The Synchronization of The Concept of Peace with The Idea of War and Jihad in Islam: A Philosophical Analysis

Dr Ali Raza Tahir
aliraza.srp@mul.edu.pk
Associate Head, School of Religion & Philosophy, Minhaj University, Lahore, Pakistan
ORCID# 0009-0002-9097-7693

Dr Muhammad Iqbal Shah
philosophypak@gmail.com
Professor of Philosophy, Government Islamia Graduate College, Chiniot, Pakistan
ORCID# 0009-0001-2685-072X
Corresponding Author: * Dr Muhammad Iqbal Shah   philosophypak@gmail.com

ABSTRACT

Islam means 'submission' or 'total commitment' and Muslims are such people who have surrendered themselves to the will of God.[i] Islam is regarded as the religion of peace. Thus the question is what is the relation between the 'religion of peace' and the concept of 'War'? Here, a much nuanced and deeply rooted understanding of these two apparently contrasting concepts is required. This article throws light on the various related concept along with special reference to Peace, War and Jihad with its different types and it will analyze the present situation keeping in view the present War horizons and Islamic teachings regarding peace situation and peace keeping institutions.

Keywords: Huqooq Allah, Human Rights, Jihad, Peace, War.

INTRODUCTION

Etymology: The word **"Islam"** has been derived from the Arabic root **"s-l-m"**, this succeeds the meaning **"Salam"** that means Peace. Thus submission of one's Will to God, is believed to bring inner peace to individuals at micro level while it and fosters peace at macro level in society.

Qur'anic Foundations of Peace

The Qur'an, the holy Book of Muslims encourages reconciliation and peaceful coexistence not only among Muslims but also to have peace terms with the other minorities. **Quran said:** "if they inclined to peace, then inclin to the same [also] and rely upon Allah.[ii] Moreover it said again:"Whoever kills a soul... it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely.[iii] The concept of Peace is not just an ideal but it is a principle enshrined in the concept of justice and a part of Din and central theme to Islamic State and ethics.

Difficulties in defining the terms of Various Perspective

It is natural to face a confusions when we use a term or a word of the different perspectives in a different perceptions. To proceed and explore this topic we will have to understand following three main words or terms: War, Peace and Islam. In the very beginning, we should realize that the words and terms of different languages have their own dogmatic, ideological, textual, historical, ethnographic and socio cultural backgrounds and perspectives. Due to this, the translation of a term or text from one language to another is a very difficult art.
For example, read this verse of Mirza Ghalib:[iv]
Aey dil e nadan tujhey houa kia hy

Aakhir iss dard ke dwa kia hy
(O stupid heart what happened to you,
at least, what is the medicine for this pain)?

Therefore, along with the expertise in relevant language, the comprehensive and thorough understanding of each word in it's dogmatic, ideological, contextual, historical, ethnographic and socio cultural background and perspective is also inevitable for a translator. Sometimes a very slight mistake and ignorance of above-mentioned necessary conditions in translation misleads the generations for years. In fact, we can understand a word, term or text in its real sense only when we imagine and realize it by mind and feel by heart along with all above measures. Otherwise, we will ruin its real essence.

For instance, Greek philosophers were rationalist. The fundamental source of knowledge in modern Western philosophy is also reason. Epistemological foundation of early Greek philosophy and modern western thought is same. Renaissance grew on the heels of reason. Early Greek philosophers Thales, Anaximander and Anaximenes were **naturalist**. However, we cannot compare it with **naturalistic thought** of modern era. Similarly, we cannot equate the **idealism** of Plato with the **idealism** of Kant. Moreover, this phenomenon becomes more sensitive when happens in respect of theology, Sufism, religion or a sacred religious text.

In Muslim mysticism, we find a term "*Wahdat al Wujud*". There is no alternate word in any language to translate it. In English language, this term was translated as 'Pantheism'. But, *Wahdat al 'Wuhjud'* and 'Pantheism' are entirely different concepts from each other in their meanings, definition and connotation. Sometimes this phenomenon misled even the renowned personalities of the history. Here we quote only one example of Allama Muhammad Iqbal. He in his PhD dissertation "The Development of Metaphysics in Persia" discussed the concept of *'Wahdat al Wujud'* under the term 'Pantheism'. While *Pantheism* is entirely different from *Wahdat al Wujud*. Later on, he corrected it in his final magnum opus philosophical work: "The Reconstruction of Religious Thought in Islam".

Clearing The Meanings Of The Elementary Terms

As I have pointed, in the beginning, there are three main words in this topic: *Peace, War*, *Jihad* while the fourth on is the pivot *i.e. Islam*. It is an important point to mention here, that Quran has presented the concept of Jihad rather than war which is entirely different from the western concept of *War* in its definition, meanings, nature, scope, connotation and conditions. Therefore, at first, we will try to understand the meanings, definition, connotation and concept of the above mentioned words then *War* and *Jihad*.

Etymology of the Term 'War'

I. Old English and Germanic Roots of the word 'War'. This word 'war' came from the Old English word "wær",[v] which is derived from the Proto-Germanic word 'weriz', meaning 'mixing' or 'confusion'.

II. Indo-European Roots: It is described that Proto-Germanic word "weriz" has been derived from the Proto-Indo-European root 'wer-', which meant 'to confuse' or 'to mix'.[vi]

III. The meanings of the word war continued in early English with some slight difference as the 'mixture or a confusion of people, things, or ideas'.

IV. In Middle English (circa 1100-1500 CE), the word "war" referred to a state of armed conflict or hostility between nations or groups.

V.   Etymological Connections

The word 'war' is etymologically connected to other English words, such as "wary" (meaning cautious or vigilant), 'warrior' (meaning a person who engages in warfare), and 'warfare' (meaning the conduct of war).[vii]

Historical Perspectives

In Ancient Greek, the concept of war

After the etymological approach,   we will present some definitions of 'war' by some renowned thinkers of the human history.

Xenophons: 'war means conflict, struggle, and hostility'.[viii] (Book 1, Chapter 1)

Aristotle: 'War is a means of acquiring wealth and power, but it is not the only means, and it is not always the best means.'[ix]

Plato: "War is a necessity, but it is not a good thing in itself. It is a means of defending the city and its citizens, but it is not an end in itself.[x]

Ancient Indian Philosophy

In Ancient Indian philosophy, war was often discussed in the context of dharma (duty), artha (wealth), and kama (pleasure). For example in:

Bhagavad Gita: 'Yuddha' is a necessary part of a king's duty (dharma), but it should be fought with a sense of detachment and duty, rather than for personal gain or pleasure.[xi]

Manusmriti: (200 BCE): 'A king should always be prepared for war but he should also strive for peace and avoid unnecessary conflict.'[xii]

Immanuel Kant (1724-1804): According to 'War is the natural state of humanity, and peace is only a temporary suspension of hostilities.' Moreover he said 'War is a means of achieving a higher purpose, but it must be waged in accordance with moral principles.'

G. W. F. Hegel (1770-1831)

'War is a necessary moment in the development of history, as it allows for the realization of freedom and the actualization of the state.'[xiii]

"War is a means of resolving conflicts between nations and states, but it must be waged in accordance with the principles of justice and morality.'[xiv]

Carl von Clausewitz (1780-1831)

War is the continuation of politics by other means.[xv] He elaborated as War is a complex and multifaceted phenomenon that involves not only military strategy and tactics but also politics, economics, and psychology.[xvi]

Jean-Paul Sartre (1905-1980)

War is a manifestation of human freedom, as it allows individuals and groups to choose their own path and to shape their own destiny.[xvii] In his opinion War is a form of 'bad faith', as it involves the denial of human freedom and the reduction of human beings to mere objects or instruments.[xviii]

Michel Foucault (1926-1984)

"War is a manifestation of power and a means of exercising control over others.[xix] For him, War is a form of 'disciplinary power', as it involves the use of force and violence to shape and control human behavior.[xx]

In the light of above definitions we can say that in historical modern and contemporary perspectives. War means such a state that shows hostility or conflict, moreover it show antagonism between states and nations. It is struggle for having resources, power or control.[xxi] "War" is a 'mixture or a confusion of people, things, or ideas', a state of hostility, competition, antagonism and armed conflict between societies, nations and states for power, resources control and to achieve political, economic, or ideological objectives involving the use of force, violence, and military operations. This is the basic spirit of the mainly leading political and economic systems. We can observe this approach and mindset specifically in19th and 20th centuries invasions of imperialism and socialism under the umbrella of colonialism and neo-colonialism in under developed countries by different ways of oppression.

The key theme of the most of the wars from ancient times to modern and dominating systems either capitalism or socialism is on one hand 'economic freedom and individual initiative' and on the other side is the slogan of class struggle to get the control on economic resources.

In capitalism, wars were often justified as a means to expand empires, spread "civilization," and impose Western values on colonized peoples.

In communism war is a means for the ruling class to maintain power and exploit the working class. The existing dominating political and economic systems i.e. capitalism and socialism are fueling to war at global level under the disguise of attractive and deceptive slogans. For example, according to the 'Stock Home Peace Research Institute': the income of one hundred weapon producing companies crossed 632 billion dollar in 2023. This figure is higher than 2022 with the increase ratio of 4.2. Only USA earned 317 billion dollar in 2023 by the trade of weapons.

Two Types of War

These days we can observe two types of wars i.e. direct and indirect. In modern and contemporary age, following are the different objectives and strategies of war:
Conquest and Domination, Resource Extraction, Expansion, Genocide and Violence, Proxy Wars, Economic Warfare, Regime Change, Humanitarian Intervention, Information Warfare, Planned Obsolescence (ob·suh·**leh**·sns) , Artificial Scarcity, Technology, Fashion, Agriculture, Price Fixing and Collusion, Pharmaceuticals, Energy, Marketing and Advertising, Brand creation, Emotional manipulation, Suppression of Individual Freedom, Forced Labor, Exploitation of human dignity, Economic coercion (coreshun), sanctions, trade embargoes and debt manipulation are different strategies of direct and indirect wars.

In the perspective of above discussion we can say that there is no such concept of war in Islam. Islam strictly condemns all above mentioned approaches and strategies and considers them a fatal and unforgiveable crime.

Islamic idea of Jehad

According to the teachings of Quran, Allah Almighty is the absolute creator, producer, sustainer and merciful. He is omnipotent omniscient, omnipresent and Omni benevolence. According to His scheme, everything has a purpose of his creation. Nothing has been created in vain. The purpose of the creation of human being, according to Quran, is His worship and obedience. Worship has two aspects: *Huqooq Allah* (Rights of Allah) and *Hoqooq al Ibad* (Rights of fellow beings-humankind). For the guidance of humankind, Allah Almighty sent His prophets as role model to teach and train human beings to achieve

the ultimate goal of their creation. The Prophet of Islam Hazrart Muhammad SAWW is the last, final and chief of all the prophets. He is ultimate, absolute and perfect role model for humankind. Quran does not introduce Him as a worrier. According to the Quran Holy Prophet is the merciful for all the worlds. He preached, taught and trained people as to be merciful and beneficial for humankind. The betterment and wellbeing of humankind is the religious duty of a Muslim. The subject matter of Quran is human being. The gist of all the religious duties and practices either those are the Huqooq Allah or *Huqooq al Ibad* is the wellbeing of humankind. In this temporal life human being has to struggle to prove that he deserves to hold the position of representative or vicegerent of Allah Almighty. Human being's personality has two aspects: internal and external. In this life he has to struggle to develop, to groom and to nourish both the potentials and dimensions. He is accountable for his deeds. He will be rewarded or punished in accordance to his deeds. As Allah Almighty said in Quran: "And that man shall have nothing but what he strives for-(53:39)". 'Struggle' and 'effort' is the ultimate principle for success in this temporal life and for the achievement in life hereafter.

To this continuous struggle and effort, Quran named "Jihad". Jihad does not mean that a person is struggling for one's own elevation but it means advancement and welfare of the whole community in a non-aggressive aptitude.

Etymology and Meaning of the Word Jihad

This term *'jihad'* has been derived on the basis of Arabic root *'jahada'*. That means, to exert, to struggle, or to make effort, by using all means in order to accomplish a task. In wider perspective, 'Jihad' means struggling and striving for the fulfillment of *Huqooq Allah* and *Huqooq al Ibad.* It can be in the form of education, training, purification of self, being adherent to the teachings of the religion , enjoining one-selves the good and by being forbidden from evil as well as fighting with the enemies of peace.

The difference between concept of *Jihad* and *War*

We can say that Islam has no concept of war in traditional and conventional sense. While Islam has a concept of *Jihad.* 'Jihad' has entirely different meanings, definition, connotation and terms and conditions from *War.* So, we cannot consider both the words 'Jihad' and 'war' as the synonyms. It is an unfortunate phenomenon that 'Jihad' has been propagated as the worst form of war and Islam has been labialized as the religion of war, extremism and radicalism.

To understand the real meaning and to differentiate both the terms 'Jihad' and 'war', we should have a look on the fundamental teachings of Islam.

Islam's teachings.

Islam's teachings can be divided in to two aspects: roots (basic tenants) and offshoots (religious practices). All the structure or building of Islam exists on these two aspects. Allah Almighty has described those roots and offshoots in Quran as follows: Righteousness does not mean that a person turns one's face towards the East or towards the West, instead it means that the one have faith in Allah and the last judgment day, in the Holy book and in the Messengers of Allah.

Above are the basic themes and fundamentals of Islam. After having faith in Islam, a Muslim is bound to perform following religious duties.Motivated by his love for Allah, he establishes prayer and pays zakat (the alms-due) and also spends his fortune on his family, orphans, the poor, travelers, and those who beg and in liberating those who are in bondage of slavery. Moreover, they keep their word when they make a commitment and remain unwavering during times of intense conflict (such as jihad) and adversity (such as poverty and illness). These are the ones who are honest and morally upright.[xxii]

Above are the off shoots as religious duties and practices after having faith in fundamentals of Islam. After having faith in Islam, a Muslim is bound for un-ending efforts and struggles in both spiritual and physical dimensions. Quran names 'Jihad' to those unending efforts and struggles.

Types of Jihad

The 'superior', Spiritual or (Internal) Jihad refers to the fight against one's lower-self, the fight for the purifying one's heart, to do good things, abstaining from evil, and improving oneself. This higher Jihad in contradiction of one's own ego, aspirations, selfishness, and wickedness is a more challenging and difficult.

The "Lesser Jihad," often known as the physical Jihad, is an external conflict. Fighting against tyrants and aggressors who perpetrate injustice is one among other component of this lesser jihad. In any case, jihad is a moral precept that aims to overcome every barrier that prevents the advancement of the good. Now we will try to elaborate different types of Jihad.

Inner jihad (Jihad e Akbar or Superior Jihad), includes an endeavor against one's own desires and instincts. When, on the occasion of the fight of *Battle of Badar*, the *Ashabs* returned, the Holy Prophet PBUH said: We should go from slighter level of jihad to greater level of jihad. They astonishingly asked, what is meant by the latter? The Prophet replied, it meant one's endeavor against one's own passions". Hazrat Ali (Karram Uallhu Wajho) said: "The best warrior is the one who can control his temper and behave justly." (*Nahjul Balagha:* Letter 47)

Outer Jihad (Jihad e Asghar or lesser Jihad), which is further subdivided into following types:
   i.   Jihad bil Qa'lam (fight with the pen)
   ii.   Jihad bil lis'san (fight with tongue in the form of debate and persuasion)
  iii.   Jihad bil Maa'l (fight with by spending wealth)
  iv.   Jihad bil Yadd (fight with sword, power and warfare).

Jihad e Akbar, (the greater fight) is internal conflict that lasts for a long time and is characterized by lifetime struggles. It is believed that every Muslim must witness submission to the Oneness of God and to work at the best of one's abilities to serve the the people improvement of the lives of the people.

Jihad e Asghar (lesser Jihad) is such kind of fight which demands from the Muslims to fight for the purpose of protection of the nation's physical borders. This can be classified as a subset of jihad because it is only temporary and carried out for specific purposes. The latent objective was to end the conflict and prevent more harm and widespread destruction of areas that affect civilians; it includes negotiations or wisdom and conversation.

Key condition for Jihad

In Islam Jihad is neither for oppression or aggression nor for the conversion of faith, to overcome on a community, to capture the land and to enslave the fellow beings.
Quran provides guidance for all dimensions of Jihad i.e. internal and external. Quran emphasized on the importance of justice, self-defense, and the protection of the innocent in Physical Jihad.
Following are some key features of the concept of Jihad.

Purification of Self: The struggle to live out the Muslim faith, such as purifying one's heart, doing good, and avoiding evil.
Defense of faith: The struggle to defend Islam with force if necessary

Self-defense:The Quran permits fighting in self-defense, as stated in Surah Al-Baqarah, Ayat 190: "And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors." (Quran 2:190)

Establishment of a Good Society: The struggle to create a just society through preaching, teaching, and other means.

Defense of the oppressed: The Quran permits fighting to protect the oppressed and those who are being persecuted, as stated:[xxiii]

The erroneous thing in you is that you the people do not fight for Allah's Will and not for the cause of the weak, not for the mistreated persons or downtrodden fellows i.e. the women, and the children who had cried that, 'Our Lord! Save us from this place whose residents are oppressing us. Raise anyone for us who would defend us and one who will assist us from You.[xxiv]

Protection of one's homeland:
The Quran permits fighting to protect one's homeland and community, as stated: Those believers who are fighting against unbelievers are granted permission to do so because the latter have done wrong to the believers. Allah is undoubtedly able to grant them victory because of this fight in favour of those who had been wrongfully removed from their homes simply due to the exclamation that 'Our Lord is Allah'.[xxv]

Against Those Who Break Treaties: Quran said: And confront the leaders of disbelieve if they violate their pledges after their pact and disparage your religion; in fact, they have no oaths [holy] to uphold.[xxvi]

Principles Governing Jihad/war in Islam: The Quran strongly condemns unjust war and aggression, considering it a grave sin.

Last Resort: If all the options had been utilized then War is considered the last option,

Right Intention: The intent behind weighing the war must be pure and just, with the goal of defending the faith, protecting the innocent, or upholding justice.

Aggression is forbidden: The Quran strongly condemns aggression and violence against others, except in self-defense, as stated:[xxvii] It said again, 'in the way of the God, fight with all, those who fight with you but you are forbidden to transgress because Allah does not like the transgressors.[xxviii]

Proportionality: The Quran emphasizes the importance of proportionality in warfare, and not transgressing the limits.

Protection of civilians: The Quran emphasizes the importance of protecting civilians and non-combatants during war, as stated: There will be revenge even inˈ a sacred month. Because an offence is offence even in a sacred month. For all violations, there is the Law of Equality (Qisas), it will bring about retaliation. So, if anyone makes violations and attacks on you, retaliate and take revenge in the same way. But, be mindful that Allah knows and He is with the mindful or Muttaqun (the pious).[xxix] Protection of Innocent Lives, Avoiding Destruction and Chaos, Respect for the Enemy's Dignity, Prohibition of Mutilation and Torture, Respectful Burial of the opposites and no Desecration (Dae-sec-ration) is the religious obligation of Muslim in physical Jihad.
Treatment of Prisoners: Prisoners of war must be treated with dignity and respect, and their rights must be protected. Hazrat Ali (Karram Ullah Wajhu) advised to his army chief Malik e Ashtar: People are

either your brothers in faith or your brothers in humanity. Muslims with kindness and justice, for they are your brothers in humanity.[xxx] Do not consider non-Muslims as enemies, but rather as brothers who have not yet accepted the truth.[xxxi]

What is the concept of peace in Quran?

The Quran places great emphasis on the importance of peace, both in this life and the hereafter. The concept of peace in the Quran is multifaceted and encompasses various aspects:

Inner Peace or Spiritual peace: The Quran describes peace as a state of spiritual tranquility, which comes from submitting to Allah's will and living a righteous life.[xxxii]

Inner tranquility:
The Quran encourages believers to seek inner peace and calm through remembrance of Allah, prayer, and reflection.[xxxiii]

Social Peace. Harmony and reconciliation: The Quran emphasizes the importance of maintaining harmony and reconciliation in social relationships, particularly within families and communities.[xxxiv]

Justice and fairness: The Quran stresses the need for justice and fairness in all aspects of life, which is essential for maintaining social peace.[xxxv]

International Peace. Non-aggression: The Quran prohibits aggression and violence against others, except in self-defense.

Wisdom and negotiation: The Quran encourages believers to resolve conflicts through wisdom and negotiation, rather than resorting to violence (Surah Al-Anfal, Ayat 61).

Eternal Peace. The Paradise: Quran describes Paradise as a state of eternal peace and bliss, where believers will be rewarded for their good deeds.[xxxvi]

Allah's mercy
The Quran emphasizes that Allah's mercy and forgiveness are essential for achieving eternal peace and salvation. And for the peace and mercy of Allah, a being should be merciful with his creature.[xxxvii]

Principles Governing Peace in Islam

Justice and Fairness: Peace must be based on justice and fairness, with all parties treated equally and without prejudice.

Forgiveness and Mercy: Muslims are encouraged to show forgiveness and mercy to those who have wronged them, in order to promote peace and reconciliation.

Diplomacy and Negotiation: Islam emphasizes the importance of diplomacy and negotiation in resolving conflicts peacefully.

Respect for Human Rights: Muslims are encouraged to respect the human rights and dignity of all individuals, regardless of their faith or background.

CONCLUSION

The Islamic concepts of war and idea of peace is a complex and multifaceted topic. For centuries scholars and Islamic jurists as well as the Western critics had focused these tow concepts.

The Quranic Perspective

The Quran has presented a nuanced vision about war and peace. It emphasizes the importance of justice, mercy and compassion. Quran permitted war in case self-defense or in case to protect the innocents, but it is not encouraged as a means of aggression or expansion. Those who are being fought are granted permission 'to fight back' since they have been wronged. Furthermore, Allah can actually aid them to ′prevail`. They are those who were kicked out of their homes for no other reason than to declare that "Our Lord is Allah.[xxxviii] The Quran also stressed the worth of peace and reconciliation, and it encourages believers to seek peace and do forgiveness whenever possible.[xxxix]

Islamic conditions for waging Jihad

Islam offers a thorough framework that places Peace on high priority yet Islam acknowledging the necessity of justice and the justifiability of self-defense in particular situations. Islam establishes moral principles for handling conflict and likes to establish peace, but force to fight when certain elements of faith of state of the lives of citizen are at risk.[xl] Fight for Allah's way with those who fight with you. But transgression is prohibition. No doubt Allah dislikes transgressors. Moreover war must not aim coercion or aggression in any case and there are no compulsions in religion.

Examples for the Prophet's conduct

The Prophet Muhammad's conduct during war e.g. Treaty of Huday'biyyah, his treatment of people of Mecca after conquest had demonstrated a preference for peace and forgiveness. The gist of Islamic teachings regarding it is in fact: a message primarily related to peace while extremist ideologies distort the Islamic concept of Jihad.

Islamic Jurisprudence on Jihad

Islamic Jurists also had devised complex set of rules and established the condition which provid the permission to stat jihad. These rules and conditions emphasize the importance of just cause legitimate intention, and proportionality in warfare.[xli]They also provide guidelines and thrown light of the principles for the treatment of prisoners of war, and the conduct of peace negotiations and the protection of civilians.

Contemporary Debates and Challenges

In the contemporary era, Islamic concept of war and peace is facing significant challenges. The rise and presence of extremist groups and sectarian crowds along-with the proliferation of violence in the name of Islam have created widespread misconceptions about the nature of Islamic perspective on war and peace. In fact present horizons regarding wars under the banners of Islam are not according to Islamic teachings but in reality certain groups are using the umbrella of Islamic teachings for having their own financial aims and profit oriented maneuvers.

This all is contrary to real Islamic teachings. For this, the solution is to have real understanding of Islamic teachings and we must have identification of the black sheep who are distorting the real teachings of Islam regarding concept of jihad along-with the Islamic concept of mercy and *Haq'qooq Al Ibaa'd* theory of conduct. Such a religion which had defined and demarcated the rights of even animals, birds, slaves and women can be so cruel that it aims to kill the innocent people for just having certain monetary or geographical ends? In fact, Islam is the Din of peace not a theory of violence.

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