JIHAD, RELIGION WAR, AND TERRORISM IN ISLAM

Yusri Muhammad Arsyad
Fakultas Agama Islam Universitas Indonesia
Universitas Muslim Indonesia

chaima.yusri@yahoo.com

ABSTRACT

Jihad in Islam is not a war that is termed a "religious war" (al-harb al-muqaddasa) - as perceived by Westerners all along. However, Jihad is: any action accompanied by sincerity, every useful perseverance, and every firmness of faith in the soul, so that we are able to fight against the various challenges in this life, which continue to evolve all the time in our souls, and in our environment. Therefore Jihad is a fountain that never diminishes for every Muslim to drink and to serve as a source of strength and energy so it creates a perfect readiness in assuming a responsibility to submit to the will of Allah SWT based on awareness and belief. Indeed jihad is a form of preparedness for Muslims as a form of self-defense of the enemies of Islam for the establishment of Islamic law in Islamic social life in the Islamic State. The history has spoke since Islamic countries have never been peacefull, human rights abuses and wars as historical evidence shows. That the enemies of Islam in this hemisphere are very intelligent to turn facts with various ways and means owned. Yet the real terrorists are very clear, as clear as the sun in broad daylight.

INTRODUCTION

Definition of Jihad:
Jihad, according to Arabic is: "استفراغ ما في الوسع والطاقة من قول أو فعل – في كل ميادين الحياة"
That is: term is to exert all abilities relate to words and deeds to the maximum, in all areas of life. Or in the other words. Ibn Mandzour, (2003), and Abul Qasim, (...) 

According to Al-Qur’an, Jihad is:

"هو بذل الوسع في المدافعة والمغالية"
That is: Exerting all abilities in terms of defending and defeating in all areas of life. Mohammad Ammarah, (...) 

In fact most of the views on jihad in Islam always include issues of thought, logic and dialogue.
Thus fighting is not the only meaning of jihad in Islam, but also:

- exerting all the strength in teaching and studying is jihad;
- working hard and struggling is jihad;
- inviting people to embrace Islam is jihad;
- being gentle to fellow human beings, animals and the natural surroundings is jihad;
- growing fear, piety to God and always feeling in His supervision is the highest level of jihad in Islam.

In general, the verses of jihad in the Qur'an implies: exerting all the power to spread the da'wah of Islam and to defend it. In its spreading, da'wah is based on *bil-hikmah, wal-mauidzha al-hasanah* and dialogue in the best possible way. Majma’ Alloughath Al-Arabiyyah, (1970).

Dr. Sigrid Hunke, Orientalisat of German women - known to be honest in every of his writings on Islam - defines jihad in Islam as follows: Jihad in Islam is not a war that is termed a "religious war". Mohammad Ammarah, (...).

Al-harb Al-muqaddasah as perceived by Westerners all along. However, Jihad is: any action accompanied by sincerity, every useful perseverance, and every firmness of faith in the soul, so that we are able to fight against the various challenges in this life, which continue to evolve all the time in our souls, and in our environment. Therefore Jihad is a fountain that never diminishes for every Muslim to drink and to serve as a source of strength and energy so it creates a perfect readiness in assuming a responsibility to submit to the will of Allah SWT based on awareness and belief. Indeed jihad is a form of preparedness for Muslims as a form of self-defense of the enemies of Islam for the establishment of Islamic law in Islamic social life in the Islamic State.” Sigrid Honkeh, (1995)

And Ar-Raaghib has devided Jihad into three. They are: Abul Qasim, (...)

1. Fight the visible enemy
2. Fight satan/devil
3. Fight the lust

The three kinds of jihad are described in the Qur'an as follows:

That is: Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided – they are allies of one another. But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except againtsa people between yourselves and whom is a treaty. And Allah is seeing of what you do. *Surah Al-Anfal: 72*
That is: And strive for Allah with the striving due to Him. Surah Al- Haj: 78

That is: Jihad is the one who fights his desires. At-Tirmidziy, (…)

That is: Indeed, Mukmin do jihad with their sword and tongues.

Assunnah Annabawiyyah has interpreted Jihad with different meanings as follows:

1. The intention to prevent munkar is Jihad. Muslim, (…)
   "فمن جاهدهم بيده فهو مؤمن ومن جاهدهم بلسانه فهو مؤمن ومن جاهدهم يقلب فهو مؤمن، وليس وراء ذلك من الإيمان حبة خردل".

2. Demanding knowledge and teaching it is equivalent to Jihad. Ibn Hibban, (…)
   "من دخل مسجداً هذا ليتعلم خيراً أو ليعلمه كان كالمجاهد في سبيل الله".

3. Helping a Widow and helping the poor is Jihad. Al-Boukhari, (…)
   "قال النبي صلى الله عليه وسلم: "الساعي على الأرملة والمسكين كالمجاهد في سبيل الله".

4. Serving to parents is jihad. Al-Boukhari, (…)
   "جاء رجل إلى النبي صلى الله عليه وسلم يستأذن في الجهاد فقال له: أحي والدك؟ قال: نعم، قال صلى الله عليه وسلم: ففيهما فجاهد".

5. Keeping away from the temptations of Shaytaan is Jihad. At-Tirmidziy, (…)
   "قال النبي صلى الله عليه وسلم: فالمجاهد من جاهد نفسه في الله عز وجل".

6. Maintain and create unity for peace and security is Jihad. Muslim, (…)
   "عن النبي صلى الله عليه وسلم قال: "إنيما الإمام جنة يقاتل من ورائه ويُتَفقي به...".

7. Hajj is Jihad: When women ask the blessing of the Prophet (s) to join the sword against the unbelievers, Prophet SAW exclaim to them: Al-Boukhari, (…)
   "جهادكن الحج (Your Jihad is hajj) " because the pilgrimage is an obligation that should not be fulfilled except for those who are able to physically, psychically, property and guaranteed security. This is in line with the meaning of Jihad who exerts all his strength and power in all fields to get closer to God.

The interesting one of Muahmmad Abduh in interpreting this verse is: Muhammad Abdouh, (1993)
"أَمْ حِسَبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمْ يَعْلَمِ اللَّهُ الهذِينَ جَاهَدُوا وَلَمْ يَعْلَمَ الصهابِرِينَ"

That is: Or do you think that you will enter paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast? Al-Imraan: 142
Some might think that: No one enters paradise except the real jihad and real patience, whereas the jihad (in the sense of fighting against the unbelievers) is Fardhu Kifayah.

The above statement is not wrong. No one enters paradise except the one who is real jihad in the way of Allah because the purpose of Jihad in the Qur'an and the Sunnah of the Prophet is not understood by the meaning of term but the meaning of al-loughawiyyah (its language).

It is: “Ability to endure difficulties in facing difficulties.”

What is Jihad in the verse below?

\[
فَلََ تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا
\]

That is: So do not obey the disbelievers, and strive against them with the Qur'an great striving. Al-Fourqan: 52

The "great jihad" in this verse implies dialogue in a logical and wisdomful way by giving evidence of truth in the Qur'an that is connected with the events of the universe. Mouhammad Abdouh, (1993), and Ibn Achour, (1984)

Therefore, fighting is not a necessary condition for salvation in the future, because the law is not obligatory at all times and circumstances. But a jihad that has a broader meaning of warfare is the ultimate guarantee for the salvation.

**Islam and Country**

Islam is not just faith in the heart, but it must be poured in a reality in the form of sharia law, worship, akhlaq and muamalah. Therefore, Islam must have place and means to realize those values in real life. Islam must have a homeland, a state and a nation so that every citizen can practice Islam freely, and prosecute it without any obstacles at all. That is why Islam should not be separated with the homeland, the state and its people, because it is the basic foundation to form a freedom, and prosperity as a form of khalifah of Allah SWT on the earth.

Therefore, Islam strongly against coercion and oppression in embracing a religion.

\[
لَا إِكْرَاهَ فِي الدِّينِ
\]

That is: there shall be no compulsion in (acceptance) the religion. Al-Baqarah: 256.

Especially if to spill blood to include someone in Islam. Whereas Allah is omnipotent, subjugating all humans to obey Him like the bow of the Angel without anyone opposing Him. Allah said:

(ولو شاء رَبُّكَ لآمَنَ مَن فِي الأرض كُلُّهُمْ جَمِيعاً أَفَأَنتَ تُكْرِهُ الناس حتى يَكُونُواْ مُؤْمِنِينَ).
That is: And had your Lord willed, those on earth would have believed – all of them entirely. Then, (Muhammad), would you compel the people in order that they become believers? Yunus: 99

That is: if we willed, we could sent down to them from the sky a sign for which their necks would remain humbled. As-Syuo-ara’:4

But God wants every one who wants to embrace this religion must be based on "choice", common sense, consciousness and sincerity "without any interference from other than himself. Because in the choice and sincerity, there is the content of the values of freedom that no one has except the human person. Therefore, the main requirement to be granted every practice and worship must begin with the intention (a strong and earnest desire in performing the practice of worship in order to get closer to the Creator). Wahbah As-Zouhaeliy, (1989)

With that proximity will occur a process of purification of the heart that leads humans to always act holy between fellow and their surroundings. That is why prayer will be the guarantee of every Muslim to be istiqamah in truth and away from the violations of religion.

This is the meaning of freedom in Islam. Or in other words:

\[
\text{أَن تَفَعَّلُ مَا يُجِبَ أنْ يَفْعَلَ،}
\]

\[
\text{أَن تَفَعَّلُ مَا تَرِيدُ أَنْ يَفْعَلُ،}
\]

It is “doing what it's supposed to do instead of doing what it wants to do as it is embraced by the vast majority of people today.

The freedom of Muslims is obliged to realize and to maintain the five basic objectives of Islamic law: (1. Religion, 2. Soul, 3. Intellect, 4. Honor / Descendant, 5. Treasure), which is an indivisible entity to realize the foundation of the stronger life. Al-Khadimiy, (2001)

Therefore, Islam must have a defensive fortress to maintain the integrity of society, the homeland and its freedom from all who want to create instability and destruction.

To maintain these ideals safely and peacefully, it is advisable for every citizen to fight for jihad. That is, if the enemy violates the agreement, which ends until the attack on the Muslim village, there is no choice, except to maintain the integrity of the state with jihad (taking up arms) as fardu ain.

For more details, based on description of the meaning of jihad above, it will be described the steps of jihad in the teachings of Islam as follows:

1. Bil-hikmah: In a polite and dignified manner
2. Wal-maou3idha al-hasanah: A soothing advice
3. Wajadihum billati hiya ahsan: Dialogue in a better way
4. Replying (not preceding) with a worthless reply without exaggeration: Like a single punch rewarded with a single blow, and an insult reciprocated with an insult.

\[(فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ)](فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ)

That is: So whoever has assaulted you, then assault him in the same way that he has assaulted you. Al-Baqarah: 194

In general, the retaliation is incapable of matching the degree of pain of the offending person but always tending to retaliation for more than is true. For example, when he is struck once he responds to two or three strokes. He is insulted once then he responds with more insult.

5. Curb lust, then forgive and do well to those who hurt him: Islam teaches not to precede in any attack. If there is an attack, then we must face it bravely as a defense against self and honor. Replying to attacks is restricted by rules so as not to exceed the actual limit. But is everyone able not to exaggerate from every avenger? If not able to do so, then Islam shows the path of intelligent diplomacy in a way against the lust to not reply. It is true that Imam Syafii said:

إذا نطق السفيه فلا تجبه فخير من إجابته السكوت

That is: If a fool speaks (by humiliating), you should not respond. And the best way to deal with it is to be quiet. Ad-Dourar Assounniyyah, (…)

The next step is to forgive. That is when hatred turns into a love and longs to forgive. It is narrated that the Prophet SAW owed a Jew an agreement to return it on a certain day when the Messenger of Allah was able to pay it. But the Jews have paid their debts sooner than the appointed time. Because the Prophet could not afford it, the Jew pulled his shirt firmly while throwing insults at the Prophet SAW. Umar bin Khattab did not accept the incident and drew his sword to defend the honor of Prophet Muhammad SAW. Suddenly he stopped him and said:

لَ يا عمر ! كنت أحوج إلى أن تأمرني بحسن الأداء، وتأمره بحسن الطلب؛ لأنه صاحب حق ، فلما سمع ذلك أخذ الرجل عمر

وقال: والله ما أردت إهانة محمد، ولكنني عرفت صفاته كلها التي عندها. إلا هذه، وهي عفوه عن أساء إليه، وقد أسأت إليه فإذا به

كما سمعته، أشهد أن لا إله إلا الله، وأن محمدًا رسول الله".

That is: Not so Umar! What I want is that you advise me to fulfill my duty and restore the rights of others with full responsibility. And also you advise him (Jewish) to be polite in asking for his right, (he pays his debt) because he has the right to it. When the Jews heard The Prophet Muhammad, he said to Umar: By Allah I did not mean to insult Muhammad, but I already knew all his attitudes - through the Torah we have - except for this one - in need direct proof - the nature of his forgiveness to the person who hurt him. I have hurt him, but he has forgiven me-his forgiveness is what I have heard
so far ... Therefore, -I testify there is no god but Allah and Muhammad is the messenger of God. Al-Qourthubi, (1398)

The last step to reach a more perfect level is to do well to those who oppose it. When Al-Hasan Al-Basri was humiliated, he responded by giving the korma to those who insulted him. When asked why is it done? He replied:

أفنى حسن إلى من جعل الله بإني؟

That is: "Am I not worth doing good to the one who has made Allah SWT approached me (lowered His merits and grace to me)?"Mutawalli As-Sya'rawii, (...) 

This, in line with the word of Allah SWT:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النهاسِ وَاللَّهُ يُحِبَّ الْمُحْسِنِينَ

That is: and who restrain anger and who pordon the people – and Allah loves the doers of good. Ali-Imran: 134

How to respond on behalf of freedom of expression and opinion, but the goal is to insult Islam, and humble the glory of The Prophet Muhammad?

There are some who answered this question:

• Spark similar opinions that make your opponent angry
• Anarchis and demonstrations while closing the road
• Throw and burn all that smells of Jewish and American

According to the Great Scholar Yusuf Al-Qardhawi, all of the above are wrong. In fact, he advised, as the Ummah of Islam should be self-restraint and curb the lust (jihad) to show the figure of a true Muslim who reflects the light of truth and values of character as exemplified by The Prophet Muhammad SAW. Thus, the target shooters will miss and hit themselves. Not impossible, their hatred turned into a love and longing for Rasulullah SAW. This is what happens when Swiss scholar’sprotest about a disturbing call to prayer, culminating with the recitation the shahadah.

Does anyone overcome the sin of hypocrite? The Prophet Muhammad was unaffected and kept positive thinking when facing Abdullah Bin Ubay Bin Salul, The Hypocritical King. This means how much insult Ibn Salul to The Prophet Muhammad? But he was not emotional and kept thinking clearly when responding to his friend Umar ra's offer to cut off Ibn Salul's neck and say: "Do not be killed, it was feared that people would think that Muhammad had killed his own friend". The text of the hadith is as below:

"دعوه لا يتحدث الناس أن محمدم يقتل أصحابه"
Question: Is war a form of doctrine in proselyting Islam? At-Tirmidzii, (1975)

The Final Step of All Kinds of Jihad

Raising the sword to face the enemy is an emergency path and the last option of all the forms of jihad in Islam. Islam does not recognize enmity and warfare, and is never even expected to meet the enemy:

روي عن النبي صلى الله عليه وسلم: "لا تتموا لقاء العدو...")

That is: "Do not wish to meet the enemy". Al-Boukhariy, (…)

All human beings are considered as one big family that comes from Adam and Eve regardless of skin color and religious origin.

In beginning of the Islamic revival in Mecca, the polytheists were hostile to the Muslims, expelling from their homes, oppressing, slandering, and imprisoning freedom, and obstructing in preaching. At that time the migration to Yastrib (Medina) and Habasyah (Etythii) was the first step to inhale the freedom and reduce the suffering.

After the Muslims established the forces in exile, the Qur'an did not immediately encouraged and called for war, but merely allowed (Al-Izdnu):

أُذِنَ لِلهذِينَ يُقَاتَلُونَ بِأَنههُمْ ظُلِمُوا وَإِنه اللَّهَ عَلَى نَصْرِهِمْ لَقَدِير

That is: Has been allowed (waged) for those who are fought, for indeed they have been persecuted.

And verily Allah, truly almighty, helps them. Those who have been driven from their homes for no good reason, save that they say: Our Lord is God. And if Allah SWT does not reject (ferocity) some people with some others, would have been torn down the monasteries of Christians, churches, synagogues of the Jews and mosques, in which many are called the name of God. Surely Allah SWT will help those who help (religion) Him. Surely Allah is Strongly Powerful. Al-Haj: 39-40

Then ordered and pushed incessantly to lift the sword (Al-Amru Wa At-Tahridh):

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الهذِينَ يُقَاتِلُونَكُمْ وَلََ تَعْتَدُوا إِنه اللَّهَ لََ يُحِبُّ الْمُعْتَدِينَ

That is: Fight in the way of Allah those who fight you but do not transgress. Indeed Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid Haram until they fight you there. But if they fight you, than kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is forgiving and merciful. Fight them until there is no [more] fitnah and
[until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors. Al-Baqarah: 190-193

Fighting is not a rationale in Islam, but as a form of defense (addifaaib). Thus, this defense is a mandatory doctrine and law in Islam to achieve the great ideals for a glory: elevating God's sentence as His vicegerent upon the face of the earth, and if death will get the title of martyrs.

Islam is a religion of wisdom that must be conveyed with wisdom and coolness. Because the truth values that are in it must be right on target to the conscience, without any coercion in any way. The heart must be in tune with the cool teachings of Islam. He is very arrogant to accept through coercion, especially if there is element of violence. The heart should not be upset and chaotic when hearing divine chanting. Whatever truth it is, it will be rejected even if it accepts and approves it, because the source of all decisions and actions comes from the heart. Therefore the advice and the grain of truth will sprout up in the soul, by opening the door of affection as possible when the heart is emptied of the nature of hatred.

**Jihad against Terrorists**

Terrorism in Western assumptions is an activity that involves an element of violence or that poses a harmful effect to human life in violation of criminal law, which is clearly intended to: a) intimidating the civilians. b) Influence government policy. c) Affecting the administration of the country by kidnapping or murder.

The essence of Terrorism acts contains acts of violence or threat of violence that characterized politics. Forms of action can be robbery, piracy and hostage. The offender may be an individual, a group, or a country.

Anyone who defines Terrorists is:

"ترويع الأمنين وإكراههم على قبول ما لا يريدون."

That is: To intimidate (spread the fear) of a peaceful population, and to force them to accept something they do not want. Mohammad Ammarah, (...).

Al-Futuhaat Al-Islamiyyah is not the result of terrorist acts as the West accused the Islamic state, because Al-Futuhaat is a form of realization of the hadith that reads:

"أنصر آخاك ظالماً أو مظلوماً، فقال رجل: يا رسول الله أنصره إذا كان مظلومًا أفرأيت إذا كان ظالماً كيف أنصره قال: تحجزه أو تمنعه من الظلم فإن ذلك نصره."

"The essence of Terrorism acts contains acts of violence or threat of violence that characterized politics. Forms of action can be robbery, piracy and hostage. The offender may be an individual, a group, or a country.

Anyone who defines Terrorists is:

"ترويع الأمنين وإكراههم على قبول ما لا يريدون."

That is: To intimidate (spread the fear) of a peaceful population, and to force them to accept something they do not want. Mohammad Ammarah, (...).

Al-Futuhaat Al-Islamiyyah is not the result of terrorist acts as the West accused the Islamic state, because Al-Futuhaat is a form of realization of the hadith that reads:

"أنصر آخاك ظالماً أو مظلوماً، فقال رجل: يا رسول الله أنصره إذا كان مظلومًا أفرأيت إذا كان ظالماً كيف أنصره قال: تحجزه أو تمنعه من الظلم فإن ذلك نصره."
That is: Help your brother do the wrong-doers and your brother who is tyrannized. Then a man said: O Messenger of Allah, I will help if that person is tarnished, how to help if that person tyrannizes? He said: You prevent him from committing tyrannies, then that is the way to help him. Al-Boukhariy, (…)

For 10 centuries the Roman Empire colonized and enslaved the eastern world. The coming of Islam with its mighty leaders, in just 80 years succeeded in conquering the Super Power kingdom and liberating the Eastern states and its inhabitants from its ferocity. The army of Islam never fought against the natives; even they joined together against the invaders. It is evidence that:

- By letting natives hold their own convictions without any compulsion to leave them. Amr Bin Ash has given Benjamin priest security guarantees for 13 years on the run from the pursuit of the Romans and returns him to his Church of devotion in Egypt.

- Renowned British Orientalist, A. Guil Gaume (1888-1965) said: It has been greeted with rousing Arabs in Syria, Egypt and Iraq who liberated these countries from colonialism and saved the Christian religion from the pressure and threat of the central government of the Roman Empire.

The definition of terrorists in Islam is different from the Western. Terrorists, according to them, are: Using unpredictable violence to scare people who living in peace, and forcing them to accept what they do not want. Especially if the terrorists occupy power who seats trying to frighten their own people. This understanding is very different from the definition of terrorists in Islam.

In Arabic, Al-Irhab means: "Frightening (enemies) the enemies not to commit acts of violence, and not violating agreements between the two parties, as well as enemies able to thwart the plan to attack the Muslims. Or in the other words:

الخوف الذي ينفي العنف والإكراه والقتال"

That is: Giving fear without violence, coercion, and war. Mohammad Ammarah, (…). and As-Sya’raawiy, (….)

This is in line with the verse which reads:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوهةٍّ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوه اللَّهِ وَعَدُوهكُمْ

That is: And prepare against them whatever you are able of power and steed of war by which you may terrify the enemy of Allah. Al-Anfaal: 60

And prepare to confront them whatever powers you can afford and from the horses that are moored for battle (which by that preparation) you are frightening the enemy of Allah and your enemy
Who is the real Terrorist?

Since Garnata and Andalus fell in the hands of the West (1492 AD), Islamic countries have never been peaceful, human rights abuses and wars raged all the time to this day. Historical evidence shows that:

1. The massacre of Muslims in Palestine, Bosnia, Iraq, Syisyan, Pattani in Thailand, Burma, and Moro in Philippines.
2. Muslim ethnic cleansing in Bosnia Herzegovina, Mekdoniah, and Dakistan.
3. Crusade that lasted for two centuries
4. American military base is entrenched and besieged the Islamic countries.
5. Who slaughtered the Indian tribes and destroyed his civilization
6. Who dropped the Atom bombs in Herosima and Nagasaki?
7. Who burned the forest and slaughtered three million Vietnamese inhabitants
8. Who created World War I and II?

This issue is clear. That the enemies of Islam in this hemisphere are very intelligent to turn facts with various ways and means owned. Yet the real terrorists are very clear, as clear as the sun in broad daylight.

REFERENCES

Ahmad Bin Hanbal, Musnad, Al-Mouhaqqiq: Chouaib Al-Arnaouut, Tab:ah:2, 1420 Hijriyyah.
Al-Motawalliy As-Sya’raawi.(n.d). Tafsir Al-Quraan Al-Kariim, Al-Maktabah As-Syaamilah
At-Tirmidziy, Mohammad Bin Isa As-Salamiy.(n.d). Dar Ihyaa At-Touaraats Arabiy, Lebanon, Berut
Ibnu Achour, Muhammad Thahir.(1984). At-Tharir wa At-Tanwir, Dar At-Tounisiyyah linnachr.


