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The Nature of Internal Armed Conflicts in Islam

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Abstract

The origin in Islam is peace, and unity among Muslims. However, fighting is a social human phenomenon that afflicted and pushed Muslims to look for alternatives in the statutory laws, and made them forget the perfection of Sharia. This study aims to come out with an Islamic foundational framework for the nature of internal armed conflicts. It relied on the deductive approach, and concluded that “armed conflict” was not common in the original jurisprudential studies and literature; nevertheless, its synonym was (fighting). We also showed that fighting is either a jihad for the sake of Allah, which is international armed conflicts, or it cannot be considered jihad which includes the fighting between Muslims among themselves (internal armed conflict). The Islamic Sharia detailed the forms of internal conflict: (fighting the Kharijites, fighting the transgressors, fighting the mischief-doers, fighting affliction, fighting the apostates, fighting in defense against public or private prohibitions). It also explained that the nature and the laws related to each type. Therefore, the study emphasizes on the need for researchers to renew and exercise of judgments in these matters, and fulfill the perfection of this noble sharia and provide humanity with benefit for society both in theory and in practice.

Keywords: Conflicts, Armed, Internal, Islam, Sharia

Introduction

On a humanitarian level, the origin in Islam is peace, acquaintance, and coexistence for the almighty Allah said: ﴿ O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. ﴾ (Surah al-Hujurat: 13). The Principle of the Islamic state and among Muslims is unity and gathering, by the divine order of god to his nation (ummah) and its rulers, in his words, Allah the almighty said: ﴿ And hold firmly to the rope of Allah and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be

rightly guided. ﴿(Surah Al-Imran: 103). He showed us in his gracious verse (Ayah), that separation is rooted in enmity, as for greatest of blessings, it's rooted in fraternity and in united hearts. However, the events of the past and the present indicate the loss of that fraternity, and the propagation of conflict and hostility among the people of this Islamic united nation.

Despite the unequivocal nature of our tolerant and glorious Sharia, we are depending on man-made international laws formulated by outsider powers that dominate the international community, that lays the ground with justifications and situational conditioning for those armed conflicts, not taking in consideration the greatness of the Islamic nation and its Islamic religion, as it puts statutory foundations rooted in human emotions and political calculations and human feelings to classify the internal armed conflicts be it permissible or impermissible. It would've been better and more suited for the Islamic nation to rule itself on all its regions, states, and sects by relying on the divine constitution of god that contains all solutions, which we aim to show in his study as we cast the light on few of many roots that can be found in Islam concerning the topic of internal armed conflicts regarding its essence, and its forms and the ultimate goal for that matter is to show the perfection of Islam and its comprehension of modern-day concepts.

Aims of the Study

This study aims to put a framework on the Islamic rooting of what internal armed conflicts (non-international) means, and in order to achieve that we aim to

1. Deducing an Islamic definition of internal armed conflicts.
2. Show the forms of internal armed conflicts from an Islamic perspective.

The Importance of the Study

In light of the constant armed conflicts that are continuously taking place in Muslim countries, and the use of that condition as an excuse by the western international community to violate the sovereignty of Islamic countries, the importance of these type of studies is immediately unveiled to point out on the efficiency and perfection of the Islamic approach and its priority in resolving these types of conflicts with justice and rightfulness, and to show how the purposes of Islamic sharia are fulfilled by protecting the human soul and preserving its rights.

In addition, this study holds big importance since it pours in the container of the Islamic knowledge based of a modern perspective that derives its sources from the Quran and Sunnah and the righteous fore-fathers. Which proves that Islam is indeed a religion of peace, and a religion that works as shield for the human being, protecting his right in a free, dignified and secure life, all while protecting the right of the Islamic nation by fighting as defense against Kharijits, the mischief makers and transgressors.

The Study Approach

This study is one of the qualitative studies that rely on the inferential (deductive) approach, this approach is defined as: "the proof that starts from a pre-determined postulate and proceeds to other affairs that necessarily result from it, without resorting to experience, and this path may be by saying or by counting. Idris (2005) Many specialists in Sharia and legislative laws see the advantage of this approach in conducting studies based on analogy and composition, as they are one of its authentic tool (Isawi & Hamid, 2012).

Theoretical Framework

The Concept of Armed Conflict in Islam

The term armed conflict is one of the newly created terms in Islamic literature, and by reviewing the authentic Islamic jurisprudential sources represented in the Holy Book of Quran, and the noble prophetic Sunnah, and the Islamic jurisprudence books of the righteous predecessors of the Islamic nation, we can find that this term, even though is very commonly used verbally, but its true meaning and details are clear and possess many synonyms.

But before we move to those synonyms and expressions, we must create separate definition of this term (conflicts and armed), linguistically and in jurisprudence (fiqh)

Conflict in language: it came in the dictionary of contemporary Arabic as: “dispute, the singular of disputes... a dispute between individuals or groups, it may be limited to an exchange of insults and may extend to using fists or using a tool in quarrels or disputes that lead to war (Ahmad et al., 2008), and it was mentioned in Lisan Al-Arab And Al-Mukhtar Al-Sihah that “is disputed” or “dispute” means: “attracting rivalry, and argue, and fight (Ibn Manzoor et al., 2008).

In terms of the terminological meaning of conflict, the diversity of its use in the political, legal, social and psychological sciences with its multiple contents and meanings, made it difficult to conclude a straight definition of this term, but since we are talking here about conflicts within the context of legal and political sciences we will suffice with two definitions in those contexts:

- “Conflict is the perception or the belief in the existence of different interests, where neither of the parties can achieve their aspiration simultaneously” (Ziyad, 2009).
- “The pursuit of different groups to achieve different goals, either by using peaceful means in the conflict or by using force” (Hugh et al., 2009).

As for the meaning of dispute or conflict in jurisprudence, as stated in the dictionary of Islamic ordains, it is: “a dispute between two or more parties, and each of them claims entitlement to something, therefore those two parties fight on the procession over it. We testify over this from the words of Allah when he said: ﴿Obey Allah and His Messenger and do not dispute with one another or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere.﴾ (Surah al anfal: 46).

On the other hand, the term “armed” which originated from the word arm, **appeared in the language as:** “armed: arm (weapon): a noun with the meaning of collective weapons of war, and an armed man: means he is holding his weapon.” (Ibn Mazzon, n.d.) As for the meaning of weapon it was stated as: instrument of war or what is used for fighting wars. (Al-Zubaidi & Muhammad.M, n.d.).

As for the jurisprudential terminology, there have been few definitions of the word weapon, according to Hanafis the meaning is limited to: instrument of killing “killing machine” (Al-Sarkhasi, Muhammad bin Ahmad, Al-Mabsout, n.d.) And the Malikis mentioned that it is: “that thing by which a person defends himself with in the war.” (Al-Qurtubi, n.d.) Whereas the Shafi'is said that it is: everything and anything that's made of iron and used for killing and wounding, or such” (Al-Shafi'i & Idris, 1410). While the researcher couldn't find any definition established by Al- Hanabil.

As for the general terminology, it was defined as: “Every tool that causes harm, whether this harm is inflicted upon the soul or related to money, whether it occurs immediately or later on” (Ahmed & Mohamed, 2014).

Based on the above definitions of conflict and arms (weapons), the term armed conflicts can be described as: contention and conflict by resorting to arms and fighting.

However, this definition will become clearer with a review of the Islamic jurisprudential and literature and sources, where we can correct synonymous terms for the term armed conflict, which aligns in description with the actual meaning of the word, which is summed up in the following three terms:

1. Killing: and killing in the language means: “mortification”. Where they say he killed him the worst death, he killed the man, and his killer, and they fought (the actual word in Arabic for this one is “they killed each other”, but in English the correct way to indicate that term is by saying “they fought”, and fight (same way here, the original word is kill but in Arabic it has the meaning of fight), and there is also a famous saying associated from the time of Romans, “a great killing” (Al-Zamakhshari et al., 1372). And in Arabic the word killing is different from the word death and its meaning, as Al-Raghib Al-Isfahani says: “The origin of killing is the removal of the soul from the body, in this act we are talking about what it’s translated to death, but if this act is caused by the action of the person who is deemed responsible for it, then it is said to be: killing him, and if life is lost without consequence of someone taking it away, it is said to be: death” (Al-Isfahani et al., 1412).

In jurisprudential terminology, it is Muslims fighting the infidels, the unjust, the apostates and such, (Al-Jawani, Muhammad bin Nasse, 1402) and the word fighting came in many places in the Holy Qur’an, and it is always associated with the expression “for the sake of Allah (God)”, as God-Glory be upon him- said: ﴿ Let those who would sacrifice this life for the Hereafter fight in the cause of Allah. And whoever fights in Allah’s cause—whether they achieve martyrdom or victory—we will honour them with a great reward. ﴾ (Surah An-Nissa: 74). And he also said: ﴿ Fighting has been made obligatory upon you believers, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know. ﴾ (Surah Baqarah: 216). And it came in its interpretation according to Imam Al-Qurtubi - may God have mercy on him - that fighting is obligatory, and it means here “fighting the enemies of Islam and Muslims (Al Turki, 2006, as cited in Al-Qurtubi et al., n.d.).

And the word killing is also mentioned in another saying by Allah-Glory be to him: ﴿ And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they are willing to submit to the rule of Allah. If they do so, then make peace between both groups in all fairness and act justly. Surely Allah loves those who uphold justice. ﴾ (Surah Al-Hujurat: 9).

And it came in the interpretation of Imam Al-Qurtubi - may God Almighty have mercy on him - that in this verse it is permissible to fight some groups of Muslims if they show interest in oppressing another Muslim group, because the revelation of this verse first happened due to the fighting between the Aws and the Khazraj (Al-Qurtubi et al., n.d.) In this we find a reference to an internal fight among Muslims under the ruling of an Islamic law.

2. Jihad: Jihad in language indicates hardship, so it is said: I exerted myself, and exerted myself (in Arabic: jahadt), i.e. I carried hardships upon myself more than the usual, (Al-Zubaidi, Muhammad bin Muhammad, n.d.) and Ibn Manzoor described it by saying:

Jihad is to fight the enemies, which is the exertion and emptying of what is within one's capacity and energy in terms of either words or actions.. It is the exaggeration of doing it to the point of exhaustion in war, or other actions of speaking."

As for jihad legally, it carries two meanings, a special meaning and a general meaning, and both of them refer to the linguistic meaning of jihad (Ibn Manzoor et al., 1992).

As for jihad in **Islamic decree**, it carries two meanings, a specific meaning and a general meaning, and both of them are related to the linguistic explanation of the term jihad. When it comes to **the specific meaning** it's: "fighting" in the sake of Allah the Almighty. And we take from what Al-Kasani' - may God Almighty have mercy on him - said: "Jihad, in the custom of the Sharia, is used to exert one's strength and energy in fighting for God Almighty with while sacrificing one's soul, money and tongue in doing it." (Al-Kasani et al., 2003)

As for **the general meaning**, it includes the generality of all types fighting that exists, as mentioned by Ibn Hajar - may God Almighty have mercy on him -: "Jihad in Sharia: Exerting effort in fighting the infidels, and it also refers to fighting one's inner demons and inner temptations forevildoing (Ibn Hajar et al., n.d.)

Thus, we can notice that fighting is more specific than jihad, since jihad can also be practiced with tongue (it means to speak up against evil), and it is also practiced with weapons, as for fighting, it can only be practiced using weapons. The word jihad was mentioned in the Quranic text in several places, we mention few when the Almighty' said: ﴿Strive for 'the cause of' Allah inthe way He deserves﴾ (Surah Al Hajj: 78), and in his other saying: ﴿As for those who struggle in our cause, we will surely guide them along Our Way. And Allah is certainly with the good-doers.

﴾(Surah Al Ankabout: 69). He also said: ﴿And whoever strives 'in Allah's cause', only does so fortheir own good. Surely Allah is not in need of 'any of' His creation.﴾ (Surah Al Ankabout: 6). Andthe interpretations of the meaning of jihad varied here, between the specific jihad that describes fighting the enemies of God, and the general jihad that means to fight one's inner impulses anddemons.

3. **Harb**: the word in Arabic is Harb which translates literally to "war" but it has it's meanings in the language which are: "the opposite of peace", and its original word source meant "robbery", when you say "he declared "harb" on someone's money" that phrase means "he stole someone'smoney", when you say: his money was fought, that means his money was robbed, (Ibn Faris et al., 1999). And in Thesaurus, harb means fighting between two groups (Ibrahim et al., n.d.)

As for Harb (war) in **Islamic decree**: it means fighting in its absolute meaning, and it is not used very often by Islamic scholars, and it was mentioned in the Holy Quran, as the Almighty said:

﴿Whenever they kindle the fire of war, Allah puts it out.﴾ (Surah Al Maidah: 64). And the reason behind not using this worn often is said to be: war is that hostile fight that burn among people and the nations and is fuelled by personal interests and the matters of dunia "life"(Al- Jawani et al., 1402)

According to the previous explanations, it is clear that jihad in its specific sense describes fighting for religiously legitimate reasons and is directly linked to the victory of Islam and Muslims. As for fighting and war, they are two terms that imply armed conflict for worldly interests and political, personal or tribal reasons.

In conclusion, the international armed conflicts may be jihad in the sake of God if it was declared with the aim to uphold the word of Allah, spread his word and stand up for Islam, and it may be a kind of war or fighting that doesn't mean jihad if the objectives were merely political and worldly. At the same time, and based on the contemporary definition of internal armed conflicts, we find that they are a type of fighting where it rarely includes Jihad, and that is based on the verse 9 of Surat al-Hujurat, which describes the armed conflict between two groups of Muslims as simply fighting. Likewise, the internal armed conflict can also be called Harb (war) and it is more accurate that way than calling it the international armed conflict, since Islam considers Muslims as one state and one nation, so any international conflict between Muslims and non-Muslims is closer to being a jihad, and the fact that most conflicts The internal conflicts that occurs among Muslims are for personal or tribal and worldly reasons. Therefore, describing these conflicts as jihad is neither an accurate nor a legitimate description to its true essence, but the Islamic verdict for those types of fights varies between: obligation and permissibility, undesirable or prohibition, depending on the case, which we will explain in this research when we clear out what are the types of internal armed conflicts.

Types and forms of internal armed conflicts

As we have shown previously, fighting in Islam can sometimes be considered jihad and other time not jihad. Jihad is subject to well-known criteria related to fighting the external enemy. As for non-jihad, it includes types of fighting and conflicts on an internal level that includes the following:

A. Fighting the people of transgression

Transgression in the language: "crossing the limit and seeking to corrupt", the term is also used to describe injustice and abuse. (Ibn Manzoor, 2008) There are many definitions for this term in Islamic jurisprudence, Based on Ibn Abdin al Hanafi who identified them among his entourage: they are a group of Muslims deviated from the right path of justice, and they didn't permit what the Kharijites permitted in terms of shedding the blood, and holding as captives other Muslims. Where they use some sort of interpretations to justify (Ibn Abdeen et al., 1386).

As for the Malikis, they defined transgression as: "the act of refusing to obey he who rules the nation correctly". (Al-Dardir, n.d.). And it was stated in the Shafi'i school of thought that transgressors are: "Those who oppose the imam (the ruler) by rebelling against him and no longer submitting to his orders or they prevent a right that is directed against them, by condition of relying on interpretations." (Al-sherbiny, Muhammad, Moghni, n.d.) And it was mentioned in the Hanbali school of thought about the aggressors where they described them as the following: "They are a group from those who follow the path of truth, they deny the ruling of the imam and rebel against him while relying on interpretations that justify it, and he requires army to stop them." (Al-Dardir, n.d.)

Contemporary scholars believe that transgressors by today's definition are the political criminals, and they are a group that went against, and aim to remove the ruler or the head of state (meaning the president or the king), or they refuse to obey him in their obligations. (Oder & Qader, 2000)

What we can notice in all those definitions is that the aggressors are a group of Muslims, that are unlikely to be infidels (meaning we can't accuse them of kufr" blasphemy"), and this is what Ibn Qudamah concluded in his interpretation of the holy verse: ﴿And if two

groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely Allah loves those who uphold justice ﴿ (Surah Al Hujurat: 9).

Ibn Qudamah - may God Almighty have mercy on him - mentioned in this matter the verse that describes the people of transgression, and it indicates five things: One of which is that transgressors are not expelled from being people of believe, since they are called believers, and the second thing, they must be fought, and the third, that they are no longer to be fought if they repent back to god, and the fourth: they are forgiven for what they destroyed in their fight (Ibn Qudama et al., 2018).

B. Fighting the Kharijites: And this group differs from the transgressors, because they disagree with the nation (ummah) in the matters Islamic creed (doctrine), unlike transgressors that disagree in matter of politics, and they are not the same as combatants and the corrupters, because the latter conflict with the Muslim community in action,(Ahmed, Muhammad.M, n.d.) they are described in Al-Tuhfa Al-Mahdia (important Islamic book) as: "Those who rebelled against the ruler "Ali Ibn Abi Talib", when it came to the matters of governance"(Al-Mahdi, Faleh bin Mahdi, 1414).

Since there's a huge misunderstanding and confusion between transgressors and the Kharidjites, and against whom is permitted to fight, we count on the words of Ibn Taymiyyah -may God Almighty have mercy on him- to get some clarity, he said that the Kharijites who must be fought are the ones who revolted against the imam (the ruler) and the Muslim community to spread their own beliefs, and the Companions of the prophet along Islamic share the same interpretation of the need to fight those two (Abd al-Halim, n.d.).

The debate regarding this subject stands till this day among scholars, where they consider Kharijites infidel because this group declared war against the Muslims by denying their fate and making it permissible to take their money and shed their blood. However, many other scholars (ulamma) do not consider them Infidels, since they still pronounce the two testimonies of faith declaration (shahada), and since they still commit to the pillars of Islam , thus they are only treated as transgressors if they resort to violence and war (Ibn Qudamah & Abu Muhammad, 1346). With no doubt, there is no disagreement about the faith of transgressors, for God called them believers despite their transgression, He mentioned it in his saying: ﴿And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely Allah loves those who uphold justice.﴾ (Surah Al-Hujurat: 9).

As for the Kharijites, The call to fight them is only mentioned in the Prophet's Sound tradition (hadith): (There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best amongthe creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of Judgment).

The Islamic decree explains that with transgressors there must be reconcile, as for Kharijites they must be fought. And it was stated in Fath Al-Bari (important commentary book in Sunnah) that the verdict regarding the Kharijites applies to everyone who wages war against the Muslim community and holds on to a corrupt belief (Ali & Al-Bari, 1407).

C. Fighting the warriors (highway robbers) and the mischief-doers: They were described as: “Those who attack people with weapons, even if it was merely a stick or a stone in the desert, buildings, or in the sea, and they forcefully usurp money openly, instead of just stealing it discreetly” (Al- Najdi & Muhammad, 1424). Among highway robbers we find all sorts of mischief-doers and criminals no matter what their name was, we find robbers of banks and homes, assassination gangs. It is up to the state to protect the people and ensure security, stability for the citizens, their blood, their honor and their money, so it’s the state’s duty by Islamic decree, to fight those warriors and put a stop to them, as Allah-Grace be to him- said

ﷻ Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This ‘penalty’ is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter. ﷻ (Surrah Al Maida: 33).

D. Affliction fight: Allamah al-Dado says regarding this matter: (it is the unpermitted fight among two sects of Muslims or more) (Haikal & Khair, 1417). And the affliction fight applies when the right does not appear from the wrong, or when the two conflicted sects are equally oppressors, or when there is no imam to call for fighting, or when the fighting matter regards over power or a high position (Ibn al-Hammam et al., 2000).

E. Fighting in defense of public or private prohibitions: it was mentioned in the prophet’s sound tradition, peace be upon him: ((Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith)). Therefore, fighting in order to prevent that which is prohibited by Shariah is impermissible, such as abandoning prayer and fasting and withholding zakat (the obligatory charity), or abandoning people of the village or a city and leaving them without adhan (the call for prayer), Thus it is also obligatory to remove those evils even if it took using power. Concerning this matter, Imam Malik (may God have mercy on him) says: “The position with us is that if anyone refuses to honor one of the obligatory demands of Allah, and the Muslims are unable to get it, then they have the right to fight him until they get it from him” (Anas, n.d.).

As for the specific prohibitions, fighting for the sake of self-defense, honor, and money is a legitimate matter in Islam, and the Prophet, peace be upon him, said: ((He who is killed in defense of his religion is a martyr, he who is killed in self-defense is a martyr, he who is killed in defense of his property is a martyr, and he who is killed in defense of his family is a martyr)).

F. Fighting the apostates: an apostate is: ((who becomes a disbeliever after his conversion to Islam voluntarily, even if says it jokingly in his speech, or by convection, or in doubt, or by action)) (Al-Najdi & Muhammad, 1424) , and Ibn Hajar (may God have mercy on him) mentioned that the consensus of the jurists settled that he who denies one of the obligations of

Islam in a doubtful manner, he is asked to repent, and if he refuses and sought fighting, he is to be fought, and if he does not return, he is to be treated the same as infidels. (Ibn Hajar, .n.d).

Discussion and Conclusion

In light of the literature review, the Islamic contribution to legislations on international concepts, and on problem solving regulations in international community, mainly the problems of armed conflicts of both types, international and non-international (internal), that result in destruction of crops and offspring which defies God's will for humanity to prosper in peace and for people to coexist and accept their differences as the Almighty mentioned in his verses: ﴿O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.﴾ (Surah Al Hujurat: 13). The almighty also said: ﴿Had your Lord so willed, He would have certainly made humanity one single community 'of believers', but they will always 'choose to' differ ﴿﴾ except those shown mercy by your Lord—and so He created them 'to choose freely'.﴾ (Surah Hud: 118-119). Accordingly, Islam did not legislate fighting except as a self-defense mechanism against those who initiated the aggression and oppression, and the very first legislation for fighting in Islam was indeed as a response to the oppression and aggression, of the infidels of Quraysh, as this verse explains: ﴿Permission 'to fight back' is 'hereby' granted to those being fought, for they have been wronged.¹ And Allah is truly Most Capable of helping them 'prevail'. ﴿﴾ 'They are' those who have been expelled from their homes for no reason other than proclaiming: "Our Lord is Allah.﴾ (Surah Al Hajj: 39-40). This was the first indication of an actual fighting verdict in Islam.

Although the term (armed conflicts) is not common in the authentic Islamic literature from the early years, we can find its practices and synonyms represented in fighting and in wars, and given the up rise of international voices today regarding the distinction between war and armed conflicts on one hand, and also choosing the term "war" as a more appropriate description for international armed conflicts in another hand, we focused on term fighting as a synonym for the term armed conflict.

Fighting in Islam is either a jihad for the sake of God, or it is not a jihad. We found that the internal armed conflicts; according to their contemporary description rarely do they apply to Jihad, because most of the internal armed conflicts that occur between Muslims are for personal, tribal or worldly reasons. Thereby, describing these conflicts as jihad is not an accurate description. The significant of this study is providing a frame work based on shariah prospective to solve the internal conflict.

Hence, we can focus on the images of fighting that reflect the characteristic of the internal armed conflict, and cast light on it from the depth of Islamic point of view, which we have only touched the tip of the iceberg in its details. In order for us to have a brief understanding of these types of fights in Islamic decree as shown in table 1:

Table (1)

Types of internal armed conflicts in Islam.

Types of armed conflict(fight)	Its essence	Its legal verdict in Islam
Fighting Kharijits	It is an armed conflict that happens among Muslims with those who deviate and followed a corrupt belief.	They must be fought first hand.
Fighting transgressors	It is an armed conflict between one or more sects of Muslims who deviated from the ruling of the imam (the governor) under political pretexts.	-Aim for reconciliation first -They must be fought if they resort to arms -The fighting obligation is dropped in case they obey God's command.
Fighting mischief-doers	It's the act of fighting people with arms whomever they are to steal their money.	Fighting them is the duty of the guardian (the state) and it can only happen under its rules.
Fighting affliction	There are two types here: 1.Sedition: It's the fighting among two or more groups of Muslims without distinguishing whose right from whose wrong, or when both of them are wrong. 2.Fighting affliction: It is the act of fighting the ruler and the state to prevent discord between the fighting sects.	As for the first type, it is considered an unlawful fighting. As for the second type, it is obligatory, and it is a must to achieve reconciliation, fighting is dropped if the fighting parties return to the truth and ruling of the community.
Fighting apostates	It is the fight against those who apostate after converting to Islam	First, the person is to repent, and if he does not comply, he must be fought.

Fighting in defense of public or private prohibitions	It is the fight that occurs to abolish evil action that spread among all Muslims. Or fighting in defense of personal sanctities such as life, honor or money.	-Removing evil is a legitimate duty, and the obligation to fight here depends on the severity of that evil action in reality. -Self-defense as response to violations is legitimate
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There is no doubt that this accurate classification presented in table (1) can still be further detailed with sub-legislations, which is what makes the divine Islamic decree higher above any other human-made, and therefore we must make it our preoccupation as researchers to dig in depth and perfect the explanations in hand to better understand the Islamic verdicts of sharia and renew the concepts with what corresponds to today's new conceptualizations, like the case of internal armed conflicts and the details that the Islamic Sharia carried for us that recognized all types of these conflicts and their verdicts.

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