



## Teaching the Knowledge of Making Nuclear Weapons from the Perspective of Islamic Jurisprudence

Saeed Taleghani<sup>1</sup>; Mohammad Javad Nowrozi<sup>2</sup>; Seyed Sajjad Izadehi<sup>3</sup>

<sup>1</sup> PhD Student in Jurisprudence and Political Science (International Relations), Iran

<sup>2</sup> Full Professor of Islamic Culture and Thought Research Institute and Associate Professor of Political Studies at Bagheral Uloom University, Iran

<sup>3</sup> Professor of the Field and Associate Professor of Imam Khomeini Educational and Research Institute, Iran

<http://dx.doi.org/10.18415/ijmmu.v11i3.5655>

---

### **Abstract**

Teaching the knowledge of making nuclear weapons from the perspective of Islamic jurisprudence is the main issue of this research, the main question of the research is "What is the view of Islamic jurisprudence about teaching the knowledge of making nuclear weapons?" This research, Baroosh Ijtihadi, argumentative and analytical, has given an answer to this question based on which it can be said that from the perspective of Islamic jurisprudence, teaching the knowledge of making nuclear weapons that leads to the production and use of weapons of mass destruction is forbidden according to the first ruling, but if it causes defensive deterrence. And there is nothing wrong with confronting or repelling the use of nuclear weapons by the enemy. However, at the time of the presence of Masoomin (peace be upon her), there was no trace of the knowledge of making nuclear weapons to express its verdict. However, in the article, the author considered its ruling to be usable from the point of view of Islamic jurisprudence based on some Sharia proofs.

**Keywords:** *Jurisprudence; Ruling, Knowledge of Making Nuclear Weapons; Education*

### **Introduction**

Since in the age of the infallibles (peace be upon them), there was no knowledge of making nuclear weapons, although there are examples of harmful sciences; The sciences of Sahar and Vakhant and... were available at that time. that the jurists have taken a position about its sanctity. However, with the progress of knowledge in various fields, including in the military and defense field, which has been accompanied by the emergence of new knowledge and technologies of modern weaponry, at the present time, from the point of view of military doctrine, it is very important to acquire the knowledge of modern and deterrent weapons. Islam, like other religions, stipulates for defensive deterrence, constant readiness and learning the knowledge of making new common weapons of every age, and even some religious texts, stating the teaching of the knowledge of making deterrence weapons, is a necessary requirement to deal with possible threats from the enemy. On the other hand, the issue of teaching the knowledge of

making nuclear weapons if it leads to its production and use, considering the bad and negative consequences of its use, which Islam considers to be an ugly and immoral phenomenon. In this regard, one should look for the perspective of Islam. Therefore, it is necessary to examine the ruling on teaching the knowledge of making nuclear weapons from the point of view of jurisprudence. Because the position of the Islamic religion regarding having contradictions, or not having the knowledge of making nuclear weapons with Islamic teachings, has been questioned since the introduction of nuclear weapons in the military arena. Therefore, the jurisprudential examination of its teaching is very important considering the existing sensitivities of the world. Therefore, the precise approach of the jurisprudence of this issue can make its issues clear from the point of view of Islamic jurisprudence. Therefore, the present article can clarify the type of view and the position of Islamic jurisprudence knowledge, regarding whether the ruling on teaching the knowledge of making nuclear weapons is a primary ruling or a secondary ruling. Of course, no research has been done on the subject of research from the point of view of Islamic jurisprudence, naturally, this subject needs research. The main purpose of the research is to explain the jurisprudential point of view to provide a decision-making platform for teaching the knowledge of weapon-making for Islamic forces. And also showing the capacity of jurisprudence to respond to newly emerging issues of "incidents" and create a suitable road map in the field of jihad and defense of the Islamic world, to design the structure of military science education, the method and knowledge of making legitimate defense and security tools, and the type of decision making and reasonable policies in the field of strategic studies of the Islamic defense system.

## 1. Conceptology

Knowledge of making nuclear weapons: The knowledge of making nuclear weapons is the knowledge that is used only for how to make, test, accumulate, develop and use nuclear weapons, and it has also been said about the definition of nuclear weapons: "A weapon that is made from Nuclear explosives or radioactive isotopes are used and as a result of explosion or other nuclear changes, it is capable of destruction or poisoning on a very wide level" (Mommataz, 1377, p. 14.) Fiqh: Scholars of the science of jurisprudence use the word fiqh They have understood it to mean a special type of understanding, perception and knowledge (Ibn Manzoor, 1414, vol. 13, p. 522; Ragheb Esfahani, 1416, madh al-fiqh; Mustafavi, 1368, vol. 9, p. 123.) Details; Jurisprudence is the science of Shariah rulings based on detailed evidence" (Shahidaval, 1419, vol. 1, p. 40; Makarem Shirazi, 1385, vol. 1, p. 22.).

## 2. Jurisprudence

the word of judgment; The infinitive and the infinitive noun come from the root "ha ka ma yahkam", which means strength and mastery (Farahidi, 1410, vol. 1, p. 412; Fayoumi, 1405, p. 145.) judging by justice, knowledge and wisdom (Ragheb Esfahani, 1416, p. 126; Ibn Fars, 1418, under the term.) In the term, various definitions have been proposed for it, such as; "The law established by God to regulate human life" (Sadr, 1406, p. 161.) Shari'i address, (Ghazali, 1417, vol. 1, p. 55.) Ba'ath is caused by the will of Sharia (Khomeini, 1429, vol. 1, p. 225-224.) and the law that the holy law has legislated for the purpose of reforming the affairs of livelihood and resurrection and the behavior of the individual and the society. Apart from other types of rulings, we have two types of Sharia rulings, primary and secondary rulings, and there is another type of rulings called governmental rulings in Shia jurisprudence. which is very effective in deriving jurisprudence and managing an Islamic society. Some have defined the first and second judgments as follows: "The first judgment is the judgment that is imposed on God's actions in terms of their first titles; Such as the obligation of prayer and fasting and the sanctity of drinking wine, but in contrast to that, there is a secondary ruling that is imposed on a matter described as urgency, reluctance, harm, embarrassment, corruption, and other temporary titles, such as the permissibility of breaking the fast, fasting in Ramadan for someone who Taking it is dangerous or harmful" (Meshkini, 1413, p. 121; Khomeini, 1389, p. 124.).

### 3. Ruling on Teaching the Knowledge of Making Nuclear Weapons from the Perspective of Islamic jurisprudence

Regarding teaching the knowledge of making nuclear weapons, there is no consensus among the jurists of the Islamic world, but by citing numerous evidences, it is possible to reach the prohibition of teaching the knowledge of making nuclear weapons. Now here, first of all, the point of view of sanctity and evidence, in the light of which the prohibition of teaching the knowledge of making nuclear weapons can be achieved. Then, to complete the argument, we will review the concept of permissibility and its evidence in jurisprudence.

#### 3-1. The View of Respect

The need to teach the knowledge and scope and application of the principle of nuclear technology in various fields of human life is needed to such an extent that it can be said frankly that today many dimensions of social, political, military and economic life of humans are noticeably affected by this scientific achievement and new knowledge. It is placed, for example; In the field of energy production and in the fields of medicine, industry, and agriculture, the bold and pioneering presence of this technology is clearly visible, and it is expected that all human societies will fulfill the practical obligation of all countries of the world to the strategic policy announced by the international agency. Atami based on "Atoms for Peace" and the implementation of the provisions of the World Disarmament Convention, to achieve peaceful nuclear knowledge education without discrimination and benefit from its fruits, so there is no discussion about the principle of nuclear technology peaceful knowledge education. Rather, it is a jurisprudential discussion about teaching the knowledge of nuclear weapons production.

#### 3-1-1. The Requirements of the First Principle

Before examining the narrative evidence, it is necessary to answer the question that the requirement of the original<sup>1</sup> First, what about teaching the knowledge of making nuclear weapons? In short, it can be said in this regard that as far as it has been examined, the first principle regarding the ruling on the teaching of beneficial knowledge is more than permissible. Therefore, in the field of teaching military knowledge and techniques and making weapons to defeat the enemy and achieve victory, the production and use of any type of war weapon that will cause the victory of the forces of Islam against the enemy will be permissible due to the principle (Najafi, 1404, vol. 21, p. 65). , Allameh Hali, 1413, vol. 4, p. 391; Tabatabai, 1418, vol. 8, p. 69-70.) But in the discussion of teaching the knowledge of making nuclear weapons, which is one of the harmful sciences, and its output is the production of weapons of mass destruction, which is characterized by corruption, corruption, and aggression. It is not possible, so the occasion of the ruling and the matter requires that in addition to the production and use of this type of weapon, even the teaching of its knowledge is forbidden. Because first of all: this knowledge is corrupting and teaching it is the only prelude to haram; Secondly: The religion of Islam is the religion of mercy; (Wama arsalnaka il-arrahmahah lil-al-alameen, Prophets, verse 107). And the messengers of God have also been assigned to teach sciences that are beneficial for human societies; The Qur'an says: "We know how to make clothes to protect you from my shame; And for your benefit, We taught him the art of making defensive coverings to protect you from your war" (Anbiya, 80.) In this verse, God talks about teaching Dawood the art of armor weaving, which is a kind of industrial art. and

<sup>1</sup>. For the principle, various meanings have been suggested, which are briefly mentioned:

A: Asal means the basis and root of something. (Ibrahim Anis, and others, Al-Wasit Encyclopedia, p. 20.)

B: The principle means often, this concept of the principle actually expresses the preponderance of the objective and external occurrence of an incident or something.

C: The principle means the general rule; Some of the principles derived from verses and hadiths that are used in various jurisprudential chapters are called jurisprudential rules.

D: Asal means a practical principle in jurisprudence (reason is equal to evidence). According to what has been said, in this discussion, the meaning of asal is the practical principle of jurisprudence that if something has an exceptional state, it must be proven with evidence and otherwise The original form will still govern the doubtful case.

others can also learn this industry through thought and education, and the coming of the expression "Waallamnah" is a witness to this. Or the Qur'an says about the knowledge of David and Solomon: "David and Solomon came to us knowingly; And indeed, We gave Dawood and Sulaiman [special] knowledge." (Naml, verse 15.) The presence of the phrase "knowingly" in the verse, in the form of *na'ra*, expresses the characteristic of the knowledge that was given to David and Solomon, they used it in the way of obeying God and serving the people. But it has not been seen that they have taken action to teach the science of making weapons to destroy the people. And in Surah Saba, he says: "We are not for God; (Saba, verse 10.) And We softened the iron for him. But David did not turn to the industry and techniques of making weapons of mass destruction by using iron. Now, if the principle was to teach the knowledge of weapons of mass destruction, then why did God's messengers not teach or invent the industry of making these types of weapons. Therefore, according to what has been mentioned, the first principle is without a doubt on the inadmissibility of teaching the knowledge of making nuclear weapons. Except the cases that are definitely excluded from it.

### 3-1-2. Necessity of Documentary Evidence

But based on anecdotal evidence, some thinkers of the Islamic world have taken a negative stance on the teaching of harmful knowledge such as witchcraft, priesthood... and the knowledge of making nuclear weapons. Among others, Ayatollah Makarem Shirazi has considered teaching and learning the knowledge of making nuclear weapons as haram: "And the third part of my science, the science of *al-Mudra*,... and minus the sciences that contribute to the manufacture of weapons of mass destruction, such as atomic bombs, chemical weapons, and the like, so learn something like this. Science and education are haram in Islam, because they are a precursor to haram; The third part of science is harmful knowledge... and one of them is the knowledge used in making weapons of mass destruction; Atomic bomb, chemical weapon and the like help. Therefore, the teaching and learning of this type of knowledge is forbidden in Islam, because this knowledge is the beginning of the forbidden" (Makaram Shirazi, 1426, Vol. 9, pp. 446-447.) Others also consider teaching the knowledge of making weapons of mass destruction as forbidden according to the first ruling: "In All knowledge leads to corruption and harm to the individual or the community, so learning is forbidden in the Islamic sense, like magic... or the knowledge of weapons of total destruction, unless it is for defense or for healthy purposes; Any science that leads to corruption and damage to the individual and society, its teaching is forbidden in Islam, such as magic... and the science of making weapons of mass destruction, unless its teaching is for defense or for legitimate and peaceful purposes" (Ray Shahri, 1384, vol. 2, p. 325.) Regarding this debate, Hazrat Imam (RA) says: "Knowledge and expertise without refinement and education is the scourge that humanity has been afflicted with today. It may set the world on fire, and the race and competition, the two superpowers in equipping themselves with modern nuclear weapons that originate from evil and sensual sources, what calamities it has for humanity today; Unless a hand comes from the unseen and saves humanity" (Khomeini, 1409, vol. 17, p. 390.) Because the world's delusion corrupts the worlds, the slip of the scientist ruins the world (Khansari, 1366, vol. 7, p. 269.) Of course, although the principle of nuclear knowledge in the era It is one of the greatest human achievements. But the knowledge of making and using the atom as a weapon of mass destruction is leading to the destruction of the world today. These comments of the thinkers of the Islamic world show that there is no unanimity among the jurists regarding the teaching of harmful knowledge such as the knowledge and specific techniques of making nuclear weapons, and based on the rule of sanctity of the preparation of forbidden preparations, teaching the knowledge of making nuclear weapons takes precedence over the production and use of nuclear weapons. That is, teaching the knowledge of making these types of weapons is considered a causal prelude to creating haram. Therefore, just teaching it is forbidden according to the first ruling. However, regarding the secondary status of teaching the knowledge of making nuclear weapons, it can also be said that based on the first ruling of the Islamic Sharia, it is not possible to teach the specific knowledge of making nuclear weapons and, as a result, turn to its production and use. But in Islamic jurisprudence, there is this capacity that based on some rules; Just like urgency, expediency and countermeasures, for example, which considers every forbidden and prohibited thing as permissible when necessary, it is possible to find

Shari'a support based on expediency and allow the mere education of this knowledge and technology for some of the following assumptions:

### **A: Training in the Assumption of Emergency**

One of the conditions for the permission to teach the knowledge of making nuclear weapons is in an emergency or secondary order. The word "emergency" in the lexical dictionary is the infinitive of the infinitive, which means to be forced or inevitable. (Ibn Manzoor, 1414, under the word emergency.) In the legal term, various meanings are mentioned for it; Among other things: "Emergency expresses the state of the obligee who is in a very severe danger, threatening his or her life or property or other persons, and the obligee is forced to deliberately perform an act in order to avoid it, which under normal circumstances is certainly considered a crime and a sin." (Walidi, General Penal Laws, p. 304.) In the principles, it is also urgent that the sanctity of the prohibited act is removed and the punishment is canceled. That is, "All Haram is prohibited, necessary, urgent" or "Eligible for Tabih al-Mahsurat", which means necessity, and necessity is a noun for the infinitive of urgency (Ibn Manzoor, 1414, 46.) but it seems that these two titles have the same meaning, as Most of the jurists are also of the opinion that it is permissible to look at a non-mahram woman when it is necessary, such as in the cases of martyrdom or medicine, but a distressed person should look as much as he has an emergency (Mohaqq Hali, 1408, p. 269). and the discussion of emergency is one of the secondary topics. Therefore, in emergency situations, teaching the knowledge of making nuclear weapons to prevent emergencies will be allowed, just like other prohibitions. Because some contemporary jurists have even allowed the use of weapons of mass destruction due to necessity (Madrasi, 1427, Vol. 2, p. 270; and 1380, Vol. 1, p. 241.) Let alone teaching the knowledge of making nuclear weapons, which will definitely be allowed. The rule of urgency has many evidences from verses and traditions, the Quran says: "The dead and the blood and the flesh of the pig are forbidden to you, and what is there for the people to do but for Allah, the mouth of the needy is not for you." □ □ وَلَا عَادٍ فَلَا إِثْمَ عَلَيَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ □ □; (Al-Baqarah, 173; Al-Nahl, 115.) God has forbidden the only (meat) of carrion, blood, pork and anything other than God's name is mentioned during slaughter. (But) the one who is forced, if he is not oppressor and aggressor, there is no sin on him (he can eat from it to save his life, in times of necessity). God is Forgiving and Merciful. Although the emergency in this verse is about eating and drinking and eating dead meat, which can be used in an emergency situation. However, the rule of emergency is a general rule and it applies everywhere in Islamic jurisprudence, including military emergency. Therefore, in an emergency, you can turn to teaching the knowledge of making nuclear weapons. Among the traditions that indicate this rule are the authentic traditions of Sama'a, this tradition was narrated from Musa Ibn Jafar7: "There is nothing that is forbidden by God except for the height of the Ahleh Leman of the urgent need of it; (Haramali, 1411, vol. 5, p. 483, h. 7.) Nothing is haram unless God has made it halal in case of emergency. Therefore, the application of this hadith considers everything that is forbidden to be done in a normal state as permissible in an emergency situation, and on the other hand, the word "object" is prohibited in the context of negation, it refers to the public and includes all forbidden things, including teaching the knowledge of making nuclear weapons. is also However, according to the chain of transmission, although Zara'a bin Muhammad has been confirmed by Najashi, it is not an authentic narration since it is a Waqfi (Najashi, 1407, p. 176).

### **B: Training in the Assumption of Reciprocity**

One of the cases in which there is a possibility of teaching the science of making nuclear weapons is the discussion of reciprocity. In this sense, if in the field of armed conflicts, the enemy attacks the positions of Islamic forces using nuclear weapons! Is it permissible for the soldiers of Islam to learn the knowledge of making nuclear weapons and use them against the enemy's positions as a secondary command or as a countermeasure or not? Some have admitted that in case of similar confrontation, not only teaching the science of making nuclear weapons is permissible, but even the use of such weapons will also be permissible for the Islamic government (Sarakhshi, 1406, vol. 2, p. 199; Al-Kasani, 1409, vol. 6, p. 377). ) because the Qur'an states the absolute permissibility of confrontation in any field (including

war): "Al-Shahr al-Haram is the forbidden month, and al-Haramat is retribution, so whoever attacks you, then attack him with a similar one." May Allah be with you and fear Allah and know that Allah is with the pious" (Al-Baqarah, 194.) Citing this verse, it has been claimed that retaliation is ongoing in individual, group and international arenas, as well as military aggression and other cases. This principle governs other evidences of Jihad as a jurisprudential rule in the political and military fields. Because all military and defense actions are within the scope of this rule, and the implementation of similar countermeasures by governments that have been subjected to any military aggression, etc. is considered legitimate, but sometimes also obligatory (Maho Shiza, 1425, p. 179). .) Even some Shia thinkers have considered psychological, microbial or similar (chemical) warfare against the enemy as a secondary ruling as a countermeasure (Shirazi, 1426, vol. 47, 192.) What about science education Making these types of weapons. In any case, as far as it has been investigated, the principle is valid (Sarakhsi, 1406, vol. 2, p. 199; Al-Kasani, 1409, vol. 6, p. 377.) Therefore, if the enemy attacks Islamic countries with weapons of mass destruction! Based on the principle of reciprocity, it is obligatory for Islamic forces to use such weapons (Maho Shiza, 1425, p. 179). Therefore, if its use is allowed, it is certainly permissible to teach the knowledge of making it.

### **A: Training in the Assumption of Damage Prevention**

One of the permitted cases of teaching the knowledge of making nuclear weapons is training to avoid the damage of using nuclear weapons by the enemy; It means that its only training is to remove traces of use or for reverse engineering, not production. In this assumption, if the enemy uses nuclear weapons against Islamic forces, expert and scientific forces can provide treatment solutions or less damage to their forces by training these sciences. like the production of nuclear defense shields, of course, this weapon has been considered indefensible so far. But if it is possible to produce defense shields or other defense solutions through teaching this knowledge, then teaching it is also allowed. Because the purpose of training in this assumption is not to resort to nuclear weapons, but to deal with possible damages and injuries caused by its use or to provide defense solutions. It seems that, in this assumption, it will be permissible to teach the knowledge of making nuclear weapons. First: In this case, the teaching of nuclear weapon making science will be removed from the range of harmful sciences and will be classified as beneficial sciences. Secondly: In this assumption, there is no other corruption than benefit, so its teaching is allowed by Shari'ah.

### **D: Proofs of Respect**

Now the proofs of the sanctity of teaching the knowledge of making nuclear weapons are examined.

#### **1. Intellect**

One of the proofs of the sanctity of teaching the knowledge of making a nuclear weapon of the mind is the question that is being raised now, is teaching this type of knowledge forbidden from the point of view of the mind? The answer should be said yes, because from the point of view of reason, it is forbidden to provide a prelude to haram, and since teaching the specific knowledge of making nuclear weapons is a prelude to haram, and on the other hand, there is no doubt in the judgment of reason that it is ugly to create reasons for the realization of a haram act. . Therefore, from the point of view of reason, even teaching the knowledge of making nuclear weapons is haram.

#### **2. Verses**

One of the arguments cited by the opponents of teaching the knowledge of making nuclear weapons is various verses from the Holy Quran. Now, the meaning of the verse about trying to corrupt is analyzed.

## 2-1. Corruption Verse

From the point of view of the principle of corruption, teaching the knowledge of making nuclear weapons is also corrupting, because in verse 205 of Surah Al-Baqarah, the Qur'an refers to the sanctity of trying to corrupt the plow and the generation: When {such a stubborn enemy} reaches the rule and dominion, they try to corrupt the earth and destroy the crops and generations, (even though they know) God does not like corruption and destruction. This verse is used, which not only corrupts oneself, but also attempts and preparatory efforts to create corruption are also forbidden (Fakherrazi, 1420, vol. 5, p. 148; Hosseini Shirazi, 1420, p. 42). It has led to corruption and generation of slaves, will this effort lead to corruption practically and materially? Since teaching the knowledge of making nuclear weapons is also forbidden. According to the verse of Corruption, the teaching of corrupting knowledge such as the knowledge of making nuclear weapons will be forbidden.

## 3. Traditions

Regarding the sanctity of teaching corruptive knowledge like the science of making nuclear weapons, there are narrations in hadith sources that use the sanctity of teaching corruptive knowledge.

### 3-1 Narratives Respecting the Teaching of Corrupting Knowledge

"Al-Imam Ali 7 the evil of our knowledge has corrupted your eyes; The worst knowledge is that knowledge that corrupts your guidance. Or the whole science does not lead to a confused mind; Or any knowledge that is not approved by reason is delusion (Ray Shahri, 1384, Vol. 2, p. 317.) Considering that teaching the knowledge of making nuclear weapons is corrupting, it will definitely not be approved by reason.

### 3-2 narration of Tohf al-Aqool

Another narration that can be cited on the sanctity of teaching the knowledge of making nuclear weapons is the narration of Tuhf al-Aqool. This narration from Imam Sadiq<sup>7</sup> has been entered in the form of messenger. It was narrated by Saheb Zareel, Saheb Hadaeq (Hiraamili, 1411, vol. 17, p. 83-86; Bahrani, Bitā, vol. 18, p. 76.) and Sheikh Ansari. It is a place of discussion (Khoei, 1377, vol. 1, p. 18.) but on the other hand, this narrative has been accepted and cited by many thinkers of the Islamic world, and they have cited it in numerous cases in the discussion of their mahram gains (Fazel Lankarani, 1396, vol. 1), pp. 19 and 39.) Part of its provisions has banned the teaching of knowledge that has no use other than corruption: Or teach him and teach him and act on him. Take the reward for it and all the changes in it; (Harani, 1404, p. 346.) God has only prohibited an industry that has no use except for haram (its practice is pure destruction, like teaching the knowledge of making nuclear weapons) and that which has no good or goodness in it and is pure corruption in This form of teaching and learning and using it and receiving wages for it and any possession of it is haram. Based on this part of the narrative, it is possible to reach the verdict of sanctity of teaching the knowledge of making nuclear weapons. Because teaching the specific knowledge of making nuclear weapons is nothing but haram. Since the hated nuclear weapon is permissible and haram, therefore teaching the knowledge to make it will also be haram. Because the purpose of the Sharia law is to eradicate corruption. Of course, in addition to the verbal and rational evidence of the sanctity of teaching the specific knowledge of making nuclear weapons, some jurisprudential rules can also be used.

## 4. Jurisprudential Rules

One of the Shariah documents that can be cited for teaching the knowledge of making nuclear weapons is jurisprudence. Based on those general rules, jurists derive rulings on examples and branches of jurisprudence. Among these rules, some of them can be documented as a document banning the education of nuclear weapon making science. like The jurisprudential rule of harm, which in addition to

the documentary evidence, is also supported by intellectual support (Makaram Shirazi, 1370, vol. 1, p. 28.)

#### 4-1. Harmless Rule

The harmless rule can also be used for the sanctity of teaching the knowledge of making nuclear weapons, but before examining the ruling on teaching the science of making nuclear weapons based on the harmless rule, it is first necessary to briefly review and analyze the opinions raised about the provisions of the harmless rule:

- 1) The content of the hadith is the prohibition of causing harm; That is, the holy law forbids harming others.
- 2) The content of the hadith Lazhar is a government prohibition issued by the Holy Prophet (peace and blessings of Allah be upon him) to prevent conflict between Samra bin Jundab and Fardi Ansari.
- 3) The provisions of the rule, the negation of the sentence is the negation of the subject.
- 4) The content of the hadith lazarr is the negation of the ruling of harm. In this sense, any ruling issued by the Shariah, if that ruling entails harm, whether it is harm to the self of the obligee or others, or financial loss, the said ruling is negated according to the harm, according to the rule of non-harm.
- 5) The content of the hadith Lazarr is the negation of unjustified harm, in the sense that the holy law has denied unjustified harm, and this is an allusion to the obligation to prepare for harm (Makaram Shirazi, 1370, vol. 1, pp. 58-67; Bajnordi, 1419, vol. 1) , pp. 215-225; Khomeini 2, 1415, vol. 1, pp. 73-117; Sobhani, 1420, vol. 1, pp. 68-81.) among the five viewpoints mentioned about the provisions of the harmless rule. In this discussion, what is meant by the provisions of the rule is the negation of harmful provisions; The provisions of "harmless" means; "Lakhk Hari Fi Islam" and "Harmless" means; "There is no harmful ruling in Islam" There is no harmful ruling in Islam. In other words, there are no rules in Islam that oblige or enable a person to cause harm to another person by teaching him the knowledge of making nuclear weapons, and the rule of non-harm rules over the primary evidence of the permissibility of science education. Therefore, in the case of teaching any knowledge to which the title of harmful applies, the harmless rule definitely includes it. So, this is also the case in the matter of teaching the knowledge of making nuclear weapons, even though some Sharia proofs are apparently used to teach it. However, according to the harmless rule, if teaching the knowledge of making nuclear weapons leads to the production of this type of weapon, it is certainly a clear example of the harmless rule and its teaching is prohibited.

#### 4-2. The Rule of Donating on Sins

The rule of "contributing to sin" is also one of the proofs of the sanctity of teaching the science of making nuclear weapons. For the sanctity of aid against sin, jurists have cited verses, hadiths, consensus and reason (Bojunordi, 1419, Vol. 1, p. 365.) but the main document is the Qur'anic verse: "Wala ta'awanwa 'alay al-Ithm wa'al-udwan; (Ma'idah, 2.) And (never) cooperate in the way of sin and transgression." In terms of the concept of "donation" in the word, it comes from the root of aun which means help, and its plural is awan (Ibn Manzoor, 1414, vol. 9, p. 484, Abd al-Rahman, [Bija], [Bita], vol. 1, p. 222). It means an unauthorized action and opposition to God's order, which includes the act and abandoning it (Ibn Manzoor, 1414, vol. 12, p. 5; Raghīb, 1416, p. 5.) In the term of contribution, it means helping the perpetrator of the sin in order to reach his The act is haram (Bojnoordi, 1419, Vol. 1, p. 366.) Although there is a debate about the sanctity of the principle of contribution to sin, whether any act that somehow leads to the realization of a haram act, even though with unlikely causes, is contribution and haram or not? Is it absolutely forbidden to help someone else with a forbidden thing, or is the knowledge that he will do it also included? Or is the intention of the deputy necessary above knowledge? Or above



that, is it valid or not? And in this discussion, is it true to teach the knowledge of making nuclear weapons or not? As far as it has been investigated. The jurists have presented different views on the truthfulness of "contributing to sins", such as; The absolute sanctity (Mishkini, 1434, vol. 1, p. 503.) or the sanctity of creating an introduction with the intention of acquiring a verb from another, (Aamili Gharavi, 1419, vol. 12, p. 124; Naraghi, [Bija], [Bita], p. 76; Ansari, 1411, Vol. 1, p. 73; Muqaddis Ardabili, [Bita], p. 297.) Sanctity in the event of an act on the part of Mubasher, (Naraghi, [Bija], [Bita], p. 75.) or for the sanctity of donations with a certain intention. , or customary truth is also necessary. (Maghdis Ardabili, [Bita], p. 297.) Or only doing the preliminary preparations is a contribution (Khomeini, 1415, vol. 1, p. 212.) or by creating some of the preparations, if that work is issued by someone else, it will be a contribution. (Moqds Ardabili, [Bita], p. 297.) Of course, there is no room for explanation and criticism of the sayings in this article. However, among the above views, the writer has accepted the fact that the mere knowledge and information of the deputy about the steward's intention is sufficient for the truth of the donation. Supporters of this point of view have referred to the honorable verse: "Wala ta'awanwa ali al-Ithm wa al-Adwan" and to some narrations which considered mere knowledge to be sufficient (Haramili, 1411, vol. 17, p. 176) but others refer to the sanctity of this verse. They did not accept the contribution of guilt (Muntazari, 1417, Vol. 1, p. 327.) and they believe that the first principle is the permissibility of contributing to any forbidden act (Ansari, 1411, Vol. 1, p. 68; Khoei, 1377, Vol. 1, p. 291.) but on the other hand Many jurists of the Islamic world have considered the first asl to be the sanctity of establishing the preliminaries of the haram abroad, therefore, the permissible narrations are against the fixed principles; Like the sanctity of donation, they know that it is a sin and they believe that this rational principle is not appropriate in their opinion (Khomeini, 1415, vol. 1, pp. 194-196; Makarem Shirazi, 1426, pp. 119 and 120). The forbidden act of donation is valid, and the criterion of truthfulness of donation is based on this traditional understanding (Saifi, 1425, vol. 1, p. 112; Khomeini, 1415, vol. 1, p. 210). It is also intellectually ugly to make negative preliminaries and help the perpetrator. So, this is also the case in the discussion of teaching the knowledge of making nuclear weapons. If someone has the knowledge that, after training, this knowledge leads to the production of nuclear weapons and is used, yet he teaches this type of knowledge, this act has a sense of intellectual obscenity. ; Although it is more ugly if it is trained with the intention of making and using it. Also, it doesn't matter if the teacher knows how to make nuclear weapons, the person who is being taught this knowledge has the forbidden will to help him, or whether he doesn't intend to make and use it during the training. But there is a rational certainty or possibility that he will commit a forbidden act later, in this case, teaching this knowledge is a prelude to helping a crime and abomination, and this rational judgment is not the allocation of a vector (Khomeini, 1415, vol.1, pp. 194-195.) Therefore, in the discussion of teaching knowledge Building nuclear weapons, even we are not subject to the truth of the title of contributing to the crime and the like, but the very act of teaching and providing the means for the forbidden act (building and using nuclear weapons) is a crime. Even if the crime itself is not realized, then if someone gives a ladder to a thief with the intention that he will steal, this is a contribution to the theft, and if the theft does not happen for any reason, it will be a contribution to his work, (Ibid. Pg. 211.) The author also does not consider the external realization of the sin as a condition for the truth of the donation in the discussion of the knowledge of making nuclear weapons. Because first of all: the sanctity of the contribution to the sin is the sanctity of the self, not the sanctity of others and comes from the sanctity of the sin and aggression. Regarding teaching the knowledge of making nuclear weapons, it is said that the making and use of nuclear weapons has not yet been done, so merely teaching this knowledge is not a contribution to the sin. While donation itself is negative and forbidden. Secondly: The purpose of sanctioning the donation of sin is to cut off the element of corruption. Although from the point of view of customs and words, the intention of making a haram order is included in the truth of donation, but from the point of view of Sharia, it is absolutely haram and if there is no intention and only knowledge of the haram order; Because the main purpose of the holy law, from the prohibition of contributing to sin and aggression, is to root out the substance of corruption, and this criterion exists in the premise of the teacher's knowledge of making and using haram, and for this reason, the feature of the intention or reaching haram is canceled and in Presuming knowledge to build and use nuclear weapons is also forbidden (Khomeini, 1415, vol. 1, p. 214.) Therefore, from the point of

view of those who do not consider the external realization of sin and aggression as a condition for the customary truth of contributing to sin, it is only necessary to teach specific knowledge. Nuclear weapons with the knowledge of their manufacture and use or reasonable suspicion and possibility is sufficient for the truth of the contribution to the sin and sanctity of teaching the knowledge of making nuclear weapons.

### 3-2. Permission Point of View

#### 3-2-1. Permissibility Theory

Regarding teaching the knowledge of making nuclear weapons, there is no clarification in the verses, traditions and views of the former jurists of the Islamic world regarding the principle of its permissibility. However, the permission to teach it can be used from the point of view of some contemporary thinkers; According to Ayatollah Mohseni Kandahari, based on the verse of preparation, in addition to having, learning and knowing how to use military weapons is necessary: "What is necessary is the preparation of the force, and it is like our time, it is about military men who are trained in the art of attack and defense, and how to use weapons." , and the tires of the planes, and the amount of resistance of the military machines, and the way of that, and about the tanks, and the planes, and the atomic bombs, and the hydrogen bombs and their methods, but what is conventional today and what will be accepted tomorrow; (Mohsani, 1429, vol. 2, p. 533.) According to the verse, preparation of the power is obligatory, and in our age, the preparation of the power includes; Having trained military forces who are aware of attack and defense techniques, and who are aware of how to use weapons, and how to fly war planes, and know the resistance of war weapons and the like, and about having tanks, war planes and atomic bombs and the like. They are among the weapons that are common today and the weapons that will become popular in the future are examples of numbers of power. Despite the fact that they did not specify the necessity of teaching the knowledge of making nuclear weapons, but the production, possession and use of war weapons are secondary to learning the knowledge and techniques of making, maintaining and using military weapons. In addition to that, including "and Zalak syntax" will also be used to teach the knowledge of making nuclear weapons.

Rashidreza has also used the verse of preparation in addition to the obligation to make all kinds of war weapons, the obligation to teach the science and techniques of making war weapons: "It is obligatory upon the Muslims in this age, according to the text of the Qur'an, to make all kinds of defenses." And guns, tanks, airplanes, and balloons, and the construction of warships of all kinds, including divers. Those who dive in the sea, and it is incumbent upon them to learn the arts and crafts of those who make these things and others. O from the power of war because of the reason: the absolute obligation cannot be fulfilled unless it is obligatory; (Rashidreza, 1990, vol. 10, 53-54.) According to the text of the Holy Quran, at this time, it is obligatory for Muslims to produce all kinds of cannons, rifles, tanks, airplanes and all kinds of warships, including submarines, to learn the techniques and methods of manufacturing industries that It is also obligatory to make these objects and other war equipment. Because, "Ma la yatem<sup>oo</sup> Al-wajib al-mutlaq except by fahoo wajib<sup>oo</sup>, everything without which the performance of an absolute obligation is not possible, it is obligatory to know, have and make it." Even though Rashidreza has specified only about teaching the knowledge of making war weapons, not about teaching the science of making, maintaining, developing and using nuclear weapons. But learning and teaching the science and techniques of nuclear weapons will also be obligatory based on his point of view. Because having and making these types of weapons is secondary to teaching the knowledge of making them.

Wahbah al-Zahili, one of the contemporary thinkers of the Sunnis, also used the verse of the numbers of material and spiritual power: "We promised them what I could do..." (Anfal, 60). place; (Wahbah al-Zahili, 1418, vol. 10, p. 49-50.) For the battle of Badshman, what you have in your power; Prepare all kinds of material and spiritual strength and power appropriate for each time and place. Of course, you can also use the "spiritual power" of learning the specific knowledge of making war weapons. Therefore, in general, those who allow the production of nuclear weapons, in their opinion, teaching the

special knowledge of making nuclear weapons will also be permissible. For this reason, there is no need to discuss more and quote words about this. Now, the proofs of the permission to teach will be examined in jurisprudence.

### **3-2-2. Evidence of Permission**

Reason, verses and traditions can be cited for the permission to teach the knowledge and techniques of making nuclear weapons.

#### **3-2-2-1. Intellect**

From the point of view of reason, teaching the knowledge and techniques of making nuclear weapons will be allowed if it causes deterrence.

#### **3-2-2-2. Verses**

But the main reason, apparently, implies the permission to teach the specific knowledge of making nuclear weapons. There are verses from the Holy Qur'an that are being examined now.

##### **3-2-2-2-1. Verse Number**

One of the most important Quranic reasons for the permission to teach the specific knowledge of producing nuclear weapons is verse 60 of Surah Anfal: "Promise to them what you can from strength and from the bond of the horse. And the rest of them do not know them, God knows them, and do not spend anything in the way of God. To you and to you, do not oppress us; (Anfal, 60.) In this verse, the Qur'an instructs to prepare and gain strength against the enemies, to equip the forces of Islam with modern techniques and sciences, against the enemy. The above verse is because of several things; The document is the permit for teaching the science of making nuclear weapons. First: From command to "number" in the verse, it is inferred its trans-temporal and spatial obligation, and secondly: it refers to both "what I can do" and "man power", and from that the generality of any kind of power, including human power and military weapons. Its techniques and knowledge are used according to the conditions of each age and time. Thirdly: the word "power" has a very broad meaning, which includes not only modern weapons and weapons of every age, but also all material and spiritual forces and powers (Tusi, 1409, vol. 5, p. 148; Rawandi, 1405, vol. 1), p. 333; Tabatabai, 1363, vol. 9, p. 114; Makarem Shirazi, 1363, vol. 7, pp. 222-225; Tayyeb, 1386, vol. 6, p. 151.) Some commentators citing the generality of the word "we can" and the fact that the word "Quwat" can be inferred from the context of the noble verse and they believe that it includes any force (Makaram Shirazi, 1363, Vol. 7, p. 225; Alousi, 1422, Vol. 10, p. 24.) According to what was mentioned, it can also be used from the verse of preparing the license for teaching the knowledge of making nuclear weapons.

##### **3-2-2-2-2. Ayah Hezar (Be Ready)**

One of the proofs of the permissibility of teaching the science of making nuclear weapons is the verse "Be ready" (Makaram Shirazi, 1363, vol. 4, p. 3.) is constant in the field of war, the Qur'an says: "O you who believe; (An-Nisa', 71.) O you who believe, maintain your readiness (against the enemy); And move towards the enemy in multiple groups or as a single group (according to the conditions of any time and place)." In the above verse, the Qur'an instructs Muslims to always be careful and prepared in order to preserve their political, military and social existence. "Hizr" in the above noble verse has the absolute meaning of being constantly awake and ready against enemies (Makaram Shirazi, 1363, vol. 4, p. 3). Nevertheless, some commentators have interpreted "Hizr" in this verse only as a weapon. (Tabatabai, 1363, vol. 4, p. 416; Fakhr Razi, 1420, vol. 10, p. 137.) while "caution" has a broad meaning and is not specific to (weapons). In addition to that, verse 102 of the same surah is a clear proof that "caution" is different from a weapon, where it says: (An-Nasa', 102.) There is nothing wrong with laying down your

weapon when it is necessary, or during prayer on the battlefield, but do not lose caution and be ready. Some also believe that "caution" in the verse is an allusion to being awake or ready for danger. Do not think that the enemy is sleeping, but the enemy is always awake. Therefore, the above verse indicates preparedness in the fields of information, military, and armaments, as well as scientific preparation (Ayatollah Nouri, Dars Khahr Fiqh, 22/7/1387.) From their borders, they should constantly be on the lookout for the enemy, so that a type of alertness (material and spiritual) should be permanent on their political community. According to some commentators, the meaning of the word "caution" is so broad that it includes any material and spiritual means. So that Muslims can prepare the ground for any kind of preparation (material and spiritual) for self-defense by mobilizing cultural, economic, human, political and military resources to produce and use strategic weapons in time and how to use them (Makaram Shirazi, 1363) , vol. 4, p. 14.)

### **3-2-2-3. Verses of Opposition to Parables**

The verses of reciprocity are also another evidence of the permissibility of teaching the knowledge of making nuclear weapons. The permissibility of confronting similitude is mentioned in the verses of the Holy Qur'an, such as the attack of similitude, "So whoever transgressed against you, then attack him with the same as what was transgressed against you" (Al-Baqarah, verse 194). And like us, I will punish you" (Nahl, 126.) and punishment like "Wajjazao saiy'ea'ah saiyeeah" (Shuri, 40.) but in this research it means the use of nuclear weapons in the position of reciprocating. In Islamic jurisprudence, the law of reciprocity has apparently been accepted to some extent, and whoever trespasses on another's sanctum unjustly, the other has the right to reciprocate, the document of which is verse 194 of Surah Al-Baqarah: And the sanctity is retribution, so whoever wronged you, do wrong to him like what he wronged you, and fear Allah and know that Allah is with the dead. Cain; Whoever transgresses your {rights}, then transgress against him as he has transgressed against you, and fear God, and know that God is wary. This rule is summarized in many chapters of jurisprudence. From the point of view of the narration, it is also legitimate to confront the parable; Amir al-Mu'minan 7 says about this: "Remove the stone from where it came, so evil does not repel it except evil; Return the stone from the place where the enemy threw it, because there is no answer to evil except evil." (Nahj al-Balagheh, Hikmat 314, p. 530.) In law, the term retaliation or retaliatory action is one of the common and widely used terms of international law (Omid, 1373, vol. 5, p. 217). Therefore, in the situation of retaliation Teaching the knowledge of making nuclear weapons will be allowed.

### **3-2-2-3. Hadiths**

Now the narrative that refers to the permission to teach the knowledge of weapons industry is being discussed.

#### **3-2-2-3-1. The narration of Tohf al-Aqool**

One of the narrations that can be cited for the permission to teach the knowledge of making nuclear weapons is the narration of Tohf al-Aqool. A part of it indicates the permissibility of teaching knowledge that has rational benefits: "And everything is good for them in every direction, so all of it is lawful...; (Harani, 1404, p. 346.) Anything that corrects a direction of human life, in this case education and... it is permissible and halal. According to this part of the narration, whatever will improve the direction of people's life and livelihood, its education and other occupations of it are permissible. This general title includes all the things that people's social and political life depends on today. like Political and military fields, such as teaching the knowledge of making military and defense weapons, which is necessary to improve the power of Islamic soldiers. Therefore, by using this paragraph of the narration, it is possible to reach the verdict of the permission to teach the knowledge of making nuclear weapons.

### 3-2-2-4. Mustache Negation Rule

One of the arguments for the permissibility of teaching the knowledge of making nuclear weapons is the rule of negation of the mustache or the preservation of the independence and dignity of the Muslims of the Islamic world, in addition to the narration of "Islam is above all and above all." (Saduq, 1404, vol. 4, p. 334.) The main document of the rule of negation of Sabeel is verse 141 of Surah Al-Nisa: "Walan Yaja'al Allahu l'alkafireena ali al-mu'mineen Sabeela; God has never made a way for the disbelievers to dominate the believers." According to the above verse, God Almighty will not allow the infidels to dominate the Muslims in any way. Therefore, this verse negates any kind of domination of the infidels over Muslims in the political, military and scientific fields. Therefore, teaching the knowledge of making nuclear weapons is for the sake of preserving the authority and honor of Muslims and the superiority of Islamic forces in the military and defense fields. So, based on the Mustache Rule, teaching the knowledge of making nuclear weapons is allowed. In addition, some have even considered the production of these types of weapons necessary and obligatory for the Islamic state (Saifi Mazandarani, 1425, Vol. 1, pp. 237-238.)

### 3-3. Criticism of Evidence of Permission

In response to the arguments that Zahor has in the license to teach the knowledge of making nuclear weapons, it should be said that before criticizing, he raised some questions, then while criticizing, he also provided detailed answers to the questions. Is it really possible to use the provision of the preparatory verse, the first sentence of the permission to teach the knowledge of making nuclear weapons? Is teaching the knowledge of the production of weapons that its use absolutely forbidden! Isn't it a pointless thing or an example of corruption, to contribute to sin and harm? In order to answer the above questions, it is necessary to mention a few points:

**A: First:** It is appropriate for commentators and thinkers of the Islamic world to interpret the verse of preparation in the light of other verses of the Holy Quran, verses that clearly and decisively indicate the contribution to sin, the negation of the corruption of plowing and generation, loss, extravagance, wastage and killing of ordinary citizens. has it. Undoubtedly, a systematic and systematic view is necessary in the investigation of a reason. So that the opposing evidences are also examined at the same time, and it is possible that after analyzing and examining the evidences for and against, the view of the single proposition that caused the emergence and application of the dignity of the evidence will be limited. It seems that this non-systemic view and understanding in the preparatory verse has also caused the rise of dignity of the preparatory verse, even the need to teach the knowledge of nuclear weapons production, to be used.

**Secondly:** As mentioned, according to the verse of "Quwa", the purpose of learning the knowledge of making military weapons is to create fear in the enemy's heart. But the verse does not convey that even teaching the knowledge of making destructive and inhumane weapons is allowed to make you afraid. Therefore, some consider the concept of "force" to be very broad, but at the same time they believe that it does not include forbidden weapons of mass destruction (Makaram Shirazi, 1431, vol. 1, p. 58). Therefore, the method of preparing and making legitimate military tools, In the verse of preparation, it is taken for granted, for this reason, it is not possible to obtain the legitimacy of any method and training in the knowledge of making military and defense weapons from the imposition of mandatory preparation. Therefore, any method of preparation and preparation, with forbidden and illegitimate grounds; Including teaching the knowledge of producing nuclear weapons, it is specifically outside the scope of the honorable verse of preparation.

**B:** On the other hand, the ultimate goal of the verse of preparation and the verses of jihad is not just preparation, but for the promotion of "the word of God" and the foundation for the spread of God's worship in the world. But this goal will never be possible by acquiring the knowledge to

produce nuclear weapons and creating an arms race. Because the main philosophy of Jihad is against the study of nuclear weapons; Because the purpose of jihad is to guide and attract people to the school of monotheism, but teaching the knowledge of producing and using nuclear weapons not only attracts but also destroys the human race and other living beings.

**A:** Regarding the verse of caution, it can be said that this verse is only in the capacity of expressing to be prepared and adopting legitimate methods, not to express the knowledge of producing illegitimate nuclear weapons, which has no use other than haram.

**D:** But regarding the examination of the narration of Tohf al-Aqool, it must be said that the narration is problematic; Because in terms of the document it is sent and in terms of the text it is also distressed. Therefore, it is very difficult to trust it in the discussion of teaching the knowledge of nuclear weapons production. On the other hand, it is an example of a weapon of mass destruction; (Sam) There was evidence in the age of evidence, but not only no order was issued by the Shariah to teach the knowledge of making it, to be ready for defense, but even its use in military conflicts was also prohibited: He said: ``Ali<sup>7</sup>, the Prophet<sup>9</sup> forbids that the poison should be cast in the country of the polytheists; The Messenger of God forbade spraying poison in the cities of polytheists" (Kilini, 1430, vol. 5, p. 28; Haraami, 1411, vol. 15, p. 62, h. 1.) It seems that this narration, in addition to the sanctity of making and using nuclear weapons, Teaching the knowledge of its production also has a clear implication. Because the production and use of weapons is dependent on teaching the knowledge of its production. Certainly, a weapon that does not have practical legitimacy from the point of view of Islam, certainly teaching the knowledge to make it is also abominable, corrupting and forbidden.

**w:** In the discussion of the permission to teach the knowledge of making nuclear weapons in case of countermeasures, it should also be said, firstly: the verse certainly does not apply to use it even for countermeasures with nuclear weapons. Secondly: assuming that counterfactual is meant, but its generality will be limited by other Shariah proofs. Thirdly: Although some people believe that the principle of retaliatory action is permissible (Tabatabaei, 1363, vol. 2, p. 63.), but on the other hand, many thinkers and jurists have considered the principle of non-permissibility of retaliatory action, and its implementation is legitimate only in cases that are permitted by the Shari'ah. they know. Because retaliatory action, since it is cruelty, aggression and sin, it cannot be considered based on the principle, but only in those cases that are permitted by the law, its implementation will be allowed (Ghazali, [Bija], Vol. 3, p. 279.) Therefore, the rule Reciprocation, like many jurisprudential rules and generalities, has exceptions; For this reason, if someone oppresses a person, the oppressed person is not allowed to oppress him or others; Because oppression is forbidden by Sharia and rationally, and this ruling does not remove appropriation. So that oppression against the oppressor is permissible. or if a person usurps individual properties, the aggrieved person cannot usurp the usurper's property as a retaliatory measure; Also, a person whose property was stolen by someone is not allowed to steal the thief's property in retaliation; Or the person whose property has been looted by looters, he is not allowed to leave them (Ali Haider, Darr al-Hakam, vol. 2, p. 67.)

**Fourthly:** the absolute implementation of reciprocation is against the evidence of the sanctity of killing innocents and Wezer; In jurisprudence, there is a rule under the title of vizier, which is documented by verses from the Holy Quran in addition to reason; Like verses 15 of Isra, 164 of Enam, 7 of Najm and 18 of Fater, No burden bearer will bear the burden of another."

**Fifthly:** In the discussion of countermeasures like the one mentioned above, the subject should be only the aggressor and the victim, because the Qur'an says: (Al-Baqarah, 194.) And whoever transgresses against you, transgress against him as he transgressed against you." Therefore, according to the verse of ``Attada al-Mizl", retaliatory action is permissible only against the

aggressor. Therefore, the non-transgressors are out of the subject of the verse of aggression (Al-Khalaf, 1428, p. 99.) because God says: "And fight in the cause of Allah those who fight you, and do not attack, for Allah does not love the aggressor." Yen (Al-Baqarah, 190.) And fight in the way of God with those who fight with you, and do not transgress [when fighting from the divine boundary], for God does not like transgressors.

**Sixth:** Retaliation should not cause extravagance in killing. Because the verse "Extravagance in killing" also prohibits the killing of non-aggressors. Therefore, in retaliation or retribution, non-killing killing is "wasteful killing" from the point of view of Islam, the Qur'an says: "And do not kill the soul that Allah has forbidden except with the right, and whoever kills the oppressed, let us make him a guardian." As a ruler, he did not waste his time in the killing because it was permissible. (Esra, 33.) Extravagance in killing also means exceeding the Shari'ah limit of killing humans, which in some interpretive traditions is also considered to mean "extravagance in killing" killing a non-killer or mutilating a killer (Hiraamili, 1411, Vol.29, 127, H2; Kliny, 1430, Vol.14, p.535.) Therefore, teaching the knowledge of making and using nuclear weapons in the form of countermeasures and in the form of secondary ruling is also forbidden.

### 3-4. Aljam

There are two views about teaching the knowledge of making nuclear weapons; The view of permission and respect; According to the proofs of the permit, teaching the science and knowledge of nuclear weapon making is necessary for military and defense preparation, just as the principle of producing war weapons is necessary. However, based on the sanctity of teaching the knowledge of making nuclear weapons in terms of contributing to evil, corruption and the introduction of the corruption article, it is forbidden, unless its teaching leads to deterring or dealing with the harm of using nuclear weapons.

## References

### Quran

### Nahj al-Balagha

- Aamili Gharavi, Javad bin Muhammad, Miftah al-Karama fi Sharh Qa'aa al-Allah Mah, Qom, Islamic Publications Office, 1419 AH.
- Al-Khalaf, Dr., Jameel bin Abdul-Hussein, Qaida al-Mu'amaal al-Mu'ala and its jurisprudential applications, Imam Muhammad bin Saud al-Islamiyya, 1428 A.H.
- Alousi, Shahab al-Din Seyyed Mahmud, Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azeem, second edition, research: Ali Abd al-Bari Attiyah, Beirut, Al-Nasher, Dar al-Kutb Al-Alamiya, 1422 AH.
- Al-Zahili, Dr. Wahba bin Mustafa, al-Tafseer al-Munir al-Tafseer al-Munir fi al-Aqeedah and Shariah and al-Manhaj, Damascus, Al-Nasher, Dar al-Fikr al-Mawdani, 1418 AH.
- Ansari, Sheikh Morteza, Kitab al-Makasab, first edition, Qom, publisher, Dar al-Zhakhar, 1411 AH.
- Bojanvardi Mousavi, Seyyed Mirzahasan, Al-Qasas al-Fiqhiyyah, first edition, Qom, publisher, Al-Hadi Publishing House, 1419 AH.
- Fakhr al-Razi, Muhammad ibn Umar, al-Tafseer al-Kabir (Mufatih al-Ghayb), third edition, Beirut, publisher, Darahiya al-Tarath al-Arabi, 1420 AH.

- Ghazali, Muhammad, *Ahya al-Uloom al-Din*, scholar: Abdul Rahim bin Hossein Hafiz Iraqi, publisher, Dar al-Kitab al-Arabi, [no place].
- Harrani, Hassan bin Shuba, *Tohf al-Aqool*, Qom, Al-Nashar al-Islami Institute, 1404 AH.
- Hiraamili, Muhammad bin Hassan, *Al-Shi'a tools*, Al-Al-Bayt Institute, Lahia al-Tarath, Qom, 1411 AH.
- Hosseini Shirazi, Seyyed Muhammad, *Al-Fiqh al-Biyeh*, first edition, Beirut, Lebanon, Al-Wai al-Islami Institute, 1420 AH.
- Ibn Manzoor, Muhammad Ibn Makram, *Lasan al-Arab*, Beirut, Al-Nasher, Dar Sadir, 1414 AH.
- Khansari, Agha Jamal al-Din Mohammad, *Commentary on Bargarar al-Hakm and Durar al-Kalam*, first edition, Tehran, University of Tehran, 1366.
- Khoi, Sidabul-Qasim, *Misbah al-Fiqahah fi al-Maamalat*, Al-Tabbah Al-Awli, Qom, Al-Davari School, 1377 AH.
- Khomeini, Ruhollah, *Al-Makasib al-Muharrameh*, Qom, Institute for editing and publishing the works of Imam Khomeini, 1415 AH.
- Khomeini, Ruhollah, *Bada'e al-Darr fi Qaa'd Nafi al-Arr*, 3rd edition, Qom, publisher, Imam Khomeini's Editing and Publishing Institute, 1415 AH.
- Kilini, Muhammad bin Yaqub, *Al-Kafi*, Qom: Institute of Dar al-Hadith Al-Alamiya and Culture, 1430 AH.
- Madrasi, Seyed Mohammad Taqi, *Islamic jurisprudence, rules of jihad*, first edition, Qom, publisher, Mohiban Al-Hussein Publications (7), 1380 AH.
- Madrasi, Seyyed Mohammad Taqi, *Fiqh al-Islami, Annotations on Ali al-Arwa al-Waghaghi and Mahdez al-Ahkam*, first edition, Beirut, publisher, Dar al-Qaree, 1427 AH.
- Makarem Shirazi, Nasser and others, *Tafsir Muneh*, Tehran, Darul Kitab al-Islamiya, 1363 AH.
- Makarem Shirazi, Nasser, *Al-Qasas al-Fiqhiyyah*, 3rd edition, Qom, Imam Amir al-Mominin School (7), 1370 AH.
- Makarem Shirazi, Nasser, *Anwar al-Faqah*, *Kitab al-Tajarah*, Qom, Madrasa al-Imam Ali bin Abi Talib (7), 1426 AH.
- Makarem Shirazi, Nasser, *Nafahat al-Walayeh*, first edition, Qom, Madrasa al-Imam Ali bin Abi Talib (7) 1426 AH.
- Mishkini, Mirza Ali, *Terminology of Usul and Moazzam Abhashah*, 5th edition, Qom, Al-Hadi Publishing House, 1413 AH.
- Mishkini, Mirza Ali, *Terms of Jurisprudence*, Qom, publication, Dar al-Hadith Scientific and Cultural Institute, Center for Printing and Publishing, 1434 AH.
- Mohseni, Mohammad Asif, *Hudud al-Sharia*, first edition, Qom, publisher, Bostan Kitab, 1429 AH.
- Montazeri, Hossein Ali, *Derasat fi al-Makasab al-Muharmah*, first edition, Qom, published by the school of Ayatollah Azmi-ul-Montazari, 1417 AH.



- Muhaqq al-Halli, Jafar bin Hasan, *Shar'e al-Islam fi Masal al-Halal wa Haram*, Qom, Ismailian Institute, 1408 AH.
- Muqaddis Ardabili, Ahmad bin Muhammad, *Zubadah al-Bayan fi Haqam al-Qur'an*, Tehran, Al-Maktab al-Jaafarih, [beta.].
- Muqaddis Ardabili, Ahmed bin Muhammad, *Majma al-Faidah al-Burahan fi Sharh Irshad al-Azhan*, Qom, Al-Nasher, Al-Nashar al-Islami Foundation, for the community of teachers of Baqom.
- Naraghi, Al-Mouli Ahmad bin Muhammad Mahdi, *Awaed Al-Ayam fi Bayan Qa'aw al-Ahkam*, [Bija], [Beta].
- Naraghi, Al-Mouli Ahmed bin Muhammad Mahdi, *Al-Shia's Documentary in the Laws of the Shari'ah*, Qom, Al-Nasher, Al-Al-Bayt Institute (7) Lahia al-Tarath, 1415 AH.
- Omid Zanjani, Abbas Ali, *political jurisprudence*, second edition, Tehran, Amir Kabir Publications, 1373 AH.
- Rashidreza, Muhammad, *Tafsir al-Qur'an al-Hakim (Tafsir al-Manar)*, Misr, Al-Nasher, Al-Hiyeh Al-Masryah Al-Ame for the Book, 1990 AD.
- Rawandi, Qutb al-Din Saeed bin Abdullah, *Fiqh al-Qur'an*, research: Seyyed Ahmad Hosseini, Qom, Ayatollah Murashi Najafi Library Publications, 1405 AH.
- Saifi, Ali Akbar, *The Basics of Fiqh al-Faaal fi al-Qasas al-Fiqhiyyah al-Asasiya*, Qom: Islamic Publications Office, 1425 AH.
- Sheikh Sadouq, Abu Jaafar Muhammad bin Ali, *Man Laihzara al-Faqih*, Qom: Madrasin Community, Ch2, 1404 AH.
- Sheikh Tusi, Muhammad bin Hassan, *Al-Tabyan fi Tafsir al-Qur'an*, Research: Ahmad Habib Qaisar al-Aamili, School of Al-Alam al-Alami, [unplaced] 1409 AH.
- Sobhani, Saeed, *Nil al-Watr Man Qaida Lazarr*, Qom, 1420 AH.
- Tayyib, Seyyed Abdul Hossein, *Atyib al-Bayan fi Tafsir al-Qur'an*, publisher, Sabatin Institute, 1386 AH.

## 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/>).