



Power and Religion in the View of Al-'Amiri

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ABSTRACT

Religion as an institution of belief has tools that provide explanations and conceptions of God, humans and the universe. In achieving that goal, sometimes it fosters a fundamentalist attitude in the field of radicalism, as a consequence of facing challenges and obstacles. Meanwhile, power as a religious instrument is largely determined by "who" exercises that power. This means that the enforcement of religious laws needs to be supported by pro-religious powers. As a result, the exercise of power is colored by religious cultural values. This side is the unification of religion with the state in the exercise of power, in addition to the other side, namely the separation of religion and state and state recognition of religious values or pluralism in a broad sense. Religion needs power. Vice versa, power requires religion. Religion needs power. Without power, both personally and in society at large, religious values and teachings will not be implemented properly in everyday life. He is a philosopher who has Sufism tendencies and on the other hand al-'Amiri studies politics because of his sense of respect and love for the king. In the political field, Al-'Amiri tried to combine religion and power. This is proven when discussing the problems of the people, kings, and others which are always associated with the Qur'an and Hadith. Power and government are needed to realize the implementation of religious obligations. Thus, state enforcement is not a goal but more as an instrument to realize the teachings of Islam. Furthermore, al-'Amiri explained that if power and wealth were used as a means to draw closer to God, of course, there would be harmony between religious life and worldly life. On the other hand, if power separates itself from religion, or religion ignores power, then what will happen is damage and calamity for mankind. For this reason, it is very reasonable to conclude that the relationship between religion and power (state) in al-'Amiri's view is actually more functional and not organic.

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1. INTRODUCTION

Power and government are needed to realize the implementation of religious obligations. Thus, state enforcement is not a goal but more as an instrument to realize the teachings of Islam. Islam is a religion that includes all dimensions and its teachings are universal. In the early days of Islam was very simple understanding. The early Islamic community was directly under the guidance of the Prophet

Muhammad and the Caliphs. There were almost no commotions and differences of opinion between them, then after the spread (futihât) Islamic thought developed and so many interpretations were made by several groups who felt they were capable and entitled to do so. The first and most dominant development of thought in Islamic history was thought on theological issues, but this theological thought was not purely a matter of theology but was influenced by political issues.

Meanwhile the term politics itself, although not from Arabic and not yet known, but its purpose was used in the early days of Islam, precisely when Umar ibn Khattab fired Amr ibn Yassar because he was seen as weak and had no knowledge of Siyasa. Also in the year 120/741, Nasr ibn Sayyar was appointed governor of Khurasan on the grounds that he was the most skilled person in the field of government (a'lamuhum al-siyasah). Siyasa is a policy or organization by which the people are organized or directed in a certain way. certain for a better life.

If it is associated with people or cities, siyasa becomes something related to the art of governing which is used for the benefit of many people, both physically, spiritually, and intellectually. It can also be said that the art of managing a city is based on certain principles or goals.

Political thought that is related or has a close relationship with theology then developed along with the development of Islam and cultural acculturation with Hellenism. This political development was in line with the development of other scientific disciplines such as logic and philosophy.

Many philosophers have also written about political issues, for example Al-Farabi with his *al-Madinah al-Fadhilah*,⁶ al-Mawardi with his work in the form of his book *al-Ahkam al-Sulthaniyah*, Ibn Khaldun with his *Muqaddimah*. There is also a thinker who in his thoughts also discusses political issues but is less well known, namely al-'Amiri. He is one of the Hellenistic figures. Among his famous works is *al-'Ilâm bi Manâqib al-Islam*. The book was compiled to fulfill the request of a vizier (minister) of the Samanid dynasty, because of his respect and love for the king.

The book discusses religious and political issues. This book is interesting to study, because of the inclusion of aspects of the superiority of religion related to theology, philosophy and Islamic law. In addition, it also links Islamic religious thought with politics, in which it tries to build a paradigm on how a leader should regulate his people and the position of the people themselves. Do not forget to also discuss the status of people who are outside the religion of Islam.

2. RESEARCH METHOD

This research is library research, with the method used is descriptive analysis, which describes the problem so that it can provide clarity. Analysis is by conducting details on the problem under study by sorting between one understanding and another to obtain clarity on the problem under study.

3. RESULTS AND DISCUSSIONS

In the scientific tradition, everything that is included in the scientific category always has limitations and manifestations. Likewise, in political matters there are limitations and manifestations. Therefore, the next discussion that becomes the concern is about power and war in the book *al-'Ilâm bi Manâqib al-Islam*. A work that he wrote covers more issues of theology, because he is a philosophical figure who lived between al-Farabi and Ibn Sina, but in intellectual development he was never separated from matters related to political issues.

There were differences of opinion among early Muslims on political issues so that it affected theology or sects around four cases: First, regarding the number of caliphs in the same time or period. Second, regarding the requirements of the Quraish tribe. Third, regarding the necessity of clean caliph from sin. And lastly, those who have the right to become caliphs must be from the Quraish tribe or not.

In addition, politics is an order to regulate society so that politics can cover all affairs, the only concern is that politics aims to build and organize a social system. The following are some of Al-Amiri's views on politics contained in his work al-I'lam.

3.1 Al-'Amiri's View of Power

Government in the Middle Ages, especially during the time of al-Amiri, was based on a monarchical system. This monarchy emerged since the Amawiya, Abbasid caliphate and still exists today, such as in Saudi Arabia. This pattern of monarchy is also known from the Persian government tradition. With a monarchical system like this, in the political system there is a distinction between hereditary kings and people whose level of position will not become king, except by rebellion.

In addition, in history, people do not know who is right and who is wrong in politics. This means that if there is a rebellion if the rebellious person wins then he is the right party and the ruler is considered the guilty party. But strangely, in the history of the people, the thinking patterns of scholars emerged and reached their civilization because of such a political system.

This monarchical system even became the right choice by one of the Islamic political thinkers, Ibn Abi Rabi. Even Ibn Rabi rejected other systems besides monarchy such as aristocracy, namely government in the hands of a small group of people who were chosen on the basis of descent or position, oligarchy, namely government held by a small group of rich people and others. Here's Amiri's thoughts related to power.

a. Leadership Position

According to Amiri, it is natural that every human being is born with his own potential, some are free, some are slaves. This fact will not damage the image of man himself. Because in general they have their respective duties and there will be no overlap in carrying out their lives. Therefore, everyone must accept and carry out their respective professions that have existed since birth. In one's life, the first thing that must be seen is self (self-introspection) because with self-introspection one will be able to become good. In this case, someone who is concerned is his behavior, not his words.

This kind of thinking when viewed from a theological point of view, it is clear that he was greatly influenced by the Jabariyah thought which stated that humans have no business and must carry out their own professions as they are. Man has no nature to do anything, and he has no ability. Everything that has happened and will happen is God's will. However, if we refer to political thought in the Greek era, Amiri's thought seems to be inspired by Plato or Aristotle's thinking, where according to both of them the best state is a monarchy, but Aristotle still considers oligarchy as a good system. Amiri's opinion which states that human nature brings its own potential in life also has similarities with Plato's thought which states that every country has residents who occupy their respective positions. This position serves as a tool for the welfare of society.

The existence of these countries by Amiri is divided into three, namely: First, the guarantor of food. This group is those who work so that goods for human needs can be available: farmers, builders, traders, laborers, train drivers or sailors. They should be regulated in the public interest by the guards. Second, guards. This group is entirely devoted to the public interest. They must live in a way that puts the public interest first. Third, the leadership group. This group can be obtained from the guard group who has been trusted and is very deep in philosophy.

With the position of humans who carry their respective traits, what needs to be known is related to the position of the leader. Leaders who have the right to lead are generally divided into two; first true prophethood, second true king (mulk). Because no one has attained the above knowledge and wisdom from the Prophet and no one has power and majesty over the leadership of the king. All of that is from the sky.

If we look at al-Farabi's thinking, it is found that the leader cannot be just anyone. Those who can become heads of state are the most perfect people or humans, from the highest class, assisted by people of equal choice. The leader is one who fulfills one of two criteria, namely a person who is fitrah and naturally ready to lead where this person is commonly known as a philosopher and secondly with hay'ah, malkah and God's will, or commonly called a prophet. In his confession, Amiri based his thoughts on the Qur'an, Surah al-Maidah and Surah al-Nisa.

Because the Qur'an is something that must be believed, it becomes an obligation for a Muslim to believe that the king must have noble character. Because un sich that the king is a role model for others, as a mirror for people who reflect. If the glass is not clean then it cannot be perfectly decorated. If a king does not have morals, he will immediately become the gossip of the people and all his ugliness will be immediately known by the people.

There are two parts, goals, and imperatives in politics, namely: First, from the political part is leadership, the goal is to obtain virtue and the necessity is to obtain eternal happiness. The second is to win, the goal is to prepare morals and finally destruction and khidmah. This is understandable because every human being has the potential to do good and do bad.

The main problem is to achieve the ultimate state and eternal happiness is the same concept as al-Farabi's thought in the book al-Madinah al-Fadhilah, and also the political goals of Aristotle. In his book, al-Farabi, states that fundamentally every human being need other people to interact with. Therefore, humans will not reach a perfect level if they do not interact with other people. When viewed from the concept of achieving al-Madinah al-Fadhilah, a leader of a country must be a trustworthy leader, a leader who can manage the earth and to run it must meet the following requirements:

- 1). His limbs must be perfect, his body healthy so that he is able to carry out tasks with ease;
- 2). It is easy to understand the problem and abstract everything that is said;
- 3). Good memory, when he understands it, sees, hears, finds some trouble and is not forgetful;
- 4). Smart, clever. This means that if he finds a problem with a little explanation he can immediately catch it;
- 5). Good interpretation, can express verbally what he said with perfect expressions;
- 6). Likes the world of education and useful things, facilitates the world of education and does not destroy educational institutions;
- 7). Dislikes food, drink, marriage, stays away from the world of parties, and hates the things that cause it;
- 8). The love of honesty and honest people shun lies;
- 9). Big-hearted, love the nature of glory;
- 10). Financial problems and the whole world's goals he underestimated;
- 11). Love justice and hate injustice, and persecution and its people;
- 12). Have a strong goal for something that is considered good to do, not afraid to act and have little guts

To fulfill all that, for al-Farabi, it is difficult to be in one person. Therefore, if it does not meet all of them, then five or six of the twelve conditions above can be fulfilled. If no one meets the requirements, then the basis is the Shari'a and the Sunnah of the Prophet. This means that at least he fulfills and carries out the Shari'a properly. And he has the right to be a substitute for the criteria for the first leader. And has met the following requirements:

- 1). Must be a wise man (judge);
- 2). Good at keeping the Shari'a and sunnah and how to organize the city;

- 3). It's easy to set rules that didn't exist in the past, but the standard rules are in line with their predecessors;
- 4). Easy to remember and make strategic decisions according to time and place;
- 5). It is easy to explain the words of his predecessors;
- 6). Able to descend in the battlefield directly.

If these conditions are not found and only two conditions are found, then what is taken is the wise one and one of the five. So, thinking about power and the conditions for being a ruler is very difficult and not everyone can do it. However, even so, he was not rigid in determining, they also gave leeway in the hope that there would be no leadership vacuum.

Likewise in the thoughts of al-Amiri. The important obligations and duties of a leader or ruler are to realize the goals and objectives of the Islamic state. As explained by a large number of scholars and thinkers from among the leading salaf, it revolves around two centers (core), as al-Mawardi said: "Protecting religion and governing the world".

b. People's Position

The people are the people who are an important part of the government structure. Because a government will stand upright when its people support them and its people feel at ease in the protection of the rulers who rule it. Even in Ibn Khaldun's view, the people who crystallized into "Ashabiyah" and were a very important basic structure that could influence the movement of growth and destruction of a power. Even in the thought during the reign of al-Khulafa' al-Rashidin it was stated that the people had an important role in controlling a power. For example, Abu Bakr when he was confirmed as caliph, even though he claimed to be trusted to lead the people but it did not mean that he was better than members of that community.

Therefore, people are asked to help if the decision is good and correct if the decision is wrong. In fact, he stated that the weak people are the strong parties and are entitled to protection from the strong people where they have obligations. Mean while, according to Amiri, basically the people are more inclined to magnify the existence of the king. Because, every creature is an instrument when it is needed and every individual has rights. Therefore, everyone tries to improve his will, then he will become king for himself. Based on the premise built above, it can be seen that in general there are people who are weak and some are high, some are noble and some are low. some are at odds, some are at peace. If the conditions of the people are different like that, then they have their respective rights and obligations. These rights and obligations must be based on religion. For example, people who are strong have an obligation to work and care for the weak. But if the people are weak, then it is necessary to specify their weaknesses, if they are weak in terms of gender, women, then they have some dispensation in this life, if they are weak in terms of age, orphans, then it is the duty of the king to look after them and look after them. If you are weak in terms of life, you are entitled to clothing and food from the king. If he is weak because of his social status as a servant, then the right he gets is to be freed. In the Qur'an freeing a servant is a very noble job. If his status is weak because he is a traveler, then his rights are the same as his status in Ibn Sabil in the Qur'an. People can also be seen in terms of their noble nature and low status. Noble and low status are interrelated with each other. People are said to be noble if they are associated with people whose status is below them and vice versa.

While the example made by Amiri is that a person must protect the rights and obligations of his parents, parents must protect the rights and obligations of his grandparents. And so on until the ruler. Amiri made an example like the one above based on several hadiths.

The people when viewed in terms of individual character in Amiri's view there are two groups; who love and hate each other. Mutual love in Amiri's view is divided into three; munasabah area,

mu'āqadah area, diyanah area. Meanwhile, from a mutually hostile perspective, it can be divided into; mulhid, polytheists and scriptures. Amiri's view of the two groups above prioritizes the true religious side and in accordance with their respective teachings, and it is highly recommended not to be hostile to each other in religion. If the people who often fight and are hostile, it is clear that they are a misguided group.

c. Social solidarity position

Before Ibn Khaldun discussed social solidarity, Amiri had already discussed it. It's just that the term he uses is al-Ajyal.

For Amiri, power is a gift from God that is given to those who are willed and deemed capable by Him. Therefore, someone who gets power should take care and not waste it.

Regarding the division of regions and communities that have an impact on the position of social solidarity, Amiri divides the types of population as follows:

- 1). The eastern part of the earth is occupied by the Chinese and the north is Turkey;
- 2). The western part of the earth is populated by the Habsyi and the southern part is the Barbarians and Qibthi;
- 3). The Central part of the earth is the Indies, and the West is the Rum.

From the division of the area, all of them are shields from Persia and the Arabian peninsula. Meanwhile, among the countries that are very fortunate in their climatic and natural position are Arab and ajam countries. Both of these countries have the most perfect climate position. However, historically the position of the Arab state before Islam was a period of ignorance (Jahiliyah).

In the ancient Persian notion of social solidarity, which was adopted from India, it became a new school of thought in the Islamic world. In the early days, Islam had developed an egalitarian potential because Islam considered human differences to have nothing to do with the moral values of individuals and their destiny in the hereafter. However, the Qur'an recognizes the existence of human levels; Allah has "raised some of you by a number of degrees, so that some may seek help from others".

d. Intellectual Relations

Al-Amiri is a very strong figure in thinking and even he is one who states that reason is everything. For him, reason is essentially sufficient, it's just that in understanding something someone has their own degrees and abilities.

The concept of power relations is quoted to emphasize the main task of the rulers, namely to carry out justice. An important aspect of this justice is the maintenance of status differences between various groups of people. Justice is manifested in efforts to protect everyone who is part of humanity; both the people, servants, officials, and people who are responsible for religious and world affairs.

Although many do not agree, an intellectual does not always have to deal with power. Sometimes if history demands it so, there is nothing wrong with an intellectual close to power. In fact, if possible, an intellectual may become the pinnacle of power. If destined to have power, an intellectual does not make it just a place to achieve satisfaction like the kings of the Middle Ages. If close to power, an intellectual is not in a position like a courtier. If the holder of power is proven to excel, an intellectual should appreciate it so that it continues to move towards progress. However, if power stutters or fails in carrying out its role, an intellectual must correct even though it will be personally ostracized.

Intellectual is not a position, but rather the integrity inherent in a person who is bestowed a very broad knowledge and then uses that knowledge to fight for mankind. Intellectuals are not worldly professions for personal gain, not bound by narrow formalisms that impede independence. Intellectual is a call to life for a human being whose thinking ability is exaggerated. Intellectuals may have any profession, but he always puts forward the ideology and morals of humanity that are grounded in truth.

3.2 Amiri's View of War

War is a common thing in order to achieve the desired goal. In the world of politics, changes in a social form can occur because of revolution or because of evolution. One of the revolutions is by means of war. In Islam, the term war has long been known and is also regulated in religion. Some even say that war is a way to God (to heaven). War in the Qur'an has also been regulated, there are even several verses that give a "positive response" regarding war as evidenced by the law on the distribution of booty. In addition, death in war by the Qur'an is given the promise of paradise.

The spread of religion or power in the name of religion is also usually done by means of war after unsuccessful diplomacy and peaceful means. War is one thing that gets special attention. In Islam war has been regulated, among others, regarding people who can be fought and who can't, when someone can fight and so on. The principles of war in Islam itself include the following; Do not fight anyone out of suspicion, and do not go to war before calling for peace. Then never start a war under any difficult conditions, and don't challenge others to war. It is not permitted to attack an enemy who has fled from war. War waged to reclaim the rights of the oppressed or protect human honor is not a bad thing. Because humans have been created in a state of honor and freedom, people who insult humanity deserve to be treated as enemies.

a. War as an Alternative to Defending Muslims

Amiri views that war by raising the sword is something that is permissible. But war itself can sometimes be considered good and sometimes considered bad. War can occur because of three things: First, Jihad, which is something that is done by the government in a country, to maintain religion and public order. Second, slander, war that occurs between people to defend the country or descendants. Third, deprivation (*tasha'luq*) is a war that aims to destroy property and destroy power.

Of the three types of war that is considered good is jihad, while the second and third are considered as mere lust. However, Amiri in giving his opinion about the war also gave very strong consideration. That is, whether in one area it is necessary to wage war with other regions, what are the motivations and so on. If war maintains the good name of religion then it is permissible for war, but if it is rationally considered not good, then it should be rethink to fight.

Centuries ago, along with the history of human life on earth, war has been known to mankind, from wars between tribes, tribes, between ethnicities, between nations, and even wars between religions. In understanding the issue of war, Muhammad Rasyid Ridho argues that, according to Islam, war has the aim of defending oneself and upholding human rights in the full sense of the word, and at the same time destroying the injustice committed by the rulers. Whether for religious, ideological, political, economic, or racial reasons. Islam forbids war to gain many followers of another religion or other, as well as spreading an ideology or ideology in religion.

In addition, the nature of war in Islam is defensive, meaning that Islam forbids starting a war against a people or country. The motivation for the war is to defend Islam or Muslims who have been treated or abused by a group or state that is fighting Muslims. This war can be called Jihad Fii sabilillah. And the motivation of Islam in war is to fight injustice and falsehood to uphold truth and justice.

b. Divisions and Differences in Islam

In a well-known hadith and is usually quoted by every scholar, especially from the Sunnis, that Islam is divided into 73 groups and all of these groups go to hell, except for one group that is consistent with the teachings of the Prophet Muhammad and his Companions (Jama'ah) or later. referred to as ahl al-Sunnah wa al-Jamaah. This hadith is a guide that there is only one true sect, namely the followers of the Prophet Muhammad and the Companions, and besides that the figures also try to make a categorization of this group.

A contemporary scholar who discusses the hadith at length is Yusuf Qardhawi in his book, "Assahwah Islamiyah Baina al-Juhud Wattatharruf". The summary of the discussion of the hadith is as follows: "The Jews have been divided into 71 groups, the Christians have been divided into 72 groups, and my Ummah will be divided into 73 groups. All of them will go to hell, except for one". Then the companions asked: "Who are they, O Messenger of Allah?" The Prophet replied: "Those who follow me and my companions".

Then in another hadith, the Prophet has mentioned explicitly, misguided groups, such as the primitive qadariyah group. In interpreting the hadith, the scholars are of the opinion that what is meant by heretical groups is not Islamic groups that arose because of differences in fiqh issues. But what is meant by heretical groups are groups that have indeed departed from the main teachings of Islam. Like a group that denies the pillars of Islam and Faith. So groups that practice the pillars of Islam and believe in the pillars of faith, they are among the survivors. As for the Islamic groups that exist today, we must also look at them through the above glasses. As long as they practice Islamic law and believe in Islamic beliefs, then we must not label them as a deviant group.

c. Status of Religion Other Than Islam

Amiri stated that all religions have the right to live in the Islamic area. However, Amiri's point of view is that Islam is the most superior religion compared to other religions from various perspectives. Both in terms of the prophetic system, worship, society, ethics and so on.

In Al-Amiri's work, it shows that the main purpose of writing this work is to show the superiority of Islam over Judaism, Christianity, Magian, idol worship, and Sabians, both in the aspect of aqidah, as well as aspects of worship, muamalah aspects, and aspects of punishment for criminal acts; and shows the appropriateness of Islam as a religion that is eternal until the end of time and at the same time as a substitute for previous religions.

Thus little can be researched about Al-Amiri in terms of power. Power is interrelated with each other in this life. Nothing escapes power. Likewise Amiri, his thoughts appear to be related to religion, and the socio-cultural area he is in, so that his thoughts are not far from the religious doctrines that he understands and the social system of the society he lives in.

4. CONCLUSION

Based on the explanation in the previous chapters, the writer concludes that; Power and government are needed to realize the implementation of religious obligations. Thus, state enforcement is not a goal but more as an instrument to realize the teachings of Islam. Furthermore, al-'Amiri explained that if power and wealth were used as a means to draw closer to God, of course, there would be harmony between religious life and worldly life. On the other hand, if power separates itself from religion, or religion ignores power, then what will happen is damage and calamity for mankind. Therefore, it is very reasonable if we conclude that the relationship between religion and power (state) in al-'Amiri's view, actually more functional and not organic. Islamic politics is a politics that uses shari'ah as the basis for starting, controlling, and relying on it, or also known as *siyasah shari'iyah*. Political Islam is developing broadly, where its development is centered on two areas: the West and the East. The West area is usually called Maghrib, which is centered in Andalusia with very strong thoughts with Al-Farabi and Ibn Rushd. Eastern region with Persia where the influence of Neo-Platonism is so strong. In this area, many figures emerged, one of which was al-'Amiri. However, the two schools of thought are not immediately accepted one hundred percent. and rely on it, or also called the word *siyasa shari'iyah*. Political Islam is developing broadly, where its development is centered on two areas: the West and the East. The West area is usually called Maghrib, which is centered in Andalusia with very strong thoughts with Al-Farabi and Ibn Rushd. Eastern region with Persia where the influence of Neo-Platonism is so strong. In this area, many figures emerged, one of which was al-'Amiri. However, the two schools of thought are not immediately accepted one hundred percent. and rely on it, or also called the word *siyasa shari'iyah*. Political Islam is developing broadly, where its development is centered on two areas: the West and the East. The West area is usually called Maghrib, which is centered in Andalusia with very strong thoughts with Al-Farabi and Ibn Rushd. Eastern region with Persia where the influence of Neo-Platonism is so strong. In this area, many figures emerged, one of which was al-'Amiri. However, the two schools of thought are not immediately accepted one hundred percent. The West area is usually called Maghrib, which is centered in Andalusia with very strong thoughts with Al-Farabi and Ibn Rushd. Eastern region with Persia where the influence of Neo-Platonism is so strong. In this area, many figures emerged, one of which was al-'Amiri. However, the two schools of thought are not immediately accepted one hundred percent. The West area is usually called Maghrib, which is centered in Andalusia with very strong thoughts with Al-Farabi and Ibn Rushd. Eastern region with Persia where the influence of Neo-Platonism is so strong. In this area, many figures emerged, one of which was al-'Amiri. However, the two schools of thought are not immediately accepted one hundred percent.

Al-'Amiri was born in Nisabur at the beginning of the 4th century AH/10th AD and died in his place of birth on 27 Shawwal 381 H/6 January 992 AD. He is a philosopher who has a tendency to Sufism and on the other hand al-'Amiri -'Amiri studied politics because of his respect and love for the king. In the political field, al-'Amiri tried to combine religion and power. This is proven when discussing the problems of the people, kings, and others which are always associated with the Qur'an and Hadith. a) In terms of leadership positions, Amiri said that the leaders who have the right to lead are generally divided into two; first true prophethood, second true king (*mulk*). Because no one has power and majesty above the leadership of the king. All of it comes from the sky. So it becomes an obligation for someone to

believe that the king must have noble character. Because un sich that the king is a role model for others, as a mirror for people who reflect. b) In terms of the position of the people, Amiri explained that basically the people are more inclined to magnify the existence of their king. In general, there are people who are weak and some are strong, some are noble and some are lowly and some are in conflict with each other and some are peaceful. If the conditions of the people are different like that, then they have their respective rights and obligations. For example, people who are strong have an obligation to work and care for the weak. c) In terms of war, Amiri said that war by raising the sword is something that is permissible. war can happen, because there are three things: First, jihad, which is something the government does in a country, to maintain religion and public order. Second, slander, war that occurs between people to defend the country or their descendants. Third, deprivation (tasha'luq) is a war that aims to destroy property and destroy power. Of the three types of war, the most considered good is jihad, while the second and third are considered as mere lust.

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