

A comparative research of the objectives of war and jihad in the Qur'an and the Testaments

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Abstract:

War has been existed on earth since the beginning of human life and has been intertwined and wrapped up with human life, some schools have been trying to remove it from human society and some are its supporters, but the war machine is active at any time and it is impossible to eliminate it. And the divine religions have also accepted this issue in order to preserve the religion and society and to repel the aggression of the enemy as well. This article is a descriptive-analytical method with library instruments as well as a comparative method to analyze and distinguish the objectives of war and jihad in the Qur'an and the Testaments. The Qur'an and the Testaments have accepted the principle and nature of war and jihad, but they are differ in many cases in terms of objectives. The purpose of this research is to investigate and explain the objectives of war in the Qur'an and the Testaments. The finding of this research is that the Nobel Quran and the Testaments do not have the same position regarding the objectives of war in some cases; Because the objectives of war are stated in the Qur'an to save the oppressed, eradicate the sedition and corruption, preserve religion and ensure peace and reconciliation, and in the scripture (Bible), there are other issues such as racial superiority, territory development, But in some cases, there is an alignment between the Qur'an and the Testaments, such as repelling aggression, preserving religion, and suppressing enemies, both of which have the same position in these cases.

This article has taken from the doctoral dissertation titled: "Comparative review of Jihad verses with emphasis on analysis and criticism of contemporary Jihadist approaches".

Keywords: objectives, war, jihad, Quran, Testaments.

1- Introduction

The phenomenon of struggle and conflict has been with man since the beginning of life, and the story of the murder of one of Adam's son by another is a historical proof in this regard, and due to the interest conflict, mankind has not been able to remove this phenomenon from his life and form a life without war. Throughout history, war has left huge losses of life and property among the parties, and at the same time, it has had many blessings in preserving life, property, honor and expanding the right Islamic ideology and justice. Judaism and Christianity, like Islam, are among the Abrahamic religions that have similar and common points such as the worship of Allah, belief in resurrection, prophecy, etc. But after the death of their prophets, these instructions were collected in various books and scriptures and accepted as holy books, which are currently available in two parts, the Old Testament and the New Testament.

The purpose of this research is to present a realistic picture of the objectives of war in the Qur'an and the testaments in order to be able to explain what is attributed to Islam as violence and bloodshed by stating the objectives of war in the Quran and compare it with what is stated in the testaments to appear the real face of war in them. To provide a strong answer to the doubts raised by biased and skeptics about the objectives of war in Islam through a scientific, reasonable and documented investigation in order to prevent the intellectual distortion of the society and to explain and clarify the purpose and goal of war in Islam.

Therefore, the main question in this study is: What is the difference between the Qur'an's view and the testaments about the objectives of the war?

It seems that the objectives of Jihad in the Quran and Testaments are not presented in the same way, but commonalities and differences and some alignments are observed in them, such as defending the land, believing and repelling the enemy's invasion, and in some cases differences such as punishment for treaty breakers, the defense of the oppressed and the maintenance of internal security, the pursuit of ethnic supremacy and the conquest of the holy land.

Regarding the background of this article (literature review), it should be mentioned that some writers have written about the comparison of war and jihad in Islam and other religions in general, but the objectives of jihad have not been mentioned in their researches. Among them, the thesis entitled "Comparative study of war and jihad from the perspective of the Quran and Torah" was written by Zahra Zulfiqari, a master's degree student. In this dissertation, only Quran and Torah were compared and nothing was mentioned about the Bible, and it was an unsympathetic review. This means that the objectives of war in the Torah is only capture, killing and looting, while in some cases it has similar objectives to the Qur'an.

And articles similar to this title have been written, such as: "Investigation of the content of war and military training in the Quran and other divine religions" by Mr. Abulfazl Ashrafi, in this article war has been compared and analyzed from a qualitative and quantitative point of view and has not been point to the objectives of war.

Another article under the title: "Applicability and Restriction of Jihad in the Holy Qur'an and the Testaments" was written by Alireza Ansari Menesh and published in Siraj Munir.

In this article, the author, in addition to discussing the application and restriction of Jihad in the Qur'an and Testaments, discussed more the actions and encounters of the fighting forces and the crusades than the goals of the war.

And the article under the title: "Overview of the objectives and nature of war in Islam and other religions and schools" was researched by Hassan Rahimi Roshan. In this article, the concepts of war and its sociological reasons, and then the aims of war in Islam, Judaism, Christianity, and the schools of secularism and liberalism are briefly have been discussed.

It should be noted that the contents of the mentioned article were made in a brief and transient manner without comparing schools and religions. However, the present article compares the goals of war and jihad in the Qur'an and the Testaments and examines the commonalities and differences between the two, which does not seem to be the case in the aforementioned articles.

2- Conceptology

Before of the discussion of objectives, the concepts of the word war will be discussed first. The meaning of war in this research is general, which includes jihad and fighting (war), so it is necessary to examine the meaning of the words jihad and fighting.

2-1) The concept of war

Regarding the word war, no single definition has been provided by lexicographers, and each of the lexicographers has defined war in a way that is discussed below.

A) Literal meaning: war, which is called Harb (حرب) in Arabic, which means a battle between two groups and also against peace. And it is also said to mean shooting and fighting with a sword. (Azhari, 2001, vol. 5: p. 16; Zubidi, 1965, vol. 2: p. 249.) And also means conflict, conflict, battle, and struggle. (Dehkhoda 1377: The word war)

B) Terminological meaning: Using weapons and material power by one group against another to get money, kill, or scare is an act of majahrah. (Ibn Qadamah, 1347, vol. 8: p. 278; Sherbini, 1993, p. 180.) A conflict between two organized groups. (Meyer, 1374, p. 31).

Wahba al-Zahili provided a more general definition of war: War is a battle between two governments or two groups for the purpose of defending their own rights and interests. (Zahili, 1419 AH, p. 35.)

In the Qur'an, war has been described in different ways, such as Harb (Ma'idah: 64), fighting (Ahzab, 25) and Jihad. From the above definitions and interpretations, it is understood that war is a conflict between two sides, which includes any type of war, including soft war (threats, sanctions, and negative propaganda) and hard war.

c) The word Qital(قتال) is also equivalent to war, as Quranic lexicographers have considered Qital to mean fighting with each other and killing each other, and sometimes it means cursing or news of a curse.(Qureshi, 1412 AH, vol. 5: p. 231)

And also from the root (ق ت ل) which means to remove the soul, the main meaning of which is to kill through injury, and also to remove the soul from the body.(Farahidi, 1410 AH, vol. 5: p. 127)

According to the above lexical and terminological definitions, it can be said that fighting includes several meanings and often means confrontation and battle between two sides and trying to overcome each other.

2-2) The concept of Jihad

A) Lexical meaning: The word Jihad comes from the root Johd(جُهد)which means capacity and strength, as said: "هذا جُهدى" is my power and strength. And if it is from the root of jahd (جَهد)" it means goal and objective, like this saying: "إجهد في هذا الامر جهداً" "reach to your goal and target, (Ibn Faris, 1399, vol. 1: 200; Johari, vol. 2, p. 460) But there are many examples mentioned for it, such as: effort, hardship, exaggeration in work and ability in terms of speech, action and struggle on both sides. (Jawhari, 1407 AH: Vol. 2, p. 460; Farahidi, 1410, Vol. 3: 386) and in the Holy Qur'an, it also refers to the concept of effort.

b) In the term: offering one's life and wealth in the way of Allah with the aim of expanding and elevating the religion of Islam and upholding the rituals of the religion. (Najafi, 1404, vol.21:3) And it also means using strength and effort to fight with infidels, and it is also used to fight against lusts and Satan, which is the greatest jihad. (Ibn Hajar, 1379, vol. 6: 2; Qastalani, 1323, vol. 5: 31).

What can be obtained from the above definitions is that the scope of Jihad in the Sharia texts is wide and large, which includes all kinds of efforts in the path of Almighty Allah, and the peace and happiness of the people, as Allah(SW): « وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا » (Ankabut: 69), And those who fight in our way, we will certainly guide them to our ways, this verse of Holy Quran stated this issue.

d) The word war and jihad in testaments:

There was no clear definition of the word war in the Testaments, but war has been mentioned in many cases, as in the Old Testament, war has been praised, and even God and the Prophets have been given the title of war-bearer and warrior. (Exodus, 3) : 15; last reference, 14: 14.)

But the word jihad has been mentioned in many cases, as it is mentioned in Isaiah that: "God will call his brave and trusted soldiers to fight for a holy jihad and punish those who have angered him." (3:13). and it is mentioned in Philippians that: "And from you too, pure fellow-trainer!" I am asking you to help them;because they were partners with me in the Jihad of the Gospel. (4:3.) And in the book of Hebrews: "You have not yet resisted to the limit in the jihad against sin." 12:4.) Therefore, war and jihad exist in many religions and are not exclusive to Islam.

3- The objectives of war and jihad in the Qur'an

War and Jihad in the Qur'an; It is for the sake of preserving the religion, punishing the oppressors and warding off oppression and sedition, persecuting the people and preserving the belief of Muslims and peace in the human society. There are many verses and narrations that make the goals of war clear, the most important of which are mentioned below.

3-1) Repelling aggression

Among the objectives of war in the Holy Quran is to repel the aggression and invasion of the enemy by resorting to armed battle, which includes: encroachment on the sanctities, land, property, blood and religion of the people (Dhimmis and Muslims) which Muslims are required to it is the defense of it, as Almighty Allah has ordered Muslims in the Holy Qur'an to resist any kind of aggression and to defend their privacy, Allah(SW) said: > فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ < Whoever attacks you, attack him as he attacked you and avoid (opposing the command of) Allah and know that Allah is with the pious." (Baqarah: 194).

In the above verse, Almighty God forbids trespassing and encroaching on the enemy and gives everyone the right that if he is trespassed to any extent, he should fight back to the same extent and not go beyond

the boundaries of justice and show divine piety in dealing with him. With the enemies, it should be kept in mind that this is the logic of Islam itself. (Qurtobi, 1374, vol. 1: p. 208; Makarem Shirazi, 1374, vol. 2: p. 34). Also, in verse 190 of Surah Al-Baqarah, he ordered them to stand up against trespassing and encroachment, as Allah (SW) said, «.....وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ» and in the way of Allah, fight those who fight with you! And do not exceed the limit, for Allah does not like the transgressors" (Al-Baqarah: 190). Commentators believe that the above verse specifies the purpose of war in Islam and negates ambition, revenge, and country conquest from this war; because the adverb (in sake of Allah) in the word "Jihad" indicates the purpose and objective of war. And also another adverb mentioned in this verse, the sentence «الَّذِينَ يُقَاتِلُونَكُمْ» "which indicates the initiator of the war and the cause of its ignition is the enemy." (Tabatabai, 1374, vol. 2: p. 87; Alousi, 1415 AH, vol. 1: p. 472; Makarem Shirazi, 1374, vol. 2: p. 19.)

The restrictions imposed in the above verses indicate repelling and removing aggression from the enemy's side, and it is also a clear and explicit order and permission to repel the invasion and prevent the enemies of Islam and defend the rights of citizens. When the Messenger of Allah, peace and blessings of God be upon him, was asked about defending and repelling the encroachment of property, he said: "Make them swear that they will not take your property." This sentence was repeated three times, and in the last they said: "So fight them, if you are killed, your place will be in Paradise, and if you kill them, their place will be in Hell" (Sunan Nasa'i, 1406, Vol. 7: p. 114).

Therefore, repelling the enemy's aggression and defending against the enemies is not only reprehensible, but it is a reasonable and vital thing for exaltation and liberation from humiliation and lowliness.

3-2) Maintaining ideology and defending religious beliefs

Another goal of war and fighting with the infidels is to preserve the religion and defend the faith and belief of Muslims and to prevent invasion in order to make Muslims deviate from faith and religion. As Allah (SW) said: «وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ» They wish that you become disbelievers like them, and be equal to each other. Therefore, do not choose friends from them, unless they emigrate in the way of Allah. Whenever they refuse to do this, capture them wherever you find them! And kill (if you feel danger)! And do not choose friends and helpers from among them! (nisa: 89).

The mentioned verse is about those who appear to be Muslims, but they like to trick some Muslims and turn them away from their religion. God Almighty has forbidden any kind of friendship with them, and in case of insistence and pressure from them, He also ordered to kill them. (Qurtubi, 1374, vol. 5: p. 309, Ibn Attiyah, 1422 AH, vol. 2: p. 90), the purpose and effort of the enemies is to deviate the belief of Muslims and to torture them so that they abandon their religion and belief. As Allah (SW) said: «وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَزِيلُوا الْوَلَائِدَ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا»

And the polytheists will fight you continuously, so that if they can turn you back from your religion, if they find the power to do so. (Baqarah: 217).

And among the cases of preserving faith and belief is the defense and support of places of worship to protect them from the enemy's influence and destruction so that Muslims can perform their worship in peace. As Allah (SW) said: «وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا»

And if Allah (SW) does not repel some of them by means of others, monasteries, Jewish and Christian temples, and mosques in which God's name is mentioned a lot will be destroyed." (Hajj: 40)

This verse expresses the philosophy and goals of Jihad, that if Allah (sw) does not defend the believers and repel someone by others through the permission of Jihad, the places where Allah's name is mentioned will be destroyed. The meaning of Allah's rejection of people by each other's hands, including the issue of Jihad, is to defend himself and any aspect of his life that is the source of his life or the completion of his life and the completeness of his happiness. (Makaram Shirazi 1374, vol. 14: p. 115; Ibn Attiyah, 1422 AH, vol. 4: p. 125).

In the above verse, Almighty Allah has considered the purpose of Jihad to preserve and protect the temples of ascetics and devotees, Jewish and Christian temples, places of prayer for Jews and mosques,

and as a result, Jihad is for the defense of the religion and rituals and religious manifestations of people, and trying to keep them safe.

3-3) Defense of the oppressed

Saving the oppressed and helpless from the rule and sovereignty of oppressors and defending them against oppression, injustice and sacrilege is one of the objectives of Jihad in the Qur'an. Almighty Allah sent the Prophets (peace be upon them) and their truth followers to defend them, so that by fighting and jihad to save them from this type of oppression. As Allah (SW) said: «وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أُهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا»

Why don't you fight in the way of Allah and in the way of men, women and children (who are weakened by the oppressors)? Those people who say, O Allah, take us out of this city, whose people are oppressors, and make us guardians from your side, and appoint helpers and helpers from your side. (nisa: 75)

According to the above blessed verse, there is no excuse for Muslims for not saving the oppressed, and in such cases, fighting is obligatory and necessary for Muslims. Be it at the hands of a disbeliever or a tyrant or a detour. Also, Islam has not set limits in saving the oppressed, but wherever Muslims are persecuted, it is obligatory for Muslims to defend and save them. (Fakherrazi, 1420 AH, vol. 10: p. 141; Ghasemi, 1418 AH, vol. 3: p. 224).

In this verse, the invitation to Jihad is expressed based on stirring up human emotions, and then to arouse the zeal of the believers, it is stated that the hope of the oppressed is cut off from everywhere and they ask God to send a guardian and guardian for their support. Therefore, it is necessary and obligatory to defend the oppressed and the disabled if possible, even if the side is not at war with us, but has committed injustice towards a number of people, in this case, it is obligatory and necessary to defend them.

3-4) Punishment of treaty breakers

In the Holy Qur'an, for the benefit and safety of the society, Almighty Allah has allowed the conclusion of a series of agreements and commitments with the infidels, polytheists, so that the Muslims live in the shadow of peace and tranquility and are safe from their evil, and whenever the party violates the agreement and they conspired against the Muslims. Almighty Allah has given permission to fight with them in order to prevent sedition. As the campaign of Bani Qurayzah is a clear example of this issue, which is depicted in Surah Al-Ahzab. As Allah said:

«الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ فَإِمَّا تَضَعُهُمْ فِي الْحَرْبِ فَشِرْدَ بِهِمْ مِنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ»

Those with whom you made a covenant then break their covenant every time and are not careful. If you find them in battle, attack them in such a way that the people who are behind them will be scattered, perhaps they will remember, and whenever you fear the treachery of a group, announce to them justly (that their treaty has been abrogated) because God does not like traitors. (Anfal: 55-57.)

It was narrated from Ibn Abbas that they are Bani Quraizah who broke their covenant with the Prophet, peace and blessings of God be upon him, during the GhazwaKhandaq. (Fakhr Razi, 1420 AH, vol. 15: p. 182), and in Surah At-Tawbah, it is also ordered to fight against the treaty breakers. As Allah (SW) said: «أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ يَدْعُوكُمْ أُولَٰئِكَ مَرَّةً»

Aren't you fighting with the group that broke their agreements and decided to expel the Prophet? While they started the first time. (AL Tawbah: 13)

Tabataba'i says about the above verses: "These verses are the reason for fighting with the infidels, not because of their disbelief; rather, it introduces the character of their covenant breaking, these two verses are two divine commands to fight with those who break the covenant, or the fear that they will break it. Therefore, if the covenant holders break their covenant with the disbelievers, it is necessary for the guardian (leader) to fight with them and be strict with them. (Tabatabaei, 1374, vol. 10: p. 63)

According to the command of the above verses, Muslims are obliged to fight with those who break the treaty and start the war, declare the violation of the treaty, and do not remain faithful to their covenant regarding peace and cessation of hostilities; because war with them is necessary to prevent aggression.

4- 5) Defend of internal insecurity

Another important purpose of war in the Holy Quran, which is important, is the war with a group that intends to endanger the peace of the people and initiates a civil war; because peace and tranquility in human society is of great importance and it strengthens the strength of Muslims against their enemies. Almighty Allah says:

«وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ»

Whenever two groups of believers quarrel and fight, make peace between them, and if one of them violates the other, fight with the wrongdoer until he returns to Allah's command..." (Hujarat: 9- 10).

This war with the rebellious and unruly group continued until their suppression and the return of complete peace till the sedition was completely eradicated, as Qaradawi says: "The Muslim leader is obliged to stand against them with all his strength, rather than isolating them in order to establish the security of society." do it". (Qaradawi, 2016, vol. 1: p. 550)

Referring to the verses of the Holy Quran regarding the goals of war, the consensus of scholars of Islamic religions believe that it is obligatory to save the oppressed, defend the whole of Islam and prevent the invasion of foreigners, and in such a situation, it is incumbent on all Muslims, male, female, old and young, to defend against Invasion is obligatory and necessary. (Najafi, 1404 AH, pp. 18-19; Ibn Qudama, 1347, vol. 8: 283; Ameli, 1967, vol. 2: p. 383).

From the verses and opinions of the commentators, it is clear that the purpose of war and jihad, if necessary, is to punish those who break the pact, to ward off oppression, sedition, and corruption, and to prevent the expulsion of Muslims from their homes and houses, in order to punish those who cause people to suffer. Are punished and repressed in order to provide security and peace in the society. And it can also be said that it was to test the Muslims to distinguish the truthful from the false, the believer, mujahid and patient from the hypocrite. Defense against the enemy is a natural thing and it is necessary to do it, and this need to defend oneself and one's belongings is a judgment that nature has placed on the neck of man, and inspired him, that he must apply it. Therefore, repelling the aggression of the enemy is considered necessary from the point of view of reason and logic, and this is common and necessary in all religions and sects. The Holy Qur'an has also issued an order for Muslims to defend themselves.

5- The objectives of the war in Testaments

War has been accepted in all divine religions and it has been considered a definite and urgent necessity in the way of uplifting religion and protecting and supporting nations or to achieve other goals, as Almighty Allah says: «وَكَأَيِّنْ مِنْ نَبِيٍّ قاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ، فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ»

It has happened so many times that a large number of the followers of the Prophet were killed in the war and yet the believers resisted the hardships in the way of Allah " (Al-Imran: 146) There are other verses in the Holy Quran that tell about the wars and fights in religions.

The order and command of war and defense are clearly stated in the testaments, and the Old Testament is more serious and strict than the New Testament (Foster, 1358: 136).

There are many cases in this text that mention war with different nations and tribes, such as war with pagans, war with Eve, God's wars (Prophet Samuel, 1:25-28) and so on.

But what is obtained from the study and scrutiny of the words of the Old Testament is that some violent goals have been narrated following the wars and bloody battles of that time, of course, some of the goals are sacred, but the unfair proportions that are attributed to divine prophets, such as killing and bloodshed People and the burning of animals and their property have been mentioned.

And in addition, these destructive wars have been attributed to Allah, which is far from fairness.

4- 1) Repelling enemy aggression

In the Bible, there are many cases where countermeasures and resistance against attacks and invasions are mentioned, as it is stated in the book of Deuteronomy that: "Then Sihon came out with all his forces to fight against us in Yahs and the Jews Our God delivered him into our hands and we defeated him with all his people..." (Deuteronomy 2:32-34) and also like this saying in the book of Leviticus: "Whoever harms

another, must the same damage should be done to him. A fracture against a fracture, an eye against an eye and a tooth against a tooth. (Leviticus, 24, 20).

As Matthew's Gospel also mentions preparation and defense against invasion: "You will hear war and news of wars; for nation will rise against nation and kingdom against kingdom..." (Matthew 26:6-7)

Another story narrated in Matthew also expresses the struggle for defense: "Whoever finds his life (does not come to war) will lose it, and whoever lays down his life for my sake will find it." (Matthew 10:39). The cases quoted in the Bible indicate defense against enemy aggression, that defense and repelling aggression is a necessary thing that all religions have agreed on this matter and considered it necessary and essential for the survival of life and the preservation of belief.

4-2) Preserving of ideology and defending religious beliefs

War and fighting for the defense of the faith is mentioned in many cases of the testaments, as after stating the killing of people, it states that its main purpose is to prevent the propagation of other people's beliefs and says: "If the Canaanites had remained in this land, they would have deceived the Israelites to follow their gods" (Deuteronomy, 7:12)

In chapter 31 of the journey, he also mentioned the severity and strictness with the Israelites and the Midianites, where he reported the killing of married women, children, animals, property and the usurpation and burning of all their property. And he commanded Moses to humiliate and defeat all the Midianites; because they humiliated you with their schemes..." (31:1-54 and 25:1-18).

In the New Testament, it is mentioned about the destruction of the castles due to not following Christ: "The race of God is able to destroy the castles, which we throw down the imaginations and every height that is raised against the knowledge of God, and we make captive every thought to make the obedience of Christ " (2 Corinthians, 10:4, 5)

The above words refer to the preservation of religion and the defense of people's beliefs, preservation of religion is desirable in itself, but the killing and destruction of all Canaanites and Madanis out of fear of the deviation of the Israelites is worth considering. Christ encourages his disciples to fight while there is no enemy in front of them and he does not express any other goal, so these cases show the preservation of religion and the defense of belief.

4- 3) Conquering the Promised Land and developing the territory

The followers of Ahadin (Testaments) believe that the land and the holy place have been promised to them by God Almighty and they should get it. The boundaries of this sacred and promised place are described in the Old Testament. God said to Joshua Ibn Nun: " stand up and lead the children of Israel across the Jordan River and reach the land that I will give them, as I told Moses.: The boundaries of your land will be from the Negeb desert in the south to the mountains of Lebanon in the north, and from the Mediterranean Sea in the west to the Euphrates River and the land of the Hittites in the east. And no one will be able to resist you in your whole life. And whoever turns away from your command and does not obey your word will be killed." (Joshua, 1:1-5)

And in the book of Deuteronomy, it is mentioned about the renewal of the covenant with Moses, to whom God said: This is the land that was sworn to Abraham, Isaac and Jacob, I said that I will give it to your descendants, and I allowed you to see it. See, but you will not pass there. (Deuteronomy, 34:1-4). And in another part of it, he stated: "You should not leave anyone alive in the cities of the Promised Land." "Destroy all living creatures... This is the order given by your God." (20:10-17).

In the Gospel of Luke, the order of war is also mentioned for the purpose of expanding the territory of the Holy Land: "And as for those enemies of mine who did not want me to rule over them, bring them and behead them in my presence." (Luke 19:27).

The above content shows that one of the goals of the war in the covenants is to try to get the holy land and also to develop the territory, but killing and bloodshed in order to reach the legendary land is disgusting and violent from the point of view of reason, and attributing it to God. And the prophets are far from justice.

4-4) Ethnic supremacy

Referring to the teachings of the Old Testament, the Jews consider themselves superior to other people and even the children and relatives of the Almighty Allah, as the superiority of this people was mentioned in the Exodus. (11:1-3)

It is stated in the book of Deuteronomy: "God will destroy a people who are bigger and stronger than you... and you do not make a treaty with them and do not show mercy to them, but destroy them completely." Do not marry them... God has chosen you from among all the people on earth to be close to him... destroy all the nations you capture" (Deuteronomy, 7:1-5)

And another example is the war with the king Uooj. It is stated in the book of Deuteronomy that: "We completely destroyed them, as we did with Sihon Melek of Heshbon; we destroyed every city with men, women and children. And we plundered all the valuables and booty of the cities for ourselves" (3:1-7).

English writer and researcher regarding the objectives of the holy war in the Torah states violence, murder and looting and says that there is no peaceful coexistence, peace treaty and mutual respect in it. (Armstrong, 1359: 253)

What has been quoted from Testament It seems that the main purpose of war is to destroy others and try to achieve their own real goal, which is the superiority and prejudice of this people. Of course, the principle of conflict against God's enemies is a good thing, but the merciless killing of people is disgusting and contrary to what God Almighty has ordered.

6- Examining and comparing the objectives of war in the Qur'an and the Testaments

The Holy Quran and the Testaments accept and agree on the principle of war and jihad, but their approach regarding its goals and causes are often different. The common goals of war in the Qur'an and the Testaments are to repel the aggression of the enemy and also to preserve beliefs and rituals against aggression and aliens are considered legitimate and in some cases these goals are different, which will be discussed below.

5-1) Commonalities

5-1-1) Repelling aggression

The war for repelling the enemy's aggression in the Holy Qur'an and the Testaments indicates the common objectives of both of them. The Holy Qur'an has stated the following about confronting the enemy's attack and prohibiting aggression: «فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ» Whoever attacks you, attack him as he attacked you and avoid form Allah (SW) " (Baqarah: 194).

In a holy book, there are also instructions about repelling the invasion, as it is stated in the book of Deuteronomy: "Then Sihon came out with all his forces to fight against us in Yabs, and the Jews our God delivered him into our hands." And we struck him with his sons and all his people..." (Deuteronomy, chapter 2, paragraphs 32-34).

Similarly, in Matthew's Gospel, preparation and defense against invasion is also mentioned: "You will hear war and news of wars...; for nation will rise against nation and kingdom against kingdom..." (Matthew 26:6-7).

It should be noted that the principle and basis of repelling aggression are shared by the Holy Quran and the Testaments, but the manner of dealing with the enemy in the Covenants indicates violence and excessive killing of people.

5-1-2) Preserving beliefs and ideology

According to the words of Almighty God, the infidels always have the desire and effort to make Muslims deviate from their religion, and they intend to make Muslims irreligious with different means, as He says: «وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُوا سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ» They wish that you become disbelievers like them, and be equal to each other. Therefore, do not choose friends from among them" (Nisa': 89).

The war and struggle to preserve the faith is also clearly seen in the testaments, if after stating the killing of people, it states that its main purpose is to prevent the promotion of other religions and beliefs: "If the

Canaanites had remained in this land, they would have deceived the Israelites." They gave to follow their gods" (Deuteronomy, 7:12)

In chapter 31 of the book of travel, he also instructed Moses to humiliate and defeat all the Midianites; because they humiliated you with their schemes..." (31:1-54 and 25:1-18).

It should be mentioned that the Holy Quran and the Testaments have a common position and goal regarding the preservation of faith and belief, with the difference that in the Testaments, in some cases, there is talk of resorting to force, which is not permissible according to the Qur'an.

5-2) Differences/ distinguishes

By examining and studying the Qur'an and the Testaments, the result is that in some cases, there are differences in the objectives of the war, which are stated separately below:

5-2-1) Holy Quran

The Holy Qur'an has stated the goals of war and jihad, including defending the oppressed, punishing the treaty breakers, and warding off internal insecurity, which are not mentioned in the testaments, which are briefly explained below:

A) Defense of the oppressed

One of the goals of war that the Qur'an emphasizes and does not exist in the covenants is to save the oppressed and helpless from the rule of tyrants. As in Surah Nisa verse 75, God Almighty sent the Prophets (peace be upon them) and their followers to defend them, to save them from this type of oppression through war and struggle. Almighty Allah says: *« مَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ »*

Why do you not fight in the way of God and in the way of men, women and children who have been weakened (by the oppressors)?

According to the statement of the above blessed verse, saving the oppressed and oppressed is a necessary and important matter, in this regard, excuses and excuses are not acceptable, and fighting for their salvation is inevitable. (Fakhr Razi, 1420 AH, vol. 10: p. 141; Ghasemi, 1418 AH, vol. 3: p. 224). And in this regard, he did not set a limit in rescuing the oppressed, but wherever people are persecuted and tortured, and rescuing them is obligatory on Muslims.

b) Punishment of treaty breakers

Among the other goals specified by the Holy Qur'an for war and not observed in the covenants, is the punishment of those who do not adhere to their agreements and commitments and endanger the safety of the society. Almighty God says: *« أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَ هُمُوا بِإِخْرَاجِ الرَّسُولِ وَ هُمْ يَبْذُوكُمْ أَوَّلَ مَرَّةٍ »*

Aren't you fighting with the group that broke their agreements and decided to expel the Prophet? While they started for the first time, are you afraid of them?" (Touba: 13.)

According to the above verse, Muslims are ordered to fight with those who broke the agreement and initiated the war, drove the believers out of their land, and did not remain faithful to their covenant regarding peace and cessation of hostilities. Therefore, in such cases, war is urgent to prevent invasion and violation of legitimate rights. To prevent their aggression and aggression against Muslims.

c) Repelling the internal insecurity:

Another purpose of war that is not present in Testaments is to fight with a group that intends to endanger the peace of the people; because peace and tranquility in human society is of great importance and it is the reason for the strength of Muslims against their enemies. Almighty God says: *« وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَنَاصِلَا إِلَىٰ أَمْرِ اللَّهِ »*

Whenever two groups of believers quarrel and fight, make peace between them, and if one of them violates the other, fight with the wrongdoing group until it returns to God's command..." (Hujarat: 9-10)

At the beginning of the matter, God Almighty ordered reconciliation with the conflicting parties and in case of a rebellion of a group, he ordered to continue the war and fight and suppress them in order to

prevent disruption of security. The above goals in the Holy Qur'an regarding war are among the things that were not observed in the covenants.

5-2-2) (Ahadin) Testaments

In the Holy Book/Al-Ahadin, other goals are also stated, which indicate the conquest of the promised land and the development of the territory by resorting to force, as well as the search for racial superiority, which will be discussed in detail below.

A) Conquest of the Promised Land and development of the territory

Regarding the development of the territory in the book of Deuteronomy, it is mentioned about the occupation of several cities by Moses, peace be upon him, to whom God said: This is the land that was sworn to Abraham, Isaac and Jacob, I said that I will give it to your descendants. » (Deuteronomy, 34:1-4). And in another part of it, he stated: "You should not leave anyone alive in the cities of the Promised Land." "Destroy all living creatures... This is the order given by your God." (20:10-17). In the Gospel of Luke, there is also a reference to the war for the purpose of developing the territory of the Holy Land: "And as for those enemies of mine who did not want me to rule over them, bring them and behead them before me." (Luke 19:27).

b) Ethnic supremacy

Referring to the teachings of the Old Testament, the Jews consider themselves superior to other people and even the children and relatives of the Almighty God, as the superiority of this people was mentioned in the Exodus. (11:1-3)

Confiscating the land and property of non-Jewish nations, considering their blood and honor as permissible is on the agenda of the Jews, which is often mentioned in the book of Deuteronomy.

It is stated in the book of Deuteronomy: "God will destroy a people who are bigger and stronger than you... and you do not make a treaty with them and do not show mercy to them, but destroy them completely... Destroy the nations you capture" (Deuteronomy, 7:1-5)

As a result of comparing and comparing the above overviews, it becomes clear that the purpose of the Qur'an for war and jihad in the way of God is to establish peace and justice and in the direction of the guidance and happiness of the people, and not to promote violence, bloodshed, revenge and imposing beliefs. And what is observed in the covenants about the goals of the war in some cases indicates ethnic supremacy, the imposition of opinion and the development of the territory by resorting to force.

Conclusion

In this research, with an analytical and comparative view, the concepts and goals of war and jihad in the Holy Qur'an are explained and the importance of the structural difference and life-giving and peaceful goals of war are compared with those of the covenants, the results of which will be reviewed below:

The principle of war and jihad exists in the Holy Qur'an and the Testaments, and it shows its legitimacy in all eras. However, its goals are not presented in the same way in the Qur'an and the Testaments, but commonalities and slander can be seen in it, and it does not seem to be the same regarding the rules of war.

The objectives of Jihad are stated in the Holy Qur'an in several verses, which have been legislated to preserve faith and belief, eliminate sedition and corruption, save the oppressed and the oppressed, and defend the land and people against the attack of enemies. It is about religion, honor and organization against the enemies, to prevent the destruction of religious rituals and Muslim forces and rights seekers and the Islamic country, it is clear that in such situations, and jihad and armed struggle are necessary and undeniable.

However, what is mentioned in the covenants regarding the goals of war and fighting with enemies, in some cases there are alignments regarding the goals of war in the Qur'an, such as defense of the land, belief, and repelling the enemy's invasion, which are naturally in the institutions of all human beings. It exists and is the legitimate right of every human being. And in some cases, the goals of war in the Bible,

such as the pursuit of ethnic supremacy and expansion of territory by resorting to force, are different from the goals of the Qur'an, and sometimes it indicates the indiscriminate killing of people, and in this regard, the Old Testament speaks of more violence than the New Testament. .

However, the Holy Quran has not used violence and bloodshed in any of its verses to achieve its goals, and against violence, as a last resort, it has ordered armed struggle and reciprocation.

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