



## Investigating the Dimensions of Military Defense Strategy (Security Approach) of Islamic Community from the Qur'an and Hadith Perspective

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### **Abstract**

One of the most important issues in the Holy Quran and hadiths is the issue of jihad and defense. War is, in fact, a traumatic and violent phenomenon that is perpetrated by enemies in different dimensions; in fact, Islam, which is a religion of security and peace, considers war a kind of situation; This is why Islam is for the sake of security in society He commands jihad. The purpose of this study was to investigate and explain the quantitative and qualitative dimensions of military defense strategy with a security approach (in the direction of security stability) in the Holy Quran and Islamic narrations. This is one of the most important causes of the endurance and stability of the Islamic state. The present study is a theoretical one and has been done by descriptive-analytical method. The results of the study show that Islam is not a religion of indifference and holds itself accountable to all sections of society. The religion of Islam never accepts oppression, corruption, injustice and discrimination, and advocates jihad for the liberation of man, the fight against oppression, the elimination of corruption, the establishment of justice, and the various aspects of his military defense strategy. The present study also shows with a qualitative and quantitative approach that Muslims must think in different military dimensions and defend their lives, property, honor and land by developing and producing scientific knowledge in these dimensions.

**Keywords:** Military Defense Strategy; Methods; Defense Jihad; Holy Quran; Traditions

### **1. Introduction**

The question of defense has been in human beings in different ways since ancient times, and in fact the principle of defense is not of a particular school, since defense exists among all beings and is not limited to humans, but the highest degree is to humans. Sometimes there are differences between people for various reasons that lead to war and disputes, which can occur between two persons or two groups, which may interfere with each other after this dispute, and defending it is necessary. Properly defending the rights of all dimensions is a vital issue and is indispensable to all human beings. This study seeks to find the most appropriate solutions to stabilize security, namely the nature and dimensions of military defense. Military defense strategy is one of the most important topics of Islamic government in the Holy

Quran and Islamic traditions. This research is done to clarify the concept, nature, goals, content, dimensions, conditions of jihad and military defense and so on from the perspective of the Holy Quran and Islamic traditions.

### **1-1. saying the question:**

Defensive strategy is one of the most important topics in the Holy Quran and Islamic traditions. The right to excellence in various circumstances commands the servants to defend the enemy's military invasion. Therefore, knowledge of how to deal with enemies in the Holy Quran and Islamic traditions is very important. This knowledge will provide us with a great motivation to confront the theory of the cursed enemies and fail them in practice, which will reveal the necessity of this research. The meaning, significance, goals, nature and essence of jihad and defense. The Role of Science in Defense. The quantitative and qualitative dimensions of the defense strategy will be.

### **1-2. background research:**

Defense research to date, including:

- Presenting a Defensive Pattern on Imam Khamenei's Thoughts (Salami, 1396);
- Pattern of Defense-Security Authority Based on Imam Khomeini's Discourse (Pourshab, 1397);
- An Introduction to Defense in Imam Khamenei's Thought (Jafari, 1395);
- Intelligent Defense in Imam Khamenei's Thought (Lotfi Marzanaki, 1394);
- Capability-Based Defense and Enabling in Imam Khamenei's Thought (Lotfi Marznaki, 1396);
- Theoretical Foundations of Imam Khamenei's Defense Thoughts (Hossein Khani, 1392).

The aforementioned researches cover some of the issues related to the quantitative and qualitative aspects of military defense strategy in the Quranic-narrative doctrine; however, they do not cover all aspects of this research, and have been the basis of past research by the Imamate of the Revolution. While the present study has focused on the verses of the Holy Qur'an and Islamic traditions, these sources have been used as background and history.

### **1-3. Significance and necessity:**

The importance and necessity of this research is that jihad and defense have existed in all religions and schools, but should be seen as a fundamental issue for the Islamic state since it is likely to be superficial to it. Therefore, the damages are motivated by the strategy of defending human values. Jihad and the defensive strategy in the Holy Quran and the traditions are very deep and widespread and act according to certain principles.

### **1-4. research methodology:**

This descriptive-analytical research is an interdisciplinary research aimed at developing and expanding the humanities; this is a kind of localization of humanities concepts based on the Holy Quran and Islamic traditions. Interdisciplinary refers to new fields of science and knowledge that study more

than just a pure field of knowledge, thereby interdisciplinary research to integrate knowledge, methods and experiences of two or more scientific and specialized fields for cognition and That's a problem to solve. Interdisciplinary science crosses traditional and single-disciplinary boundaries to meet new needs, moving towards the integration of several different sciences. Interdisciplinary research is one of the most important tools that can play an important role in the development of all sciences, especially the humanities.

In fact, interdisciplinary research orientations in scientific studies are a necessity, because science cannot be confined to one thing. The development and expansion of interdisciplinary research can contribute to the development and development of the humanities and social sciences if they lead to increased scientific convergence of humanities scholars in the field of humanities as well as enhancing the scientific ability of researchers and making the humanities more applicable in society. So interdisciplinary scientific research is one of the requirements of the human day, and this is the only way to make all kinds of progress. The data gathering method of this research is a library which has been extracted, classified and analyzed in the verses of the Holy Quran and Islamic traditions related to the quantitative and qualitative aspects of the defense strategy with a security approach.

## ***2. Concepts of Original Words***

In this section we will define the key concepts of research:

### **2-1. Concept of Strategy:**

The word strategy has been expressed in some Latin sources by the concept of *stratum*, meaning road, route or river bed (Kemal Tosun, 1991). In general, strategy deals with the process of defining the organization's long-term mission, goals, and objectives, and accepting the flow of actions and the allocation of resources necessary to achieve the organization's goals (Badakhshani and Forouzanfar, 1389) in such a way as to explain such issues as these. What kind of business and organization do we want or want to work in (Ansari, 1390). As such, strategy is a long-term goal, purpose, and goal, and this is what the present study considers.

### **2-2. Concept of defense:**

In al-Talab, "repulsion" means "to get away" and "defection" means "to defend" (Rigi Band, 1364, p. 159). Some have called defense "the preparation and deployment of all human capital, material, and intellectual resources to prevent and counter any threat and invasion of foreign and domestic enemies" (Abdullah Khani, 1376: p. 149), elsewhere. Defense is a measure taken to resist military, political, economic, social, psychological, and technological attacks on an enemy or enemies, and has several dimensions, the most important being military defense, political defense, economic defense, cultural defense, and defense. Are social (Kiani, 1395: 28). It is true that the latter definition is more comprehensive and appropriate than the previous one, since the latter defines the purpose and purpose of the present study, thus emphasizing this definition.

### **2-3. Concept of Jihad:**

"Jihad" also means the struggle with suffering (Qureshi, 1386, Vol. 2, p. 77). Jihad in reform means campaigning with enemies and using maximum power, whether linguistic or practical (Khorramshahi, 1377, vol. 1, p. 876). Also, jihad and its derivatives have been used 35 times in the reform of the Holy Quran, which has been used in the meanings of struggle, hard work, striving, and the end of the extreme (The Holy Quran: The Bee/ 110; The prohibition / 9). Thus, the word "jihad" is used to mean "struggle, striving, hardship, and end", so in this study the term jihad is the fight against enemies.

### **2-4. Concept of Security:**

The word security comes from the word 'safe', which means 'safe' person against fear and fear (Farahidi, 1410, vol. 8, p. 377), and Raghav Isfahani considers security as the means to calm the self and eliminate fear (Ragheb Esfahani, 1412, p. 25). The concept of security is inviolable without consent, and in the case of individuals means that they are not afraid of their legitimate rights and freedoms and that their rights are not compromised in any way and that no factor threatens their legitimate rights. And the need for legitimate rights and freedoms is their immunity from prejudice and deterrence (Zanjani Abbasali, 1375, p. 362).

The purpose of all activities related to the defense of the privacy of society is related to three issues: domestic, Frontier, out frontier. The Prophet (pbuh) chose talented and skilled individuals to maintain the security of defense against insurgency riots or attacks from other countries in order to maintain the security of defense. Another aspect of this case involved the mobilization of the masses to carry out widespread war operations such as that used in the conquest of Mecca and in the Gaza Strip, and the Prophet (peace be upon him) personally recruited some. Tribes were sent around and the Medina Mosque in this sense played the role of a public mobilization base (Razani, 1381, pp. 1-6). As such, security is at the core of the defense strategy in Islam, in fact security is discussed in various military, political, cultural, economic, and social dimensions. In other words, defense is a tool or tool for stabilizing security in different dimensions that the present study aims to explain.

## **3. Fundamental Research Basics**

Here's an explanation of the fundamental topics of research that include the importance, nature, goals and types of jihad and defense:

### **3-1. Importance of Jihad and Defense:**

The high status of jihad in the Holy Quran and the traditions has become very important. The right to excellence is a reward for the mujahideen in the cause of God who has not given to others. Prophet Muhammad (pbuh) said: "Gabriel told me that my eyes were bright and my heart rejoiced. He said: O Muhammad! Whoever goes out of your nation to fight in the cause of God, not a drop of sky fall upon him, and no headache befall him unless there is a witness in his favor on the Day of Judgment" (Kleiny, 1388, vol. 5, p. 8).

The Divine God rightly said:

" Not equal are those of the faithful who sit back excepting those who suffer from some disability and those who wage jihad in the way of Allah with their possession and their persons. Allah has graced those who wage jihad with their possessions and their persons by a degree over those who sit back; yet to each Allah has promised the best reward, and Allah has graced those who wage jihad over those who sit back with a great reward (The Holy Quran: The Women/ 95)".

In this verse, the Almighty Allah explicitly refers to the importance and types of jihad (financial and spiritual) and differentiates between the types of jihad in their form and promises good reward to the mujahideen.

### **3-2. The Nature of Jihad and Defense:**

In the religion of Islam, war is not necessarily a value or an anti-value, but it is divided into two types of value (divine) and anti-value (rational) depending on the purpose and nature of the war, and this is why a single war may occur. , On the one hand, is value (divine) and on the other is anti-value (royal). In fact, jihad in Islam is defensive, The Divine God rightly said:

"Fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors (The Holy Quran: The Cow/ 90)".

### **3-3. All kinds of jihad:**

Jihad in Islam is divided into two types: elementary jihad and defense jihad (Sobhani, 1383, p. 14), which we will discuss and define here:

#### **3-3-1. Elementary Jihad:**

Elementary Jihad with the presence and command of the Prophet (peace be upon him) or the Imam of the Infallible (Taheri Khorram Abadi, 1380, p. 41) to liberate the people from oppression (The Holy Quran: The Men / 75), fight against corruption (The Holy Quran: The Cow/ 190), fight against The act of denying (The Holy Quran: The Bee/ 125), and reaching the message of monotheism to the people (The Holy Quran: Succour/ 2) takes place (Rostami Nasab, 1394, p. 15). Thus, elementary jihad is performed when Muslims are at war, with the command of the innocent, in order to reach the message of monotheism to the people and to fight against oppression, corruption, and denial.

#### **3-3-2. Defense Jihad:**

Defending Islam and the Islamic State is a matter of divine and national religious duty in times of danger (Khomeini, 1385, p. 179). The Holy Quran endorses defensive jihad (The Holy Quran: The Pilgrimage/ 39) and blames the people who are indifferent to it (The Holy Quran: The Repentance/ 13). Thus, the Holy Quran has emphasized this kind of jihad for the comfort of human beings and there is no need for the Prophet (pbuh) or the Imam (pbuh); If one oppresses a Muslim, he must defend himself.

Therefore, jihad is divided into two types: the jihad which is performed in the presence of the innocent and at his command, which is called elementary jihad, Also, a jihad that does not require an innocent command and that a Muslim is obliged to defend himself in certain circumstances is called defensive jihad.

#### ***4. Dimensions of Military Defense Strategy in the Teachings of Quran and Hadith***

Military defense strategy is one of the most important topics in Islamic society, as many factors have been mentioned in the Holy Quran and Islamic traditions for this military defense. Thus, here we will examine the dimensions of military defense strategy focusing on the Qur'an's view and Islamic traditions as reliable Islamic sources for the purpose of stabilizing security. Here are just a few of the key points of a military defense strategy:

##### **4-1. Force Preparation:**

Preparedness of trained forces is one of the most important tasks in the Islamic religion; Because the enemies of Islam must be afraid of this power and take away the thought of attacking the Muslims and even the threat.

Allah Almighty said in the Holy Quran:

"Prepare against them whatever you can of] military [power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but Allah knows them. And whatever you spend in the way of Allah will be repaid to you in full, and you will not be wronged (The Holy Quran: The Spoils/ 60)".

This verse actually refers to the military capability of the Muslims and encourages them to equip their forces, At the beginning of the verse it is said to show your strength with all that you can And goes on to mention horses, in fact at the time of Prophet Muhammad (pbuh) their forces were horse-like, But today it is the type of cannon and tanks and ballistic missiles and the like. Thus, the right of transcendence in this verse refers to the readiness of the armed forces in different dimensions, with more emphasis on the military dimension.

##### **4-2. Similar confronting:**

A similar confronting is another component of military defense in Islam. That is, whenever an enemy invades a territory, it must be equally prevented and confronted, Otherwise, it will continue to rape and get to the point where it will be difficult to confront. God commands the Muslims to pressure them as much as you are raped:

" ... So should anyone aggress against you, assail him in the manner he assailed you, and be wary of Allah, and know that Allah is with the God wary (The Holy Quran: The Cow/ 194)".

God clearly states in this verse that you should respond to any abuses like himself, neither more nor less. In fact, Islam does not seek to harm others, and on the other hand does not want Muslims to remain silent in order to be attacked militarily.

### 4.3. Legitimate Defense:

Islam is the religion of truth and does not seek war or blood and bloodshed. In fact, jihad in Islam is a form of defense, the right to excellence in the Holy Qur'an said:

" Fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors (The Holy Quran: The Cow/ 190)".

This verse was the first verse to be written about the war with the enemies of Islam, and after the revelation of this verse, the Prophet (pbuh) fought with those who came to fight, and refused to fight those who did not. In this verse of the Qur'an, it is commanded to fight and fight against those who draw the sword against the Muslims: "Fight those who fight with you in the cause of God." The notion of "in the cause of God" makes clear the main purpose of Islamic wars that war in the logic of Islam is never for revenge or ambition or for conquest or for spoiling. This affects all aspects of warfare, making the quantity and quality of war, the type of weapons, how the prisoners are treated, "in the cause of God".

### 4-4. self-sacrifice:

Another component of military defense in the Islamic state is the sacrifice and sacrifice of the Muslim nation, the people of that community must sacrifice their lives and property and sacrifice them to Islam; Just as the faithful youth fought in the first fierce battles of Islam and were sacrificed for the sake of Islam Or the Muslim people of Mecca who abandoned all their lives and emigrated to Medina with the Prophet. It is narrated from Imam Sadiq (pbuh) You have to know the brave person on the battlefield (Majlisi, 1403, c 75, p. 229).

Allah Almighty said in the Holy Quran:

" And among the people is he who sells his soul seeking the pleasure of Allah, and Allah is most kind to] His [servants (The Holy Quran: The Cow/ 207)".

This verse refers to the course of the plots of the enemies against the Prophet (pbuh); The enemies decided to invade the house of Prophet Muhammad (pbuh) in the middle of the night and bring him to martyrdom, but Prophet Muhammad became aware of the conspiracy and left Imam Ali (pbuh) sleeping on the bed of the Prophet. The enemies think that the Prophet (pbuh) is asleep. Eventually the enemies came and saw Imam Ali (pbuh) sleeping instead of the Prophet. In fact, the Islamic State needs the youth of the self-sacrificing people like Imam Ali (pbuh) who risked their lives for the survival of the Prophet and Islam.

### 4-5. Courage:

Prophetic Prophet (pbuh), a purely Qur'anic model and full-fledged human model, was highly valued, The courage of the Prophet (pbuh) is confirmed by someone like Imam Ali (pbuh) He is the most brave and courageous warrior of Islam. Imam Ali (pbuh) said in a statement: "When the battle was fierce, we sought refuge with the Prophet of God, and no one was closer to him to than enemy" (Nahjul Balagheh / Wisdom 251). In fact, the courage of a Muslim must be like Prophet Muhammad (peace be upon him) in order for Islam to survive the military and civilian attacks.

Imam Ali (pbuh) told the ignorant and weak Shiites who feared their enemy:

"Be aware, night and day; I have invited you to fight against the shamans And I said, before they fight you, go and fight them. By God, every nation that is attacked inside their home, Will be humiliated, But you were weak And you accepted humiliation Until the enemy repeatedly attacked you And conquered your lands "(Nahj al-Balagha / Sermon 27); In this speech, Imam Ali (pbuh) blames fear and lack of courage for the failure of Muslims.

#### **4-6. Military authority:**

Another element of military defense in Islamic doctrine is military authority, This component is very important; it can easily weaken the spirits of enemies. There are various ways in which military authority can be maintained, such as displaying military equipment, military exercises, and the like.

Imam Ali (pbuh) said:

"The armies, by God's command A refuge for people, Ornament and dignity of the rulers And the glory of religion And they are the ways to realize the security of the country. The affairs of the people shall not be sustained except by the armies "(Nahj al-Balagha / Letter 53).

Thus the military authority mentioned in this statement with the authority of the above-mentioned army is one of the most important principles in the military defense dimension that is emphasized by Islam.

#### **4-7. Border Control:**

One of the most prominent signs of military readiness is border guard vigilance. Most commentators have considered the interpretation of verse 200, sura al-'Amran, and verse 60, sura anfal, in relation to the frontier. And they have covered a wide range of issues, including the importance of borderline and its virtue. To stand in God's way, And the guardians of the Islamic frontiers, since they were always at the frontiers for the protection of the Islamic land, are called "Marabat" (Ibn Atiyah, undated, vol. 1, p.560). Some on the frontier position argue that the ultimate goal of military readiness will not be fulfilled except by "frontier" (Maraghi, undated, vol. 10, pp. 24-25).

The infallible narrations (pbuh) also emphasize this, as the Prophet (pbuh) said:

"The reward of a one-day frontier job in the way of God is greater than a thousand years of worship" (Qartabi, 1364 , Vol. 4, p. 325).

Commentators have interpreted these narrations as saying: "Unless the boundaries of Islamic land are protected, there is no good in society." The most important frontier benefit is the rapid arrival of news and information on enemy movements to the Islamic State Center, and the phrase "war horses kept at the borders" indicates the animal's role in the rapid transfer of information (Maraghi, undated, vol. 10, p. 25).

#### **4-8. Military budget:**

Certainly, all aspects of military readiness require financial support (The Holy Quran: The Spoils/ 60). The Holy Quran, after a military readiness order, has made a charity in the cause of God: "Prepare



against them whatever you can of (military) power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but Allah knows them. And whatever you spend in the way of Allah will be repaid to you in full, and you will not be wronged".

In many verses of the Qur'an, charity is spoken of, but it is arguably one of the essential things of charity to devote to military budgets, notably that in the preceding verse, after the command of "military readiness", charity was ordered. have also realized that, by equipping the armed forces, created at the heart of the enemies of terror, as a result, they will not be able to oppress Muslims (Makarem Shirazi, 1374, vol. 7, p. 229).

Some commentators, considering the primacy of "property" over "self" (repentance / 41) It saw it as an indication of the superiority of this kind of jihad (Maraghi, undated, vol. 10, p. 26). In its importance it is said that without financial jihad, the principle of jihad would not be realized (Qartabi, 1364, vol. 8, p. 153). In view of these verses, some scholars of the Islamic religions (Maliki) have explicitly permitted the dedication of horses and war equipment (Zihaili, 1418, vol. 10, pp. 51-52). Military funding is one of the tasks of the Islamic government, but it is also borne by the Muslims when needed (Maraghi, undated, vol. 10, p. 124).

#### **4-9. information securance:**

From the verses from which the necessity of establishing an information organization is derived, the following verse is:

"O you who have faith! When you issue forth in the way of Allah, try to ascertain: do not say to someone who offers you peace," You are not a believer," seeking the transitory wares of the life of this world. Yet with Allah are plenteous gains. You too were such earlier, but Allah did you a favour. Therefore, do ascertain. Allah is indeed well aware of what you do (The Holy Quran: The Men/ 94)".

Although the revelation of the verse is accurate in distinguishing the believer from the infidel on the journey of jihad, some regard it as for all matters related to war (Hashemi Rafsanjani, 1383, vol. 3, p. 523). The other verse is Sura Nisa, which enjoins believers to beware of the "Beware" of the enemy, to know the geographical location of the enemy's deployment, and its combat power, as well as to be aware of the differences and disagreements of numerous enemies (Zihail, 1418, vol. 5, p. 151).

The style of the Prophet (pbuh) was used to gather information and neutralize enemy spy activities in one of the following ways:

a. Deploying spies into enemy camps to know their geographic location, the number of enemy troops, and their combat capability, as in the ditch war, sent the "bin Yemen" to them for awareness of enemy military camp developments. And he also, with a great deal of ingenuity, attended the meeting of the elders of the Quraysh and the secret meeting of their command tent, and brought valuable information to the Prophet.

(Waghedi, undated, vol. 2, pp. 488-489).

B. News of local forces in various places, as the news of the conspiracy of the hypocrites in the Jewish house of Sevillem, spies to the Prophet and the Prophet ordered his house to be burned (Hamiri, undated, vol. 4, p. 944).

P. Forming powerful anti-intelligence groups, for example, before conquering Mecca, one of the Quraysh spies receives a letter containing information from the Islamic forces on the enemy

They were arrested by the order of the Prophet (peace be upon him) and by Ali (pbuh), and the agents of the conspiracy were identified (Hamiri, undated, vol. 4, p. 858).

#### **4-10. military maneuvers:**

One of the most essential aspects of military readiness, which is effective in the psychological and martial readiness of troops and demonstrates the power of Muslims to the enemy, is military training and display of power. The military must not only be skilled in the use of all weapons and martial arts, but must also demonstrate the ability to intimidate the enemy into the mind of the aggressor.

This is the point that some commentators have used in verse 123 of Surat The Repentance, which commands violence against infidels:

"O you who have faith! Fight the faithless who are in your vicinity, and let them find severity in you, and know that Allah is with the God wary (The Holy Quran: The Repentance / 123) ".

. To some, the above verse refers to the necessity of displaying the strength and spirit of warfare of Islam's troops and their combat (Makarem Shirazi, 1374, vol. 8, p. 197).

In the life of the Prophet (pbuh), this military component also had a special place. After the Hadibiyah peace that Muslims had the opportunity to visit the Kaaba, the Prophet (pbuh) said to the Muslims who were performing Tawaf around the Kaaba: Muslims have to go around the Ka'bah quickly In this way, they show their spiritual and martial readiness to the disbelievers (Waghedi, undated, vol. 2, pp. 736-736).

The Prophet (pbuh), in the story of the conquest of Mecca, also ordered the Muslims to set fire to the wilderness at night to make the people of Mecca familiar with the greatness of the Islamic Army (Waghedi, undated, vol. 2, p. 814). And he ordered that the Abu Sufis be kept in a corner and the powerful army of Islam march against him (Waghedi, undated, vol. 2, p. 818; 2; Hamiri, undated, vol. 4, p. 863). The same display of power caused the fear of infidelity, And the thought of any resistance was lifted from their minds; As a result, the infidel and Shrek Center in the morning, Without bloodshed, it was captured by the Islamic Revolutionary Guard Corps.

#### **4-11. Promote the morale:**

It is clear from the verses that the spiritual strength of the warriors of Islam is an important aspect of military readiness. Commentators have dealt with this in the following verses: verse 60 Surat al-Anfal; verse 200 Surat al-'Amran and verse 46 Surat al-repenta (Makarem Shirazi, 1374, vol. 7, p. 434 ; Tantawi, 1425, vol. 2, p. 198). The generality of the verse 60 of Sura Anfal, which commands all abilities, also includes the spiritual readiness of the combat forces.

And this change of face has been instrumental in boosting the morale of its own forces and weakening the morale of the enemy. The lack of Mental readiness of the hypocrites prevented them from participating in jihad due to lack of piety and faith (Zahili, 1418, vol. 10, pp. 237-239); Therefore, in utilizing the warriors, their sincerity, piety, and efficiency must be taken into account (Makarem Shirazi, 1374, vol. 7, p. 434); As in the battle of Badr, the small number of Muslims overcame the great number of infidels, and the Qur'an stated that the participation of ineffective forces would not only be of no benefit to Muslims, but would also be the source of corruption in the Righteous Corps:

"Had they gone forth with you, they would have only added to your troubles, and they would have surely spread rumours in your midst, seeking to cause sedition among you. They have some spies among you, and Allah knows best the wrongdoers (The Holy Quran: The Repentance / 47)".

One of the most important points that commentators have used in verse 200 of al-'Amran is the issue of the stability and resistance of Islamic warriors against adversity (Alusi, undated, vol. 2, p. 384). In preparing the forces, one must bear in mind the important lesson of the Qur'an that war is a companionship of difficulties, believers in hardship and suffering will find divine victory. Commentators have said that warriors must at least be as steadfast as their enemies in the war of attrition (Tabarsi, 1372, vol. 2, p. 918). And this in itself requires previous spiritual preparation, just as God, in verse 104 of Surat The Women, remembers the similar suffering of the disbelievers and Muslims in battle, and the hope of Muslims in God (as their superiority factor) has increased the spiritual power of warriors:

"Do not slacken in the pursuit of these people. If you are suffering, they are also suffering like you, but you expect from Allah what they do not expect, and Allah is all-knowing, all-wise (The Holy Quran: The Women/ 104)".

### ***Research Conclusion***

When the enemy's excessive desire leads him to rape, corruption, injustice, cruelty and the like in the Islamic land; The Holy Quran and Narrations command jihad and defense in order to repel the sedition and to pass the enemy's verb. And Islam introduces a specific defense strategy in different dimensions. The right to excellence truly loves the Islamic community And that is why he introduces a particular strategy in the military defense dimension to his followers.

We find that jihad is divided into two types:

First, the Elementary Jihad where Muslims are at war with the direct command of the innocent (AS), And second, defense jihad that does not require the command of the innocent (AS), Therefore, whenever a Muslim oppresses a Muslim, he must defend his life, property, honor and land. Therefore, it was found in this study that the Holy Quran and Islamic traditions introduce a targeted defense strategy in the military dimension for superiority against the attacks of the enemies of Islam.

A variety of defensive strategies can be found in the Islamic commands; some important examples were mentioned in this study and discussed: Force Preparation, Similar confronting, Legitimate Defense, self-sacrifice, Courage, Military authority, Border Control, Military budget, information securance, military maneuvers, Promote the morale.

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