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**Resort to Force for Self-Defense in Islam with an Eye on
Imam Khomeini's Opinion¹**

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Detailed abstract:

Research Paper

The current era is full of regional wars in the Middle East, and the defense of the land and the universe of Islamic Iran based on geostrategic theories is not limited to the geography of this country, and in this context, the question of how to defend the country at this point in time is the subject of many circles and thinkers. The field of law and politics, in other words, is diplomacy and field. This research, using a descriptive and analytical method, using library tools, has come to the conclusion that aggression against human beings and human societies is not limited to military aggression, but depriving people of their basic rights, such as cruel and inhumane sanctions, is one of the clear examples of violations. It will be human rights. Despite some disagreements that can be seen in Islamic law and contemporary international law, in some other laws; Among them, the right to life, freedom of thought, the right to self-determination, the prohibition of torture, security, etc., there is a shared opinion. For this reason, the issue

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of resorting to force in order to defend oneself is also an important issue. Considering that in Islam, the right to monotheism and the right to freedom of calling to worship God and creating a basis for freely choosing the true religion, which appeared in the Islamic Sharia after the appearance of the Seal of the Prophets, Mohammad bin Abdullah (PBUH), are considered to be among the most honorable divine and human rights. and Jihad has a special place against self-aggression. Therefore, in all areas of human life, governments and societies have been attacked and violated, and defending oneself and one's land has always been considered the most important necessity of defense and military security. In the Holy Qur'an, the word war in verses 64 of Ma'idah and 57 of Anfal and 4 of Surah Mohammad means an armed conflict between two groups that are facing each other with different economic, political, ideological, etc. motivations. Also, in 70 cases, the words Qatal and Iqtal and their derivatives have been used with the same meaning. Just as in common conversations, the concept of war is developed and used with interpretations such as cold war and the like, in the Holy Qur'an, the word war is used with such development, and for example, insisting on usury is called a declaration of war with God. (Al-Baqarah: 279) Although Jihad is one of the branches of the holy religion of Islam, it should be kept in mind that terrorism and terrorist organizations have emerged as an influential actor in the scene of international relations in recent decades. The increase in terrorist attacks in different parts of the world and the reaction of governments to these attacks has caused the issue of resorting to force against terrorist acts to become an issue in legal and political circles. Therefore, understanding the concept of Jihad and in whose hands is this authority after Imam Masoom (a.s.) and in the age of occultation? Knowing the nature and concept of Jihad is necessary to discuss about it and explaining its nature is an integral part of the topics discussed in this regard. A look at the foundations of jurisprudence shows that legitimate defense and, in other words, resorting to force to ward off harm is obligatory. The concrete example of this issue is resorting to force in order to defend oneself, which is one of the exceptions to the principle of prohibition of resorting to force. Of course, jurisprudence views on the said issue are sometimes evident with differences. The obligation of defensive jihad is conditional on the leadership of the innocent (peace be upon him) or special deputy or it is not his general, but assuming the formation of a powerful Islamic government with a just and obedient leader at the head, if possible and there is no serious damage in the delay of the defense until obtaining the permission, the defense will be done with the permission and according to the opinion of the legitimate leadership and his expediency. . While dealing with the difference of views in this regard, this article tries to explain the legitimate defense from the point of view of Islam, its jurisprudential foundations and the scope of defensive jihad, including the defense of Islam against

the sedition of the enemies, the defense of Dar al-Islam and the Islamic organization, the defense of the Islamic country, and the defense of The citizens of the Islamic State and the Muslims, as well as the conditions and limitations of the defensive jihad, and it aims to center the discussions around Imam Khomeini's views. The innovative aspect of this research is also based on addressing the opinion of Imam Khomeini in this field. From Imam Khomeini's point of view, defending the Islamic state, defending the Muslim Nawamis, is one of the divine Shariah obligations that is obligatory on all of us. From his point of view; There are two types of defense, the first is the defense of Islam and its domain, and the second is the defense of the self and the like. And the first part is called general defense and the second part is called special defense. The first type of defense has its own types, the defense of the Muslims' land and wealth, the defense of which does not require the presence of the Imam, peace be upon him, or the permission of his special vicegerent, and it is a sufficient obligation on all those who are obliged to do so without any conditions. The second part of it is the defense against the conquest and development of the infidel conquest of the Muslim lands and the acquisition of the Muslim lands or their captivity. The third part is the defense against the fear of the infidels' political and economic takeover of Islam, which leads to political and economic captivity and the weakening of Islam and Muslims. In this type of defense, Islam can be defended through negative resistance, such as leaving trade and political relations and avoiding relations that lead to their conquest and the weakening of Islam and Muslims. The fourth type of defense is the defense of other Islamic countries in It is against the invasion of foreigners that it is obligatory on all Muslims to defend Muslims by any means possible, even if it is through negative struggle and sanctions and the guidance of the Islamic State, which has entered into a contract with foreigners that causes them to be taken over, and the defense of The special meaning is either the defense of life, or the defense of honor, or the defense of wealth. They are of the opinion that all the governmental powers of the Imam are also for the jurist, unless there is a valid reason, this authority that is for the Imam is not because of his authority and kingship, but because of his personality, or the reason indicates that such and such thing, although it is a matter of the kingship. But it is dedicated to Imam and does not violate him, as it is known about non-defensive Jihad, although there is discussion and reflection in this place. Some jurists, like Sahib Jawahar, believe that the narration and fatwa of Sari are necessary

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