

Systematic Review of Published Literature on International Humanitarian Law from Islamic Perspective

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Received: August 12, 2024 Accepted: November 22, 2024 Published: February 6, 2025

doi:10.5296/ijssr.v13i1.22146 URL: <https://doi.org/10.5296/ijssr.v13i1.22146>

Abstract

Scholars and researchers have discussed rules and principles related to international humanitarian law from Islamic perspective, focusing on three rules and principles: the rules of war and peace, principles for the protection of civilians, and principles for the protection of civilian objects. The primary aim of this study was to systematically review and organize existing research and studies concerning the rules and principles of international humanitarian law from an Islamic perspective. This review followed the Preferred Reporting Items for Systematic Reviews (PRISMA) guidelines, identifying and examining relevant literature in the Scopus database. The process involved defining the search criteria, selecting pertinent articles, and analyzing the findings. These findings show that there is a focus on some rules and principles of international humanitarian law from an Islamic perspective, such as principle of peace and war, the principles of proportionality, necessity, and reciprocity, in addition to protection of vulnerable people in armed conflict such as: children and persons with disabilities, and prisoners of war. Nerveless, there is no research on the principles of protecting many types of civilians, such as women, the elderly, workers in the medical sectors, journalists, and media professionals. As well as no research on the principles of protecting many types of civilian objects, such as: medical facilities, educational facilities, places of worship, and press facilities. Therefore, future research should address this gap in the published literature to better grasp the rules of international humanitarian law from Islamic perspective.

Keywords: Systematic Review, international humanitarian law, law of war, Islamic perspective, Islamic law, Scopus database.

1. Introduction

International humanitarian law (IHL) is a set of norms and standards that seek to reduce the humanitarian consequences of armed conflict. It protects people who are not directly or actively participating in hostilities, and it limits the means and methods of conflict. International humanitarian law is also known as “the law of armed conflict” or “the law of war”. International humanitarian law is a subset of public international law, which includes treaties, customary international law, and general principles of law (ICRC, 2004).

Undoubtedly, the laws and regulations of war have older historical roots. They come from fundamental human ideals that are ingrained in all major world religions and ideologies (ICRC, 2020). Islamic law ensures civilians and victims of armed conflict the right to be protected, respected, and respected and treated humanely (Al-Dawoody et al., 2020). Additionally, it calls for the protection of civil objects and property. Islamic law restricts the means and methods of war to the limits of military necessity (Al-Dawoody, 2017a). Thus, we can conclude that the provisions of International Humanitarian Law and the Geneva Conventions are fundamentally compatible with Islamic law (Elshobake & Alashqar, 2024).

Research on International humanitarian law from Islamic perspective in Scopus database was initiated in 1999, which discussed the role of humanitarian aid organizations in assisting and caring for the convict after he is punished with Islamic punishments. Since then, the research on that field has been increasingly used by researchers to examine further issues related to international humanitarian law from Islamic perspective.

There were publications about studies on the rules of war and peace in international humanitarian law from an Islamic perspective. For example, there was discussing on the main principles of Islamic law and international humanitarian law (Al-Dawoody, 2017a). Researchers viewed the concept of war and peace under Islamic law (Vanhullebusch, 2019; Chattha, 2021; Hashmi, 2021). A review of works provided insight into whether international humanitarian law did comply with the Shariah rules. Scholars and experts have discussed the use of force (*Jihad*) and Humanitarian intervention under Islamic law and international law (Badar & Sabuj, 2019; Sabuj, 2021; Shahid, 2021). There were reviews conducted on the application of international humanitarian law to armed groups such as ISIS, Boko Haram, and Moro groups in the Philippines (Iyi & Strydom, 2018; Santos, 2019; Fortin & Kleffner, 2020). Additionally, some researchers have focused on the role of humanitarian organizations in armed conflicts (Forsythe & Rieffer-Flanagan, 2016).

In addition, other researchers focused on the principles for the protection of civilians in international humanitarian law and Islamic law. For example, there was discussion on protecting vulnerable parties during armed conflicts, such as children, persons with disabilities and displaced persons (Al-Dawoody & Murphy, 2019; Al-Dawoody & Pons, 2023b; Ivanov & Pchelitseva, 2023). There were reviews conducted on respect for the dead under international law and Islamic law in armed conflicts (Al-Dawoody & Signoret, 2023a). A review of work provided insight into whether Islamic law allows the execution of prisoners of war based on *Maslahat* (Muhammadin, 2023).

Furthermore, there are some researchers attempted to analyze the principles for the protection of civilian objects in international humanitarian law and Islamic law, particularly cultural property, and cultural heritage (Chamberlain, 2016; Arnal, 2020).

1.1 The Objectives of the Study

This study intended to systematically examine and organize all published literature on International Humanitarian Law from Islamic Perspective. This study highlighted studies that involved the rules and principles of International Humanitarian Law from Islamic Perspective. The purpose was to explore the rules of war and peace, and principles for the protection of civilians and civilian objects in international humanitarian law from an Islamic perspective.

The systematic review aimed to support the following specific research questions:

RQ1. What were the rules of war and peace in international humanitarian law from an Islamic perspective?

RQ2. What were the principles for the protection of civilians in international humanitarian law from an Islamic perspective?

RQ3. What were the principles for the protection of civilian objects in international humanitarian law from an Islamic perspective?

2. Methodology

The systematic literature review employed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to meet its objectives and address the research questions. It synthesized the existing research on the rules and principles of international humanitarian law from an Islamic perspective, providing insights beyond what individual studies offer (Page et al., 2021).

This review aims to organize all relevant studies that meet predefined eligibility criteria to address specific research questions. Key elements of a systematic review include a clearly defined title and objective, specific inclusion and exclusion criteria, a thorough and methodical search of the literature, critical evaluation of the selected studies, data extraction and management, analysis and interpretation of results, and preparation of the final report for publication (Tawfik et al., 2019).

The discussion of this review is structured according to the PRISMA 2020 flow diagram.

2.1 Eligibility Criteria

This systematic review focused on studies addressing the rules and principles of international humanitarian law from an Islamic perspective. Table 1 displays the synonyms employed to represent both international humanitarian law and the Islamic perspective. Any study that did not include these keywords or their synonyms in the title, abstract, or keywords was excluded from the review.

Table 1. Keywords and Synonyms

Keywords	Synonyms
Islamic	Muslim Muslims
Islamic law	Islamic perspective Shariah
International Humanitarian law	The Law of Armed Conflict Law of War

2.2 Information Sources

Scopus was chosen as the database for the search process due to its extensive and reliable collection of journals, and its accessibility to researchers from their institutions (Sharma, 2021). All searches within the Scopus database were conducted over a period of four months, with the final search completed on December 31st, 2023.

2.3 Search Strategy

Relevant keywords were derived from the study topic, and the specific search tips provided by the databases were examined to develop effective search strategies. The search strategy was as follows:

international AND humanitarian AND law OR “Armed Conflict” AND (Muslim OR Islamic OR Shariah) AND (law OR perspective).

3. Results of the Review

The PRISMA 2020 flow diagram (Figure 1) was utilized to report the systematic literature review, demonstrating the scope and reliability of the findings (Page et al., 2021).

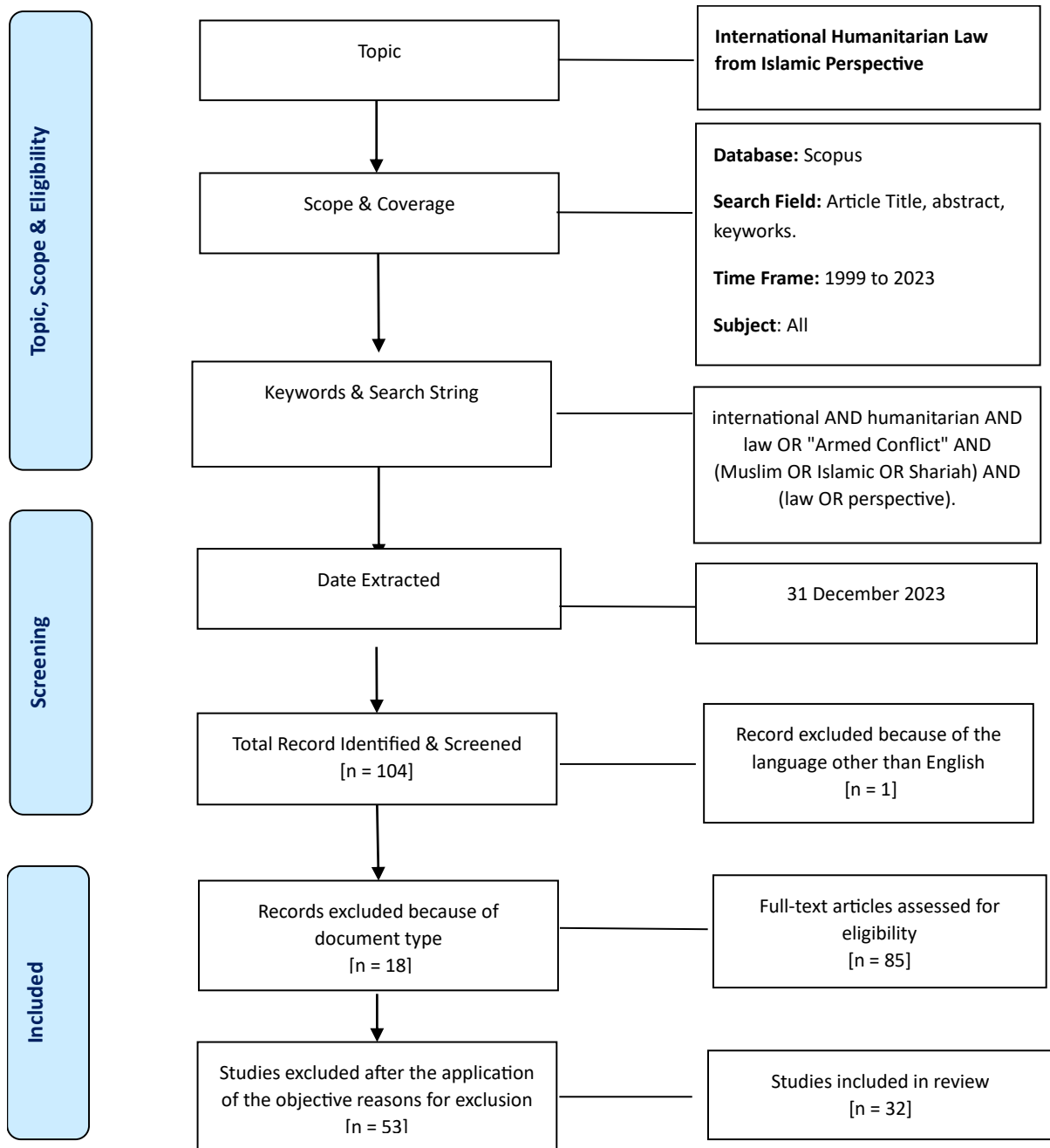


Figure 1. PRISMA 2020 flow diagram

3.1 Study Selection and Characteristics

The systematic review evaluated the selected studies using the specified tools and chose 32 studies from the 104 relevant ones retrieved, based on the criteria outlined in Table 2.

Table 2. Reasons for the inclusion and exclusion of studies

Reasons for inclusion	Reasons for exclusion
Journal, Book Chapter or Review	Book, Conference paper, short survey, or Letter
English	Non-English
Studies on the rules and principles of International Humanitarian Law from Islamic Perspective.	Studies related to the principles of international humanitarian law from conventional perspective without reference to Islamic law
Studies focus on the rules of war and peace in international humanitarian law from an Islamic perspective	General studies related to humanitarian efforts without focusing on humanitarian duties from an Islamic perspective
Studies focus on the principles for the protection of civilians in international humanitarian law from an Islamic perspective.	General focus on case studies of armed conflict in Islamic countries, not related to the principles of armed conflict under Islamic law.
Studies focus on the principles for the protection of civilian objects in international humanitarian law from an Islamic perspective.	Studies related to military organizations or jihadist groups.

In the initial search, 104 potential articles were identified for inclusion in the review. Of these, 1 article (0.96%) were excluded because of the language other than English. And 18 publications (17.31%) were excluded because they were books, conference paper, short survey, or letter. As such, 85 publications (81.73%) were retrieved for detailed examination after initial searching of keywords and abstracts. Of these, 53 (62.35%) were deemed non-relevant to the current review for the objective reasons for exclusion mentioned in Table 2, particularly the focus on contemporary international law without referring to the rules of Islamic law. Hence, studies eligible for inclusion in the systematic review are 32 (37.65%), as illustrated in Table 3.

Overall, Overall, the 32 eligible studies include 16 (50%) studies from United Kingdom (Ali & Rehman, 2005; March & Modirzadeh, 2013; Badawi, 2016; Hashmi, 2017; Bennoune, 2017; Al-Dawoody, 2017a, 2017b; Al-Dawoody & Murphy, 2019; Ahmad & bin Pehin, 2020; Arnal, 2020; Çakmak & Güneysu, 2020; Shahid, 2021; Ahmad, Ahmad, & Zulkiffle, 2021; Hashmi, 2021; Timmermans, 2022 and Al-Dawoody & Pons, 2023b). They also include 5 (15.63%) publications from Netherlands (El Zeidy & Murphy, 2009; Badar, 2013; Vanhullebusch, 2019; Badar., Al-Dawoody, & Higgins, 2019; Al-Dawoody, Winter & Finegan, 2021). Additionally, eligible studies include 3 (9.38%) studies from Indonesia (Albader, 2018; Albader, 2020; Charpentier, 2021), 2 (6.25%) studies from United States (Ibrahim & Ghasemi, 2021; Al-Dawoody & Signoret, 2023a), and another 2 (6.25%) studies from Malaysia (Lefolle, 2022; Muhammadin, 2023). While Germany, South Korea, Hong Kong and Pakistan have 1 (3.13%) publication for each (Mosaffa, 2011; Ahmad, Lilienthal, & Ahmad, 2023; Badar & Sabuj, 2019 and Chattha, 2021).

Table 3. Eligible studies

Author(s), year	Journal, Country	Title	Aim	Main Findings
(Ali & Rehman, 2005)	Journal of Conflict and Security Law, United Kingdom	The concept of Jihad in Islamic international law	This article seeks to provide a jurisprudential analysis of the concept of Jihad and relate the discussion to contemporary norms of international law as established by the United Nations Charter.	It concludes that the rules established within the Islamic legal system concerning interstate relations, including laws of war, cannot be disregarded. These rules, even today, represent a coherent body of regulations that is comparable to any legal system globally.
(El Zeidy & Murphy, 2009)	International Criminal Law Review, Netherlands	Prisoners of war: a comparative study of the principles of international humanitarian law and the Islamic law of war	This article aims to study the rules of treatment of prisoners of war from the principles of international humanitarian law and the Islamic law of war	The principles found in the Islamic Law of War offer a thorough framework for the protection of prisoners of war (POWs). However, there are notable differences between Islamic Law of War and the principles outlined in the Geneva Conventions and Hague Regulations, particularly concerning the conditions that trigger the application of war laws and the definition of armed conflict. Despite these differences, both legal frameworks share striking similarities in the protection they afford. The primary challenge for both systems lie in effectively implementing these principles.
(Mosaffa, 2011)	Muslim World Journal of Human Rights, Germany	Does the covenant on the rights of the child in Islam provide adequate protection for children affected by armed conflicts?	This article aims to study the adequacy of the Charter on the Rights of the Child in Islam to provide protection for children affected by armed conflicts.	The Covenant on the Rights of the Child in Islam is the first binding human rights document adopted by the OIC, representing a significant effort to enhance the protection of children. Despite this, its effectiveness in safeguarding children affected by armed conflicts is questioned. Compared to International Humanitarian Law and the Convention on the Rights of the Child, the Covenant lacks proportionality and additional provisions for children affected by

(March & Modirzadeh, 2013)	European Journal of International Law, United Kingdom	Ambivalent universalism? Jus ad bellum in modern Islamic legal discourse	This article aims to discuss the trajectory of modern Islamic legal discourse on jus ad bellum questions (Issues related to use of force "Jihad")	the scale and nature of conflicts in Islamic countries. While many Muslims argue that jihad in Islam is understood to authorize only defensive or humanitarian warfare, there is also a contemporary Islamic concept of just war that permits conflict with a country that obstructs the peaceful proselytization of Islam within its borders.
(Badar, 2013)	International Criminal Law Review, Netherlands	Ius in bello under Islamic international law	This article aims to analyze the role of Islam in shaping the modern European law of war and its progeny, international humanitarian law.	There is potential for Islamic civilization to contribute significantly to international humanitarian law. Engaging in dialogue between different civilizations is essential for the development and application of international humanitarian law norms.
(Badawi, 2016)	Third World Quarterly, United Kingdom	Regulation of armed conflict: critical comparativism	This article seeks to conduct a comparative analysis of international humanitarian law and Islamic laws regulating armed conflict by focusing on the underlying assumptions and interests informing both systems	It is essential to explore the foundational assumptions and interests that influence both systems. Conducting a deeper and more critical examination of these factors in International Humanitarian Law (IHL) and Islamic laws governing armed conflict can provide important insights into the nature and constraints of these legal frameworks.
(Hashmi, 2017)	International law and Islamic law, Routledge United Kingdom	Is There an Islamic Ethic of Humanitarian Intervention?	This paper aims to clarify the extent to which humanitarian intervention is considered legitimate within the Islamic framework as well as the Islamic ethics of humanitarian intervention.	The Qur'an outlines a two-step approach: first, the physical relocation of Muslims from the territory of their oppressors; second, a collective response by the Muslim community to support the grievances of the oppressed. As the global community progresses toward a more universal ethical framework, reevaluating traditional notions of state sovereignty, the Organization of the Islamic Conference and

(Bennoune, 2017)	International law and Islamic law, Routledge United Kingdom	Ās-SalĀmu `Alaykum? 1 Humanitarian Law in Islamic Jurisprudence	This paper examines Islamic legal doctrine in the field of humanitarian law and considers the historical contributions made by Islamic law to contemporary international humanitarian law.	Muslim communities, guided by the Qur'an's universalist principles, are well-positioned to contribute to the development of a new international society. It is noteworthy that many Muslim scholars have interpreted the legal concept of jihad as inherently peaceful or defensive, aligning it with contemporary international law principles regarding the use of force.
(Al-Dawoody, 2017a)	International Review of the Red Cross, United Kingdom	Islamic law and humanitarian law: An introduction to the main principles	This article aims to provide an overview of the principles governing the use of force in the Islamic law of war as interpreted by the four Sunni schools of Islamic jurisprudence, alongside the contemporary principles of international humanitarian law.	The article highlights the extent to which Islamic principles align with modern international humanitarian law. It concludes that these Islamic principles can play a role in mitigating the destruction and suffering resulting from contemporary armed conflicts in Muslim contexts, especially in conflicts where Islamic law is used as a reference.
(Al-Dawoody, 2017b)	International Review of the Red Cross, United Kingdom	Management of the dead from the Islamic law and international humanitarian law perspectives: Considerations for humanitarian forensics	This article seeks to address various contemporary issues and challenges related to the handling of the deceased in modern armed conflicts, as well as in instances of violence and natural disasters, within the frameworks of Islamic law and international humanitarian law. Get smarter responses, upload files and images, and more.	The article concludes that both legal systems have established rules designed to safeguard the dignity and respect of deceased bodies. It also highlights how these rules can complement each other to provide protection, especially in specific Muslim contexts.
(Albader, 2018)	Indonesian Journal of International and Comparative	Islamic law and the right to armed jihad	This article seeks to explore the conditions under which war is deemed permissible in Islamic law by analyzing various Islamic legal	The concept of Jihad is underrepresented in legal scholarship. Although Islamic law does permit the use of force, it imposes limitations that are

	Law, Indonesia		sources, with particular emphasis on the Qur'an.	frequently overlooked in legal discussions. The actions of non-state actors, such as Al-Qaeda, do not accurately represent Islamic teachings.
(Badar & Sabuj, 2019)	Journal of International and Comparative Law, Hong Kong	The Islamic law of rebellion and its potential to complement public international law on the use of force	This article aims to conduct a comparative analysis of Islamic law of rebellion and public international law on the use of force.	It has been determined that the Islamic law of rebellion significantly influences the development of public international law concerning the use of force. The juristic tradition of Islamic law of rebellion, with its long-standing engagement with issues of force used by and against rebels, represents a distinct and influential legal system.
(Vanhullebusch, 2019)	Brill's Arab and Islamic Laws Series, Netherlands	On the Abodes of War and Peace in the Islamic Law of War: Fact or Fiction?	This paper tried to explore whether the categorization of the world by Islamic scholars into realms of peace and war is based in reality or merely a construct.	It concludes that the relationship between International Humanitarian Law (IHL) and Islamic law of war should be based on a deeper, shared aspect of human existence, such as our common biological heritage or creation. This broader, humanitarian perspective could offer additional moral support to the shared principles guiding conduct in armed conflict under both IHL and Islamic law, ultimately serving the goals of human survival and peaceful coexistence.
(Badar., Al-Dawoody, & Higgins, 2019)	Brill's Arab and Islamic Laws Series, Netherlands	The Origins and Evolution of Islamic Law of Rebellion: Its Significance to the Current International Humanitarian Law Discourse	This paper aims to analyze both the international humanitarian law and the Islamic law approaches to rebellion.	The law on rebellion under Islamic law differs significantly from the international humanitarian law regime, especially concerning the types of defenses to rebellion which can be raised under the Islamic regime.
(Al-Dawoody & Murphy, 2019)	International Review of the Red Cross, United Kingdom	International humanitarian law, Islamic law and the protection of children in armed conflict	This article aims to compare how rules of international humanitarian law and rules of Islamic law protect children in armed conflict.	Islamic law is flexible in many of its rules and responds to changing realities and contexts. It also has great impact on the daily lives of hundreds of millions of Muslims and can therefore contribute alongside IHL to the alleviation of the suffering

(Albader, 2020)	Indonesian Journal of International and Comparative Law, Indonesia	Examining the Islamic <i>jus in Bello</i>	This paper aims to define the rules governing armed conflict within Islamic humanitarian law and the Islamic principles of <i>jus in bello</i> .	of victims of armed conflicts including the children. Islamic law seeks to spread the religion to the entire world. However, nothing in the Qur'an authorizes violent means that innocents are killed, dead bodies are maimed, and buildings are torched. Therefore, even during times of war, justice should prevail, and justice necessarily means that the rules of Islamic warfare are followed.
(Ahmad & bin Pehin, 2020)	Manchester Journal of Transnational Islamic Law and Practice, United Kingdom	Classical Islamic legal account of modern international law	This article seeks to compare the principles governing Islamic international law (<i>Siyar</i>) with modern international law	The article concludes that the classical Islamic law rules hold true in the modern sense of international law. It argues that Islamic law traditions on treaty making, and fulfilment of promises made in treaties are like the contemporary doctrine of <i>pacta sunt servanda</i> that provided the foundation of modern international law of treaties. Likewise, classical Islamic international law has an elaborate set of rules concerning the resort to war (<i>jus ad bellum</i>) and the conduct of war (<i>jus in bello</i>), which not only run parallel to but also inform the modern international humanitarian law.
(Arnal, 2020)	International Review of the Red Cross, United Kingdom	Destructive trends in contemporary armed conflicts and the overlooked aspect of intangible cultural heritage: A critical comparison of the protection of cultural heritage under IHL and the Islamic law of armed conflict	This article aims to demonstrate the importance of drawing from multiple legal traditions, especially Islamic law in order to enhance the protection of intangible cultural heritage in armed conflicts	The article concludes that several Islamic legal rules and principles may, more adequately than international humanitarian law, safeguard the intangible dimension of cultural heritage in certain contemporary armed conflicts in Muslim contexts.
(Çakmak &	International	Exploring	This paper seeks to compare	There are convergences between the

Güneysu, 2020)	Review of the Red Cross, United Kingdom	foundational convergence between the Islamic law of armed conflict and modern international humanitarian law: Evidence from al-Shaybani's Siyar al-Kabir	and contrast the Islamic law of armed conflict with the modern international humanitarian law, drawing extensively from al-Siyar al-Kabir.	Islamic law of armed conflict and modern international humanitarian law in terms of the principle of distinction, the principle of proportionality, the principle of military necessity and the principle of humanity.
(Ibrahim & Ghasemi, 2021)	Journal of Legal, Ethical and Regulatory Issues, United States	Imam Ali's legal regulations of non-international armed conflicts	This article aims to discuss governing principles of non-international armed conflicts which was established by Imam Ali.	The article concludes that that Islam is one of the main civilizations adopted by the United Nations and it is one of the main sources of international legislation, particularly regarding the rules of international humanitarian law and, according to Islam, what is issued by Imam Ali is a binding lawful legislation for all people.
(Shahid, 2021)	Manchester Journal of Transnational Islamic Law and Practice, United Kingdom	Islamic Law of Armed Intervention for Peace and Humanitarian Purposes	This article aims to explore the extent of humanitarian intervention as defined by both Islamic law and contemporary international law.	The article finds that modern international law and Islamic international law regarding armed intervention are compatible and can be implemented together. Both frameworks offer Muslim states the means to uphold peace and security both within their own borders and worldwide.
(Ahmad, Ahmad, & Zulkiffle, 2021)	Manchester Journal of Transnational Islamic Law and Practice, United Kingdom	The Concept of Just-War in Islamic and Modern International Law	This article aims to comparatively analyzed how Islamic law and contemporary international law address different aspects of war, including jus ad bellum, jus in bello, and jus post bellum.	A deeper look into Jihad within the context of just-war theory in Islamic law, along with interpreting relevant Quranic verses in light of their <i>Asbab al-Nuzul</i> (reasons for revelation), reveals that Jihad, in its context of warfare, is essentially a means of self-defence. It permits fighting only as a last resort against oppressors and stresses the importance of exhausting all other options before engaging in battle. Therefore, the extremist view that Jihad demands a constant state of war between Muslims and

(Charpentier, 2021)	Indonesian Journal of International and Comparative Law, Indonesia	Islamic law and humanitarian relief: Protections and challenges when negotiating access in time of armed conflict	This article seeks to discuss how Islamic law provide a protective framework applicable to humanitarian workers when negotiating access and safe passage with armed groups controlling territories in time of armed conflict	non-Muslims is both theoretically and conceptually incorrect and does not reflect the true values of Islam. The existence of humanitarian law rules within Islamic law, such as safe conduct and civilian protection, can provide a protective framework applicable to humanitarian workers. In addition, the assessment of the principles of humanity and neutrality in the Shari'ah can be used as a tool to better understand the context in which humanitarian missions are deployed. This way, access to alleviate the suffering of the civilian population may be negotiated better.
(Hashmi, 2021)	The Justification of War and International Order: From Past to Present, Oxford Academic, United Kingdom	The Islamic Law of War and Peace and the International Legal Order: Convergence or Dissonance?	This paper aims to introduce non-Western perspectives on the justification of war and international order by engaging with Islamic discourses on war and peace. It seeks to study the relationship between the Islamic law and contemporary international law in relation to the rules of war and peace.	There are three broad Muslim responses regarding the rules of war and peace in contemporary international law and the rules of Islamic law, which are: assimilation, accommodation, and rejection. The assimilationists accept the universality of international law and argue that most Muslims do so well. The accommodationists see the potential for an Islamic international law alongside public international law. The rejectionists view international law as an alien code imposed on Muslims by Europeans. They affirm the superiority of Islamic law over international law. Of these three positions, Muslim scholarship and practice overwhelmingly favor the assimilationist or accommodationist views.
(Al-Dawoody,	Forensic	International	This paper aims to discuss	Protecting the dead and thus

Winter & Finegan, 2021)	Science International: Reports, Netherlands	Committee of the Red Cross (ICRC): Management of the dead under Islamic law	the humanitarian needs around the issue of the dead and their protection in conflict and emergency situations through the perspective of Islamic law	ensuring that human remains are respected is essential to ensure dignity for all and to show respect for the feelings of loved ones who are still alive. Islamic law contains many rules to that effect, which must guide the actions of forensic specialists, including during armed conflict and other situations of violence.
(Chattha, 2021)	Journal of Islamic Thought and Civilization, Pakistan	Perspective of the Islamic law of war on the armed non-state actors' militancy	This article aims to examine the status of the armed non-state actors engaged in armed conflict and their conflicting attributes in the light of Islamic law. It also seeks to discuss how these actors can be obligated to respect the rules of the Islamic law of war, especially avoiding unnecessary suffering of the civilians.	The Islamic law of armed conflict can play a crucial role in bridging the gap between non-state actors claiming Islamic affiliation and international community
(Timmermans, 2022)	Manchester Journal of Transnational Islamic Law and Practice, United Kingdom	The Use of Weapons of Mass Destruction: A Comparison of the Restrictions and Justifications in Islamic Law of Armed Conflict and International Humanitarian Law	This article aims to compare the restrictions, prohibitions, and justifications on the use of WMDs in Islamic law of armed conflict and the international humanitarian law (IHL).	It concludes that there are significant similarities regarding restrictions based on the principles on the conduct of hostilities, but there are certain divergences as well on justifications as IHL allows reprisals under strict conditions whereas Islamic law relies on reciprocity and necessity.
(Lefolle, 2022)	Malaysian Journal of Syariah and Law, Malaysia	Identification of the Dead Under Islamic Law and International Humanitarian Law: A Mini Review	The purpose of this research is first, to give an overview of the Islamic law principles governing the identification of the dead. Second, to illustrate those principles with current examples of humanitarian challenges in the Islamic world. Third, to compare those Islamic law principles to IHL rules applicable in armed conflicts	This article concludes that both Islamic law and IHL have rules which aim to protect the dignity and respect of dead bodies, and they complement each other in contexts of armed conflicts or other situations of violence.

(Muhammadin, 2023)	UUM Journal of Legal Studies, Malaysia	Executing War Captives based on Maslahat: Reflecting on and concluding the contemporary debate	This article seeks to examine the contemporary debate and arguments on whether war captives may be executed in the light of the <i>usul al-fiqh</i> , and how international law (particularly international humanitarian law) should affect Islamic legal rulings.	It is concluded that categorically prohibiting the execution of war captives is the weaker position as it relies on an incorrect interpretation of the <i>dalil</i> and its unrealistic application in warfare. It is also found that the position permitting captive execution if there is <i>maslahat</i> is, despite being often misunderstood, the stronger position, both in terms of the <i>dalil</i> and its realistic application in warfare.
(Al-Dawoody & Signoret, 2023a)	Anthropology of Violent Death: Theoretical Foundations for Forensic Humanitarian Action, Wiley, United States	Respect for the dead under international law and Islamic law in armed conflicts	This paper aims to analyze the main obligations under IHL and Islamic law of parties to armed conflicts regarding the protection of the dead such as the obligation to search for, collect, and evacuate the dead without adverse distinction and treating them with dignity.	International law and Islamic law in armed conflicts can complement each other at the present time to achieve the protection of the dead in the context of armed conflicts in the Muslim contexts.
(Ahmad, Lilienthal, & Ahmad, 2023)	Journal of East Asia and International Law, South Korea	Islamic Laws of War and Contemporary International Humanitarian Law: Discrimination and Proportionality	This article aims to explore how Islamic law and international humanitarian law (IHL) address various aspects of warfare, including <i>jus ad bellum</i> , <i>jus in bello</i> , and <i>jus post bellum</i> , with a particular focus on the definition of combatants and the principle of distinction. Get smarter responses, upload files and images, and more.	A comparative analysis of the different elements and aspects of just war theory in both Islamic and contemporary international law offers a more nuanced understanding of their limitations. The analysis concludes that there is a distinctive relationship between Islamic law of war and IHL.
(Al-Dawoody & Pons, 2023b)	International Review of the Red Cross, United Kingdom	Protection of persons with disabilities in armed conflict under international humanitarian law and Islamic law	This article seeks to discuss how international humanitarian law and Islamic law provide protection for persons with disabilities in armed conflict.	This article concludes that the protection of persons with disabilities in armed conflict, and specifically within Muslim contexts, will be enhanced through the inclusion and consideration of Islamic law.

4. Discussion

This study aimed to systematically examine and review all published literature on International Humanitarian Law from Islamic Perspective. It highlighted studies that involved the rules and principles of International Humanitarian Law from Islamic Perspective, addressing specific research questions (RQs) related to the rules of war and peace, principles for the protection of civilians, and principles for the protection of civilian objects under International Humanitarian Law from Islamic Perspective.

The review of the 104 publications collected via Scopus, 32 of which ultimately met the inclusion and exclusion criteria defined by the PRISMA analysis process, as detailed in Table 2, results in the following conclusions concerning each objective:

4.1 Rules of War and Peace in IHL from an Islamic Perspective

The systematic review highlighted the Islamic perspective regarding the rules of war and peace in international humanitarian law. Islamic law and practice of the Prophet (Peace and blessing be upon him), and Muslim leaders have a rich history of guidelines and laws governing the conduct of war. Several key findings emerge from the literature analysis:

Firstly, it is suggested that Islamic international law could be applied in various domains of international law, such as human rights and the laws of war, to enhance and strengthen the global legal framework (Ali & Rehman, 2005; Shahid, 2021; Hashmi, 2021; Chattha, 2021). Furthermore, the influence of Islam is evident in the development of international humanitarian law (Badar, 2013). However, some researcher argued that there is a need for an examination of the underlying assumptions and interests of IHL and Islamic laws regulating armed conflict can provide valuable insights into the nature and limitations of these legal frameworks (Badawi, 2016).

Secondly, it is evident from the review that Islamic principles emphasize the importance of proportionality and necessity in the use of force. The Quran and Hadith (Prophet Muhammad's sayings) stress the avoidance of excessive harm to civilians and non-combatants during armed conflict. Consequently, all human lives are sacred, and through the guiding principles of necessity and proportionality, Islamic humanitarian law seeks to conduct the law of armed conflict as justifiably as possible. Therefore, a distinctive relationship exists between Islamic law of war and international humanitarian law (IHL) (Ahmad, Lilienthal, & Ahmad, 2023; Albader, 2020; Çakmak & Güneysu, 2020). IHL allows reprisals under strict conditions whereas Islamic law relies on principles of reciprocity and necessity (Timmermans, 2022).

Thirdly, the concept of “Jus in Bello” or just conduct during war, aligns closely with Islamic teachings. The reviewed literature emphasizes the Islamic law allows use of force mainly for defensive or humanitarian war, which compatible with international humanitarian law (Ali & Rehman, 2005; Albader, 2020; Ahmad & bin Pehin, 2020; Ibrahim & Ghasemi, 2021; Ahmad, Ahmad, & Zulkiffle, 2021). However, some researchers argued that there is a third modern Islamic concept of just war that would permit war against a country that does not allow for

peaceful proselytization of Islam within its borders (March & Modirzadeh, 2013). It is instructive to note that many Muslim scholars have interpreted the legal conception of jihad to be peaceful or defensive in nature and thus compatible with modern international law precepts on the use of force. Although Islamic law permits the use of force, it imposes certain limitations on its application, a nuance frequently overlooked in legal discussions (Bennoune, 2017; Albader, 2018).

Fourthly, modern international law and Islamic international law regarding armed intervention are compatible and can be applied concurrently. Both legal frameworks offer Muslim states the means to uphold peace and security both within their own countries and on a global scale. Islamic law specifies the Islamic Ethic of Humanitarian Intervention as the Qur'an suggests a two-step course of action. The first is physical removal of the Muslims from the territory of the oppressors. The second is a collective response of the Muslim community in support of the grievances of the oppressed community (Hashmi, 2017; Shahid, 2021).

Fifthly, Islamic law forbids terrorism but allows for rebellion against internal authorities, such as the government, with the aim of "enjoining good and forbidding evil". Islamic law of rebellion has a crucial role to play in the evolution of public international law on the use of force. And the juristic tradition of Islamic law of rebellion which is a distinct legal system that enjoys a long tradition of juristic engagement with use of force by and against rebels (Badar & Sabuj, 2019; Badar, Al-Dawoody, & Higgins, 2019). The legal framework governing rebellion under Islamic law is quite different from that under international humanitarian law (IHL), especially in terms of the defenses available to rebels. Despite this, no Muslim state currently grants the special status to rebels that is outlined in the often overlooked and misunderstood classical Islamic law of rebellion. Much like with customary law and IHL, it seems that states are hesitant to apply Islamic principles to rebels, as this might legitimize their actions and potentially escalate the rebellion (Badar & Sabuj, 2019; Badar, Al-Dawoody, & Higgins, 2019).

Lastly, the principles outlined in Islamic Law of War offer a thorough framework for the protection and treatment of Prisoners of War and this protection is more comprehensive and flexible compared to international humanitarian law (El Zeidy & Murphy, 2009). Nevertheless, Islamic law differs from the international humanitarian law in the issue of execution of prisoners of war as some Islamic jurists allow the execution of prisoners of war if there are interests (*maslahat*), although this position is often misunderstood, whether in terms of evidence or its realistic application in war (Muhammadin, 2023).

Overall, the strength of the evidence presented in the papers reviewed is the statement of the most important principles regarding rules of war and peace in IHL from an Islamic Perspective, which include that the nature of the relationship between the Islamic country and other states is peace, not war. Islamic law also permits jihad and the use of force mainly in defensive or humanitarian warfare. Additionally, Islamic principles emphasize the importance of proportionality and necessity in the use of force, and it prohibits acts of retaliation and relies on the principles of reciprocity and necessity. Furthermore, Islamic law allows humanitarian intervention to support the grievances of the oppressed community, and it specified the Islamic

Ethic of Humanitarian Intervention in the Qur'an.

Notably, the law on rebellion under Islamic law and the issue of executing War Captives differ significantly from the international humanitarian law. But the main rules of war and peace in international law are compatible with Islamic law and the role of Islam is very clear in shaping the international humanitarian law. Therefore, applying the rules of Islamic international law could help create a more robust and effective global legal system.

Despite the role of the studies reviewed in explaining a distinct set of principles of war and peace in Islamic international law from an Islamic perspective, the weaknesses are represented in the lack of clarification of other principles, such as the principle of humanity and the principle of distinction, and unnecessary suffering.

4.2 Principles for the Protection of Civilian in IHL from an Islamic Perspective

The protection of civilians during armed conflict is a fundamental concern of International Humanitarian Law. The systematic review has explored Islamic perspectives on this critical issue, resulting in several key insights:

Firstly, the literature reveals that Islamic teachings emphasize the sanctity of human life and the protection of civilians and non-combatants. The Quranic injunctions and Hadith emphasize the duty to protect civilians in armed conflict as well as Islamic law prohibits the use of weapons of mass destruction that cause harm to civilians (Ahmad, Lilienthal, & Ahmad, 2023; Timmermans, 2022).

Secondly, Islamic law provides a protective framework applicable to humanitarian workers when negotiating access and safe passage with armed groups in control of territory in time of armed conflict for humanitarian relief and facilitating access to alleviate the suffering of civilian populations (Charpentier, 2021).

Thirdly, both international humanitarian law and Islamic law begin from the point that children must be explicitly provide the protection from the effects of armed conflict. Therefore, International humanitarian law and Islamic law are compatible in providing full protection to children in armed conflict. However, there is a problem when formulating the Islamic principles for the protection of children in armed conflict in the form of covenant. For example, the protection of children affected by armed conflicts according to covenant on the Rights of the Child in Islam, adopted by OIC, is inadequate (Mosaffa, 2011; Al-Dawoody & Murphy, 2019).

Fourthly, it is evident from the review that Islamic principles emphasize the protection for persons with disabilities in armed conflict and the protection of persons with disabilities in armed conflict according to Modern International law will be enhanced through the inclusion and consideration of Islamic law (Al-Dawoody & Pons, 2023b).

Lastly, literature has placed great emphasis on managing and protecting the dead in times of armed conflict. both legal systems (international humanitarian law and Islamic law) have developed rules which aim at the protection of the dignity and respect of dead bodies, and that they complement each other to achieve this protection in specific Muslim contexts

(Al-Dawoody, 2017b; Albader, 2020; Al-Dawoody, Winter, & Finegan, 2021; Lefolle, 2022; Al-Dawoody & Signoret, 2023a).

Overall, the strength of the evidence presented in the papers reviewed is the statement of the most important principles regarding the protection of civilian in IHL from an Islamic perspective, which include the sanctity of human life and the protection of civilians and non-combatants, the protection of humanitarian workers who provide humanitarian relief for civilians, and protection of victims in times of armed conflict, especially children, persons with disabilities, and the dead. It is evident from the review that principles for the protection of civilian in International Humanitarian law is consistent with Islamic law.

Despite the role of the studies reviewed in explaining a distinct set of principles for the protection of civilian in IHL from an Islamic perspective, the weaknesses are represented in the failure to clarify the principles related to protecting many types of civilians, such as women, the elderly, clerics, workers in the medical sectors, firefighters, journalists, and media professionals.

4.3 Principles for the Protection of Civilian Objects in IHL from an Islamic Perspective

The systematic review has also examined Islamic perspectives on the protection of civilian objects during armed conflict. The literature analysis yields the following key findings:

Firstly, Islamic principles emphasize the preservation of property during armed conflict as well as nothing in the Islamic principles authorizes violent means that buildings are torched or destroyed. Therefore, even during times of war, justice should prevail, and justice necessarily means that the rules of Islamic warfare are followed. This is in line with IHL's prohibition of targeting civilian objects that are not being used for military purposes (Albader, 2020).

Secondly, the review reveals that Islamic ethics emphasize the responsibility of warring parties to protect cultural heritage and historical sites, a principle that corresponds with IHL's provisions regarding the safeguarding of cultural property. Rather several Islamic legal rules and principles may, more adequately than international humanitarian law, safeguard the cultural heritage in armed conflicts (Arnal, 2020).

Despite the role of the studies reviewed in explaining some principles for the protection of civilian objects in IHL from an Islamic perspective, the weaknesses are represented in the failure to clarify the principles related to protecting many types of civilian's objects, such as: medical facilities including hospitals and clinics, educational facilities including schools and universities, places of worship including mosques and churches, and press facilities, etc.

5. Conclusion and Further Research

The systematic literature review concluded that the researchers discussed many principles regarding rules of war and peace in IHL from an Islamic Perspective, which include the principle of peace, the principle of the use of force mainly in defensive or humanitarian war, the principles of proportionality, necessity, and reciprocity in the use of force, the prohibition of revenge. Overall, the literature suggests that Islamic perspectives on the rules of war and peace align with many principles of International Humanitarian Law, emphasizing the

importance of minimizing harm to civilians and upholding just conduct during conflicts.

Moreover, the papers reviewed emphasize that principles for the protection of civilian in IHL from an Islamic perspective include the sanctity of human life and the protection of civilians and non-combatants, the protection of humanitarian workers who provide humanitarian relief for civilians, and protection of victims in times of armed conflict, especially children, persons with disabilities, and the dead. It is evident from the review that principles for the protection of civilian in International Humanitarian law is consistent with Islamic law.

Furthermore, the scholars and researchers argued that Islamic principles emphasize the responsibility of warring parties to protect cultural heritage and historical sites, and these principles may, more adequately than international humanitarian law, safeguard the cultural heritage and its intangible dimension in armed conflicts.

Several studies have been discussed the topics: Islamic rules of war, use of force (jihad), Islamic law of rebellion, respect for the dead, humanitarian intervention, peace and terrorism. On the other hand, there was only a limited amount of research conducted on the topics: protection of vulnerable in armed conflict such as: children and persons with disabilities, and prisoners of war. There is lack of clarification of important principles for international humanitarian law from an Islamic Perspective, such as the principle of humanity and the principle of distinction, and unnecessary suffering. Additionally, there is no research on the principles of protecting many types of civilians, such as women, the elderly, clerics, workers in the medical sectors, firefighters, journalists, and media professionals. As well as no research on the principles of protecting many types of civilian's objects, such as: medical facilities including hospitals and clinics, educational facilities including schools and universities, places of worship including mosques and churches, and press facilities, etc. Therefore, future research should address this gap in the published literature to better grasp the rules of international humanitarian law from Islamic perspective which will contribute significantly to the body of knowledge by presenting important theoretical insights on international humanitarian law from an Islamic perspective.

This study provides review which would serve as a starting point for authors, especially young and new researchers, who wish to conduct research on Islamic perspectives in international humanitarian law. It is critical to emphasize that this research is limited to materials related to international humanitarian law from an Islamic perspective. Thus, other publications on the conventional international humanitarian law which discuss international law without reference to Islamic roots or Islamic perspective were excluded. It is also worth noting that no single search query can be totally relied on to produce 100 percent accurate results. Despite these limitations, this study is the first systematic review of the published literature on the topic of international humanitarian law from an Islamic perspective.

Acknowledgments

The authors have no relevant financial or non-financial interests to disclose.

Funding

This work was supported by The International Institute of Islamic Thought (IIIT) under Project: IIIT STRATEGIC RESEARCH PROGRAMME (IIIT-SRP), Grant numbers: IIIT-SRP23-010-0010

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