival of life, and reputation is also a part of human's life and dignity, whose denial is like taking one's life.

The Quranic Application of Defense

The word “دفع” (dafa) and its derivatives have been employed for 10 times in 9 verses from the holy Quran (Baqarah:251, Haj:40, Mu'minun :96, Fuṣilat:34, Nisā' :6, āl a'mrān:167, ḥaj:38, tūr:8, Ma'ārij :2).

In Sura Baqarah, referring to His tradition in repelling a group by another group, God has considered it an issue that prevents corruption on the earth. (Baqarah: 251) In Surah Haj, removing a group by another group has been the cause of prevention from churches' annihilation, praying rooms, and mosques. The name of God is repeated frequently. (Haj: 40) Also in Surah, Mu'minun (Mu'minun: 96) and Fuṣilat (Fuṣilat: 34), it commands the holy prophet (PBUH) to repel and to reply the evil by goodness. In Surah Ali-Imran, God refers to the Muslims' words addressed to hypocrites and asked them to fight on the battlefield for God's cause and fight or stand to defend. In Surah Haj, it refers to the defense of God extended to those who have faith. The two other verses refer to the lack of enjoyment of infields of anybody to defend torment upon them in the resurrection day. (tūr: 8, Ma'ārij: 2)

Defense in the holy Quran has been elaborated within the framework of stories and sometimes it has been imaged outside the fictional atmospheres.

Defense Within the Framework of the Story

In various verses, God explains some types of defense to the people by telling the stories of the past generation and the ancestor prophets.

The story of His holiness Moses defending a man from the Israelites against a Coptic person (Qaṣaṣ: 15) is one face of this illustration. The other image is related to a man who came to defend Moses' life against the city's farthest point speedily and informed him of the prosecution by the Pharaoh's advocates. He made Moses to escape from Egypt and to move towards Mada'in. The God defending the Muslims in Badr battle by sending storm, rain and putting horror in the heart of infidels, (Anfal: 11) The divine defense against the sanctity of Kaaba in Āmul-Fīl by sending birds namely Ababil (Fil: 1-5), the case of Lot (AS) defending his reputation against the corruptor of his tribe, (Hud: 78; Hijr: 68-69) Joseph(AS) defending his reputation against the charges made by Zuleikha (Yūsuf: 26), Hūd (AS) defending against the charges directed at him by his tribe (A'raf: 65 and 67), Noah (AS) defending himself (A'raf: 59 and 61), Aaron (AS) defending himself against Moses (AS) in the case of charge of

lack of preventing the Israelites of worshipping the calf (A'raf: 148 and 150), Merry (AS) defending herself against charges made by people (Maryam: 28-29), the brothers of Joseph(AS) defending themselves in connection with the theft of King's cup (Yūsuf: 37), Jesus Christ (AS) defending himself in the lack of claiming the divinity (Mā'idah:116-117), defending against the attack of the enemies in the story of Dhūl-Qarnayn [He of the two horns] (Kahf: 94-95), Hoopoe defending in the presence of Suleiman (AS) (Naml: 20-22) , David (AS) defending against the Goliath army (Baqarah: 246 and 251), and people of Pharaoh of Moses (AS) (Ghāfir:28) defending are examples of these types.

Defense Outside the Fictional Atmosphere

In the Quranic verses, sometimes defense has been noticed directly without being narrated within the framework of stories, cases such as defending the holy and Unitarian places against the intrusion of the enemy (ḥaj: 40), defending the believers by God (ḥaj: 38), defending the orphans (Nisā': 2,6,10) , defending the intrusion of enemies and prevention from tyranny (ḥaj: 39) and the necessity of defending the suppressed people (Nisā': 75).

Based on the verses of the Quran, defending the monotheism which has been performed by Ibrahim (AS) (Baqarah: 258; Ana'm: 74, 76, 80; Maryam: 41 -43; Anbiya: 62-64; Shoa'ra: 69, 72, 75, 77, 78; Safat: 83, 86, 97; Dictionary of the Quran, 14: 4)., Companions of the Cave (Kahf: 14-15), Shuaib (AS) (A'raf: 85, 88, 89; Dictionary the Dictionary of the Quran, 14: 49). Salih (AS) (Hud: 61; Ibrahim: 9, 10), prophet Mohammad (PBUH) (Maideh:76; An'am: 56; Yunus: 104; Hud: 109;Maryam: 81; Anbiya: 36; Forqan: 42; Zumar: 38, 64; Qafir: 66; Ahqaf: 4; Najm: 19, 20, 23; Kafirun: 1, 2, 4) ,Moses (AS) (Taha: 85, 86, 97, 98; Dictionary of the Quran,14: 50), Hud (AS) (A'raf: 65, 70, 71; Hud: 50, 53; Ibrahim: 9, 10; Ahqaf: 21 , 22; Dictionary of the Quran, 14: 51) , Noah (AS) (Ibrahim: 9, 10), also defending the women including the divorced (Baqarah: 231) and non-divorced women, and defending the believers (Nur: 4, 11, 15, 19, 23; Ahzab: 58; Hijrat:11, 12; Dictionary of the Quran, 14: 46).defending the Suleiman (AS) (Baqarah: 102) by God, Moses (AS) (Ahzab: 69), Christ (AS) (Al Imran: 55), and Mohammad (PBUH) against the charge of marriage with the wife of the son (Ahzab: 37, 38, 40), charge of attribution of his learned knowledge from human (Nahl: 101,103), capturing the prophet to be a Druid (Tur: 29), charging him with defamation and accusations (Sajdeh: 2, 3) , the accusation of treason to the prophet (PBUH) in war booty (Al-Imran: 161), the charge of madness to that Hazrat (Safat: 36, 37; Tur: 29; Takvir: 22, 23) and unjust words of hypocrites (Tawba: 61, Dictionary of the Quran, 14:55), defending the Maryam (AS) (Maidah:75), defending the oppressed (Shoara':227) are some of the types of defaces which has been pointed out in the Quran.

Based on the Islamic teachings, defending against an external enemy and local outlaw people is considered a Jihad. Jihad (جهاد) in the word comes from the root of Johd(جُهِدَ) meaning broadness, forbearance, power or taken from the root of Jahd (جَهَدَ) meaning hardness and hardship. (Rāghib Iṣfahānī, ibid: 208) Some have taken (جَهَدَ) Jahd with Fatha(vowel point) and Zamme of Jim in one meaning and have said: (جَهَدَ) Jahd with the first Fathah and Zamme of ج means difficulty and hardship. As Qamus (Qurashī, ibid, 2: 77) and Mofradat (Rāghib Iṣfahānī, ibid: 208) reads: It has been narrated from Shabi that (جَهَادَ) Jihad (with the first Fatha) is in connection with practice and (with the first Zamme) is related to food and also it has been quoted from Qotaibi that Jahd (with Fatha) means hardship and with Zamme means obedience.(Ṭabrisī, ibid, 5: 83)

Based on what was put forth, Jihad means to employ the power, bear hardship, and make efforts associated with suffering. Jihad does not only mean a war or an armed battle, but it is any kind of action that is done for the progress of divine sacred objectives. In addition to defensive and sometimes aggressive fighting, it also encompasses the scientific, logical, economic, cultural, and political struggles. (Makārim Shīrāzī, 16: 351)

The Necessity of Defense

The Arabs before Islam, Considering the historical studies, in any of the time stages, could not bear any insult against the tribal reputation and values and used to resort to the sword against any slight abuse. Moreover, most of the time, they associated the defense with murder and bloodshed. It was such that sometimes, the whole men of a tribe were being annihilated for defending their own tribes' reputation (Barqi Kashani, 2001: 114). They had no fear of mutilation and various types of defamation. After the holy prophet (PBUH) and in the light of divine teachings, defense found another shape and was put in a halo of sanctity. Defense was made not for the sake of the tribe but to remove corruption on the earth (Baqarah:251), to repel the attack of enemy and to prevent tyranny (Haj:39), to keep the monotheistic bases, holy places and religious symbols (Haj:40), to support the oppressed men, women and children (Nisa:75) and, like other prayers such as Jihad, the God-oriented intention and goal of standing the religion and promotion of the word of monotheism was included into it as a condition (Baqarah:190) rather than dominancy over other tribes and the assets and honor of people. Thus, it was considered a life for the believers (Anfal: 24) and found limits (Baqarah: 190) and rituals. The defense as a divine obligation has always been emphasized.

Concerning the necessity of defense, Imam Khomeini states:

“My beloved young people! I am hopeful in you. Take the Quran in one hand and the gun in another hand and defend your reputation and honor to deny their power of making plot against you. Be kind towards your friends and do not fail to make your outmost devotion towards them”. (Marandi, 2001: 88)

Or he further states:

“ Thus, whenever an enemy attacks the lands of the Muslims or their borders, in which there is a fear for the devastation of Islam, it is an obligation for all Muslims to defend by any means and do not fail to scarify their assets and lives in this path”. (Imam Khomeini, *ibid*, 1: 485)

Types of Defense

Proportional with the type of aggression and scene of invasion by the enemy, defense has different dimensions and types. Sometimes, the enemy attacks the personal territory of an individual and his family. The human stands to defend the aggressors and defends his life, asset, reputation, honor, and household. But sometimes, the enemy attacks militarily and politically against the base of Islam, Islamic lands, religious and value beliefs, and proportional to the enemy's invasion. One should stand to support and defend religion, religious sanctities, and ideological ideals.

Thus, the fields of politics, information, industry, economy, culture, science, and art will be among the defense scenes. Based on what was discussed, in a general classification, it is possible to divide the Jihad and defense into defense of personal limit and defense of Islamic ideals and beliefs. Each of these two types can be manifested in cultural and military dimensions. Before dealing with the issue of cultural and military defense, it is necessary to review the limit (privacy) and defending it:

Privacy (Limit)[Frontage] and Defending It

Privacy (limit) is obligatory to be defended, such as land, asset, life, honor, beliefs, and Islamic values. Defending it should continue as long as the danger is in place. Human limit (privacy) from the viewpoint of Islam is essential to the extent that if a human is killed for the cause of defense, he/she will have the position of martyrs (Kulaynī, 5:52).

Defending the unity of God and mission of the prophets (AS) and innocent Imams (AS) is the most limits which should be defended. Aggression against the human' limit (privacy) has different shapes and stages, and each form of it needs proportional defense.

There are many traditions from the infallible Imams (AS) on the necessity of defending the assets and honors. For example, it has been narrated from the holy prophet (AS) that God is an enemy to the person who does not defend himself when a man attacks his privacy (Ḥurr 'Āmilī, 1409, 15: 123). Also, it has been quoted from Imam Sadegh (AS) as quoting from the holy prophet (AS) that the one who is killed in defending his household (Tusi, 6: 157) and assets is a martyr. (sadūq, 4: 95)

Also defending a weak and oppressed person on the battlefield (Ibid, 10: 95), defending a scholar (Ibid, 12: 44), defending a teacher and also religious brothers, (Majlisī, 41: 21) with tongue, life, and the asset is necessary. It has been mentioned in the traditions that prophet said to Abazar Ghafari: "Oh, Abazar, whoever defending his religious brother, when someone is backbiting in his absence, it is an obligation for the God to prevent him from the fire" (Ḥurr 'Āmilī, 1409, 12: 293) In another tradition, Imam Asgari (AS) has stated that if a person defend his brother in belief in a meeting where they are backbiting against him, God will commission an angel to perform Haj pilgrimage on behalf of him (Ibid, 9: 132). In another tradition, it has been quoted from the prophet (PBUH) that whoever defends his religious brother's honor, that defense will serve as a wall against the fire of hell. (Deilami, 1412, 1: 186)

Cultural Defense

Among various types of non-military invasions by the enemies, the cultural charge is the most dangerous and damaging one because of this type of attack, spreading corruption and depravity deviates and pollutes public thoughts and ethics of the young generation. It attacks the values, religious sacred ideals, dignity, and honor of the Muslims to make the Muslims go with their stream and consequently opens the way of penetration and dominancy. The holy Quran has referred to this issue and states,

(They long that ye should disbelieve even as they disbelieve, that ye may be upon a level) with them). (Nisa: 89). As for the significance of cultural defense, it is sufficient to state that in the periods in which the holy prophet (PBUH) was still present in Mecca, and the Jihad command had not been legislated and communicated, God in an emphatic order addressed the prophet:

(So obey not the disbelievers, but strive against them herewith with a great endeavor) (Furqan: 52)

It is clear that defense in the cultural front has its specific tender points and is need of a cultural precise and deep job and committed scholars, authors, thinkers, information forces, artists are considered the advocators as the weapon of this sacred war is also knowledge, pen, expression, art and as likes.

A nation whose ideological and cultural borders are being attacked and could not defend well, it will be defeated politically and militarily in a short period. (Makārim Shīrāzī, ibid, 3: 253) Struggling against the cultural invasion of the west against Islam is a vivid example of Jihad against the enemies of God at the present age, because they are in a coordinated way making an effort to spread the cultural banality and ethical corruptions among the people, in particular the young generation and through seducing the young people, they try to attract them towards secularity and indifference towards Islamic values.

As for the obstacles of cultural defense in the present age, Ayatollah Naser Makārim Shīrāzī has written as follows:

"Unfortunately Jihad in scientific, cultural, political, economic and military defenses have been forgotten. The loving oneself and the worldly assets, shortsighted attitudes, and personal intentions are

dominated over them. It is to the extent that their victims themselves are more than what are victimized by the enemies. The group of self-losers who holds western- or eastern-oriented attitudes, several hired rules, the disappointment and isolation of scholars and thinkers, all have taken away both their Jihad and sincerity” (Makārim Shīrāzī, *ibid*, 3: 235).

Military Defense

Based on the verses of the Quran, defense is a legitimized right for humans (Baqarah: 191 and 194; Tawba: 36; Nahl: 126; Haj: 60) against the initiators of the war. (Tawbah: 9 and 113) Even in the sacred months in which fighting is prohibited, defending against the enemy's aggression is necessary. (Baqarah: 194) Based on Islamic teachings, refraining from defense is one of the signs of hypocrites. (Al-Imran: 167) One way of defending against the enemy is defending with military devices that are interpreted as an armed defense. In the battle scenes of the armed defense, it is necessary to observe the human aspects, and according to the command of the Holy Quran, there should not be any transgression (Maidah: 2), and the Islamic instructions in the war need to be observed.

In some of the verses, there is a reference to military devices such as armor (Anbiya: 80), arm (Nisa: 71 and 102; Hadid: 25) and creating obstacles against the enemy such as dam (Kahf: 94 and 97) and employing the animals such as horse (Anfal: 60), defensive instruments against the invasion and also teaching the industry of armor manufacturing and as likes.

In the traditions, there has also been attention to military defense. For example, the infallible Imams (AS) say, “if a thief attacked you and intended to seize your life and assets, you can take the sword and defend yourself”. (Hurr ‘Āmilī, 1409, 15: 119)

Conclusion

The defense is one of the words that, in most of the Quranic and traditional application, its core meaning has been kept, which means to distance, expel from oneself, and deter. There is a close relationship between its uttering and applicative meaning. It resembles semantically with words such as to hinder, prevention, and containment. After the prophet's prophetic mission of Islam (PBUH) and revelation of the Quran, defense like the term of Jihad found a halo of sanctity. Defense in the holy Quran has been sometimes elaborated within the framework of stories, and sometimes it has been portrayed outside the fictional atmosphere. The types of defense are different proportional to the method of invasion and intrusion of the enemy. Thus, it has other dimensions; sometimes, the enemy attacks human privacy, including life, asset, honor, and reputation. Sometimes, the enemy attacks politically or militarily at Islam's infrastructure, Islamic territories, religious beliefs, bases, and values. It is necessary to employ the defense proportional to the enemy's invasion in support of the religion, rituals, sanctities, ideological ideals, and personal limits. Thus, the fields of politics, information, industry, economy, culture, science, and art are among the defense scenes against the enemy's invasion.

References

The Noble Qur’ān

Azimi Shoushtari, Abbas Ali (1376), General Laws and Regulations of War and Defense in Islam, Mesbah, no. 22, pp. 15-56.

- Besharati, Mohammad Reza; Chahar Pashloo, Mahdi, (1390), A Study of the Defense Thought of the Early Islamic Era with Emphasis on the Defense Thought of the Holy Prophet (PBUH), Amir al-Mo'menin (AS) and Imam Hussein (AS), Defense Management and Research, no. 67, pp. 229-193.
- Barqi Kashani, Mortaza,(2000), The Quran and Modern Sciences, First Edition , Taban Publications.
- Dekhoda, Aliakbar, (1377), Dekhoda Lexicon, Tehran, Cyrus Publications.
- Dailami, Hassan ibn Abi Al Hassan (1412), Irshād al-qulūb, Volume 1, Sharif Razi Publications.
- Farāhīdī, Khalil ibn Ahmad ,(1411), Al-‘Ayn (2nd ed.).Qom,Dāral-Hijra.
- Fiumi, Ahmamd ibn Mohammad, (1424), Mīsbah al Munir fī Qarib Sharh al Kabir, Seond Volume, Qom, Dar al Hijrah.
- Hosseini Jorjani, Amir Abdulfutoh, (1404), Ayat al Ahkam, Second Volume, First Edition, Tehran, Navid Publications.
- Ḥurr ‘Āmilī, Mohammad ibn Hassan (1409), Wasā’il al-Shī‘a, Edited by Āl al-Bayt (a) Institute,Qom, Āl al-Bayt (a) Institute.
- Ibn Athīr,Mobārak, (1988), Al-Nihāya fī gharīb al-ḥadīth, Third Volume, Tehran, Ismailian Press Institute.
- Ibn Fāris, Ahmad ibn Zakariā, (1984), 1989, Mu‘jam Maqā’īs al-lughah, Research by Abulsalam Mohamad Harun , Qom, al-A‘lām alIslāmī.
- Ibn Manzūr, Mohammad ibn Mukaram, (1414), Lisān al-‘Arab, Eighth Volume, Third Edition, Beirut, Dār Ṣādir.
- Imam Khomeini, Rūhollah Khomeini, (1390), Tahrir al- Wasā’ilah, Volume 1.
- Jafar Langroudi, M. (1394), Law Terminology, Gang Danesh.
- Kulaynī, Mohammad ibn Yaqub, (1986), Al-Kāfī, Fourth Edition, Tehran, Dār al-Kutub al-Islāmiyya.
- Majlisī, Mohammad Baqer, (1404), Biḥār al-anwār al-jāmi ‘a li-durar akhbār al-A’imma alAṭḥār. Beirut, Dār Iḥyā’ al-Turāth al-‘Arabī
- Makārim Shīrāzī, Naser, (1995), Tafsīr nimuna. Tehran, Dār al-Kutub alIslāmiyya.
- Maluf, Luwi, Al munjid fi al-lughah wa al-alam, Twenty Third Edition, Beirut, Dar al Mashreq, p. 218
- Marāqi, Ahmmad ibn Mostafa, Tafsir al Marāqi, Volume 2, Beirut, Dār Iḥyā’ al-Turāth al-‘Arabī
- Marandi, Mehdi, (2001), Sacred Defense in the Thought of Imam Khomeini, Institute for Publication and Adjustment of the Works of Imam Khomeini, Third Edition.
- Mardani (Golestani), Mahdi (1397), Quranic Principles and Doctrine of Defensive Thought in Islam, Marefat, no. 252, pp. 47-55.
- Mufīd, Mohammad ibn Nomān, (1413), Al -Ershad, Congress of Sheikh Mofid, Qom, Volume 1.

- Qurashī, Ali Akbar (1992), *Qāmūs Qur’ān*, Third Volume, Sixth Edition, Tehran, Dār al-Kutub al-Islāmiyya.
- Raeisi, Jan Mohammad (1395), Jihad and Holy Defense from the Perspective of Quran and Hadiths, *Comprehensive Quarterly Journal of Holy Defense*, Article 3, Volume 1, no 2, pp. 85-105.
- Rāghib Iṣfahānī, Hassan ibn Mohamad (1412), *Al-Mufradāt fī gharīb al-Qur’ān*. Edited by Ṣafwān ‘Adnān Dāwūdī, Beirut, Dār al-‘Ilm – Dār al-Shāmiyya .
- Sadūq, Mohammad ibn Ali (1413), *Man Lā Yahzarohu Al-Faqih*, Third Edition, Qom, Jameh Modaresin Publications.
- Safipour, Abdulrahim ibn Abdulkarim, *Montahi al- Arab*, First and Second Volumes, No place, Tehran, Sanaei Library Publications.
- Sobhanifar, Mohammad Javad; Pasokhi, Ali (1394), Defensive-Military Thought from Imam Ali (AS)'s Perspective in *Nahj al-Balaghah*, *Defensive Management and Research*, no. 78, pp. 25-48.
- Taheri Khoramabadi, Hassan, (1989), *Jihad in the Quran*, First Edition, Payam-e Azadi Publications.
- Ṭabrisī, Fazli ibn Hassan, (1993), *Majma' al-Bayan fi-Tafsir al-Qur'an*, Nāṣir Khusru Publications.
- Ṭurayhī, Fakhrudin, (1996), *Majma‘al-baḥrayn va Matla al Nayerin*, Research by Seyyed Ahmad Hossein, Fourth Volume, Third Edition, Tehran, Bookshop.
- Varaei, Seyed Javad, (1382), *Jurisprudential Principles of Defense of Islamic Lands*, *Islamic Government*, no. 28, pp. 42-81.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).