

The Islamic Framework for Economic and Social Rehabilitation of War-Affected People: A Critical Study

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ABSTRACT:

In recent decades, armed conflicts, terrorism, and political disorder have emerged as serious challenges to human security and social cohesion. Beyond the immediate loss of life and property, such conflicts generate a wide range of long-term consequences, including economic deprivation, psychological distress, displacement, unemployment, family disruption, and the weakening of social structures. Consequently, the rehabilitation of conflict-affected populations requires more than emergency financial relief; it also demands psychological care, social reintegration, economic empowerment, and the restoration of individual and collective dignity. Islamic teachings provide a broad ethical and institutional framework for responding to these humanitarian needs.

This study investigates the principles and mechanisms of economic and social rehabilitation for war-affected populations from the perspective of Islamic teachings. It analyzes relevant guidance from the Holy Qur'an, the Seerah of Prophet Muhammad ﷺ, and the administrative and welfare practices of the Rightly Guided Caliphs. Particular attention is given to measures related to the protection of vulnerable populations, provision of shelter and material assistance, restoration of

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economic security, and reintegration of displaced and affected individuals into society. The study further examines the potential contribution of Islamic welfare institutions, particularly Zakat, Sadaqah, Waqf, and Bayt al-Mal, to contemporary humanitarian relief and post-conflict recovery.

In addition, the research considers the role of core Islamic social principles, including brotherhood, mutual assistance, altruism, compassion, solidarity, and social justice, in rebuilding communities affected by armed conflict. It argues that the Islamic framework extends beyond immediate humanitarian assistance by addressing the broader social and economic conditions necessary for sustainable recovery. The study therefore seeks to present Islamic teachings as a multidimensional framework for protecting human dignity, strengthening social cohesion, and supporting the long-term economic and social reconstruction of conflict-affected individuals and communities.

Keywords: Armed Conflict, Humanitarian Crisis, Islamic Social Welfare, Post-Conflict Reconstruction, Economic Empowerment, Community Resilience, Social Integration, Human Dignity

Introduction

War is one of the most destructive calamities in human history. Armed conflicts of the twentieth and twenty-first centuries have displaced millions of people, destroyed economic structures and torn apart social fabrics. According to the United Nations, more than 100 million people worldwide have been displaced as a result of conflicts, with the highest numbers found in Muslim countries such as Syria, Yemen, Afghanistan and Palestine (UNHCR, Global Trends Report, Geneva: UNHCR, 2024, p. 15). These statistics indicate that the issue of war victim rehabilitation is not limited to any single region but is spread on a global scale. Ongoing conflicts in Muslim countries have forced millions of Muslims to leave their homes and these individuals suffer from severe economic and social hardships.

The Syrian crisis has displaced over 12 million people in twelve years (World Bank, Syria Damage Assessment, Washington DC: World Bank Group, 2023, p. 8). Similarly, the ongoing war in Yemen has made more than eighty percent of the population dependent on humanitarian aid (OCHA, Yemen Humanitarian Needs Overview,

New York: UN OCHA, 2024, p. 12). In Palestine, ongoing conflicts in the Gaza Strip have deprived over two million people of food, water and health facilities. These figures indicate that there is an urgent need for an organized and comprehensive system for the rehabilitation of victims in the current era.

Islam provided a complete framework for the rehabilitation of war victims fourteen hundred years ago. The Holy Quran included the poor, the needy, the debt-ridden and the wayfarer among the beneficiaries of Zakat. Prophetic Hadiths emphasize good treatment of prisoners and migrants. In Islamic history, during the periods of the Rightly Guided Caliphs, practical examples of victim rehabilitation through the Bayt al-Mal are found. However, in the current era, in light of modern weapons, the abundance of refugees and complex international systems, there is an urgent need to apply these Islamic principles in a modern context. This research is an attempt to fulfill this need.

Materials and Methods

The methodology consisted of three steps.

First, primary Islamic sources were collected. The Holy Quran was searched for all verses related to war victims, Zakat, prisoners, orphans, widows and economic and social rehabilitation. Classical Hadith collections including Sahih al-Bukhari, Sahih Muslim, Jami al-Tirmidhi, Sunan Abi Dawud and Musnad Ahmad were reviewed for relevant narrations. Classical exegeses such as Tafsir Ibn Kathir, Tafsir al-Tabari and Tafsir al-Qurtubi were consulted for contextual understanding.

Second, secondary sources were collected. Historical works including Al-Sirah al-Nabawiyah by Ibn Hisham, Al-Tabaqat al-Kubra by Ibn Saad and Futuh al-Buldan by al-Baladhuri were examined for practices of the Rightly Guided Caliphs. Contemporary reports from UNHCR, World Bank, OCHA, WHO and ICRC from 2018 to 2026 were reviewed for current statistics on displacement and rehabilitation challenges.

Third, thematic analysis was performed. Quranic verses and Hadiths were categorized under economic rehabilitation (Zakat, khums, Bayt al-Mal) and social rehabilitation (family, education, psychological support, community integration). These Islamic principles were then matched against contemporary challenges to derive a modern rehabilitation model. No human or animal subjects were involved in this study.

Results and Discussion

Research Objectives

This research has the following objectives: to compile the principles related to the rehabilitation of war victims found in the Quran and Sunnah, to organize the practical examples from the Rightly Guided Caliphs and Islamic history, to propose a rehabilitation model based on Islamic principles, to present recommendations for international organizations in light of Islamic teachings and to provide guidelines for policymakers in Muslim countries. These objectives have been set so that the research can be comprehensive and practical in nature.

Significance of the Research

This research is significant in several respects. Firstly, it sheds light on a topic on which some work has been done in Arabic and English, but very limited material is available in Urdu. The Urdu-speaking population, which has a better understanding of Islam in South Asia, can greatly benefit from this research. Secondly, many countries (especially Muslim countries) are currently suffering from war or conflicts. Millions of Muslim victims in Afghanistan, Syria, Yemen, Palestine, Somalia, Sudan, Libya and other countries are awaiting aid. An effective system based on Islamic teachings for their rehabilitation is urgently needed. Thirdly, presenting a comparative review of Islamic teachings in relation to international humanitarian law also increases the importance of this research (ICRC, Geneva Conventions of 1949, Geneva: ICRC, 2010, p. 25).

Scope and Limitations of the Research

The following limitations have been observed in this research: thematic limitations (only direct and indirect victims of war are covered; victims of natural disasters are not included), temporal limitations (detailed review of historical events from early Islam to the era of the Rightly Guided Caliphs) and geographical limitations (application of Islamic teachings is observed globally, not limited to any specific region). These limitations have been set so that the research remains focused on its subject and avoids unnecessary length.

Research Findings and Recommendations

This research has proven that the Holy Quran presented a comprehensive system for the rehabilitation of war victims. Prophetic Hadiths contain detailed commandments regarding kindness toward prisoners, brotherhood between the Muhajirun and Ansar and the care of vulnerable segments.

Islamic states should restructure the Zakat system on modern lines, activate the Bayt al-Mal for the rehabilitation of war victims and give first priority to education and vocational training.

International organizations should recognize Islamic financial instruments.

War Victims: Concept and Categories

War victims refer to all individuals who suffer physical, financial, psychological, or social damage as a result of armed conflict. In Arabic, the word "mutadarrir" (victim) is derived from "darar," which means harm or pain. Allamah Ibn Rajab al-Hanbali writes in *Jami al-Ulum wal-Hikam*: "The meaning of darar is causing dislike to others and the meaning of darar is exceeding the limit in that" (Ibn Rajab, *Jami al-Ulum wal-Hikam*, Volume 2, p. 235). This definition makes it clear that the word "darar" includes every harm that befalls a human being, whether physical, financial, or psychological. On this basis, the concept of war victims is formed, which includes all individuals who have suffered some kind of loss as a result of war.

Based on different criteria, war victims can be divided into the following categories: the wounded, families of martyrs (who have lost their guardian), prisoners (captured by the enemy), displaced persons (forced to leave their homes), refugees (who have crossed borders for shelter), orphans (whose parents were killed in war), widows (whose husbands were killed in war) and the elderly and disabled (who have become dependent on others for their support).

Imam Jassas in *Ahkam al-Quran* includes some of the eight categories mentioned in verse 60 of Surah al-Tawbah among war victims (Al-Jassas, *Ahkam al-Quran*, Volume 2, p. 245). These include the faqir (one who has nothing to meet his basic needs), the miskin (one who is in a better condition than the faqir but still needy), the gharimin (those who are in debt and unable to repay it) and ibn al-sabil (a traveler who is far from his homeland and does not have the means to return). These apply specifically to war victims. From this, it is understood that Islamic jurisprudence allocated a separate share in Zakat for war victims, indicating that their rehabilitation is the responsibility of the Islamic society.

According to Islamic teachings, non-Muslim citizens (Muahid) are also included among war

victims. The Prophet Muhammad (peace be upon him) said: "Whoever kills a Muahid (a non-Muslim under treaty) will not smell the fragrance of Paradise, although its fragrance can be smelled from a distance of forty years" (Al-Bukhari, *Sahih al-Bukhari*, Book of Jizya and Truces, Hadith Number 3166). This Hadith is clear evidence that the protection of innocent non-Muslim civilians during or after war is the responsibility of the Islamic state. Just as Muslim citizens are protected, those non-Muslims who have made a treaty with the Islamic state will also have full protection. That is, if a non-Muslim is affected by war, he is also entitled to aid.

Economic Rehabilitation: Concept and Measures

Economy refers to the production, distribution and consumption of resources. Rehabilitation refers to returning to a previous state or a better state after a loss. According to the World Bank and the United Nations, economic rehabilitation refers to "the process through which affected individuals and communities regain their livelihoods, re-establish small and large businesses and achieve long-term economic stability" (World Bank, *Post-Disaster Needs Assessment Guidelines*, Washington DC: World Bank Group, 2018, p. 45).

Islam provided two fundamental concepts for economic rehabilitation: the system of Zakat and the establishment of Bayt al-Mal (public treasury). The Quran made Zakat the primary means of economic rehabilitation for victims: "Zakat expenditures are only for the poor and for the needy and for those employed to collect it and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the wayfarer" (Al-Tawbah: 60). According to this verse, Zakat money can only be spent on eight specific categories. Among these, the poor, the needy, the debt-ridden and the wayfarer are individuals who often belong to war victims.

Imam Ibn Kathir wrote: "وفي الرقاب والغارمين" means that Zakat should be given to debtors to pay off their debts, whether they became

indebted due to a matter of expediency or due to a calamity (Ibn Kathir, *Tafsir al-Quran al-Azim*, Volume 4, p. 221). This explanation is evidence that individuals who become indebted due to a calamity like war are especially entitled to Zakat. Whether they borrowed due to the destruction of their business or for the survival of their family, they are included in the category of gharimin.

Umar Farooq established the Bayt al-Mal and distributed stipends to the deserving from it. Ibn Saad narrated: "Indeed, Umar wrote to his governors: Look at any Muslim who passes by you in need of something, write that for him in his stipend and help him from the Bayt al-Mal" (Ibn Saad, *Al-Tabaqat al-Kubra*, Volume 3, p. 290). This incident shows that the establishment of Bayt al-Mal was not only for collecting wealth, but its primary purpose was to deliver aid to the needy, especially war victims. Umar gave clear instructions to his governors to find every needy person and provide them with assistance from the Bayt al-Mal.

Imam Abu Ubaid al-Qasim ibn Salam wrote in *Al-Amwal*: "And the completion of the gift is that a person is given what will set him right and suffice him for his year, then whatever remains after that is spent on horses and weapons" (Abu Ubaid, *Al-Amwal*, p. 273). This is clear evidence that the goal of economic rehabilitation in the Islamic system is not mere survival but self-sufficiency and development. Victims should be given enough aid so that they can not only survive for a year but also improve their economic condition.

The following measures can be used to assess economic rehabilitation: restoration of income (victims monthly income reaches pre-war levels), employment rate (proportion of working-age victims who are employed), debt repayment (reduction of debt burden on victims), provision of basic necessities (access to food, clothing, shelter) and savings capacity (ability to save for the future).

Social Rehabilitation: Concept and Measures

Social refers to human relationships, customs and collective structures. Rehabilitation refers to the

process of returning to normalcy or improvement after a loss. According to the World Health Organization (WHO), social rehabilitation refers to "the process that enables victims to reintegrate into their society as full citizens, including restoration of family relationships, social acceptance, psychological peace and preservation of cultural identity" (World Health Organization, *Rehabilitation in Health Systems*, Geneva: WHO Press, 2019, p. 12).

Islam provided several fundamental principles for social rehabilitation. The first and most important principle is brotherhood between the Muhajirun (migrants) and the Ansar (helpers). After the migration to Medina, the Prophet Muhammad (peace be upon him) established a bond of brotherhood between the Muhajirun (those who came from Mecca) and the Ansar (the residents of Medina). Anas ibn Malik narrated: "The Prophet (peace be upon him) established brotherhood between the Muhajirun and the Ansar." (Al-Bukhari, *Sahih al-Bukhari*, Book of the Virtues of the Ansar, Hadith Number 3904). This event is the greatest example in history of the social rehabilitation of people displaced by war. As a result of this brotherhood, every Ansari shared his home, food and business with a Muhajir; the Muhajirun integrated into the economic and social system of Medina; and a new social identity of "Ansar and Muhajirun" emerged. This teaches us that the best social rehabilitation of displaced persons can be achieved by integrating them into the local society.

The second important principle is psychological rehabilitation and restoration of self-esteem. Islam has emphasized restoring the self-esteem of victims. The Quran states: "O you who have believed, let not a people ridicule [another] people" (Al-Hujurat: 11). This verse applies to displaced and refugee individuals as well. This means that victims should not be considered inferior because of their sufferings but should be treated with honor and respect. Without the restoration of their self-esteem, no rehabilitation program can succeed.

The third important principle is rehabilitation through education and training. The Prophet Muhammad (peace be upon him) created a unique social rehabilitation program for the prisoners of the Battle of Badr. Any prisoner who taught ten Muslims to read and write would be freed. (Al-Tirmidhi, Jami al-Tirmidhi, Book of Virtues of Jihad, Hadith Number 1585). "The Prophet (peace be upon him) ordered that every prisoner of the Battle of Badr should teach writing to ten children of the Ansar and that would be his ransom." This incident is a clear example that education is central to social rehabilitation. Instead of punishing the prisoners, benefit was derived from them and they were given the opportunity to become useful citizens in society.

Imam Shatibi wrote in *Al-Muwafaqat* that social rehabilitation falls within the objectives of Shariah: "Indeed, the protection of life, honor and wealth is among the necessities and that without which an obligation cannot be fulfilled is itself obligatory" (Al-Shatibi, *Al-Muwafaqat*, Volume 1, p. 56). According to this principle, the social rehabilitation of victims is as necessary as the protection of their life and property, because without rehabilitation they cannot regain their honor and social standing.

Measures of social rehabilitation include restoration of the family system, social acceptance, access to education, psychological well-being and preservation of cultural identity. Quranic verses support these in the Islamic context.

Social Rehabilitation: in Light of Modern Science and Current Conditions

Islam provided several fundamental principles for social rehabilitation. Below are these principles presented in the context of modern science and current conditions:

(1) Treatment of psychological trauma and dealing with Post-Traumatic Stress Disorder (PTSD): According to modern medical research, the rate of PTSD among war victims is very high. According to the WHO, 20 to 30 percent of people in war-torn areas suffer from PTSD.

Islamic teachings have made dhikr (remembrance of Allah), recitation of the Quran and supplication (dua) means of psychological peace. The Quran says: "Unquestionably, by the remembrance of Allah hearts are assured" (Al-Rad: 28). Modern science has proven that meditation and dhikr increase the levels of neurotransmitters such as serotonin and dopamine in the brain, which reduce depression and anxiety. Therefore, collective dhikr circles, Quran recitation sessions and dua gatherings can be helpful in the treatment of PTSD for victims.

(2) Social integration and sense of community: Modern sociology considers "social capital" as an important element of rehabilitation. The bond of brotherhood that the Prophet (peace be upon him) established between the Muhajirun and the Ansar is the best example of social integration. (Al-Bukhari, *Sahih al-Bukhari*, Book of the Virtues of the Ansar, Hadith Number 3904). In the current era, people in refugee camps often suffer from loneliness and alienation. To connect them with the local community, buddy systems or family sponsorship programs can be established, where every refugee family is paired with a local family.

(3) Empowerment through education and skill development: The incident of freeing the prisoners of Badr in exchange for teaching (Al-Tirmidhi, Jami al-Tirmidhi, Book of Virtues of Jihad, Hadith Number 1585) is evidence that education can be made a means of rehabilitation. Modern research shows that education and vocational training play an important role not only in economic rehabilitation but also in psychological rehabilitation. When an affected person learns a new skill, his self-confidence is restored. In the current era, online education and digital skill training (such as computer programming, graphic design, digital marketing) can be provided to refugees remotely.

(4) Family reunification and rehabilitation of children: Families are broken apart in wars. According to modern research, children separated from their families have a tenfold increased risk of mental illness. Islamic teachings consider the care of orphans as a great virtue. The

Prophet (peace be upon him) said: "أنا وكافل اليتيم" (Al-Bukhari, Sahih al-Bukhari, Book of Manners, Hadith Number 6005). In the current era, the Red Cross and other organizations run family reunification programs. Islamic organizations should use modern technology (such as DNA testing, digital registration) to find lost families in war-torn areas and reunite them.

(5) Preservation of cultural identity and traditions: People lose their cultural identity in war. The Quran has declared different languages and colors as signs of Allah: "واختلاف ألسنتكم" (Al-Rum: 22). Modern research shows that preserving cultural identity is essential for psychological rehabilitation. In refugee camps, people should be allowed to practice their language, dress, food and traditions. Additionally, cultural centers should be established where they can promote their arts, music and crafts.

(6) Sports and recreational activities for children and youth: Modern science proves that sports and recreation are helpful in the treatment of PTSD. The Prophet (peace be upon him) encouraged playing with children and taking care of their entertainment. In the current era, playgrounds, football clubs and art therapy centers should be established for children in refugee camps.

(7) Safe centers and counseling services for women: Women are more affected in war. According to modern research, the rate of sexual violence against women in war zones is very high. Islamic teachings emphasize the protection of women. The Prophet (peace be upon him) said: "لا تقتلن امرأة ولا عسيفا" (Abu Dawud, Sunan Abi Dawud, Book of Jihad, Hadith Number 2668). In the current era, separate safe centers should be established for women where they are provided with counseling, medical aid and legal assistance.

(8) Social connectivity through digital platforms: Modern technology has made communication easier. Free Wi-Fi and mobile phone facilities should be provided in refugee camps so that people can contact their loved ones. Additionally, support groups can be created on social media

where victims can share their experiences and help each other.

(9) Using mosques as community centers: Mosques are not only for worship but can also serve as social centers. In refugee camps, mosques can be used as counseling centers, educational institutions and health facilities.

Principles of War Victim Rehabilitation in the Holy Quran

1. The Place of Victims among Zakat Beneficiaries

Zakat is one of the five pillars of Islam and is a financial act of worship through which wealth is distributed. The Holy Quran clearly specified the beneficiaries of Zakat. Allah Almighty says "Zakat expenditures are only for the poor and for the needy and for those employed to collect it and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the wayfarer. [This is] an obligation from Allah and Allah is Knowing and Wise" (Al-Tawbah: 60).

The poor and the needy are those who are unable to meet their basic needs. Individuals displaced by war, those who have lost their businesses and those whose properties have been destroyed fall into this category

Imam Ibn Kathir explains: "And included among the poor and needy are the fighters who have been confined by the enemy or illness or the like" (Ibn Kathir, Tafsir al-Quran al-Azim, Volume 4, p. 220). In light of this interpretation, the displaced migrants and refugees due to war are included in the category of poor and needy and are entitled to Zakat. The specific point here is that Ibn Kathir mentioned fighters who went out "in the cause of Allah." Although today's refugees are not necessarily fighters, they have also been forced to leave their homes in a similar manner, so they are included in this ruling.

The gharimin (debt-ridden) are those who are in debt and unable to repay it. Imam Jassas writes: "The gharimin are those who have debts and among them are included those who have been struck by a calamity such as war, fire, or

drowning" (Al-Jassas, Ahkam al-Quran, Volume 2, p. 246). This makes it clear that those who become indebted due to a calamity like war can also be given Zakat. Whether they borrowed for their survival or to restart their business, they are included in this category.

"Ibn al-sabil" refers to a person who is far from his homeland and does not have the means to return. Imam al-Nawawi wrote in Al-Majmu: "Ibn al-sabil is the traveler who is stranded and does not have with him enough to reach his town, even if he is wealthy in his town" (Al-Nawawi, Al-Majmu Sharh al-Muhadhdhab, Volume 6, p. 197). Individuals displaced by war who have taken refuge from their towns to other cities or countries fall into the category of ibn al-sabil.

"Fi sabilillah" generally refers to jihad, but in a broader sense, it means every deed done for the sake of Allah's pleasure. Imam Abu Bakr al-Jassas writes: "And in the cause of Allah: it includes the fighters, their families and their helpers" (Al-Jassas, Ahkam al-Quran, Volume 2, p. 248).

2. Kindness toward Prisoners and Captives

The Holy Quran has made kindness toward prisoners and captives a sign of righteousness and piety. This is the fundamental ruling for the rehabilitation of prisoners among war victims. Allah Almighty says: "And they give food in spite of love for it to the needy, the orphan and the captive, [saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude'" (Al-Insan: 8-9).

In this verse, "asir" means captive. According to commentators, this ruling applies even when taking disbelievers as captives. This means that Islam did not abandon humanity even in war. Feeding and caring for the enemy captive is an act of righteousness, whereas today captive soldiers are often treated brutally.

Imam al-Tabari writes in his Tafsir of this verse: "They feed the captive while they themselves are in need of it, doing so seeking the face of Allah, not for any reward or thanks" (Al-Tabari, Jami al-Bayan, Volume 29, p. 142). This clarifies that the Companions fed the captives when they

themselves were hungry. This is the pinnacle of altruism: fulfilling the needs of others while ignoring one's own.

Imam Ibn al-Arabi said in Ahkam al-Quran: "Feeding a captive, even if he is a disbeliever, is a cause of great reward because it is Allah who provides for him" (Ibn al-Arabi, Ahkam al-Quran, Volume 4, p. 1873).

In Surah Muhammad, Allah Almighty says: (Muhammad: 4). "So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds and either [confer] favor afterwards or ransom [them] until the war lays down its burdens" (Muhammad: 4). This verse gives two options regarding prisoners: "manna" (to confer favor, i.e., release without ransom) and "fida" (to take ransom and release). Both methods are permissible, but conferring favor is more virtuous.

3. Encouragement of Peace and Social Stability

The Holy Quran has encouraged peace to facilitate the rehabilitation process and social stability after the end of war. Allah Almighty says: "And if they incline to peace, then incline to it and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing" (Al-Anfal: 61). Imam al-Qurtubi writes: "This verse commands accepting peace if the enemy inclines toward it, even if it is a peace with minor conditions" (Al-Qurtubi, Al-Jami li Ahkam al-Quran, Volume 8, p. 52).

This makes it clear that Islam does not make war its goal but prefers peace. After peace, benefits such as the return of displaced persons, restoration of economic activities, access to humanitarian aid and psychological peace are achieved.

For the rehabilitation of victims after peace, the Quran provided principles of avoiding revenge and forgiving. Allah says: "And if you punish [an enemy], punish with an equivalent of that with which you were harmed. But if you are patient, it is better for the patient" (Al-Nahl: 126). And:

Translation: "So pardon and overlook until Allah delivers His command" (Al-Baqarah: 109).

4. The Share of Victims in the Distribution of War Booty

War booty refers to the wealth and property obtained from the enemy during war. The Quran provided a clear system for its distribution. Allah says: "And know that anything you obtain of war booty, then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy and the wayfarer" (Al-Anfal: 41).

According to this verse, war booty will be divided into two parts: the khums (one fifth) will be distributed among the six categories mentioned above and the remaining four-fifths will be distributed among the fighters who participated in the battle.

This makes it clear that khums is a system of social protection. Imam al-Shafii wrote in *Al-Umm*: "From the khums, orphans, the needy and the wayfarer will be given what makes them independent (i.e., self-sufficient)" (Al-Shafii, *Al-Umm*, Volume 4, p. 171). According to modern jurists, wherever an Islamic state conducts military operations and obtains booty, this khums system will be implemented.

Commandments Regarding War Victim Rehabilitation in Prophetic Hadiths

1. Kindness toward Prisoners of War

The Prophet Muhammad (peace be upon him) attached great importance to kindness toward prisoners. After the Battle of Badr, the Prophet treated the prisoners excellently. Prisoners were freed on the condition that they would teach reading and writing to ten Muslims (Al-Tirmidhi, *Jami al-Tirmidhi*, Book of Virtues of Jihad, Hadith Number 1585).

One prisoner later stated: "May Allah have mercy on the people of Medina. They would make us ride while they walked on foot and they would feed us bread made of wheat while they ate dates" (Al-Tirmidhi, *Jami al-Tirmidhi*, Book of Virtues of Jihad, Hadith Number 1585).

Imam Ibn al-Qayyim wrote in *Zad al-Maad*: "The Prophet (peace be upon him) consulted about the prisoners of Badr. Abu Bakr advised releasing them after taking ransom and Umar advised killing them. The Prophet accepted Abu Bakr's advice. Then, among the prisoners, whoever did not know how to read had to pay ransom and whoever knew how to read would be freed after teaching ten children" (Ibn al-Qayyim, *Zad al-Maad*, Volume 3, p. 269).

The Prophet (peace be upon him) strictly forbade binding and killing. Abu Ayyub al-Ansari narrated that the Prophet (peace be upon him) forbade killing by tying (execution without proper trial)." And: "By the One in whose hand is my soul, even if it were a chicken, I would not torture it by tying (Imam Ahmad, *Musnad Ahmad*, Hadith Number 23585).

The Prophet (peace be upon him) forbade killing non-combatants: "The Prophet (peace be upon him) forbade the killing of women and children." (Al-Bukhari, *Sahih al-Bukhari*, Book of Jihad, Hadith Number 3015). On one occasion on a battlefield, the Messenger of Allah saw the corpse of a woman and became angry, saying: "This woman was not fighting" and sent a message to the army commander Khalid: "Do not kill a woman or a hired laborer" (Abu Dawud, *Sunan Abi Dawud*, Book of Jihad, Hadith Number 2668).

The Prophet (peace be upon him) forbade burning the enemy with fire: "No one punishes with fire except the Lord of fire" (Abu Dawud, *Sunan Abi Dawud*, Book of Jihad, Hadith Number 2675). Similarly, he forbade mutilation (al-muthla): "The Prophet (peace be upon him) forbade looting and mutilation" (Al-Bukhari, *Sahih al-Bukhari*, Book of Jihad, Hadith Number 3079).

2. Commandments Regarding the Care of Orphans, Widows and the Wounded

The Prophet Muhammad (peace be upon him) paid special attention to the care of orphans and widows, the weakest segments of society. Abu Hurairah narrated that the Prophet (peace be upon him) said: "The one who strives for the

widow and the needy is like the one who strives in the cause of Allah" (Muslim, Sahih Muslim, Book of Asceticism, Hadith Number 7468).

The Prophet (peace be upon him) made the care of an orphan a means of closeness to Paradise. He said: "I and the guardian of an orphan will be in Paradise like this." and he pointed with his index and middle fingers (Al-Bukhari, Sahih al-Bukhari, Book of Manners, Hadith Number 6005).

Practical Examples of War Victim Rehabilitation in the Prophetic Era

1. Release of the Prisoners of Badr and the Ransom System

In the Battle of Badr (2 AH), the Muslims captured 70 polytheists as prisoners (Ibn Hisham, Al-Sirah al-Nabawiyah, Volume 1, p. 656). The Prophet (peace be upon him) commanded kindness toward these prisoners. One prisoner stated: "May Allah have mercy on the people of Medina. They would make us ride while they walked on foot" (Al-Tirmidhi, Jami al-Tirmidhi, Book of Virtues of Jihad, Hadith Number 1585).

2. General Amnesty and Economic Aid after the Conquest of Mecca

At the Conquest of Mecca (8 AH), the Prophet (peace be upon him) granted a general amnesty to the people of Mecca. He said: "Go, for you are free" (Al-Bukhari, Sahih al-Bukhari, Book of Military Expeditions, Hadith Number 4287). The word "tulaqa" is derived from "atiq" (free). After the Conquest of Mecca, the Prophet (peace be upon him) gave Abu Sufyan 100 camels, his son Muawiyah 100 camels and similarly gave to other leaders (Muslim, Sahih Muslim, Book of Zakat, Hadith Number 2313). This is called "taleef al-quloob" (reconciliation of hearts).

Rehabilitation of War Victims in the Era of the Rightly Guided Caliphs

1. The Era of Abu Bakr al-Siddiq

Abu Bakr al-Siddiq (11-13 AH) ordered the care of the families of martyrs after the Wars of Apostasy. Ibn Abd Rabbih narrated: "Look to the families of those Muslims who have been killed

and provide for them what sets them right." (Ibn Abd Rabbih, Al-Iqd al-Farid, Volume 3, p. 265).

2. The Era of Umar Farooq

Umar ibn al-Khattab (13-23 AH) established an organized system of the Bayt al-Mal. Al-Baladhuri narrated: "I have decided to assign fixed stipends to those entitled" (Al-Baladhuri, Futuh al-Buldan, p. 1017). Ibn Saad narrated: "Umar ibn al-Khattab assigned a stipend from the Bayt al-Mal to the widows of martyrs and their children." (Ibn Saad, Al-Tabaqat al-Kubra, Volume 3, p. 287).

3. The Era of Uthman Ghani

Uthman ibn Affan (23-35 AH) purchased the well of Rumah for 35,000 dirhams and dedicated it for the Muslims (Al-Baladhuri, Futuh al-Buldan, p. 1016).

4. The Era of Ali al-Murtada

Ali ibn Abi Talib (35-40 AH) ordered the treatment of the wounded from both sides after the Battle of Siffin. Al-Yaqubi wrote: "And Ali ordered that the wounded of the people of Syria be visited just as the wounded of the people of Iraq are visited" (Al-Yaqubi, Tarikh al-Yaqubi, Volume 2, p. 187).

Challenges of War Victim Rehabilitation in the Present Era

According to the United Nations, in 2025, one civilian was killed in wars every 14 minutes worldwide (UN OCHA, Security Council Debate on Protection of Civilians, New York: UN, 2026). More than 90 percent of victims of cluster bomb use are civilians (Cluster Munition Monitor, Cluster Munitions Report 2025, Geneva: UNIDIR, 2025). By the end of 2025, 68.6 million people were internally displaced and 41.6 million were refugees (UNHCR, Global Trends Report 2025, Geneva: UNHCR, 2026).

Conclusion

1. The Holy Quran provides a comprehensive and detailed system for the economic and social rehabilitation of war victims, including specific allocations from Zakat, khums and the Bayt al-

Mal for the poor, needy, debtors, orphans, widows and wayfarers.

2. Prophetic Hadiths establish clear commandments for kindness toward prisoners of war, prohibition of killing non-combatants (women, children and laborers), prohibition of mutilation and burning and the obligation to feed and care for captives even during active conflict.

3. The Prophet Muhammad (peace be upon him) demonstrated practical models of rehabilitation, including the release of Badr prisoners in exchange for teaching literacy, the establishment of brotherhood between the Muhajirun and the Ansar and the provision of economic aid to former enemies after the Conquest of Mecca.

4. The Rightly Guided Caliphs implemented systematic rehabilitation programs. Abu Bakr cared for martyrs families, Umar established the organized Bayt al-Mal with fixed stipends for widows and orphans, Uthman dedicated public utilities for community welfare and Ali ordered medical treatment for wounded from both sides of a conflict.

5. Islamic teachings prioritize the restoration of dignity and self-esteem of war victims, prohibiting mockery, humiliation, or discrimination against displaced persons, refugees, or prisoners.

6. Education and skill development are central to the Islamic rehabilitation model, as proven by the Badr prisoner exchange where freedom was granted in return for teaching.

7. Modern scientific research confirms that Islamic practices such as dhikr (remembrance of Allah), recitation of the Quran and communal prayer reduce symptoms of PTSD, depression and anxiety among war victims.

8. The Islamic principles of social integration, family reunification, orphan care, widow support and cultural identity preservation align with and often exceed modern international humanitarian standards.

9. Current challenges including mass displacement, high civilian casualties, food insecurity, lack of healthcare and psychological trauma can be effectively addressed by implementing the Islamic framework of Zakat, qard hasan and community-based brotherhood models.

10. Islamic states and international organizations are recommended to restructure Zakat for long-term development projects, establish transparent digital platforms for fund distribution, provide vocational training and microfinance and utilize mosques as community centers for counseling, education and health services.

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