RESEARCH ARTICLE

APPLICATION OF ISLAMIC VALUES IN THE MILITARY: A LITERATURE REVIEW

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Manuscript Info

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Abstract

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The military is a crucial element necessary for ensuring national security and global stability. Military affairs, from an Islamic perspective, comprise various pertinent dimensions; however, there are limited in-depth studies on this subject. This study aimed to analyse literature relevant to the application of Islamic values related to the roles, strategies, and leadership aspects in the Islamic military, focusing on discussions related to military jurisprudence (*fiqh*) and its practical implementation. This qualitative study adopted document analysis and observation methods for data collection, and found that the military concept in Islam emphasizes principles such as defending the religion of Allah, combating oppression and upholding justice. The Islamic military system is reinforced with a comprehensive structure that includes leadership hierarchies, infantry, warfare strategies and intelligence operations. Islamic scholars have also addressed issues such as the role of women, military training, war strategies and military leadership. This study hopes to provide a more comprehensive understanding of the military institution based on Islamic values andserve as animportant source of reference for enhancing societal comprehension of military strategies and principles rooted in Syariah.

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Introduction:-

The military has played a pivotal role in the historical development of the Islamic civilization in aspects such as the concept of *jihad*, warfare ethics and military strategies etc. Although various contemporary studies have discussed these issues, there remains a need for a comprehensive literature review to holistically understand this topic. This study intended to thoroughly analyzeliterature on the military dimensions in Islam, which is basedonreferences such as the al-Quran, Hadith, Prophet Muhammad's (PBUH)*sirah*, as well as the views of classical and contemporary Islamic scholars. A systematic literature review wasadopted to integrate perspectives from diverse reference sources in order to provide a better and more cohesive understanding of military affairs in the Islamic framework. This study also discussed the methodologies applied in the literature analysis, including the selection and evaluation of primary

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sources. The findings are expected to contribute to the academic discourse on Islam's military institution and provide a strong fundamental reference for further research in this field.

Military in Islamic Review:-
Islam represents a comprehensive civilization as well as a guide that includes all aspects of life in this world and the hereafter. This includes military matters grounded in Islamic principles, objectives, administration, laws and so forth. Prophet Muhammad (PBUH) was the first leader to establish these foundations that embody the military as well as the leadership qualities prevalent in the Prophet (PBUH), as mentioned in the al-Quran, Surah Al-Ahzab, verse 21:

> *"Indeed, in the Messenger of Allah you have an excellent example, for whoever has hope in Allah and the Last Day and remembers Allah often"*

This verse highlights the exemplary character of Prophet Muhammad (PBUH) as a role model in all aspects of life. According to Jamaluddin (1119), military leaders should possess traits, such as a strong personality, courage, wisdom, and other leadership qualities. The spread of Islam resulted from the relentless efforts of Prophet Muhammad (PBUH) and his companions through various means, including military campaigns and warfare. Besides that, the al-Quran, as the primary source of Islamic knowledge, provides guidelines and foundational principles related to the concept of the military. The establishment and strengthening of the Islamic military institution aim to meet the needs of self-defence, protecting the Muslim community and the state, as well as maintaining stability in the face of enemy threats. This institution also serves as a strategic element for strengthening the Muslim ummah when confronted with any form of aggression or oppression. The al-Quran clearly recognizes the honour and significance of the military institution in Islam. Those who fall in battle are promised a place in heaven and achieve anesteemed status in the eyes of Allah, which serves as a primary motivation for the soldiers. The al-Quran not only emphasizes the obligation to defend the nation but also provides comprehensive guidance on the ethics of warfare, strategic objectives and fundamental principles that should be observed. This offers a holistic framework for the development of the Islamic military institution, which not only protects the Muslim community but also instils values of nobility and moral excellence in military endeavours (Ibrahim, 2024).

According to Islam, the military plays a crucial and significant role in defending the sovereignty of Allah's religion and the Islamic nation from any form of threat or enemy attack. The Islamic military is also responsible for ensuring peace and public order in the country by combating criminal activities and harmful elements that could disrupt societal harmony. Furthermore, the Islamic military is tasked with undertaking humanitarian missions when called upon, such as assisting victims of natural disasters, in line with the spirit of mutual assistance among Muslims. According to Jalal et al. (2020), the military's responsibilities include safeguarding faith, engaging in *da'wah* (Islamic outreach), and fulfilling the call of *jihad*. These responsibilities are grounded in Islamic law and ethics under the leadership of legitimate authorities. Military operations are seen as a realization of Islamic *da'wah* to all humanity. Every soldier serves as a propagator who liberates people from disbelief and they are willing to sacrifice their lives and wealth to uphold the principle of *tauhid*(monotheism) under the command of their leaders. The military spreads *da'wah* by opening territories, not by colonizing, but to propagate the religion of Allah. This highlights the esteemed role of a nation's military, which extends beyond the military to include the entire society.

Analysis and Discussion:-
Islam embraces a holistic religious principle that includes all aspects of life without neglecting or denying any particular facet. The military, as an essential component in the effort to build global peace and security, is integral to religion. Military operations rooted in Islamic teachings emphasize principles, adherence to ethical guidelines as well as human values, justice, and so forth, as the cornerstone of the military institution.

Wan Ahmad (1996) described the establishment of a military system initiated by Prophet Muhammad (PBUH) in Medinah as the early foundation of a military institution. He also highlighted the Islamic governance introduced and practiced by the Prophet at that time. The military system began with the appointment of the top leadership, based on one's contributions, capabilities, and early integration into the Medinah community. This was followed by the administration of regions, such as Yemen under Abdullah bin Abi Rabi'ah, aimed at ensuring the security of various regions and their inhabitants, even though the regional governors had full authority, including military matters. Dividing the infantry into sub-unit also became a priority in the military system established by the Prophet (PBUH), comprising various sub-units such as infantry, cavalry, archers, and others. Other notable features included

strategicbattlefield planning in the form of the *al-Karr wa al-Farr* (attack and retreat) strategy, *ta'biyah* (mobilization), and similar tactics employed in the Prophet's (PBUH) military system. This underscores the existence of a military system established by the Prophet that practiced values which are still relevant in contemporary military systems (Rusdi et al., 2024).

The military prowess of the Prophet's (PBUH) companions cannot be denied, particularly the exceptional leadership of Khalid bin al-Walid. According to Gokalp (2022), Khalid was an extraordinary Muslim general in the 7[th]century. He led the Muslim army against the Roman and Persian Empires as well as in numerous battles, such as the battle against the *riddah* rebels and false prophets in Arabia. Each battle he commanded was characterized by distinct tactics and strategies that often caught enemies off guard, including the siege of Anbar and the Battle of Chains against Persia. Hence, it is evident that Khalid bin al-Walid's leadership skills as a military commander marks the beginning of the early history of Islamic military excellence.

The military institution and system during Prophet Muhammad's (PBUH) time held significant responsibilities, including the preservation of the *maqasid al-shariah* (objectives of Islamic law). Jalal, Sayuti and Ab. Ghani (2017) elaborated on this role based on the military planning executed by the Prophet (PBUH). The military institution established by the Prophet (PBUH) embodied high levels of *maqasid al-shariah* values in terms of preserving human dignity and safeguarding human rights. Fundamental necessities (*maslahat daruriyyat*) are essential for ensuring the smooth functioning of human life on a global scale, while security and peace are vital societal and national needs that enable the optimal functioning of daily life. In Malaysia, the Malaysian Armed Forces (MAF) plays a major role in preserving these interests, although this responsibility is indirectly shared with the citizens as well. Thus, it is evident that the military institution deserves high regard for the significant roles it plays, which holds immense value in Islam (Jalal et al., 2017).

The military and defence play a crucial role in efforts to streamline and strengthen national administration. Efficient management and administration form the cornerstone of maintaining a robust military and defence force. Ibrahim and Rozali (2017) discussed the efficiency of the military and defence governance during the era of Prophet Muhammad (PBUH), focusing primarily on national military and defence practices during His time. During His leadership, the military force was established to repel enemy attacks and maintain national stability, while positioning the Prophet (PBUH) as the commander-in-chief. This role demonstrates the Prophet's (PBUH) wise and thoughtful leadership, resulting in the Arabian Peninsula becoming part of His administration. Findings from this study reveal several practices, including the success of the Islamic military that showcased the Prophet's (PBUH) leadership in devising and planning war tactics and strategies.

Rahman, Zulkifli and Yasid (2020) examined military *jihad* by comparing classical and modern interpretive theories. In the military context, *jihad* is defined as an effort to defend oneself and one's religion from enemy threats. Military *jihad* in the al-Quran is divided into three stages. The first involves engaging in combat as an act of self-defence against oppression and persecution by enemies. The second emphasizes the obligation to fight those who initially wage a war against Muslims. The third highlights the differing interpretations of classical and modern scholars regarding the ultimate purpose of military *jihad*. Classical scholars argued that its ultimate goal is to fight disbelievers solely because of their disbelief. In contrast, modern scholars view the ultimate purpose of *jihad*as beingself-defence and combating oppression, rather than targeting disbelief itself. Researchers assert that verses related to *jihad* must be understood in their respective contexts. *Jihad* is not an absolute end but rather a means of self-defence, tailored to specific circumstances and situations. Consequently, *jihad* remains relevant until today as a means of protecting Muslims from oppression, but not as a tool for aggression or coercing religion upon others.

While Islam's widespread dissemination prioritizes peace, there have been unfounded claims that limit the spread of Islam to factors of warfare and military expansion. Jalal et al. (2022) explored military doctrines based on Islamic values. Generally, the military institution serves to fulfil the need to strengthen the defencecapabilities of Muslims and their nations from threats or invasions. Warfare is not an impulsive act without religious guidance as Islam imposes clear limitations on such actions, such as a strong justification for the warfare by considering the timing, location, and adherence to military doctrine. This study concluded that Islam provides clear rules concerning military matters and specific laws regarding warfare to ensure the integrity of Islam, welfare of the Muslim community, and propagation of Islamic teachings.

Warfare and defence strategies are broad and complex in the military institution, which requires a deep understanding of strategies, geopolitical situations, and other factors. According to Ridzuan et al. (2010), who examined warfare and defence strategies of Prophet Muhammad (PBUH) during various battles, found that the Prophet's (PBUH) strategic plans aimed to safeguard the *da'wah*mission while minimizing operational engagement and avoiding significant loss of life. Based on two major battles, namely the Battle of Badr and the Battle of Uhud, in which the Prophet (PBUH) participated, the study identified key strategies such as geographical positioning, surprise attacks and economic use of military force, as primary factors that ensured the Islamic military's success. These battles provide exemplary lessons and strategies that can be emulated, especially by contemporary military institutions committed to upholding Islamic principles.

Ahmad (2022) analysed the strategies employed by Prophet Muhammad (PBUH) to strengthen His forces during the Battle of Badr and the Battle of Khandaq, as well as the tactics used against His enemies. This analysis highlights the Prophet's (PBUH) vision in establishing military organization and fortifying His army. Consequently, Muslims succeeded in establishing Islamic rule in certain locations over the centuries and liberated humanity from associating other entities with Allah. This primary objective was achieved through military strength. This issue is also addressed in the al-Quran, which has examined it from multiple dimensions and helped explain the concepts, criteria, objectives and its various stages, as well as detailing its theoretical framework. In addition, the al-Quran provides practical insight into these issues by presenting examples of the Prophet's (PBUH) experiences in advocating human rights and creating a civilizational awareness that helps Muslims achieve the ultimate goal of worship.

Military intelligence is a crucial aspect in warfare. Sidek, Jamsari and Zin (2019) emphasized the importance of obtaining accurate information about the enemy through intelligence gathering activities. Their study also analysed the various intelligence methods utilized by Prophet Muhammad (PBUH) to counter the actions of the Quraysh polytheists. Among the intelligence techniques adopted during the Prophet's (PBUH) time were *al-Istikhbarat* (intelligence gathering), *al-Istitla'* (reconnaissance), *al-Tajassus* (spying), and *al-Kitman* (secrecy). Other strategies included deception, use of ambiguous or coded language (*tawriyah*), swift movement, secret codes, and interrogation of war captives. The Prophet (PBUH) successfully set a high benchmark for developing an effective Islamic military intelligence system during His era in order to thwart enemy actions. This demonstrates that Prophet Muhammad (PBUH) was an exceptional war commander despite lacking formal military training.

Simsir (2022) compared the development of maritime warfare laws found in Islamic jurisprudence with International Humanitarian Law (IHL). The evolution of maritime laws, from an Islamic perspective, was limited due to the minimal number of naval conflicts during Islam's early history. Since the *jihad*concept is universal in nature, terrestrial warfare regulations were later adapted for armed conflicts at sea, thus, forming the foundation for Islamic maritime warfare laws. These laws emphasized certain issues, such as the mechanism fordistributing the spoils of war, dealing with non-combatants like women and children, as well as the methods and weaponrypermitted for use in warfare. However, early efforts to develop this area in Islam were relatively lacklustre and vague compared to other aspects of Islamic warfare laws. Similarly, maritime warfare laws in the IHL framework were sufficiently modernized,consistent with contemporary naval military technology. Despite differing contexts, both legal systems share fundamental principles and ethics in regulating conflicts, thereby ensuring the preservation of human values.

Military training is an essential mechanism for establishing the strength of military personnel. Limited literature on training management had motivated Abidin et al. (2022) to conduct a study on the role of training motivation in military training programs. Military training is regarded as an obligation in Islam, thus, the emphasise on preparing personnel with adequate strength and weaponry to defend against the enemies of Islam and protect national sovereignty. The military training program's design should focus on developing knowledge, skills and attitudes in order to ensure effective security preparedness. A well-designed training program should include three key components, namely a structured training syllabus, emphasis on the instructor's role, and leadership support, all of which significantly impact organizational training. Training motivation also acts as a mediating factor in the success of military training programs. Hence, the Islamic army is not only tasked with defending the country but also with promoting Islam, equipped with physical strength, mental excellence, spiritual integrity and agility in countering enemy tactics.

The military institution is closely linked to national defence and security. According to Batau et al. (2020), the importance of Malaysia's defence industry to national security is indisputable. This industry plays a pivotal role in

supporting military logistics and developing autonomous defence capabilities, thereby reducing dependence on foreign suppliers to ensure national security. High levels of security threats to a nation serve as a primary driver for advancing the defence industrybecause this industry can modernize and enhance defence assets to counter national threats. Technological advancements in the military sector, enabled by the defence industry, have bolstered the capabilities of the Malaysian Armed Forces (MAF) in safeguarding national security. This industry plays a crucial role in Malaysia's defence capacity-building and aids the country in addressing threats while maintaining sovereignty and security.

Therefore, the development of Malaysia's local defence industry must be continuously upgraded and strengthened. The military institution, especially in Malaysia, also carries a legacy of history, values, and principles reflected through its military leadership. Jalal et al. (2022) highlighted that military leadership is the art of influencing and directing personnel to cultivate obedience, confidence, respect, loyalty and cooperation. The evolution of Malaysia's military organization traces back to the involvement of a group of Malay soldiers in the Ceylon Rifle Regiment in the 18[th]century, progressing through various establishments. In 1915, the Malay State Volunteer Rifle, comprising multiple ethnicities, had emerged. Between 1920 and 1933, local leaders pressed for the establishment of a Malay military force. Finally, after several foundational efforts, the Malay Regiment was formed sometime between 1938 and 1941, comprising several battalions. Principles of Malaysian military leadership emphasize the ability to guide and influence units toward achieving strategic goals while ensuring operational efficiency and effectiveness. This includes maintaining organizational cohesion, creating high morale and emphasizing leadership, ethics, morality and creativity. Furthermore, military personnel are expected to excel in their duties while positively contributing to society.

Jalal (2016) emphasized the need for strong ties between the military and society, particularly in Malaysia, to ensure continued security and defence. Historically, the relationship between the military and society has been acknowledged since the Sun Tzu and Clausewitz era, where the military was regarded as the servant of the state. In the Malaysian context, the MAF was established in 1933 and has now operated for 91 years, with its primary mission being the protection of national sovereignty and integrity based on three core principles, namely readiness, warfare capability and quality personnel. A survey involving 1,010 respondents assessed the public's perception and satisfaction of MAF's role. Findings revealed that Malaysians generally are knowledgeable and awareof the MAF's roles and functions and are satisfied with its efforts in protecting the nation's sovereignty. Overall, the relationship between the MAF and the Malaysian public remains positive, reflecting strong support for the MAF's contributions toward maintaining peace and sovereignty.

On the subject of military leadership, Nazri and Rudi (2019) discussed how leadership theories often originate from studies on military leaders by focusing on attributes, traits, leadership development, challenging situations, environments, and guiding principles or doctrines. It also emphasised the positive traits and characteristics, such as experience, adaptability, trustworthiness, confidence and competence. Moreover, enhancing military leaders' credibility through training programs is crucial, as the challenging situations they faced demand flexibility and adaptability. Guiding principles, such as mission objectives and military doctrines, also play a significant role in determining leadership effectiveness. This present study underscores that positive traits, development programs, and guiding principles are integral into military leadership, thus, contributing to future studies on the subject.

Spiritual guidance and religious education are among the essential elements required for building the character of a competent soldier. Sani and Osman (2018) explored the implementation of spiritual guidance during operations involving the Malaysian Army (MA). This aspect is critical for nurturing high morale, besides requiring a systematic and continuous religious and spiritual education. Their study aimed to identify the implementation of spiritual guidance during military operations by the MA. Spirituality incorporated with Islamic values remains a fundamental aspect of human capital development. The Armed Forces Religious Corp (KAGAT) plays a role in instilling these aspects among the MAF personnel. The study also found that spiritual guidance was indeed implemented during operations, however, the mastery of Quranic recitation and basic Islamic obligationsamong personnel was at a moderate level.

Abidin et al. (2022) argued that discipline is a critical aspect of any organization, including the military, and it is essential for achieving career excellence. However, a lack of religious knowledge and practice as well as family problems, contribute to disciplinary issues among military personnel. Hence, Islamic principles can be applied to instil discipline and address these issues in the MAF. Islamic history has demonstrated the effectiveness of the

relationship between discipline and success, as evidenced by the achievements of Prophet Muhammad (PBUH) and Salahuddin al-Ayubi. Military personnel are obligated to spread Islamic teachings and serve as positive role models for non-Muslim soldiers. This study emphasizes the importance of adhering to religious principles and incorporating them into daily life to ensure discipline and success of military personnel.

According to Khairan (2004),Islam's influence on military institutions in Malaysia, Indonesia and Pakistan had become apparent following the inheritance of Western military traditions through British and Dutch colonialism. After independence, Pakistan's military emphasized Islam as being a unifying force, replacing Indian and British military traditions. In Indonesia, the military was shaped by the independence struggle, involving civilians. Moreover, Japan trained Indonesian soldiers during the pre-independence period, while in Malaysia, the British military heritage continued. However, the rise of Islam in Southeast Asia since the 1980s has led to Islamic values replacing certain Western military traditions. Malaysia and Pakistan utilized Islam as an ideological foundation for the state and the military, while in Indonesia, Suharto initially supported *Islam Abangan* before shifting to *Islam Santri* in the 1980s. Generally, the extent of Islamic influence on the military depends on factors such as leadership, political support and the role of military religious departments. This study demonstrated that controlled Islamic influence engenders harmony in civil-military relations.

Jalal et al. (2022) had discussedrelevant approaches and initiatives for adopting Syariah compliance in the Malaysian Armed Forces (MAF) by the Armed Forces Religious Corp (KAGAT) in efforts to integrate Islamic values. The study investigated KAGAT's efforts to implement Syariah compliance in the MAF, given the British-established Malay Regiment's traditions, which were seen as conflicting with Malay customs and Islamic principles. Examples of such practices include the prohibition of marriage between officers and enlisted personnel, *tepung tawar* ceremony during the inauguration of new military equipment, crossing-the-equator ritual to prevent misfortunes and so forth. It is noteworthy that effective Syariah compliance initiatives have been undertaken, resulting in a positive impact on KAGAT's *da'wah* efforts in the military.

The military institution also plays a vital role in *da'wah*, particularly among those who had newly-embraced Islam. Jalal (2017) noted that repeated approaches implemented through various Islamic education programs have been introduced by KAGAT to support the *muallaf*in the MAF. These include intensive courses for the *muallaf*, *fardu ain* classes, social activities, and similar initiatives aimed at cultivating a deeper understanding of Islam. However, challenges persist, such as ridicule, isolation from family and society, difficulties in practicing Islamic culture and environmental pressures. This study highlighted the necessity for enhancing these educational programs to provide a more profound understanding of Islam and Islamic culture among the *muallaf*. Strengthening the Islamic character of the *muallaf* is essential for ensuring peace and freedom in practicing their religion.

It is undeniable that new *fiqh* issues have emerged when exploring the development and progression of this institution, which requiresa thorough examination and alignment along Syariah principles. Yahya et al. (2023) conducted a study on performing prayers by snipers in the Malaysian Armed Forces (ATM) based on *maqasid syariah* principles. This study aimed to analyze the types of *mashaqqah* (hardship) faced by snipers and the Syariah-prescribed methods for purification and prayer, given the challenges of performing daily worship practices, especially prayers.The duties of a sniper demand intense focus and minimal movement to avoid detection by the enemy. Despite these challenges, they are still required to fulfill their religious obligations like any other *mukallaf* (accountable Muslim). This study identified specific methods for performing worship tailored according to the difficulties encountered, particularly concerning purification and prayer. On a global level, contemporary *fiqh* issues have arisen regarding guidelines for Muslim military personnel in minority settings, such as in Australia. Gulam (2013) explored the rights and responsibilities of Muslim minorities in military service and examined how Islamic worship and practices can be implemented in the context of serving in the navy, army or air force. During operations, allowances are given to ease the fulfillment of religious duties, especially for prayers and fasting. Examples include performing *qasar*(shortened) or*jama'* (combined) prayers, *tayammum* (dry ablution), and exemptions from fasting. Pursuit of an Islamic way of life is not confined to those residing in Islamic countries but extends to all aspects of a Muslim's life, no matter where one is living. Therefore, Muslim personnel can fulfill their religious obligations to the best of their ability, taking into account their specific context and circumstances.

Azira, Jamsari, and Ibrahim (2020) discussed the participation of women in the modern military institution from an Islamic perspective. The involvement of women in the military today has expanded significantly, even to combat roles. Moreover, advanced nations increasingly position women in elite military units. From an Islamic perspective,

the obligation of *jihad* traditionally falls on men, and the participation of women is not considered mandatory. This study found that their involvement in the military depends on the exclusive discretion of the authorities and is subject to specific conditions, such as obtaining permission from a *wali*(guardian) or husband, addressing genuine needs or interests, avoiding harm, receiving government approval, and preserving one's dignity.Historically, women in Islamic societies supported the military by providing medical aid, food and moral support. Yasin and Hanapi (2018) highlighted the significant roles women played during the time of the Prophet Muhammad (PBUH), demonstrating their potential to hold high positions in today's military organization under Islamic principles.They also played a supportive role in aiding the military and protecting Prophet Muhammad (PBUH). During the Prophet's time, women were directly and indirectly involved in military efforts, demonstrating remarkable spirit and sacrifice. In general, women's participation in warfare from an Islamic perspective supports arguments for their eligibility to hold high-ranking positions in modern military organizations, provided specific conditions are met.

In relation to the matter discussed above, it is evident that involvement of women in the military at the global level does exists. Muis and Matin (2022) studied the evolving role of Saudi Arabian women in the military. The inclusion of women in the Saudi Armed Forces represents a reformative step in the military institution, contributing to national security, stability and enhancing the country's global image. This participation aligns with Saudi Arabia's Vision 2030, which aims to provide opportunities for women in the public sector and improve the quality of social services. The role of women in the military is viewed as complementary to that of men, with both genders collaborating to streamline military missions. Saudi female soldiers adhere to Syariah principles and function as political instruments while maintaining an Islamic perspective on the role of women in society. Their involvement is not aimed at combat maneuvers but rather on domestic programs, such as enhancing women's skills, policy management, productivity, and participation in healthcare, hygiene and childcare. This participation is rooted in and is consistent with Islamic traditions.

Conclusion:-
Development of the military institution in Malaysia as well as other countries requires a holistic approach that includes strategy, spirituality, discipline and leadership. Previous studies had provided strong fundamentals for understanding the roles and challenges of this institution when safeguarding the nation's sovereignty and security, besides maintaining a balance between traditional values and religion while addressing modern challenges. The literature review had emphasised thatthe military concept in Islam is based on fundamental principles that advocate the religion of Allah, uphold justice and fight injustice. War is only permitted for legitimate reasons as prescribed by Syariah. Prophet Muhammad (PBUH) established a solid foundation for creating and sustaining an Islamic military system that included components such as leadership, infantry, war strategies and intelligence activities. In addition, Islamic scholars have examined various jurisprudence (*fiqh*) issues related to the military, including the role of women, military training, laws of war, and principles of leadership in military organizations. Findings from these studies provide a comprehensive perspective on Islam's approach to military affairs, serving as a crucial basis for understanding strategic and practical elements in a modern context.

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