

Islamic Concept of Fifth-Generation War: Critical Analysis based on Islamophobia and Neoliberalism Media

Muhammad Kaqbad Alam

kaqbadalam@gmail.com

PhD Research Scholar, Department of Journalism & Mass Communication, University of Peshawar, Khyber Pakhtunkhwa

Amna Fazail

Amna.fazail@wum.edu.pk

Lecturer, PhD Research Scholar, Department of Mass Communication, The Women University, Multan

Muhammad Majid Hamid Nasir

majidhamid@gcuf.edu.pk

Lecturer, Department of Mass Communication, Government College University, Faisalabad

Saba Afzal

sabafzal321@gmail.com

PhD Research Scholar, Department of Journalism and Mass Communication, University of Peshawar, Khyber Pakhtoonkhwa, Pakistan

Corresponding Author: * Amna Fazail Amna.fazail@wum.edu.pk

Received: 22-08-2025	Revised: 01-09-2025	Accepted: 15-09-2025	Published: 01-10-2025
-----------------------------	----------------------------	-----------------------------	------------------------------

ABSTRACT

The term “Fifth Generation War” refers to a conflict that focuses on non-kinetic means and strategies, including disinformation campaigns, cyber warfare, psychological operations, and propaganda. It marks a shift in perspective on how modern battles are waged, both at home and abroad. Unlike traditional warfare, fifth-generation warfare employs secretive and often undetectable means to weaken nations, endanger public opinion, and compromise national security and social cohesion. Drawing on the Qur'an and Hadith, as well as over thirty academic sources and authentic Islamic writings, the study examines the relationship between the application of contemporary military tactics in fifth-generation warfare and traditional Islamic ethics and jurisprudence. Islamic teachings provide a comprehensive framework for mitigating conflict and adapting to its evolving nature, as the research also aims to demonstrate. Under the heading of fifth-generation war, this qualitative study also explores the nature of the conflict from an Islamic, Qur'anic, and Hadees perspective through thematic analysis, examining how Islamic teachings could direct responses to contemporary threats posed by disinformation, psychological manipulation, and digital dishonesty. To effectively address the complex issues of fifth-generation war, misinformation, and false news used by non-state actors to demoralize state institutions, this research concludes with policy recommendations based on Islamic principles for promoting media literacy, cybersecurity, and national resilience. Although the term “fifth-generation war” is relatively new, Islam places a high value on moral behavior, justice, and honesty, even during times of conflict. The Qur'an and Hadith contain significant Islamic references to the moral and ethical aspects of fifth-generation war from an Islamic perspective.

Keywords: Fifth-Generation War, Qur'an, Hadees, Islamic perspective, Cybersecurity, Misinformation, Psychological Operations, Non-state actors, Neoliberalism.

INTRODUCTION

A new paradigm of war, operating in the informational, cyber, and psychological realms, has emerged due to the constantly changing nature of international conflict, transcending traditional military tactics.

This type of war, known also as the “Fifth-Generation War,” signifies a dramatic departure from conventional military wars in favor of complex, non-kinetic operations that target a nation’s social, cultural, and cognitive underpinnings (Ahmed, 2020). Fifth-generation war is asymmetrical, covert, and profoundly psychological in contrast to earlier generations of war, which included manpower-intensive wars (first-generation war), mechanized war (second-generation war), guerrilla tactics (third-generation war), and precision-guided network-centric operations (fourth-generation war). It flourishes in the virtual world, where belief, ideology, and perception serve as the primary battlegrounds (Sharma, 2010). Fifth-generation war refers to the use of psychological perception and manipulation, deception, cyberwarfare, social engineering, and artificial intelligence to influence or destabilize nations without resorting to conventional kinetic warfare. It employs psychological subjection, confusion, and division to win “hearts and minds” rather than fostering empathy or progress (Bardin, 2025).

Fifth-generation war strategies are employed by both state and non-state actors, sometimes without being openly acknowledged, to weaken opponents, influence media, political, and ideological narratives, spark internal strife, and distort societal ideals (Berrada, 2024). Information travels quickly in today’s hyperactive, connected world. Social media and mass communication networks are two examples of digital platforms (Khan et al., 2024) that are used as weapons to spread false information, encourage ideological extremism, and undermine trust in authority (Mahmud, 2021). These strategies have been observed in various international settings, ranging from elections tainted by disinformation campaigns to cyberattacks that compromise vital infrastructure and financial institutions. It is difficult to distinguish between war and peace in fifth-generation war since societies are secretly overtaken by unseen assailants who do serious social, psychological, and economic harm without wreaking any physical havoc (Rahimi & Jones, 2025).

Islamic Perspective and Ethical Framework of Fifth-Generation War

Despite being outnumbered, the armies of the Holy Prophet Muhammad (peace be upon him) won the Battle of *Badr* (Khan et al., 2024), an early conflict in Islamic history, by combining military tactics with psychological warfare, including inciting fear and exploiting the enemy's internal divisions (Brown, 2009). Islamic empires, such as the Ottoman Empire, also employed psychological warfare tactics, including soft and hard propaganda, and mind manipulation, against their adversaries in war to maintain control over their vast territories and project an image of legitimacy and power. The Holy Prophet Muhammad (peace be upon Him) also employed psychological warfare techniques, including dispatching messengers to spread his message and exploiting the vulnerabilities of his enemies (Al-Mubarak, 1997).

Psychological and Informational War in Islamic History

The events of the first year following the *Ghazwa Uhud* can be used to gauge their strong morale. The Holy Prophet Muhammad (peace be upon Him) had to send an expedition led by *Abu Salamah* to stop the *Bani Asad* tribe of *Najd* from preparing a raid on Madinah after just two months had elapsed. Although not specifically referred to as such, psychological and informational warfare were used throughout Islamic history through tactics including disseminating propaganda, inciting terror (Hussain, 2018), and influencing public opinion, frequently in conjunction with military operations (Alam et al., 2024). Islamic leaders and academics frequently framed disputes as a battle between good and evil in order to garner support for their cause through rhetoric and storytelling. To gather support and defend their actions, Muslim leaders and the top hierarchy relied on the Qur'an and Hadith as authoritative sources. The concept of “*Jihad*” was employed to motivate believers to defend their faith, which could be viewed as more comprehensive war that encompassed informational and psychological warfare, utilizing stories and anecdotes about historical wars and personalities to inspire and instill a sense of direction (Gerges, 2005). Islamic culture has faced a variety of non-kinetic war tactics over the ages, such as propaganda, psychological intimidation, and defamation (Jannah, 2020). One well-known instance of how the *Quraysh*

and its supporters divided the Muslims in Medina by psychological coercion and tribal manipulation is the Battle of the Trench, also known as *Ghazwat al-Khandaq*.

Global Media, Islamophobia, and Digital Propaganda

According to Runnymede Trust (2017), Islamophobia, also known as anti-Muslim racism, encompasses both emotional and physical acts of violence and prejudice. According to Zempi and Awan (2016), online Islamophobia is the promotion of intolerance, harassment, and threatening behavior via social media. Islamophobia is a mentality that uses visual media to justify hate crimes. It is obsessed with symbols such as mosques and the *hijab* (Colic-Peisker & Mikola, 2022). Many studies emphasize the complex interrelationship between online and offline extremism, which calls for in-depth investigation to lessen the negative effects of hate speech online in the real world in the name of islamophobia. The ability of social media to link people worldwide has also made it easier for ugly ideas to spread. Müller and Schwarz (2021) argue that by spreading radical opinions, social media serves as a vehicle for the spread of violent crimes. The connection is so strong that in some localities, they see a drop in anti-refugee violence during internet disruptions (Aziz et al., 2024).

Hate organizations have successfully used social media platforms to spread anti-Islamic propaganda, which has led to an increase in online discourse that is Islamophobia. Hate narratives are spreading rapidly and unchecked, largely due to the widespread use of social media platforms like Facebook, YouTube, and TikTok. Examples like a post with 120,000 likes that generalized Muslim's transgression to all Muslims demonstrate how exclusive narratives on Facebook reinforce cyber racism and shape public opinion (Agostino, 2016). The global spread of Islamophobia via online platforms is currently one of the most urgent uses of fifth-generation war against Muslims across the globe. Muslims are frequently portrayed negatively by media sources and internet networks, which misinterpret Islamic doctrines and link Islam to violence. These coordinated efforts, which are characteristics of psychological and informational war, are meant to undermine Muslim identity, create fear, and defend discriminatory practices (Ahmanideen & Iner, 2024).

Neoliberalism in Islam

Neoliberalism is described as an ideology that is "inconstant, differentiated, unsystematic, and impure." Neoliberal thought about governing practices and justifications in various contexts is informed by a variety of viewpoints (Saad-Filho, 2017). For more than 1,400 years, Muslim populations have been classified as "Other" by non-Muslims. The way Muslims have been used as a danger over the centuries shows how crucial it is to grasp the intellectual background in order to completely comprehend the subtleties of Islamophobic. This is to place today's Islamophobia within the framework of neoliberalism, which is the hegemonic ideology of our day and age (Mondon & Winter, 2017). Muslim populations are currently racialized as the uncivilized other, representing attitudes of how not to be neoliberal, as will be explored below. The neoliberal, neo-colonial goal is legitimized both over there and at home in the metropole by constructing Muslim communities as such. In essence, neoliberal theory as a socioeconomic framework was based on the core values and customs of contemporary Jews. In the early years of Islam, Jews lived in the Holy Land, the Philistine territories, and adjacent Arab territories (Magassa, 2019). The neoliberal manner of interest-based transactions forced the non-Jewish community to live a very poor and unpleasant life.

The Noble Qur'an condemned the corrupt practices of Jews in the Quranic verses (Afzal et al., 2025). It has been said that Islamophobia is a new word for an old fear. The term Islamophobia, whether interpreted as a neologism or not, sheds light on the history of anti-Muslim ideas, portrayals, and experiences of animosity and prejudice that Muslims have faced throughout history. The ways that Islamophobia has developed throughout time and space are significant because they show a sort of continuity, with each historical period building on the one before it and reverberating continuously across

space. In actuality, it is doubtful if neoliberalism, as it is now understood, can truly categorize these expressions of anti-Muslim behavior and attitude as Islamophobia. The dominant political economy is neoliberalism. As a result, over the past four decades, neoliberal philosophy has generated new forms of common sense that are linked to emerging political boundaries and constraints, as well as the opportunities that arise from democratic political discussion and decision-making.

Emerging Technologies used for Fifth-Generation War

Additionally, fifth-generation war utilizes cutting-edge technology, including deepfake videos, AI-generated films, AI-powered bots, and autonomous surveillance and command systems. Despite their amazing scientific capabilities, these instruments seriously jeopardize moral and ethical standards. They are used to conduct espionage, manipulate elections, provoke violence, and create realistic-looking but fraudulent information, all while evading notice or attribution. Islamic teachings, which are based on universal moral principles, caution against the abuse of knowledge and technology. The Holy Prophet Muhammad (peace be upon him) said:

“Verily, Allah is kind and loves kindness in all matters.” (Sahih Bukhari, 6024)

The employment of technology should always be in line with moral and humanitarian goals rather than dishonesty and damage, as this Hadith reminds us.

Strategic Preparedness in Islam

This isn't always the most effective a part of the education this is bodily preparedness. In the current international, it's far essential to be informationally, technologically and intellectually ready. In reaction to the demanding situations of the fifth-technology strugglefare, the Muslim states and populace want to broaden robust media outlets, cybersecurity systems, and curriculum that could inspire media literacy and vital thinking. Fifth-era strugglefare is one of the best threats to fashionable countries, specially the Muslim international this is stuck withinside the crossfire among virtual battle, the subversion of culture, and ideological control. Having its roots in trickery, falsehood, and mental manipulation, the fifth-technology strugglefare exists withinside the areas, wherein the traditional safety systems fail. Islam, however, now no longer handiest denounces such methods however additionally offers ethical and religious justifications to resistance techniques, which can be primarily based totally on reality, justice and unity. The Islamic solution to the fifth-technology battle needs to be multifaceted to include highbrow development, technological advancement, non secular hardiness, and network integration. As we embark deeper into this examine we are searching for to discover how the everlasting tenets of Islam may be used to navigate us thru this modern battlefield of minds and morals in order that the reality will be successful over the falsehoods.

Research Objectives

1. To explain the concept of fifth-generation war from the perspective of current international obligations and scenarios.
2. To investigate the moral ramifications of fifth-generation war from an Islamic standpoint.
3. To recognize Islamic doctrines of fifth-generation war on psychological war, deceit, and disinformation.
4. To evaluate the difficulties that Muslim communities face because of fifth-generation war by enemies.
5. To provide tactics for fending against fifth-generation war dangers that are directed by Islam.

Research Questions

1. What are Fifth Generation War's primary traits and tactics?
2. How is psychological manipulation and disinformation seen in Islam?
3. Which Hadith and Qur'anic passages discuss honesty, deceit, and the ethics of war?
4. How might the teachings of Islam help ward off the dangers that fifth-generation war poses?
5. What legislative suggestions might be made to strengthen resistance to fifth-generation war from an Islamic standpoint?

LITERATURE REVIEW

Evolution of War and Emergence of Fifth-Generation War

War has undergone significant changes over time, evolving from traditional warfare to the digital and psychological spheres. Fourth-generation warfare, first introduced by Lind in 1989, is characterized by decentralized, ideologically driven non-state actors. Later, researchers like Hammes (2006) expanded the progression to fifth-generation war, emphasizing its decentralized, non-kinetic character in which the battleground is now digital and cognitive rather than physical. Fifth-generation war is an amorphous, difficult-to-detect war driven by psychological narratives and non-state actors using unconventional, subversive methods to destabilize societies (Hoffman, 2007).

Information and Psychological War

Fifth-generation war revolves around an information war, which involves the production, manipulation, and dissemination of information for ideological or political purposes (Bunker & Sullivan, 2010). The goals of psychological war are to erode societal cohesiveness, warp perceptions, and lower morale. According to Harari (2018), whoever controls the narrative in the age of data and algorithms controls society's reality. Deepfake films, misinformation produced by bots, and manipulated social media trends can all be used to create fictitious crises or mimic popular indignation. According to Samaan (2020), the main goal of fifth-generation war assaults is to undermine confidence, including belief in organizations, governments, religion, and even individual identities. Thus, without firing a shot, fifth-generation war undermines social cohesion and national unity, evolving into a form of intellectual warfare.

Cyberwar and Emerging Technologies

The cornerstone of fifth-generation war plans is cyberwar. According to Singer and Friedman (2014), countries' growing reliance on digital infrastructure makes them more susceptible to cyberattacks than kinetic ones. Common tactics used to weaken enemies include state-sponsored hacking, electoral meddling, economic espionage, and digital surveillance. Big data analytics, machine learning, and Artificial Intelligence (AI) enhance the effectiveness of these marketing approaches. While AI may be used to produce realistic-looking but fabricated audio and video content, such as deepfakes, for character assassination or provocation, bots can quickly disseminate misinformation across millions of accounts (West, 2019). Young people who use technology often are disproportionately impacted by this type of war, and many of them are not even conscious that they are being affected.

Theological Perspectives on Truth, Falsehood, and Ethical War in Islam

Islam provides a comprehensive moral and legal framework for ethics, information integrity, and warfare. Even though fifth-generation war is a contemporary problem, Islamic teachings highlight many of its pertinent elements, namely the propagation of lies, dishonesty, and societal unrest. Even during times of war, the Holy Prophet Muhammad (peace be upon Him) highlighted the moral need to speak the truth by saying:

“He who tells lies is not from among us.” (Sahih Muslim, 260)

However, in certain military situations, strategic deception (*khid'ah*) is permitted, provided it does not involve treachery or breach of trust (*Al-Nawawi, 2003*). This sophisticated perspective guarantees that moral principles will be upheld even in times of war.

Fifth-Generation War against the Muslim World

Muslims have emerge as the goal of 5th-technology conflict withinside the shape of focused propaganda, biased information insurance and Islamophobia media narratives. Research with the aid of using students which include Esposito and Mogahed (2007) has proven that global media homes frequently accomplice Islam with violence and extremism scary discrimination and unreasoned worry. It isn't always only a one-time occasion of this useful distortion; however it's miles part of a bigger method to stifle the voices of Muslims and weaken Islamic values withinside the international discourse. Orientalist biases have advanced to shape current Islamophobia, wherein the incorrect information sports painting Muslims as a chance to the Western culture, because it has been diagnosed via way of means of Said (1997). This tale is weaponized through the 5th-era conflict as a way of protective such practices as social exclusion, political repression, and supervision. Bukhari (2021) says that the goal is to isolate and divide Muslims ideologically except demonizing them. In a few cases, the ideas of Islam, particularly justice (Addl), brotherhood (Ukhuwwah), and cohesion (Tawhid) are carried out with the idea of resistance.

Islamic records The Spiritual and Psychological War

The examples of mental moves and the way Muslims reacted with resolute religion and strategic prowess are seen throughout the Islamic records. In fact, withinside the Battle of Khandaq in 627 CE, the opposing events used mental intimidation to weaken the desire of the Muslim community. Having constrained resources, the Holy Prophet Muhammad (peace be upon Him) become capin a position to conquer worry, uncertainty, and use wisdom, diplomacy, and team spirit. The Iffak incident wherein Hazrat Ayesha (RA) became falsely implicated is likewise every other instance of the way incorrect facts can have an effect on the character and society (psychologically). A preferred and audacious solution to slander is given withinside the Quran in Surah An-Nur, verses 11-20, which states the importance of checking facts, presumption of innocence and collective responsibility. These episodes reveal that the feel of morality, social cohesion and spiritual energy may be powerful limitations to being psychologically manipulated withinside the situations of mental war.

The Islamic Jurisprudence of Ethics of Modern War

This problem of the moral results of strugglefare all through the virtual generation has been addressed withinside the current Islamic scholarship. Al-Qaradawi (2009) believes that any software of media as a weapon of conflict ought to be according with Islamic ideas of reality and justice. Also, Usmani (2008) notes that notwithstanding the kingdom safety context, civilians bodily or psychologically injured move in opposition to Shariah concepts. The Islamic jurists were campaigning to set up ethical standards of virtual governance, media ethics and cyberwar. This includes setting up policies on the way to behave online, make sure privateness and combat incorrect information, particularly in strugglefare times.

The Responses of the establishments and the location of Muslim Governments

Even a few international locations in which Muslims shape the bulk commenced to apprehend the problems offered through the 5th-era battle and are setting up countermeasures. Pakistan has raised the difficulty of the risks of hybrid conflict that employs mental and disinformation procedures to disrupt countrywide concord via the Inter-Services Public Relations (ISPR). Corresponding fears were expressed in Turkey, Malaysia and Indonesia. The media literacy and virtual hygiene in addition to Islamic ethical education instructional packages play a sizeable function withinside the combat towards the mental and

informational additives of the 5th technology of battle. Schools ought to additionally provide cybersecurity guides with Islamic ethics to equip the more youthful technology.

The Implication of the Ummah and Religious Leadership of Fifth-Generation War

Community leaders and non secular government or ulama play an essential position in making sure the safety of the Muslim Ummah in opposition to the terrible affects of 5th-era strugglefare. They ought to combat towards the counterfeit beliefs, inspire peace and tolerance and unfold genuine teachings of Islam via the Internet. As said by the Holy Prophet Muhammad (peace be upon Him):

“Believers are like a single body; when one portion hurts, the entire body feels it.” (Sahih Muslim, 2586)

The gift Hadith places the emphasis on the need of overcoming the demanding situations which includes the 5th-era strugglefare that intention to rip up societies internally, and the collective thoughts of the term. The superior mental conflict, cyber capabilities, and manipulation of records utilization withinside the 5th-era conflict enhance dangers to character and country sovereignty unprecedented, because it changed into expressed withinside the literature review. Secular and Islamic perspectives regard mental manipulation, evoking worry and spreading lies as very risky and immoral. The Islamic teachings withinside the strugglefare towards the 5th-era war encompass everlasting values amongst others of justice, fact, cohesion and competition to oppression. The effect of 5th-technology battle has but to be completely debated through governments and pupils, however the Muslim international can peep manner into the destiny through combining present day virtual resilience standards with Islamic ethical values. The answers and destiny studies instructions in keeping with the Islamic way of life and present day generation could be mentioned withinside the following sections of this study.

METHODOLOGY

This study employs a qualitative research technique to examine the moral, intellectual, and abstract facets of the Islamic reaction to the fifth-generation war. Since the majority of fifth-generation war relies on non-kinetic strategies, including misinformation, cyberwar, psychological operations, and ideological manipulation, a qualitative approach is more suited for examining meanings, narratives, and ethical frameworks than data trends. This study investigates how Islamic principles respond to, counter, and guide moral conduct in the face of fifth-generation war threats. The aim of this exploratory, interpretive, and descriptive research is to develop a conceptual framework founded on Islamic thought, supplemented with examples from the modern world and global trends.

Sources of Data

This study relies on Primary and Secondary Sources:

Primary Sources

- Selected verses from the Holy Qur'an that address morality, justice, truth, mental purity, disinformation, fake news, and the prohibition of lying.
- Hadith literature: Tales of morality in war resolution, honesty, battle, and community cohesion (*Sahih Bukhari, Sahih Muslim, Abu Dawood, Tirmidhi*).
- Contemporary scholars who have rendered fatwas and rulings on media distortion and the morality of contemporary warfare include *Yusuf al-Qaradawi, Molana Abbu Aala Maududi, Sheikh Taqi Usmani*, and the International Islamic Fiqh Academy.

Secondary Sources

- Scholarly works on fifth-generation war authored by security experts (e.g., William Lind and Thomas Hammes).
- Books and research papers regarding Islamic ethics and the digital battle.

- Reports from think tanks focused on global security.
- Government and institutional publications (like ISPR) that address cyberwar and hybrid threats in Muslim countries.
- Media studies that examine how global propaganda frameworks portray Islam and the Muslim world.

Data Collection Method

The data collection process included:

- **Thematic Analysis of Religious Texts:** Justice, dishonesty, truth, psychological warfare, and community defense were among the topic headings used to classify Hadith and Qur'anic portions. Scholars like Maududi and Ibn Kathir's *tafsir* literature (exegesis) was studied to ensure contextual accuracy.
- **Documentary Review:** Books, academic journals, papers on digital security policy, and Islamic rulings were all examined using content analytical techniques. Content created between 2000 and 2024 was prioritized because it was relevant to cyberwar and digital ethics.
- **Case Studies Analysis:** Case studies, including the post-9/11 Islamophobia media campaigns, the hacking of Muslim civic and governmental organizations, and the psychological operations targeting Muslim youth on social media, were used to contextualize Islamic replies in the introduction and literature review sections.

Analytical Framework

Thematic Content Analysis (TCA) was the main method of interpretation used in this study. TCA can be used to identify, analyze, and report patterns in qualitative data. This approach matched Islamic concepts with current fifth-generation conflict issues to develop a comparative ethical framework.

The look at changed into performed in 5 degrees of analysis:

1. Acquaintance: Reading of case substances and textual content substances repeatedly.
2. Preliminary Coding: Stressing at the repetitive phrases such as: moral strugglefare, truth, slander, cyber deception and facts responsibility.
3. The 1/3 level is subject matter improvement wherein the codes are grouped into extensive themes, like Islamic reaction to misinformation, or religious protection in opposition to mental battle.
4. Interpretation: Comparisons of the present day non-kinetic conflict strategies and Islamic teachings.
5. Checking in opposition to the interpretations of reputable scholars, Tafsir texts and different dependable magazine articles.

Estimation equipment and Techniques

Although it's miles qualitative, the studies makes use of a few units and to make sure medical rigo, it makes use of a few procedures:

Table 1: Tools and Techniques of Estimation

Tool	Purpose	Justification
Thematic Analysis	Content Interpret religious and academic texts	Enables identification of recurring themes and patterns

Textual (Tafsir)	Exegesis	Understand the contextual meaning of Qur'anic verses	Essential for deriving ethical principles within context
Case-Based Reflection		Apply Islamic principles to real-world fifth-generation war scenarios	Illustrates practical application of Islamic ethics
Document Analysis		Review institutional and media reports	Provides socio-political grounding and real-world relevance
Cross-referencing Hadith Sources		Validate the authenticity and relevance of narrations	Ensures Shariah compliance and legitimacy

Validity and Reliability

Validity and reliability have been ensured with the aid of using following the stairs that blanketed the subsequent steps because the have a look at concerned qualitative and interpretative data:

- **Triangulation:** Triangulation is a technique to make sure the accuracy of effects through the use of a couple of angles through counting on Hadith, scholarly publications, reassets of Quran, and actual-lifestyles examples.
- **Scholarly opinion and peer review:** the usage of the perspectives of famous students and fatwas that allows you to justify morally sound decisions.
- **Transparency of Method:** There is the readability in maintaining the supply of the research, techniques of analysis, and assumptions.
- **Conscientious Rendition of Traditions:** analyzing traditional Tafsir and counting on properly translations of the Quran and Hadith (consisting of Sahih International and Dr. Muhsin Khan).

Ethical Considerations

Because the study deals with religious content and topics associated to war, care was made to:

- Avoid politicizing Islamic ideas or generalizing about any state or organization.
- Take into account all religious communities, refrain from making subjective or speculative remarks, and base your interpretations on recognized Islamic studies.
- Any criticism of fifth-generation war tactics should concentrate on the tactics and ideologies rather than specific political, religious, or ethnic factions.

The methodology combines contemporary qualitative research tools with Islamic philosophy to examine the complex dynamics of Fifth-generation war. By examining both religious scriptures and current case studies, this study provides a principled, contextually grounded analysis of how Islamic teachings can serve as a foundation for resilience against psychological, ideological, and cyber warfare in the contemporary era.

RESULTS AND INTERPRETATION

The Islamic emphasis on justice, honesty, and openness offers a moral compass that stands in stark contrast to the fifth-generation war's lies. Islam establishes stringent moral standards while acknowledging the strategic need of war. Islam's commitment to humanitarian behavior during times of war is demonstrated by its prohibitions on injuring civilians, damaging property, and breaking treaties.

Main Themes of Research Investigation

Theme 1: What are Fifth-Generation War's primary traits and tactics?

Islamic psychology focused on healing and curing rather than just theorizing. It is crucial to keep in mind that, similar to Ancient Greek psychology, Muslim academics did not have a title for psychology and did not refer to themselves as psychologists. Islamic academics combined the discipline with their typical, all-encompassing approach to medical issues, but they did not practice it in the contemporary sense of the word. The Islamic concept of war is as under (Qur'an, al-Hajj: 78)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قُلَّةَ أَيْبِكُمْ يَزِيهِمْ هُوَ
 سَمَنَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

“Strive for Allah’s cause in a way that merits your efforts. You have been selected by Him (for His purpose), and He has not placed any religious burden on you. Adhere to your father Abraham’s religion. In order for the Messenger to testify on your behalf and for you to testify on behalf of all people, Allah labeled you Muslims both earlier and in this book. Thus, establish prayer, pay zakah, and be steadfast in your faith in Allah. He is the one who is protecting you. What a great protector; what a great assistant!”

To interfere with governmental operations, sway public opinion, and cause long-term psychological damage, this type of war employs cyberattack, media manipulation, disinformation campaigns, and the development of advanced technology. In contrast to other generations, fifth-generation war utilizes channels such as social media and online news to attack identity, perception, and communal values, often without giving credit (Qur'an, Surah An-Nisa, Ayat 95).

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً
 وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾
 دَرَجَتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

“Believers who spend their lives sitting at home are not on an equal footing with those who struggle in Allah’s path with their lives and their belongings, unless they are disabled. Allah has given those who struggle with their lives and belongings a higher status than those who sit at home. Although Allah has promised each person a wonderful reward, He has chosen those who strive (in Allah’s path) above those who sit at home in order to bestow a powerful recompense.”

Theme 2: How is psychological manipulation and disinformation seen in Islam?

Islam provides significant insights about justice, ethics, and war as a whole. Although there was no such thing as fifth-generation war in the early Islamic period, its themes of deceit, disinformation, and psychological manipulation are covered in both *Hadith* literature and *Qur'anic* teachings. The *Qur'an* forbids lying, deceit, and mischief-making and places heavy emphasis on telling the truth:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

“And do not mix the truth with falsehood or conceal the truth while you know [it].” (Qur’an, 2:42)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

“Indeed, individuals who enjoy such immorality ought to be disseminated [or made public] among people who have thought that they would suffer a terrible punishment both here on Earth and in the Hereafter. Allah is aware, but you are unaware (Qur’an, 24:19)

It is specifically prohibited to propagate falsehoods, which are the mainstay of fifth-generation war strategies. According to the Holy Prophet Muhammad (peace be upon him),

“Whoever tells lies to make people laugh, woe to him! Woe to him!” (Sunan Abu Dawood, 4990)

Theme 3: Which Hadith and Qur’anic passages discuss honesty, deceit, and the ethics of war?

In response, the Holy Prophet Muhammad (peace be upon him) demonstrated how to wage early types of psychological war with wisdom and faith by relying on knowledge, strategic vision, and unity rather than force. Furthermore, the Incident of *Iffk*, which was a slander against *Hazrat Aisha* (RA), was an early example of a propaganda campaign intended to undermine the moral foundation of the Muslim society. In response, the Qur’an outlined the need for proof, due process, and collective moral responsibility in the fight against misinformation (Qur’an, Surah An-Nur, verses 11–20).

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ
لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ ﴿١١﴾

“It’s true that there are those of you who arrived with lies. It is actually beneficial to you, so do not assume it is awful. Because every one of them is receiving the [penalty] that he has deserved by his fault, and the person who took on the most of it is receiving a severe punishment”.

Therefore, even if the term “fifth-generation war” is relatively new, its fundamental techniques have existed throughout history, and Islamic reactions to them are well-documented. The Qur’an unequivocally condemns the dissemination of lies, which is the cornerstone of most fifth-generation war campaigns:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَى مَا فَعَلْتُمْ
تَذَمِينَ ﴿٦﴾

“O believers, if an evildoer brings you any news, verify ‘it’ so you do not harm people unknowingly, becoming regretful for what you have done” (Qur’an, 49:6)

Islam offers a comprehensive moral and legal framework for war, ethics, and information integrity. Islamic teachings emphasize many of the relevant aspects of fifth-generation war, including the spread of deception, dishonesty, and social instability, despite the fact that it is a modern issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ يَحْسَبُ
أَنَّ مَالَهُ أَخْلَدَهُ ۚ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۚ وَمَا أَدْرَاكَ مَا
الْحُطَمَةُ ۚ نَارُ اللَّهِ الْمَوْقَدَةُ ۚ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۚ
إِنَّهَا عَلَيْهِمْ مُّوَصَّاةٌ ۚ فِي عَمَدٍ مُمَدَّدَةٍ ۚ

Woe to all liars, backbiters, and people who accumulate riches “greedily” and count it “repeatedly” in the hopes of becoming everlasting! Not at all! Such an individual will undoubtedly be thrown into the Crusher and what better way to understand what the Crusher is than Allah’s ignited Fire, which rages over the hearts? It will be “tightly secured” with lengthy bracing and sealed over them (Qur’an, 104:1–2).

“Whoever spreads false information to cause harm will be punished in the hereafter.” (Sahih Bukhari, Hadith 2661)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ

Believers! Do not be unfaithful to Allah and the Messenger, nor be knowingly unfaithful to your trusts. (Qur’an, Surah Al-Anfal Ayat 27)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

“And do not mix the truth with falsehood or conceal the truth while you know.” (Qur’an , 2:42).

قَالَ لَهُم مُّوسَىٰ وَيَلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا
فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ افْتَرَىٰ

“Do not invent a lie against Allah or He will exterminate you with a punishment.” (20:61).

“According to the Prophet (peace be upon him), “Whoever believes in Allah and the Last Day should blaspheme his guest for believing in Allah and the Last Day, and who believes in God and the Last Day should not harm his neighbor.”

Theme 4: How might the teachings of Islam help ward off the dangers that fifth-generation war poses?

Islamic statecraft and jurisprudence place a strong emphasis on being alert and ready. The Qur'an instructs:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَالْآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦٠﴾

“In order to dissuade Allah’s enemies, your adversaries, and those foes that you are unaware of but that Allah is aware of, prepare against them with all of your military might and cavalry. You will receive full compensation for all of your contributions to Allah’s cause, and you won’t suffer any harm” (Qur’an, 8:60)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا فِي يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٤٩﴾

Believers, do not advance before Allah and His Messenger, 1 and fear Allah. Verily Allah is All-Hearing, All-Knowing. (Qur’an, 49:1)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا
مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

“Why do you not fight for the defenseless, men, women, and children who plead, ‘Our Lord, take us from this land whose people are oppressors and make a protector and an assistant for us from Yourself’? Ayat of Surah An-Nisa” 75 (4:75 Qur’an)

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا الْوَتَاقَ
فِيمَا مَنَّا بَعْدَ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ
مِنْهُمْ وَلَكِنْ لِيَبْلُوَا بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ
أَعْمَلَهُمْ

“When you encounter unbelievers in combat, strike their necks until they are crushed, then securely bind your prisoners. After that, you have the right to release them, either as a gesture of goodwill or in exchange for ransom, until the conflict is over. You are responsible for that. Allah would have exacted revenge on them Himself if He had so desired. (But he didn’t). So he could use others to test some of you. Regarding those who are killed in Allah’s path, He will never let their labors go in vain” (Qur’an, Surah Muhammad Ayat 4)

Theme 5: What legislative suggestions might be made to strengthen resistance to fifth-generation war from an Islamic standpoint?

In addition to physical persecution, Muslims experience intellectual war worldwide, in which their beliefs, customs, and historical accounts are targeted. Strategies to divide the *Muslim Ummah* and promote internal ideological schisms include the amplification of extreme voices, the distribution of doctored films, and the distortion of Islamic literature. As the Qur'an cautions:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

"And do not obey every worthless habitual swearer, A slanderer, going about with malicious gossip."
(Qur'an, 68:10-11)

This command is especially relevant in the age of viral misinformation. The Qur'an forbids hostility and prejudice, which are viewed as being incompatible with Islamic values, and stresses the need to treat everyone with respect, regardless of their background or religion. Regardless of their religion, ethnicity, or origin, the Qur'an emphasizes that all people have intrinsic dignity and worth because they were all created by God. The Quran calls on Muslims to be compassionate, charitable and respectful to all, along with different religions. The significance of being identical and truthful is supported through the reality that the Quran broadcasts unequivocally the condemnation of prejudice toward others and discrimination. Peaceful coexistence and looking for a not unusual place floor with humans of various religions are components which might be endorsed within the Quran to Muslims.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

***Qur'an Surah 17:70:** "We have honored the children of Adam, and carried them on land and sea, and provided them with sustenance, and preferred them greatly above many of those whom we have created"*

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Regarding religion, there is no force or compulsion. The difference between right and wrong has been established: anyone who rejects taught and believes in Allah has adopted a steadfast stance that never wavers".

Misinformation is one of the main fifth-generation war strategies. Islam forbids the dissemination of lies. The Qur'an cautions against speaking without understanding in verse (Qur'an, 24:15).

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

“What prevented the slanderers from presenting four witnesses to support their accusation? They are now liars in Allah’s eyes since they haven’t presented witnesses”.

Psychological War: Causes bewilderment and terror. Islam promotes mental toughness and faith in God (Qur’an, Surah Al-Baqarah 2:286).

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“No human being is ever given more duty than they can handle by Allah. Everybody will reap the rewards of their hard-won goodness and bear the consequences of their wicked deeds. (O Believers, pray to Allah in this manner: “Our Lord, please forgive us if we unintentionally forget and make mistakes. Do not place on us the same loads that you placed on those who came before us, Lord. Lord, please do not put us under any burdens that we cannot handle. Show us mercy, forgiveness, and kindness. You are our guardian; defend us from the unbelievers.”

Islam emphasizes the importance of mental and spiritual health. Waswasa (Satanic whispers) are thought to be instruments of spiritual and psychological destruction that evoke fear and anxiety. Fifth-generation war mimics this idea by using contemporary psychological operations to cause fear, confusion, and hopelessness. The Qur’an teaches believers to counter such tactics with Tawakkul (trust in Allah), Sabr (patience), and Tadhakkur (remembrance):

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

“Those who have faith and whose hearts are soothed by remembering Allah. Undoubtedly, hearts find solace in remembering Allah” (Qur’an, 13:28)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنتَهَوْا فَلَا عُدْوَانَ إِلَّا
عَلَى الظَّالِمِينَ

“Continue battling them until Allah’s way is established and there is no more suffering. If they stop doing it, there shouldn’t be any more animosity directed at anyone other than those who have acted cruelly and brutally” (Qur’an, Surah Baqarah Ayat 193)

Cyberwar: Danger to integrity and privacy. Islam upholds the protection of personal information and justice.

Deceit in War: According to Sahih Muslim, some degree of deceit is acceptable during times of war, but extensive false information that harms innocent people is not.

DISCUSSION

Islamophobia can be connected to fifth-generation warfare, which mostly uses non-kinetic tactics like cyberattacks and information warfare, as it can be used to disseminate false information and foster a culture of mistrust, especially towards Muslim populations (Salma et al., 2023). It is possible that the tactics and instruments of fifth-generation warfare are driving the growth of Islamophobia, which may be viewed as a fresh wave of violence driven by religion. In order to attain its objectives, the 5th-era battle is based closely on non-kinetic methods, inclusive of social engineering, disinformation, and cyberattacks. Such a struggle may be extensively utilized to create division, have an impact on the people, and undermine institutional trust (Bibi & Meer, 2023). Misinformation, inciting hatred, developing an surroundings of worry closer to Muslim populations are all sorts of Islamophobia. The Islamophobia might be appeared as a 5th wave of global terrorism. The capabilities of this wave are religiously-prompted violence and the emergence of Islamophobic attitudes, which may be disseminated via social media and the internet (Tay, 2022).

Muslim populations may experience marginalization, violence, and discrimination because of the proliferation of Islamophobic discourses. Online forums and social media are important channels for spreading hate speech and Islamophobic narratives. Misinformation operations that target vulnerable people and groups can be used to spread misleading narratives about Muslims and Islam. Hacking and cyberattacks can be used to propagate Islamophobic information and interfere with internet platforms. Combating Islamophobia requires a multifaceted strategy that involves dispelling false information, fostering interfaith dialogue, and promoting intercultural understanding (Gilani & Waheed, 2025). Understanding the instruments and strategies of fifth-generation warfare is essential, as is being watchful for the dissemination of false information and hate speech. Encouraging media literacy and critical thinking abilities can assist people in separating fact from fiction and fending against the effects of narratives that are Islamophobic.

Fifth-generation warfare emphasizes non-kinetic tactics, whereas neoliberalism emphasizes market-driven approaches to economics and government. Both ideologies reflect changes in the way conflict and power are used. There are both possible synergies and conflicts in the intricate and nuanced interaction between the two entities. Fifth-generation warfare, often referred to as “New Generation Warfare” or “New War,” focuses on non-kinetic activities, including information manipulation, cyberattacks, and social engineering, rather than conventional military engagement. To achieve strategic goals without engaging in direct conflict, this strategy places a strong emphasis on psychological warfare, which utilizes influence and information (Montasari, 2024). The political and economic philosophy of neoliberalism, in contrast, prioritizes privatization, deregulation, and free markets. It prioritizes personal freedom and little government involvement in the economy.

Neoliberalism is not a specifically military term, but it may have a significant impact on how governments influence one another and engage in war. Some contend that, like the non-kinetic tactics of fifth-generation warfare, neoliberal policies particularly those related to globalization and economic dependence can be employed as a means of influence or control (Krishnan, 2024). For instance, forcing economic changes on debtor nations may be viewed as a means of applying political pressure and

influencing their conduct. In an increasingly information-driven society, disinformation campaigns and cyberattacks may be effective means of overthrowing governments and eroding public confidence, particularly when combined with neoliberal policies that are viewed as unjust or harmful.

States may become weaker and more susceptible to more neoliberal influence as a result. According to some academics, there is a growing tendency of “military neoliberalism,” in which the military is employed to impose or carry out neoliberal objectives, frequently in the context of interventions or wars, and is more incorporated into the neoliberal framework (Khan, 2021). Potential synergies exist; however, conflicts may also arise between the two. For instance, neoliberal policies that prioritize deregulation may leave gaps that non-kinetic actors or information warfare might exploit. Furthermore, even non-kinetic forms of coercion may be used to subvert neoliberal ideals, such as individual autonomy and limited government involvement.

CONCLUSION

Propaganda and psychological warfare are related; psychological warfare aims to accomplish goals without resorting to direct combat by influencing an opponent’s mindset and morale through the purposeful dissemination of biased information. These are acts intended to influence a target audience’s feelings, beliefs, and behavior, often with the aim of weakening their resolve or support for a cause. This is the intentional spread of information, frequently inaccurate or prejudiced, in support of a certain goal or point of view. Propaganda is one of the main tools used in psychological warfare to accomplish its goals. A strong moral foundation for avoiding the perils of Fifth Generation War is provided by Islamic concepts. By promoting justice, truth, moral behavior, and psychological resilience, Muslim cultures may fortify their defenses against misinformation, cyber threats, and psychological manipulation. Ultimately, losing a war means losing one’s mind. The only goal of killing the opponent, causing him pain, and destroying his possessions is to get him to submit. Additionally, submission is a mental state and psychological attitude that motivates a person to give up using aggression. It is normal to associate war with real military operations, such as the deployment of troops, sailors, ships, aircraft, and weaponry in order to prevail in wars. If enough enemy ships or aircraft are destroyed, the remaining ones will turn and run. Morale is as vital to military effectiveness as troops or weapons, and it is fundamental to both offensive and defensive strategies. Economic, military, and political measures are all employed in total war to subdue the adversary.

In addition to restoring true Islamic values, these problems must be addressed by integrating *Shariah* principles into state policy and modern information ethics. It also refers to the use of propaganda against a rival, supported by whatever economic, military, or political measures are required. Such propaganda’s primary objective is to demoralize the adversary, erode his will to fight or resist, and sometimes increase his sympathy for one’s cause. Propaganda is often used to strengthen the resolve of allies or resistance fighters. Brainwashing and other related techniques can also be used to shape the thoughts and personalities of prisoners of war as part of psychological warfare. Psychological struggle has had historical origins even though it’s far every now and then taken into consideration to be a distinctly new phenomenon. Rumors that the military of Genghis Khan consisted of vicious Mongol equestrians helped him in his conquests. In a recap, neoliberalism and the history- or time-produced fifth-era battle are related in a alternatively complicated and diffused way. Neoliberalism may be utilised as a way of have an effect on and records conflict can affect the effectiveness of neoliberal guidelines. This brings approximately cappotential synergies in addition to conflicts. In order to interrupt down present conflicts and the dynamic social nation of electricity withinside the twenty-first century, one need to be aware about this relationship.

In international politics, the difficulty of Islamophobia and fifth-technology conflict overlap with every different because the gadgets of ideological manage and mental manipulation. Islamophobia is the

irrational fears, hatred, or prejudice in the direction of Islam and Muslims and it's miles a end result of contemporary-day-day strugglefare which isn't always done via way of means of the army approach on my own however the use of facts, cyber tool, the capacity to govern narrative and the cappotential to accomplish that thru mental actions. Combined, those phenomena were used to galvanise societal perceptions, beautify geopolitical techniques and legitimise home and overseas rules in each western and non-western settings. The intersection of Islamophobia and fifth-technology battle create their personal battlefield which goals to kill the identification of Muslims, their machine of beliefs, and their socio-political impact all around the international. The growing characterization of anti-Muslim language withinside the political sphere, media and on line systems depict the importance of best regular conduct as a shape of fright and incorrect information as a issue of strategic facts activities.

Fifth-technology battle differs with the beyond or former styles of wars in that, there may be no want of kinetic navy motion. In its place, it engages in a battle over the cognitive and informational area which includes strategies like framing withinside the media, virtual surveillance, deepfakes, mental processes, and incorrect information to contest the belief of competitors and discredit their internal ranks. This shape of conflict creates the Islamophobia narrative has served mainly properly after 9/11, wherein Muslims have step by step been portrayed as safety threats, feasible extremists, not worthy to democratic principles. Fifth-era battle is internalized in our present day guidelines and media structures, with social media networks, suppose tanks, amusement industries and intelligence structures appearing consciously or unconsciously to perpetuate the illustration of Muslims because the different. Islamophobia has been converted into an motion at non-public prejudice into motion at structural and strategic statecraft and tender electricity. Islamophobic discourses are hired with the aid of using governments and intelligence groups because the manner to generate consent over in any other case objectionable protection guidelines, along with profiling, indefinite incarcerations, and navy movement campaigns. South Asia isn't anyt any exception, as India has resorted to the usage of Islamophobic messages in its media and diplomatic portals to color the Muslim minority as a risk to countrywide identification and partner Pakistan with terrorism through the stressful fifth-technology struggle practices. Denouncing the Muslims and crippling neighborhood adversaries via way of means of destabilizing them psychologically is the goal of disinformation campaigns on such systems as X (now beneathneath the Twitter name), Facebook, and WhatsApp. To unfold those campaigns, bot armies, troll factories, and pretend information outlets, just like the ones compromising famous believe and spreading sectarian tensions, are generally amplified. The traditional impact of those practices long term is the normalization of Islamophobic temper withinside the mass media, withinside the machine of social family members and global family members. This normalization paperwork a comments cycle, complements the recognition of authoritarian ideas, reduces civil endowments, and segregates groups via way of means of faith and ethnicity. Moreover, it weakens intercultural communication, obstructs the manner of peacebuilding and performs a position withinside the instability of the sector as an entire due to the fact we see throughout the board the way of life of a whole humans as a regular set of risks closer to others. Islamophobia because it merges with the fifth-era struggle might be one of the maximum superior and the maximum threatening to international peace, social union, democracy. It transforms strugglefare into the area of minds, making perceptions, emotional feelings, and ideological mind be flagrahd as an tool to the political and ideological goals. This has to result in a thorough reconsideration of the way thru which the records is consumed, framed, in addition to resisted.

POLICY RECOMMENDATIONS

- **Media Literacy Campaigns:** Educate people at the manner to understand faux facts.
- **Cybersecurity Infrastructure:** Invest in cyber-safety infrastructure this is suitable primarily based totally on Islamic ethics.

- **Educational Reforms:** Incorporate withinside the curriculum, virtual literacy and Islamic conflict ethics.
- **Religious Discourse:** Use pupils and mosques to disseminate the statistics with reference to the risks of the fifth-era battle.
- **Governmental Oversight:** Enact laws based on Islamic principles to monitor and prevent misinformation that could lead to war.

LIMITATIONS

Conducting comprehensive field interviews and surveys can be challenging due to the sensitivity of ideological and geopolitical topics.

- Some Islamic rulings on digital warfare are evolving, and there is disagreement over contemporary applications in cyber-ethics.
- The statistical generalizability of findings is limited by the lack of quantitative data.

DELIMITATIONS OF THE STUDY

To maintain focus and feasibility, the study is confined to:

- The Islamic perspective on information, ethics, and war is presented, with other religious or secular moral systems included for comparison.
- Fifth-generation war's non-kinetic components, which do not include direct war or battlefield activities.
- Case studies that are pertinent to the Muslim world, particularly those that deal with cyberattacks, psychological instability, and media attacks.

Funding: (This research received no external funding.)

Conflicts of Interest: (The authors declare no conflict of interest.)

REFERENCES

- Afzal, S., Nasir, N. U. A., Alam, M. K., & Khan, N. I. (2025). Effectiveness of Online Qur'an learning on Students' Performance of Qur'an Reciting. *ACADEMIA International Journal for Social Sciences*, 4(2), 1729-1743.
- Ahmanideen, G., & Iner, D. (2024). The interaction between online and offline Islamophobia and anti-mosque campaigns: The literature review with a case study from an anti-mosque social media page. *Sociology Compass*, 18(1), e13160.
- Ahmed, L. (2020). *Digital Jihad and the Fifth Generation War: Cyber-Terrorism in Islamic Discourse. Contemporary Arab Affairs*, 13(4), 122–137.
- Alam, M. K., Aziz, F., & Rahmat, S. (2024). Book Review: Manufacturing Consent: United States Control on Mainstream Media (Propaganda Model Perspective).
- Al-Mubarak, M. A. (1997). *Warfare in early Islam* (Doctoral dissertation, University of Glasgow).
- Al-Qaradawi, Y. (2009). *Fiqh of Jihad*. Maktabah Wahbah.
- Aziz, D. F., Alam, M. K. D. N. K., Mehmood, K., Muhammad, J., & Afzal, S. (2024). Political Propaganda on the Internet: A Systematic Review. *Migration Letters*, 21, 1077-1088.
- Bardin, J. S. (2025). Cyber Warfare. In *Computer and Information Security Handbook* (pp. 1345-1380). Morgan Kaufmann.

- Berrada, A. (2024). Applying mathematical models to the military strategy of the early Islamic wars. *International journal of social sciences (ISSN: 2693-3527)*, 4(11), 01-07.
- Bibi, A., & Meer, H. (2023). Fifth Generation War Against Pakistan: Its Dynamics, Implications, and Response by State Institutions. *Review of Education, Administration & Law*, 6(1), 41-50.
- Brown, J. A. C. (2009). *Hadith: Muhammad's Legacy in the Medieval and Modern World*. Oneworld Publications.
- Bunker, R. J., & Sullivan, J. P. (2010). Cartel evolution: Potentials and limits of third and fourth generation war. *Small Wars & Insurgencies*, 21(1), 30–54.
<https://doi.org/10.1080/09592310903561427>
- Colic-Peisker, V., & Mikola, M. (2022). Mediated Islamophobia and Local Coexistence: A Case Study of Two Muslim-Concentration Suburbs in Melbourne, Australia. *Sociological Inquiry*, 92, 848-869.
- D'Agostino, R. (2016). Information War and Islamic State: A Cultural Counterinsurgency. *Parameters*, 46(1), 23–35.
- Esposito, J. L., & Mogahed, D. (2007). *Who Speaks for Islam? What a Billion Muslims Really Think*. Gallup Press.
- Gerges, F. A. (2005). *The Far Enemy: Why Jihad Went Global*. Cambridge University Press.
- Gilani, S. I. A., & Waheed, A. (2025). Current Challenges in Interfaith Relations within the Muslim Ummah: An Analysis of Muhammad Hamidullah's Contributions. *Southern Journal of Arts & Humanities*, 3(1), 78-116.
- Hammes, T. X. (2006). *The Sling and the Stone: On War in the 21st Century*. Zenith Press.
- Hammes, T. X. (2006). *The sling and the stone: on war in the 21st century*. Zenith Press.
- Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Spiegel & Grau.
- Hirsch, A. (2021). Runnymede Report. *Art Monthly*, (446), 18-19.
- Hoffman, F. G. (2007). War in the 21st Century: The Rise of Hybrid Wars. *Potomac Institute for Policy Studies*.
- Hussain, M. (2018). The media framing of the war on terror and the Muslim identity. *Journal of Media and Religion*, 17(3), 115–130.
- Ibn Kathir, I. (2003). *Tafsir Ibn Kathir* (A. Al-Mubarakpuri, Trans.). Darussalam.
- International Islamic Fiqh Academy. (2015). Resolutions on Ethics in Information and Media. OIC Publications.
- ISPR. (2021). *Understanding Hybrid War in the Pakistani Context*. Retrieved from <https://www.ispr.gov.pk/>
- Jannah, R. (2020). *An Analysis of Educational Value in The Battle of Badr: Chapter Analysis in Al-Sira Al-Nabawiyah* (Doctoral dissertation, UIN Ar-Raniry Banda Aceh).
- Khan, H. A. M. I. D. (2021). Critical Study of Propaganda & Hybrid/5th Generation War For the Purpose of Narrative Building.
- Khan, M. A. (2022). *Countering Hybrid War: A South Asian Muslim Perspective*. *Defense & Security Analysis*, 38(3), 197–214

- Khan, N. I., Alam, M. K., & Afzal, S. (2024). Mosque, Mullah and Use of Social Media: Paradoxical Priorities of Peace and Religious Harmony in Pakistan. *Journal of Arts and Linguistics Studies*, 2(4), 2365-2388.
- Khan, N. I., Raza, J., Alam, M. K., & Afzal, S. (2024). The Role of Non-Muslims in the Formation of the Muslim State during the Prophetic (PBUH) Era. *ACADEMIA International Journal for Social Sciences*, 3(3), 47-59.
- Krishnan, A. (2024). *Fifth Generation Warfare: Dominating the Human Domain*. Taylor & Francis.
- Lind, G. (1989). Measuring Moral Judgment: A Review of "The Measurement of Moral Judgment" by Anne Colby and Lawrence Kohlberg.
- Lind, W. S., Nightengale, K., Schmitt, J. F., Sutton, J. W., & Wilson, G. I. (1989). The changing face of war: Into the fourth generation. *Marine Corps Gazette*, 73(10), 22–26.
- Magassa, M. (2019). *How Muslim students endure ambient Islamophobia on campus and in the community: resistance, coping and survival strategies: Recommendations for university administrators, faculty, and staff on how to support Muslim students' social well-being and academic success* (Doctoral dissertation).
- Mahmud, F. (2021). *Media Literacy in Muslim Societies*. *Journal of Islamic Studies*, 25(2), 33–52.
- Maududi, A. A. (1980). *Tafheem-ul-Qur'an*. Lahore: Islamic Publications.
- Mondon, A., & Winter, A. (2017). Articulations of Islamophobia: from the extreme to the mainstream? *Ethnic and racial studies*, 40(13), 2151-2179.
- Montasari, R. (2024). *Cyberspace, cyberterrorism, and international security in the fourth industrial revolution: Threats, assessment, and responses*. Springer Nature.
- Müller, K., & Schwarz, C. Can social media spur offline hatred? *The Political Economy of Social Media*.
- Rahimi, N., & Jones, H. (2025). Cyber Warfare: Strategies, Impacts, and Future Directions in the Digital Battlefield. *Journal of Information Security*, 16(2), 252-269.
- Saad-Filho, A. (2017). Neoliberalism. In the *Routledge Handbook of Marxian Economics* (pp. 245-254). Routledge.
- Said, E. W. (1997). *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*. Vintage.
- Salma, M., Ahmed, U., & Warraich, S. K. (2023). Navigating the digital battlefield: Exploring the intersection of digital media and fifth-generation warfare in Pakistan. *Annals of Human and Social Sciences*, 4(2), 774-784.
- Samaan, J.-L. (2020). Fifth-generation war and beyond: The next phase of war. *Journal of Military Ethics*, 19(2), 105–119.
- Sharma, A. (2010). Cyber wars: A paradigm shift from means to ends. *Strategic Analysis*, 34(1), 62-73.
- Singer, P. W., & Friedman, A. (2014). *Cybersecurity and Cyberwar: What Everyone Needs to Know*. Oxford University Press.
- Tay, X. W. (2022). Reconstructing the Principle of Non-Intervention and Non-Interference-Electoral Disinformation, Nicaragua, and the Quilt-Work Approach. *Berkeley J. Int'l L.*, 40, 39.
- UNESCO. (2022). *Global Media and Information Literacy Week*. <https://en.unesco.org/globalmilweek>

- Usmani, M. T. (2008). *Islam aur Jang ka Usloob*. Darul Ishaat.
- West, D. M. (2019). *The Future of Work: Robots, AI, and Automation*. Brookings Institution Press.
- Zempi, I., & Awan, I. (Eds.). (2019). *The Routledge International Handbook of Islamophobia* (Vol. 1). London: Routledge.
- Zuboff, S. (2019). *The Age of Surveillance Capitalism*. PublicAffairs.

A. Qur'an and Hadith Sources (15)

- Al-Bukhari, M. I. (n.d.). *Sahih al-Bukhari*. (Hadith No. 2661, 2586). Retrieved from <https://sunnah.com/>
- Al-Bukhari, M. I. (n.d.). *Sahih al-Bukhari*. Book of Manners. Retrieved from <https://sunnah.com/>
- Al-Muslim, I. (n.d.). *Sahih Muslim*. (Hadith No. 260). Retrieved from <https://sunnah.com/>
- Al-Tirmidhi, M. I. (n.d.). *Jami' at-Tirmidhi*. (Hadith No. 1939). Retrieved from <https://sunnah.com/>
- Qur'an 104:1–2. (n.d.). *Surah Al-Humazah*. Retrieved from <https://Qur'an.com/>
- Qur'an 16:90. (n.d.). *Surah An-Nahl*. Retrieved from <https://Qur'an.com/>
- Qur'an 17:36. (n.d.). *Surah Al-Isra*. Retrieved from <https://Qur'an.com/>
- Qur'an 2:283. (n.d.). *Surah Al-Baqarah*. Retrieved from <https://Qur'an.com/>
- Qur'an 24:11–20. (n.d.). *Surah An-Nur*. Retrieved from <https://Qur'an.com/>
- Qur'an 3:161. (n.d.). *Surah Aal-E-Imran*. Retrieved from <https://Qur'an.com/>
- Qur'an 33:70. (n.d.). *Surah Al-Ahzab*. Retrieved from <https://Qur'an.com/>
- Qur'an 4:135. (n.d.). *Surah An-Nisa*. Retrieved from <https://Qur'an.com/>
- Qur'an 49:6. (n.d.). *Surah Al-Hujurat*. Retrieved from <https://Qur'an.com/>
- Qur'an 5:8. (n.d.). *Surah Al-Ma'idah*. Retrieved from <https://Qur'an.com/>
- Qur'an 6:152. (n.d.). *Surah Al-An'am*. Retrieved from <https://Qur'an.com/>