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LITERARY IMPACTS OF DOCTRINES “JUST WAR AND JIHAD” IN THE CIVILIZATION MOVEMENT

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ABSTRACT

The movement of civilization over the ages includes several fields of knowledge related to cultural, religious, economic, and scientific aspects. Moreover, every civilization has different interests and targets trying to achieve them. On the other hand, the civilizations can classify to two ones: western and eastern. Then, these classifications have led to a sort of differences and then conflict resulting from the difference of directions of knowledge mentioned. So, the religions and their outputs due to disagreement on the practical lifestyle generated a vast gap among societies, especially after the era of globalization as well. Thus, the research highlights the religious doctrine of fighting others based on Islamic and Christian concepts. The paper starts highlighting the civilization and its main aspects. Then, how the difference of the fighting doctrines for Islam adopting ‘Jihad’ and Christianity adopting ‘Just War’ impacts on the attitudes of leaderships and societies as well.

KEYWORDS

East, West, Civilization, Jihad, Just War, Globalization, religion, doctrine.

INTRODUCTION

The civilization is defined “the culture and way of life of a society or country at a particular period in time or

a human society with its well-developed social organizations” (Cambridge dictionary, 2020). Through

the definition, civilization initially focuses on the culture and lifestyle of society in a specific duration. Then, the definition is related to the progress of the development of the social organization. That means the culture is associated with the volume of the educational progress through which any society can be recognized and be influential over its next generations and other societies. As known, one of the components of the culture is the spiritual aspect related to the doctrines of the societies that believe in God according to an eastern or western viewpoint, particularly between Islam and Christianity. Another part of the definition focuses on the way of life, which implies the progress of economic level and well-developed organizations of society.

Culture regards the umbrella of thinking from which a belief in a religion is part of it. Anthropologist Clyde Kluckhohn defined culture as “a way of thinking, feeling and believing” (1949). Three elements mentioned is an essential part of civilization’s notion. He made elements as a series to build a productive culture. The way of thinking is based on gathering information and how to analyze it rationally. It regards the filtering step for transiting to the next step, which is how to feel what you think about whether agree or disagree. The feeling regards as a supportive way to root the idea to be a belief. The process of culture that Kluckhohn explained is applying on every idea which human adopts, whether it was related to social-

religious believes or ideologies. Another part of the definition was the way of life which obviously related to the level of economic progress and the scientific developments which profoundly impacts on raising the class of civilization of the society. The level of the economy plays a primary role in pushing the civilized society forwards.

According to what mentioned, both factors; culture and way of life are supporting and completing each other. If anyone has had a kind of regression, the whole process of civilizing building would have repercussions and visa verse.

After finishing the factors of civilization, it has to mention the “Globalization which is the term that has been given to a range of economic, technological, cultural, social, and political forces and processes that are said to have collectively produced the characteristic conditions of contemporary life. It goes beyond national boundaries” (Yeates, 2001). Another definition of Globalization that “refers primarily to how economic and industrial institutions (such as industries or corporations) interact in various locations throughout the world, with primacy given to no specific geographic location” (Kluver, 2000). The globalization led to a wider global awareness which lets political and economic problems reach beyond their instant boundaries. When focusing on both definitions, they share the main factors with civilization

and its movement. So, the globalization is interacting with civilization.

The question popped up is, what type of civilization is that globalization interacting? The rational answer leads you forward to the fact that the globalization is driven by the potential and vital civilization. As a result, western civilization has the vitality and potentials more than the eastern civilization, especially on the economic field. That leads to a western dominance on cultural and political decisions around the world. Besides, the globalization tries to market and interfere in specific religious doctrines of other eastern societies based on their strategies and aspirations. Therefore, western religious ideologies were present in their wars around the world for achieving their imperial goals. So, they used religious concepts to apply specific project aiming for expanding a country's influence via diplomacy or military force. One of these concepts was "Just War" which regards a sacred notion adopted by Christianity for urging western society to fight for keeping their superiority. At the meantime, Muslims as part of eastern civilization have the same notion expressing the holy wars called "Jihad". It is imperative to say that both notions have same sacredness value of sacrifice for doctrine, but they are different precisely in the reasons of conducting and adopting wars.

James Johnson (2017) has defined the Just War as "notion that the resort to armed force is justified under certain conditions; also, the notion that the use of such

force should be limited in certain ways". Moreover, Johnson has highlighted,

The doctrine received its first formulation in St. Augustine's letter *Contra Faustum*. Therein St. Augustine asked the critical question: "Is it necessarily sinful for a Christian to wage war?" His negative and exceptive answer—that wars are just if waged to avenge an injustice or to coerce the enemies of the Church is generally considered as the first appearance of the specifically Christian doctrine of the just war (2017).

Then, Johnson has explained the theory of St. Augustine through adopting the clarification written by St. Thomas Aquinas who "answered the question of St. Augustine in a negative way, included;

(i) the Prince had authorized the war; (ii) there was a 'Just Cause' against the adversary on account of some guilt on his part; and (iii) the belligerent had a 'right intention', i.e., to promote good or to avoid evil." (Jonson, 2017).

The meaning of "Just" refer to dual meanings, the justness and justification of warfare. It means that the war should be justifiable and having a role of justice. This meaning can't be achievable if the authorization of war is in the hand of unqualified leader who called the prince in the writings of St. Thomas Aquinas as mentioned. If that happened, it would lead to disasters because any unqualified or eligible prince may take an unjustified or unstudied decision of war. That would

create unjust environments which object the original principal of Just War. Thus, it must mention that the first point has given the prince an authority to declare and start war may have unexpected results. The unjust authority can't handle justifiable holy war as known. On the other hand, this authority is entirely different from the holy war or called Jihad in Islam as it comes. Jihad doctrine in Islam has many restrictions and directions which can't be dropped whatever the results of the war were.

Jihad, in Islam, "means struggle" (Munawwir, 1984). Ibn Manzur in The Lisan Al Arab explained "that Jihad is to fight the enemy, to devote all the ability and energy in the form of words, deeds or anything, someone could" (1996).

The analysis of Prof. Zawati gives clear idea concerning the valuable aims of Jihad. He said,

this analysis asserts that the chief aim of Jihad is not to force unbelievers to embrace Islam, nor to expand the boundaries of the Islamic State, but to sanction warfare by Muslims whenever their security is threatened. A closer look at the provisions of the Islamic law of nations, which governs the doctrine of Jihad, reveals that it is realistic and practical. It regulates conduct during a Jihad based on certain human principles compatible with those upon which modern international conventions are based. Furthermore, Islamic law made a great contribution to

international humanitarian law more than a millennium before the codification of the four Geneva Conventions of 1949.

The clarifications on Jihad refers to the fact that the leader of the Islamic country has no authorization to start war depending on his desires or ambitions. It must be according to universal Islamic perspective which imposes that the leader has to have religious knowledge or authorized by the accredited religious foundation for keeping the Islamic directions valid and rescuing Muslim community from any possible further consequences.

Therefore, there are several global values covered within the struggle. Struggle in the sense of intense effort establishes well circumstances, nature, and the whole world. Thus, in the article, Jihad or Just War theoretically refer to how believer can utilizes themselves to build up a prosperity for the humans, to impose national disciplines for achieving justice values of the globe that could be applied to anyone, Muslim, Christian or others.

CONCLUSION

The civilization and globalization had been interfered each other and created a dominance on many life's fields. The article has tried to shed light on the impacts of civilizational factors, the culture and the way of life, the style of human movement. Then, it focused on the intercultural discussions and opinions on the doctrine

of Jihad and Just War in both Islam and Christianity which both have the most complicated and controversial issues facing believers around the world. The article provided a precise analysis and translating of the notions of both Islamic and Christian law based on its traditional sources. The article has offered a corrective viewpoint to the literature concepts which had been accepted as the conventional wisdom about Jihad and Just War in both religions. Then, the article has shed light on the value of Jihad in Islam which is wholly based on achieving humanity peaceful purpose regardless of economic or historical purposes and comparing it with Just War notion. Finally, the research highlighted the impacts of doctrines on the lifestyle of believers whether Muslims or Christians for understanding position religion in both Eastern and Western civilizations.

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