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The Ethics of Peace in the Radawi Culture*

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Abstract

Peace is the essential core of all religions, and peacemaking is a telos for which all religions offer guidance. Grounded in principles such as justice, rational and social growth, forbearance, and forgiveness, peace—within the Radawi culture—is counted among the most foundational principles of international relations. The creation of peace is, before anything else, a spiritual act rooted in the honoring of genuine human rights. Unlike the negative definition adopted in much international-legal discourse—i.e., peace as nothing but the absence of war—the Radawi culture treats peace as an affirmative concept: amicable coexistence premised on the preservation of human dignity. This descriptive-analytical study argues that, contrary to the ethnocentric and unrealistic claims of certain Western Orientalists such as Bernard Lewis and Samuel Huntington—who portray Islam as incompatible with peace and democracy and as a font of violence and terrorism—Islam is a bearer of peace and friendship, and it is capacious enough to furnish a new and comprehensive paradigm for international relations. In the Radawi culture, the scope of peace embraces not only the narrow sense (the absence of armed conflict) but also the broader sense (justice-centered social flourishing). In this culture—contrary to what is commonly asserted in the law of armed conflict—there is no doctrine of preemptive self-defense; peace is sacred, and *jihād* is a fundamentally humanitarian measure meant to expand peace and security under divine sovereignty by negating *ṭāghūt* (illegitimate domination), defending the oppressed, and combating injustice.

Keywords: Islam, honoring genuine human rights, human dignity, peaceful coexistence

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1. Introduction

"Peace" and "security" are necessary for life and are among the most valuable and indispensable human rights. By "peace," we do not mean capitulation or unconditional surrender, but rather normal, natural, and tranquil relations among states in which there is no opening for threats, resort to force, or armed confrontation (Barzanuni 2005, 14). Although peace is both the gift of the prophets to humanity and, on the other hand, a human right recognized in international instruments—such as the Kellogg–Briand Pact, the United Nations Charter, the Universal Declaration of Human Rights, and the International Covenant on Civil and Political Rights[1]—(Mousavi and Kaʿbi 2015, 180), peace and friendship—as cardinal normative concepts in Islamic perspectives on international relations—have lost both theoretical and practical standing under traditional realism and liberalism and postmodern Western theories (Jawadi Arjmand 2017, 38). Specialists, practitioners, jurists, and statesmen have long advanced proposals to secure broad and lasting peace.[2] Yet none has, in full, achieved the desired real-world efficacy. A principal cause of this failure is inattention to root-level, foundational matters. The establishment of peace is first a spiritual affair and only then a material practice. Peace as a spiritual matter rooted in the souls of nations and individuals. Therefore, it seems that friendship among nations can only be achieved through religions and the promotion of the values. Peace concerns the formation of sound thought, a healthy nation, and wholesome policy—matters emphasized by all religions, particularly Islam.

Despite Western claims that Islam is a "religion of the sword" that recommends violence to spread faith, Islam is a religion of dialogue and peace, and "one of the meanings given for Islam is that it derives from the root denoting peace and concord (*salāma*)" (Armstrong 2000, 24). Islamic sources insist on preserving peace both within and beyond the realm of Islamic governance[3], to the point that God commands the Prophet (PBUH) not only to invite enemies to peace before war but also to welcome preliminary peace overtures (Q 8:61), for peace is a means of unity among nations. Beyond this, believers are enjoined to restore relations even with those who have cut ties—so long as they neither wage war on religion nor expel the believers from their homes (Q 60:8; Majlisi 1983, 74: 412). Thus, in Islam the default is peace, whereas war is an emergency justified only upon aggression; and even then only until the aggressor is subdued (Q 2:193). Accordingly, outside of the era of the Imam or his vicegerents, there is no offensive jihād. In Islamic law, unlike some positions in the law of armed conflict, there is no preemptive self-defense, because peace is sacred (Mousavi and Kaʿbi 2015, 71). Further, in the relations of the Islamic polity with non-

Islamic states, *jihād* must not be conflated with belligerency; it serves faith, security, and durable peace by negating domination and hegemony and by realizing just peace (Mousavi and Kaʿbi 2015, 16). Islam's attention to the sanctity of houses of worship—mosques, churches, synagogues, and the like—and its admonition to revere them (Q 22:32)[4] also attest to its commitment to peace and peaceful coexistence.

The Qurʾan guides humankind (Q 17:9). Sound understanding of revelation and avoidance of deviant tendencies—and orientation toward the good life[5] and ultimate felicity—are only secured through the Prophet Muhammad (PBUH) and his successors as the highest exemplars; hence the Qurʾan calls believers to answer their summons (Q 8:24). It follows that studying the Prophet's and the Imams' conduct—including on social matters like peace—is necessary. In particular, drawing on the teachings of Imam al-Rida (PBUH)—which have a revelatory source and speak to human nature—is, on rational grounds (aside from devotional reasons), a guarantor of human felicity. As a matter of fact, acting in accordance with the Radavi culture is equivalent to embodying the truth of the Quran.

The necessity of this inquiry stems from the fact that, despite peace being among humanity's oldest ideals, it has been more threatened than any other value. Today—second only to environmental peril—humankind lives under the shadow of war. Each religion must, therefore, extract and disseminate its teachings on peace in light of its own foundations, especially in an era when extremist, takfīrī, and Salafī currents have distorted religion, causing unwitting alienation from religion among the ignorant and offering pretexts for overt hostility. The Radawi culture contains numerous teachings for contemporary humanity capable of orienting present and future generations toward peace and friendship.

1.1. Literature Review

Valuable Persian works on peace include Islam: Messenger of Peace and Friendship (Mousavi and Kaʿbi 2015) and several articles such as Peace and Peaceful Coexistence in Political Diplomacy (Akhavan Kazemi 2016) and The Importance and Necessity of Peace and Friendship in Contemporary Society (Eftekhari 2019). Among studies on determinants of peace are The Role of Apology and Forgiveness in the Sustainability of Social Life (Rahimi and Soleimani 2016) and Islam and the Role of Justice in International Peace and Security (Bashir 2017). To our knowledge, however, no independent study has treated the ethics of peace in the Radawi culture. Using a descriptive-analytical method and library sources, this paper addresses questions such as: What does the ethics of peace mean in the Radawi culture? What are the

Radawi teachings for establishing peace? And which factors obstruct peace according to this culture? Methodologically, we begin with conceptual clarifications, then expound Radawi teachings on enabling and obstructive factors, engaging Western Orientalist theories along the way.[6]

2. Conceptual Clarifications

2.1. The Radawi culture

By the "Radawi culture" we mean the corpus of teachings of Imam al-Rida (PBUH) and his immaculate forebears up to the Prophet Muhammad (PBUH) in both speculative and practical wisdom. These teachings stand alongside the Qur'an, explicate its verses, and embody them in lived form. Because all Imams (PBUH) are a single light, Imam al-Rida's (PBUH) words and deeds are inseparable from those of the other Infallibles. Accordingly, we refer to the combined teachings of Qur'an and Ahl al-Bayt (the Prophet's Household), with emphasis on the dicta and praxis of Imam al-Rida (PBUH), as the "Radawi culture." In jurisprudential terms, it is a salient instance of *sunna*, namely the sayings, actions, and tacit approvals of the Infallible.

2.2. The Ethics of Peace

"Ethics of peace" combines *akhlāq* (inner dispositions that beget action) with peace. In Arabic, *akhlāq* (pl. of *khuluq*) refers to entrenched traits and states in the soul from which speech and action flow spontaneously—whereas *khalq* denotes outward form (Tabataba'i 1996, 19: 369). Social ethics addresses virtues and vices that govern one's relations with others—virtues such as generosity, magnanimity, altruism, good companionship, justice and fairness, trustworthiness, guarding one's tongue, veracity, gratitude, gentleness, concealing faults, non-oppression, spiritual chivalry (*futuwwa*), and gallantry (*muruwwa*); and vices such as love of prestige, tribalism, envy, injustice, vindictiveness, irascibility, prying, mockery, calumny, and backbiting. Lexically, *ṣulḥ* signifies reconciliation and concord (*silm*), an agreement to settle a dispute, the laying down of arms, and the removal of enmity (Ibn Manzur 1994, 2: 517; Moʿin 2007, 646; Qarashi 1992, 4: 141; Raghib al-Isfahani 1992, 284; Turayhi 1983, 2: 386; Fayyumi 2004, 345).[7] Muslim lexicographers have treated peace as intrinsic to Islam's very semantics: the root of "Islam" lies in *silm* and *salām*—peace and tranquility (Farahidi 1990, 7: 267).[8] Hence, within the Radawi culture, the ethics of peace canvasses the virtues, vices, do's, and don'ts that foster reconciliation and remove enmity.

2.3. Negative Peace

The lowest tier is "negative peace," meaning the absence of open, direct violence domestically and internationally (Dehkhoda 1998, 10: 688). Here, mere survival and basic needs dominate. Energy and resources are absorbed by managing conflict, leaving long-term development unattended. Chronic instability, dissatisfaction, and tension emerge across sectors—especially the economy and culture—precluding comprehensive, sustainable progress and meaningful global influence.

2.4. Positive Peace

"Positive peace" denotes the presence of conciliatory social and cultural norms, justice across domains, democratic use of power, and nonviolence among states (Dehkhoda 1998, 10: 688). Having moved beyond mere survival, such a society confronts no existential threats; foundational cognitive, administrative, and infrastructural capacities are in place. Latent drivers of conflict—overreach, rights violations, and supremacism—are structurally minimized, enabling purposive policy toward development. As UNESCO's 1974 General Conference declared, peace cannot be limited to the absence of armed conflict; it chiefly denotes a process of advancement, justice, and mutual respect among states. Peace built on injustice and human-rights violations cannot endure and will devolve into violence (Abbasi 2011, 402–3).

3. Peace in the Radawi culture

True peace begins within persons and radiates outward to society (Mousavi and Kaʿbi 2015, 91). Sound relations with God engender *taqwā* and noble traits, which in turn yield sound relations with others and oneself. Islam—semantically linked to wholeness, security, and tranquility—opens every encounter with *salām*, obligating Muslims to suffuse the community's inner life with *silm* (Q 2:208). Contrary to certain Orientalists—Bernard Lewis, Samuel Huntington, Elie Kedourie, Raphael Patai, and Francis Fukuyama—who cast Western bureaucracy as a locus of peace and nonviolence while depicting Islam as inimical to peace and democracy (Kedourie 1994, 5–6), one of Islam's very senses is "to enter into peace": whoever comes to Islam enters the abode of peace (Mousavi and Kaʿbi 2015, 31). Islam's most luminous conquest was the Treaty of Ḥudaybiyya—a bloodless victory. Its Prophet (PBUH) is "a mercy to the worlds (raḥma li-l-ʿ ālamīn)," who even inquired about his enemies and prayed for their guidance. The Qurʾan and hadiths deem division and enmity "following Satan's footsteps" and a threat to the root of faith (Q 2:208; Majlisi 1983, 62: 248). Peace, by contrast, is itself a good and a *maṣlaḥa* (Q 4:128) and a cause of

divine pardon and mercy (Q 4:129). In the Radawi corpus, love for people and beneficence to all—good and bad alike—after faith in God, are the greatest signs of intellect (Majlisi 1983, 74: 392). Peace is called "alms of the tongue" (Husayni ʿAmili 2005, 172) and "a form of beneficence loved by God" (Kulayni 2008, 2:107); indeed, reconciling between people surpasses all (non-obligatory) prayers and fasts (Ibn Babawayh 1986, 148).,

Some Western scholars—notably John Esposito and John Voll—have, by citing both Islamic sources and historical experience, defended Islam's compatibility with peace and democracy, challenging tendentious Orientalist narratives (Esposito and Voll 1996, 11–32). Even so, the Qurʾan indicates that a peace born of fear, laxity, or retreat from Islamic values is blameworthy; what is mandated is just peace (e.g., Q 2:282; 8:61; 4:128). Radawi peace is comprehensive and pervasive: it begins in the family (Q 4:128), extends to the community—where believers are brothers and are called to reconcile (Q 49:9–10)—and reaches beyond the Islamic sphere by inviting the People of the Book to a "common word" (Q 3:64). Finally, it encompasses peace with the environment and equitable use of natural resources; Imam al-Rida's (PBUH) emphasis on "wise management" and "measured livelihood" points to justice in resource use.

Islam seeks deep, enduring peace rooted in *tawḥīd*, truth, and justice, and in the rejection of hegemonic domination, hauteur, corruption, oppression, and betrayal. Breaching covenants or allying with *ṭāghūt* undermines *silm*, whereas ceasing hostilities and approaching Muslims from a posture of sincerity and peace consolidates it (Mousavi and Kaʿbi 2015, 16). The Prophet Muhammad (PBUH) and the Imams (PBUH)—including Imam al-Rida (PBUH)—modeled capaciousness, forbearance, and mercy throughout their lives. In the Radawi culture, gender, race, and even religious difference are no bar to peace and friendship. In interfaith debates, Imam al-Rida (PBUH) appealed to reason, affect, and demonstration, and anchored argument in common principles, practicing the "most beautiful disputation" (*jidāl bi-allatī hiya aḥsan*), to preserve peace among nations. How unjust, then, are portrayals of Islamic civilization as the preeminent threat to global peace and democracy and as an irrational, premodern, violent, anti-secular monolith (Huntington 1996, 254–58). Against Bernard Lewis and others who cast a revival of Qurʾanic teachings and Islamic commitments as a threat to world order (Lewis 1990, 56–57; Ahsan 2009, 19), the Radawi culture can both foster conditions for peace and forestall war by presenting Islam accurately, thereby refuting ethnocentric mischaracterizations. Imam al-Rida (PBUH) said: "May God have mercy on the servant who revives our cause—who learns our knowledge and teaches it to the people. Were the people to know the beauty of

our words, they would follow us" (Ibn Babawayh 2010, 180; Hurr al-ʿAmili 1988, 18: 102).

4. Radawi Teachings for the Establishment and Sustenance of Peace

4.1. Enabling Factors

4.1.1. Sound Relation with God

In the Radawi culture, right relation to God grounds moral formation and engenders traits that improve human relations. Many exegetes, citing Q 2:208, hold that peace and tranquility are possible only under faith; material legislation alone cannot uproot war, insecurity, and anxiety, for material attachments are perennial sources of conflict, and without the moral force of faith, peace is impossible (Makarem Shirazi et al. 1995, 2: 82). Luqman's[9] first pedagogical lesson to his son likewise concerns erecting a sound relation with God.

4.1.2. Intellectual and Moral Growth

Human beings naturally prefer those who share their outlooks. Superficial persons delight in praise and choose companions who validate their deeds, while differing with those who dissent—a sign of stunted intellectual and moral growth. The learned—having matured—seek self-rectification and welcome constructive criticism. Such magnanimity reduces conflict and prepares the ground for peaceful coexistence. Hence, Imam al-Rida (PBUH) teaches that "friendship with people is half of the intellect," and, "a person's friend is his intellect, and his enemy is his ignorance" (Ibn Shuʿba 2003, 464).

4.1.3. The Principle of Humility

Humility signals the spiritual complexion and positive conception of peace in the Radawi culture, for nothing is more ruinous than self-admiration (Majlisi 1983, 78: 348). When someone said to Imam al-Rida (PBUH),

> By God, you are better than all people,

he replied:

> Do not swear thus. Better than me is the one more Godwary and more obedient to God. By God, this verse has not been abrogated: 'We created you, nations and tribes that you may know one another; the most honorable of you with God is the most Godwary.' (Majlisi 1983, 49: 95)

He would seat servants, attendants, and even doorkeepers at his table. Yasir the servant[10] relates that when the Imam (PBUH) was alone, he gathered all the servants—young and old—speaking with them kindly. On one occasion he entered the public bath in Nishapur incognito. A man, not recognizing him, asked him to scrub his back; the Imam (PBUH) obliged until others recognized him. When the man began apologizing, the Imam (PBUH) calmed him and continued (Majlisi 1983, 49: 99).

Humility admits of degrees. Imam al-Rida (PBUH) said:

> A level of it is that a person recognizes his/her status and not expect from anyone more than he deserves; that he treats people as he loves to be treated; that if someone wrongs him, he responds with good; restrain his anger; practice forgiveness; and be given to beneficence. (Kulayni 2008, 2: 124)

Among the finest social manifestations of humility is adopting *mudārā*—gentle dealing with people—to sustain peace and friendship.

4.2. Sustaining Factors

4.2.1. People-Centeredness and Mudārā

Following divine command and prophetic *sunna*, Imam al-Rida (PBUH) concretized *mudārā* (gentleness with people) not only with diverse groups of people but also across varying circumstances. He never treated anyone harshly for personal reasons. Even in debates, despite his God-given knowledge[11], he did not press opponents unduly.[12] He said that a believer is not a true believer unless he possesses three qualities: one from his Lord, one from his Prophet, and one from his Imam; the Prophet's quality is *mudārā* (Ibn Babawayh 1970, 1: 339). In matters touching his person, and to shield the very foundations of religion and Shiʿism from greater perils, he sometimes adopted *musāmaḥa* (strategic forbearance) toward enemies—a sign of prudence despite personal sorrow. Asked "What is intelligence?" he said: "To drink the cup of grief in sips; to practice *musāmaḥa* with enemies; and *mudārā* with friends" (Ibn Babawayh 1970, 1: 284).

4.2.2. Justice

The first fountain of civilization is justice—impartial, humble, and fair dealing with all persons, genders, and nations. Without justice, peace and security are inconceivable. In the teachings of Imam al-Rida (PBUH), beneficence and justice preserve divine blessings; justice is rooted in the pure truth of *tawḥīd*. Justice is a real, objective matter (though it also informs conventions). Without it, peace does not arise. The aim

of religion and *shariʿa* is justice among individuals and society; just individuals engender social justice, and social justice further diffuses justice among individuals.

4.2.3. Ḥilm and Kaẓm al-Ghayẓ

Unbridled anger—rash and irrational—is among the foremost destroyers of peace and friendship, breeding enmity and rancor. In the Radawi and broader Ahl al-Bayt culture, anger is a cardinal cause of strife; extreme anger is a species of madness (*Nahj al-Balagha* 2004, maxim 247). Imam al-Rida (PBUH) said: "Anger is the key to every evil" (Tabrisi 2013, 383) and "Visit one another that you may love one another; shake hands and do not become angry with one another" (Majlisi 1983, 78: 347). Quenching rage (*kaẓm al-ghayẓ*[13]) is a vivid expression of *ḥilm* (forbearance) and is listed as the second trait of the pious. *Ḥilm* is lavishly praised; peace and friendship are its fruit (Tamimi Amidi 1987, 1: 444). It is called a distinctive virtue (Majlisi 1983, 68: 428), "complete intellect" (Tamimi Amidi 1987, 1: 286), light, a veil against afflictions (Tamimi Amidi 1987, 1: 64), and "the head of leadership" (Tamimi Amidi 1987, 1: 342). Asked about the best of servants, Imam al-Rida (PBUH) said: "Those who, when shown kindness, rejoice; when wronged, seek forgiveness; when given, give thanks; when tried, are patient; and when angered, pardon" (Ibn Shuʿba 2003, 469). He also said: "If a Muslim rejoices or is angered, he does not deviate from the truth; and if he gains advantage over an enemy, he does not demand more than his due" (Majlisi 1983, 78: 352). So esteemed is *ḥilm* that Imam al-Rida (PBUH) made it a precondition for worship (Kulayni 2008, 2: 111). Among its fruits is *ʿafw* (pardon) (*Nahj al-Balagha* 2004, sermon 191), which strengthens bonds of love and reconciliation.

4.2.4. Pardon and Forgiveness

To reduce tensions, Islam consistently exhorts believers to peace and friendship, eschewing rancor and settling disputes through virtues like forgiving and apologizing. Apology and acceptance thereof have pronounced social benefits: were everyone exacting in his claims and unforgiving of minor lapses, life would sour and sincerity would vanish. Hence the culture calls pardon the "crown of moral excellences" (Khwansari 1994, 1: 140). Conversely, the absence of apology and forgiveness fuels discord.

In the Radawi culture, accepting excuses and forgiving errors extinguish rancor and sweeten life for the forgiver and, by extension, society (Muttaqi al-Hindi 1969, 294; Khwansari 1994, 2: 215). For rancor and lack of forbearance rob life of its pleasures (Khwansari 1994, 3: 337). Imam al-Rida (PBUH) said: "Whenever two groups face off, victory goes to the one more abundant in *ʿafw* (pardon)" (Ibn Shuʿba 2003, 470).

Apology is an ethical good when appropriate and offered with proper etiquette—without condescension, for example. Compelling others to apologize, however, is unethical.

4.2.5. Exceptional Measures for the Sake of Peace

Step by step, Islam calls Muslims toward peace, affinity, and the avoidance of rancor (Kulayni 2008, 4: 57). First, disputants are urged toward reconciliation; then the wider community is encouraged to mediate (Q 8:1). Third, it prescribes extraordinary measures—ordinarily blameworthy—to secure peace: permitting a conciliatory "lie" (Majlisi 1983, 77: 47; 72: 263), setting aside a will to effect reconciliation (Q 2:182), whispering (*najwā*) for conciliation[14], relaxing an oath to reconcile (Q 2:224), and expending the Imam's treasury to bring about peace (Kulayni 2008, 2: 209), as well as making peace even with enemies[15]. Imam al-Rida (PBUH) said: "Sometimes a man tells his brother the truth, and his truth-telling harms him; such a person is a liar. Sometimes a man lies to benefit his brother; in God's sight he is truthful" (Kulayni 2008, 2: 342).

5. Obstacles to Durable Peace in the Radawi culture

5.1. Weak Faith

Satan is the enemy of peace and unity, calling humankind to enmity (Q 2:208; 5:91). Faith, by contrast, conduces to reconciliation; entering the realm of *silm* is only possible under faith in God. With faith, differences of language, race, social class, and geography recede before the bond of belief. The eschatological hope for universal peace and social justice under Imam al-Mahdi's rule underscores this point.

5.2. Stinginess and Avarice

Miserliness and greed are principal causes of conflict and stand opposed to peace (Q 4:128). The miser harbors rancor and resists summons to truth—sometimes even opposing it—becoming an enemy to the Godward. Avarice is the fountain of all vices, a bridle that drags a person to every evil (Majlisi 1983, 73: 307). In family and society, miserliness engenders discord: the miser is perpetually at war. He deprives himself and others of tranquility; "the miser has no ease" (Majlisi 1983, 73: 303). Imam al-Rida (PBUH) said: "Beware miserliness; it is an illness not found in the free and the faithful, for it contradicts faith" (Majlisi 1983, 2: 295). By contrast, generosity fosters love and removes rancor (Ibn Babawayh 1959, 2: 74).

5.3. Worldliness and Love of Wealth

Across history, love of wealth and worldliness have birthed enmity and war. The Qur'an calls wealth "good (*khayr*)" (Q 2:180), and the culture deems it a vehicle for otherworldly aid (*Nahj al-Balagha* 2004, sermon 128). Wealth, as a ladder to perfection—alleviating deprivation and answering the needs of the vulnerable—is praiseworthy. What is blameworthy is attachment that arrests perfection and occasions heedlessness, such that one employs any means—however illicit—to secure worldly ends. Much warfare has issued from this attachment. Wealth that corrupts the earth and erodes humane values, that feeds into the mad race of *takāthur* (competitive accumulation), breeds arrogance, demeaning others and sowing rancor.

5.4. Self-Admiration and Domineering

Self-admiration (*ʿujb*) is a lethal vice in individual and social life; it maims the spirit of interaction and obstructs peace. It breeds distrust, psychological strain, and enmity. Hence Islam stresses humility; self-admiration is incompatible with peaceful coexistence and inflames the anger directed at its bearer (Tamimi Amidi 1987, 1: 308). Hadiths call *ʿujb* more grievous than sin and a destroyer of intellect (Majlisi 1983, 69: 329; Tamimi Amidi 1987, 1: 308). The self-absorbed cannot approximate justice or balance and are prone to domination. In such a climate, none remains content with his right; enmity widens.

5.5. Injustice and Lack of Fairness

Fairness is pivotal to social ethics and to establishing and sustaining peace and peaceful coexistence. God commands believers to uphold justice—even against themselves and their kin (Q 4:135). In the Radawi culture, justice and fairness are enjoined even toward enemies (Ibn Babawayh 2010, 147), for fairness dissolves differences and generates solidarity (Tamimi Amidi 1987, 1: 394). By contrast, unfairness—denying others' rights—is foreign to true believers, who do not see themselves as severed from others but constantly care for their fellows.

5.6. Shunning Vain Disputation

Islam's aim is human guidance and perfection. Prophets were sent to this end. God commands that those who obstruct this aim first be invited peaceably to God and reasoned with "in the most beautiful way" (Q 16:125). Vain debate begets rancor, enmity, and even corruption, whereas Muslims are enjoined to preserve unity and avoid schism (Q 3:103). Disputation aimed at instruction—deploying arguments

acknowledged by the interlocutor—is *jādilhum bi-allatī hiya aḥsan*; other types leave only loss. Imam al-Rida (PBUH) counseled his followers to avoid embroiling themselves in futile disputes (Mufid 1992, 241).

6. Conclusion

The concept of peace is central to the peace and security studies—a primary subfield of international relations. Given the entanglement of the global order and its operative relations, inquiry into peace is necessary domestically and internationally. In the Radawi culture, war, violence, and injustice ruin societies; peace, tranquility, and constructive endeavor follow from justice-centered ethics. "Love for people" and "safeguarding human dignity" play decisive roles in winning hearts (*ta'līf al-Qulūb*) and in peacemaking. Islam's exceptional allowances—for instance, deeming ordinarily blameworthy acts acceptable to achieve reconciliation—underscore peace's lofty station.

Recognizing the houses of worship of the People of the Book as sacred precincts and enjoining their veneration—and even the permissibility, according to some jurists, of Muslim endowments to such institutions for humanitarian reasons and to win hearts—shows that respecting what others deem sacred powerfully serves peace. Social ethics and goodly association are likewise crucial. In the Radawi culture, the continuity of peace and friendship rests on people-centeredness and *mudārā*, with *ʿafw* (pardon), *ḥilm* (forbearance), and the like encouraged, and traits such as miserliness, self-admiration, and unfairness condemned.

With its universalist humanism, the Radawi culture calls all nations to comprehensive, durable peace across the full register of human life. The words of Imam al-Rida (PBUH) and the other Imams (PBUH) suggest that sustainable global peace must be grounded in the metaphysical and moral structure of reality and of humanity—not merely in materialist conceptions.

Destabilizing anti-peace violence across the Muslim world—especially in West Asia—bears no relation to the core foundations of Islam; rather, it is the product of social conditions formed over recent decades, in which global powers and processes of globalization have played conspicuous roles.

Historically, permission for *jihād* came fifteen years after the Prophet's (PBUH) initial nonviolent summons—conditional on non-initiation by Muslims, serious efforts at negotiation before force, exact justice, fair dealing with enemies, and the observance of their human rights. War in Islam was never to impose religion by force but to answer other causes like: retaliation in kind, covenant breach by the enemy,

defense of the oppressed, mockery and assault on religion—all in defense of monotheism.

Religions can, through mutual engagement and shared moral principles—and by forming religious institutions and organizations—lead the way toward just peace.

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Notes

1. See also the Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States (1970), the Helsinki Final Act (1975), and the American Convention on Human Rights.

2. These theories have been advanced in public international law on the basis of limiting state sovereignty.

3. The Qur'an contains more than 140 verses concerning peace, recommending dialogue, forbearance, and peaceful coexistence with coreligionists, the People of the Book, and even disbelievers who do not wage war against Muslims (see, e.g., Q 5:69; 8:61; 60:9).

4. According to Qur'an 22:32 and Qur'an 2:115, the term "mosques" includes every place of worship—mosque, shrine, synagogue, monastery, and church—where God is remembered, not merely mosques in the technical jurisprudential sense. Preventing the remembrance of God is rationally and inherently forbidden. Hence, those who seek to nullify God's sacral symbols—whether from any nation or religion,

and especially those who obstruct Islamic or Shiʿi symbols—are among the most unjust (Miyanji 1980, 200).

5. The life made possible through the prophets' summons is not mere animal life, for that exists even without them. Rather, it denotes intellectual, moral, spiritual, and social life—in sum, a comprehensive life in all dimensions (Qiraʾati 2004).

6. On condition that it first becomes a coherent idea and then develops into an institution and symbol.

7. In Iranian law, Articles 752–770 of the Civil Code pertain to a nominate contract known as the contract of *ṣulḥ*.

8. In the Qurʾan, *silm* signifies just reconciliation and coexistence (Q 8:61; 4:90) and is synonymous with *ṣulḥ* (peace) and *musālama* (concord) (Q 2:20). Likewise, the terms *ṣulḥ* (Q 4:128), *iṣlāḥ* (Q 2:1), *taʾlīf al-qulūb* (Q 3:103), *tawfīq* (Q 4:35), and *silm* (Q 2:208) are employed in this same sense.

9. Luqmān is a wise figure mentioned in the Qurʾān, after whom Sura Luqmān (Q 31) is named. Verses 12–19 of this chapter contain his famous admonitions to his son, emphasizing monotheism, gratitude, moral conduct, and humility.

10. "Yāsir al-Qummī," known as "Yāsir al-Khādim," was a Shiʿi hadith scholar of the late 2nd–early 3rd Islamic centuries and a servant of Imam al-Rida (PBUH).

11. *ʿIlm ladunnī* is knowledge given directly by God through extraordinary means, without learning.

12. When the famous Christian scholar (the Catholicos) debated Imam al-Rida (PBUH), he said: "How can I debate one who adduces from a book I do not accept and a prophet in whom I have no faith?" The Imam replied: "O Christian, if I bring proof from the Gospel, will you admit it?" He said: "Yes, by God, even if it rubs my nose in the dust" (Ibn Babawayh 1970, 1:156).

13. In Arabic, *ghayẓ* denotes intense anger; *kaẓm* literally means tying the mouth of a waterskin. Thus *kaẓm al-ghayẓ* connotes restraining one's wrath and preventing its eruption.

14. God prohibited *najwā* and deemed it satanic, as it causes grief among believers (Q 58:10). However, if aimed at reconciliation, it is permitted and rewarded (Q 4:114, 129, 85).

15. Q 8:61. However, peace based on fear or weakness is forbidden.