
Ahimsa and Jihad: Reconciling Non-Violence and Struggle in Jainism and Islam—Interfaith and Philosophical Dialogues

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ABSTRACT

This paper examines the philosophical alignment of Ahimsa (non-violence) in Jainism and Jihad (fight) in Islam, portraying them as complimentary ethical concepts rather than opposing ones. Ahimsa promotes an unwavering dedication to non-harm in thought, word, and action, whereas Jihad includes both internal and exterior efforts for justice and self-purification. Although they prioritize different aspects—one focusing on the renunciation of damage and the other on active action to combat injustice—both concepts are fundamentally anchored in compassion, self-restraint, and the protection of dignity. This study emphasizes how Ahimsa and Jihad, through interfaith and intellectual conversations, tackle common human issues such as the quest for peace, justice, and ecological sustainability. The discourse utilizes scriptural and philosophical sources to highlight the significance of these beliefs in addressing modern world issues, including conflict resolution, environmental ethics, and social justice. Through the promotion of mutual understanding and partnership, Ahimsa and Jihad provide a robust framework for nurturing harmony and confronting the ethical challenges of contemporary society. This study culminates in advocating a reconciling framework that amalgamates the reflective principles of Ahimsa with the vigorous activism of Jihad, demonstrating their capacity to foster transformational ethical practices across diverse cultures and religions..

KEYWORDS: Jihad, Islam, Jainism, Ahimsa, Non-Violence

INTRODUCTION

The principles of Ahimsa (non-violence) in Jainism and Jihad (battle) in Islam serve as significant ethical and philosophical frameworks, influencing the spiritual, social, and cultural dimensions of their followers. Although they seem to differ in form and function, these concepts originate from established traditions that seek to enhance human behaviour, foster justice, and cultivate peace. This paper aims to critically analyse Ahimsa and Jihad, not as opposing principles but as complementing frameworks that provide significant insights into the ethical and spiritual aspects of existence. In Jainism, Ahimsa is a fundamental virtue and the foundation of its ethical system. It signifies not only the lack of physical violence but a comprehensive dedication to non-harm in thought, speech, and action. The Tattvartha Sutra states, “Non-violence is the highest form of religion” (ahimsā paramo dharmah; Tattvartha Sutra, 7.1). This principle is universal and applies to all living organisms, demonstrating profound ecological awareness. Jain philosophy underscores self-restraint and mindfulness as tangible expressions of Ahimsa, promoting a lifestyle that reduces harm to others and enhances spiritual development.

In Islam, Jihad is frequently misconstrued and strictly defined, predominantly in martial contexts. Its etymological root, jahada, denotes “to strive” or “to struggle.” The Qur’an depicts Jihad as an all-encompassing fight, including both the internal conflict against moral shortcomings (jihad al-nafs) and the exterior endeavour to achieve justice and righteousness. The passage, “And strive for Allah with the striving due to Him” (wajāhidūfī sabīlillāhī qāqā jihādih; Qur’an 22:78), captures this dual dimension, demonstrating that Jihad is essentially an ethical pursuit. It aims to harmonize individual spiritual growth with social accountability, representing a proactive endeavour to promote good over evil. Philosophically, Ahimsa and Jihad represent opposing concepts—one prioritizing non-violence, while the other promotes strife. However,...

following further examination, a common ethical foundation becomes apparent. Both principles seek moral enhancement and societal change. Ahimsa promotes the rejection of harm, but Jihad aims to eliminate injustice. Both, nonetheless, emphasize compassion, justice, and the welfare of others. This convergence prompts a reassessment of the presumed incompatibility between non-violence and resistance, presenting new opportunities for interfaith discussion and philosophical exploration

Interfaith talks regarding Ahimsa and Jihad can work as conduits between ostensibly divergent faiths, promoting mutual comprehension and cooperative endeavours. Mahatma Gandhi, a fervent advocate of Ahimsa, stated, “Non-violence is not an attire to be donned and discarded at will.” Its place resides in the heart, and it must constitute an integral aspect of our existence” (Young India, 1925). Islamic teachings similarly underscore the transforming capacity of Jihad, as articulated by the Prophet Muhammad: “The best Jihad is to speak a word of truth in the face of a tyrannical ruler” (Sunan Abi Dawood, 4344). These viewpoints highlight the significant ethical obligations inherent in both philosophies, questioning simplistic binaries. Ahimsa and Jihad are pertinent not only within their theological frameworks but also in relation to current global issues including violence, inequality, and environmental destruction. The focus of Jainism on aparigraha (non-possessiveness) and anekantavada (non-absolutism) aligns with Islamic concepts of fairness and pluralism, providing ethical foundations for sustainable development and harmonious coexistence. Moreover, their common emphasis on self-discipline and ethical responsibility offers significant perspectives for tackling contemporary issues, ranging from consumerism to political discord.

This paper seeks to examine the philosophical intersections of Ahimsa and Jihad, evaluating their theoretical foundations and practical consequences. It contends that these principles, instead of being incompatible, are mutually enriching, providing complimentary strategies to address the ethical issues of human existence. This study aims to elucidate the universal values inherent in these beliefs through a comparative philosophical examination, so enhancing the understanding of their capacity to foster interfaith and intercultural cooperation. Amidst the world’s increasing violence and ethical turmoil, the principles of Ahimsa and Jihad provide a source of optimism. They emphasize that the journey toward peace and justice is rooted not in uniformity, but in the acknowledgment and incorporation of varied ethical viewpoints. This initiative corresponds with the essence of the United Nations’ Declaration on a Culture of Peace (1999), which posits that “peace is not merely the absence of conflict but also the presence of justice and equity.” This study aims to reconcile the principles of non-violence and struggle to foster a more just, compassionate, and harmonious world.

Jainism, one of the ancient philosophical traditions of the Indian subcontinent, is notably defined by its steadfast adherence to the ideal of Ahimsa (non-violence). This principle is central to Jain ethical and spiritual practice, directing followers in their thoughts, speech, and actions. Ahimsa in Jainism constitutes not merely the absence of violence but an active, comprehensive dedication to refrain from causing damage to any sentient person. It embodies a deep ecological and ethical awareness that surpasses religious and cultural confines, emerging as a universal moral tenet pertinent to contemporary society. The Jain interpretation of Ahimsa is profoundly connected to the metaphysical comprehension of existence. Jain philosophy posits that every living entity possesses a soul (jiva), intrinsically endowed with consciousness and the capacity for liberation. The Tattvartha Sutra by Umasvati, a seminal Jain scripture, asserts, “Ahimsa paramo dharmah”—non-violence is the paramount principle of religion (Umasvati, 1994, 7.1). This phrase summarizes Jain ethical philosophy, wherein Ahimsa is seen as the paramount spiritual ideal, obligating mankind to a deep moral duty towards all living beings.

In practice, Ahimsa regulates every facet of a Jain’s existence. It necessitates meticulous regulation of behaviour, speech, and even ideas to prevent doing injury. This encompasses compliance with dietary limitations, wherein strict vegetarianism serves as a core manifestation of non-violence. Jain monks and nuns epitomize the utmost dedication to Ahimsa, adhering to vows of non-possession and utilizing tools like feather dusters to delicately relocate insects away from danger. These actions highlight the rigorous attention Jainism requires in harmonizing human conduct with the principle of non-violence. In Jainism, Ahimsa is philosophically grounded in the principles of anekantavada (non-absolutism) and aparigraha (non-possessiveness). Anekantavada promotes an understanding of many viewpoints, deterring dogmatism and intellectual aggression. This intellectual plurality aligns profoundly with the principle of Ahimsa, as it aims to avert harm resulting from intolerance or inflexible reasoning. Aparigraha similarly advocates for detachment from material goods, which frequently serve as grounds of strife and exploitation. By diminishing attachment and avarice, Jains seek to mitigate harm to both humanity and the environment, so advancing the principle of Ahimsa.

The notion of Ahimsa encompasses the natural world, demonstrating an early manifestation of ecological consciousness. Jain scriptures promote the safeguarding of humans, animals, plants, air, water, and microorganisms. This comprehensive approach emphasizes the interrelation of life and the ethical obligation to protect it. Contemporary environmental ethics gain significant support from Jainism’s veneration for

nature, illustrating the lasting importance of Ahimsa in confronting current ecological challenges. The intellectual profundity of Jain Ahimsa resides in its unequivocal repudiation of violence as a method to achieve any objective, including self-defense. This unwavering position differentiates Jainism from other religions in which violence may be deemed justifiable under specific conditions. This absolutism generates inquiries on the feasibility of Ahimsa in the context of societal disputes and injustices. Can stringent dedication to non-violence effectively confront structural oppression or safeguard the vulnerable from aggression? Jainism promotes non-violent resistance and quiet disobedience; yet, detractors contend that this methodology may not adequately address structural violence.

The notion of Jihad in Islam holds a pivotal position within its theological and philosophical structure. Jihad is frequently misinterpreted and distorted, extending beyond the limited militaristic conceptions commonly linked to it in modern discussions. Originating from the Arabic word jahada, which signifies “to strive” or “to exert effort,” Jihad spans a broad array of interpretations, from individual ethical struggle to collective efforts for justice and the protection of faith. This principle embodies a dynamic and holistic comprehension of human responsibility, encompassing personal, social, and cosmic elements of existence. The Qur’an establishes the fundamental basis for the notion of Jihad, portraying it as a crucial element of a believer’s existence. The statement, “And strive in the cause of Allah as you ought to strive” (wajāhidūfī sabīlillāh haqqajihādih; Qur’an 22:78), embodies the essence of Jihad as a complex dedication to morality and justice. The concept is further elucidated in the Hadith literature, wherein the Prophet Muhammad designates Jihad al-nafs (the war against the self) as the “greater Jihad” (Ibn al-Hajjaj, 2007). This internal conflict entails confronting one’s own vulnerabilities, cravings, and ethical shortcomings, highlighting the moral and spiritual aspects of Jihad.

Philosophically, Jihad can be perceived as an existential need, embodying the human endeavour to pursue elevated goals. It corresponds with the Islamic perspective of life as a trial, when individuals are charged with maintaining justice, truth, and compassion among challenges. The Qur’an consistently urges believers to uphold justice, stating, “O you who have believed, be persistently standing firm in justice” (Qur’an 4:135). In this perspective, Jihad transcends a defensive strategy and embodies a proactive approach to addressing moral and social concerns, grounded in the quest for equality and the safeguarding of human dignity. Fundamentally, Jihad is an ethical tenet aimed at reconciling personal spirituality with communal welfare. The larger Jihad emphasizes self-purification, urging adherents to develop virtues like patience, humility, and compassion. The lesser Jihad, characterized by physical warfare, is governed by stringent ethical parameters. It is authorized solely as a final measure and must conform to the norms of proportionality and non-combatant immunity. The Qur’an specifically prohibits aggressiveness, declaring, “Engage in combat for the sake of Allah against those who combat you, but do not exceed limits.” Indeed, Allah disapproves of transgressors” (Qur’an 2:190). This passage highlights the ethical limitations intrinsic to Jihad, differentiating it from unchecked violence or coercion.

In the wider Islamic tradition, Jihad includes intellectual and social efforts to enhance the human condition. The notion of ijihad (independent thinking), originating from the same root as Jihad, embodies the intellectual aspect of striving. It underscores the significance of critical thinking and adaptability in tackling modern challenges within the context of Islamic ethics. Likewise, Jihad in the social sphere encompasses endeavours to eliminate poverty, injustice, and ignorance, in accordance with the Qur’anic directive to “enjoin what is right and forbid what is wrong” (Qur’an 3:110). The philosophical depth of Jihad resides in its amalgamation of spiritual and temporal dimensions of existence. In contrast to teachings that distinguish between the sacred and the secular, Jihad offers a comprehensive perspective on human existence, wherein any activity, ranging from personal discipline to community duty, can be regarded as an act of worship. This integration contests dualistic frameworks, presenting a style of ethical action that is simultaneously inwardly transformational and outwardly constructive.

The ideals of Ahimsa in Jainism and Jihad in Islam, albeit originating from different theological and cultural contexts, offer a significant potential for interfaith and philosophical discourse.

These themes are frequently considered inherently antagonistic: Ahimsa underscores non-violence in all aspects of existence, whereas Jihad pertains to struggle, which may, in specific situations, encompass confrontation. Nevertheless, a more profound philosophical analysis demonstrates that these concepts pertain to the universal human pursuit of fairness, harmony, and moral accountability. This junction encourages a profound comprehension of how non-violence and struggle, as ethical frameworks, can coexist and enhance one another in addressing the intricacies of human existence. Central to Jain philosophy, Ahimsa is a comprehensive principle of non-violence that encompasses not only human interactions but also extends to animals, plants, and microorganisms. It is a lifestyle focused on reducing harm in thought, speech, and action. The Tattvartha Sutra, a Jain book, states, “Non-violence is the highest religion” (Ahimsa paramo dharmah; Jaini, 1998). This profound dedication to non-violence is grounded in Jain cosmology, which perceives all living entities as containing a soul (jiva), hence warranting equal respect and safeguarding. Philosophically,

Ahimsa transcends mere ethical guidance; it embodies an ontological perspective that acknowledges the interdependence of all beings. Jainism's focus on *anekantavada* (the idea of multiple perspectives) highlights the intricacy of truth and the importance of humility and non-absolutism in ethical choices. This viewpoint corresponds with the non-violent philosophy by advocating for communication and comprehension instead of confrontation.

Conversely, Jihad in Islam embodies the moral obligation to exert effort in the service of God. Jihad originates from the Arabic root *jahada*, signifying "to strive" or "to struggle." It presents in various forms: the internal conflict against one's lower instincts (*Jihad al-nafs*), the intellectual pursuit of truth, and, in exceptional instances, the physical resistance against oppression or injustice. The Qur'an underscores this complex nature: "Strive for Allah with the striving due to Him" (Qur'an 22:78). In contrast to the absolutist non-violence of Ahimsa, Jihad recognizes the pragmatic existence of conflict in a world characterized by injustice. Nonetheless, it is rigorously governed by ethical norms that emphasize compassion, moderation, and the sanctity of life. The Qur'an instructs, "Engage in combat for the sake of Allah against those who combat you, but do not exceed limits." Indeed, Allah disapproves of transgressors" (Qur'an 2:190). This limitation emphasizes the moral responsibility intrinsic to Jihad, correlating it with wider humanitarian principles.

At their philosophical essence, both Ahimsa and Jihad confront the fundamental dilemma of ethical existence in a complex and frequently violent world. Jainism's Ahimsa promotes the renunciation of harm as the paramount goal, whereas Islam's Jihad underscores the active pursuit of justice as a moral imperative. Notwithstanding these distinctions, all concepts align on the significance of intentionality, restraint, and the overarching objective of promoting peace and harmony. A commonality exists in their focus on inward transformation. The Jain dedication to non-violence originates from the purification of ideas and intentions, signifying the conviction that exterior actions stem from inside conditions. In Islamic tradition, *Jihad al-nafs*, the struggle against one's baser instincts, is considered the "greater Jihad." Both principles assert that ethical conduct must be rooted in self-awareness and moral rigor. Moreover, Ahimsa and Jihad both uphold justice as a fundamental principle. The non-violence of Jainism is not simply a passive avoidance of damage, but rather an active commitment to fostering equity and compassion. Islam's Jihad similarly advocates for the confrontation of injustice and oppression, in accordance with the Qur'anic directive to "enjoin what is right and forbid what is wrong" (Qur'an 3:110). Both traditions promote a proactive, ethically engaged approach to morality.

The perceived conflict between Ahimsa and Jihad embodies a more extensive philosophical inquiry: how can the principles of non-violence and struggle harmoniously coexist in the quest for ethical existence? The stringent commitment of Jainism to non-violence may seem to contradict Islam's recognition of righteous battle. This tension can be resolved by a comprehensive comprehension of the settings and motives that inform each principle. Philosophically, both Ahimsa and Jihad can be perceived as reactions to the human situation, marked by dependency, struggle, and the pursuit of transcendence. Ahimsa presents a picture of ethical purity, urging individuals to surpass their self-centered goals and harmonize with the cosmic order. Jihad, conversely, pertains to the pragmatic realities of human society, wherein the quest for justice frequently entails negotiating moral ambiguity and conflict. Collectively, these concepts embody contrasting ethical views, reconciling idealism with pragmatism. The Jain principle of *anekantavada* offers a significant framework for harmonizing various viewpoints. Acknowledging the multidimensional character of reality, *anekantavada* promotes a pluralistic approach to ethics that embraces many perspectives and ideals. This viewpoint corresponds with the Islamic tenet of *ijtihad*, which underscores contextual interpretation and flexibility in ethical decision-making.

The discourse between Ahimsa and Jihad underscores the capacity for interfaith interaction to cultivate reciprocal comprehension and moral cooperation. Through an examination of the common ideals and philosophical foundations of these doctrines, Jainism and Islam can enhance a more comprehensive and inclusive perspective on non-violence and justice. Both traditions underscore the sacredness of life and the significance of compassion in interpersonal interactions. The Jain concept of universal friendship (*maitri*) aligns with the Qur'anic perspective of humanity as a unified community (*ummah*), bound by a collective moral obligation. The collective focus on compassion serves as a potent counter-narrative to the contentious beliefs that frequently pervade modern debate. Furthermore, the convergence of Ahimsa and Jihad compels us to reevaluate the dichotomies of pacifism and activism, as well as non-violence and struggle. It encourages a more sophisticated comprehension of ethical behaviour, emphasizing discussion, empathy, and the quest for justice rather than reductive classifications. The principles of Ahimsa in Jainism and Jihad in Islam, albeit philosophically significant, provide practical assistance for addressing ethical issues in real-world situations. The implementation of these concepts in modern circumstances highlights their significance and flexibility, allowing society to foster peace, justice, and sustained harmony. This philosophical investigation analyses the practical ramifications of Ahimsa and Jihad, scrutinizing how these ethical frameworks manifest in

tangible behaviours and enhance the overarching comprehension of ethics in practice.

In Jainism, Ahimsa is the fundamental principle of ethical living, shaping daily behaviour, social relations, and environmental activities. The Jain ethical norms, as delineated in writings like the Tattvartha Sutra, emphasize the necessity of reducing harm to both sentient and non-sentient entities. This dedication is seen in practices like as vegetarianism, prudent use of natural resources, and strong adherence to honesty (satya) and non-stealing (asteya). The pragmatic ramifications of Ahimsa are especially crucial in tackling ecological disasters. Jain environmental ethics underscore the interconnection of all life forms and promote sustainable living as a moral obligation. According to Jaini (1998), “Harming the earth equates to harming oneself,” illustrating the Jain cosmological perspective that environmental degradation disturbs the equilibrium of existence. The Jain perspective on sustainability promotes renewable energy, zero-waste methodologies, and ecological preservation, presenting a paradigm for worldwide environmental stewardship. Furthermore, Ahimsa has impacted social reform movements, especially in advocating non-violent resistance to injustice. Mahatma Gandhi’s ideology of non-violence (satyagraha), profoundly influenced by Jainism, exemplifies the transformative efficacy of Ahimsa as an instrument for political change. Gandhi’s struggles against colonialism and systemic inequalities illustrate how Ahimsa can galvanize community action while preserving ethical purity.

In Islam, Jihad denotes ethical action intended to promote justice and combat injustice. This idea includes both individual and communal aspects, directing personal spiritual development and confronting social injustices. The Qur’an’s focus on endeavouring in God’s way underscores the active involvement necessary to maintain ethical principles under intricate circumstances. One of the most fundamental practical ramifications of Jihad is its function in advancing social justice. Islamic principles emphasize the safeguarding of marginalized groups, the fair allocation of resources, and the creation of societal frameworks that promote dignity and justice. Rahman (1982) asserts that “Jihad as a moral imperative necessitates the active pursuit of justice, grounded in compassion and wisdom.” This ethical obligation motivates endeavours like as humanitarian assistance, human rights advocacy, and poverty alleviation activities. The notion of Jihad al-nafs (the inner fight) emphasizes the significance of personal accountability in ethical decision-making. By resolving internal problems and fostering characteristics such as patience, humility, and resilience, individuals are more capable of positively impacting their societies. The introspective dimension of Jihad corresponds with overarching philosophical principles of moral self-improvement and underscores the interrelation of individual and society ethics.

The practical convergence of Ahimsa and Jihad is evident in their mutual dedication to combating injustice and fostering peace. Although their methodologies diverge—one promoting complete non-violence and the other allowing for fight within moral constraints—both doctrines underscore intentionality, proportionality, and the overarching objective of harmony. This intersection has considerable ramifications for conflict resolution and peacebuilding. The emphasis of Jainism on discussion and mutual respect corresponds with Islamic concepts of reconciliation and forgiveness. The Qur’an asserts, “The good deed and the bad are not equivalent.” Repel malevolence by superior actions; consequently, the one with whom you share animosity will transform into a loyal companion” (Qur’an 41:34). Jain teachings advocate for the resolution of disagreements through empathy and understanding, promoting relationships founded on trust and collaboration. This collective ethos can guide strategies for mitigating interfaith tensions and promoting societal cohesiveness. Interfaith talks utilizing Ahimsa and Jihad as complementary ethical frameworks can reconcile differences and foster greater understanding. Joint projects targeting poverty, education, and healthcare exemplify the application of these concepts in collaborative efforts for the common good.

The significance of Ahimsa and Jihad pertains to modern global issues, including as systematic injustice, environmental degradation, and violent extremism. By using these ideas in contemporary circumstances, we can investigate novel solutions that emphasize ethical integrity and communal welfare. Jain values of non-violence influence global movements promoting climate justice and biodiversity conservation within environmental ethics. The Islamic principle of stewardship (khilafah) reinforces this viewpoint by highlighting human accountability for preserving ecological equilibrium. Collectively, these frameworks provide a comprehensive approach to environmental sustainability that incorporates spiritual, ethical, and practical aspects. In combating violent extremism, the sophisticated interpretation of Jihad as a moral endeavour, rather than a summons to bloodshed, contests the use of religious rhetoric to legitimize aggression. The Jain dedication to non-violence offers a counter-narrative to ideologies based on hatred and division. Educational programs that advocate for these ethical principles can significantly contribute to cultivating tolerance and averting radicalism.

The practical ramifications of Ahimsa and Jihad provoke profound philosophical contemplation regarding the essence of ethical conduct. Both principles underscore the significance of intentionality, asserting that actions must correspond with moral norms to attain their intended results. This emphasis on intentionality contests consequentialist frameworks that prioritize outcomes above ethical procedures, proposing for a

virtue-based ethics that emphasizes moral character and accountability. Moreover, the implementation of Ahimsa and Jihad highlights the dynamic interaction between idealism and pragmatism in ethical decision-making. Jainism's unwavering commitment to non-violence serves as an aspirational ideal, whereas Islam's conditional acceptance of struggle recognizes the intricacies of real-world challenges. Collectively, these viewpoints provide a comprehensive ethical framework that integrates aspirational objectives with pragmatic insight.

The philosophical examination of Ahimsa in Jainism and Jihad in Islam uncovers significant ethical frameworks that, despite their evident differences, align in their overarching objective of fostering justice, harmony, and moral accountability. Both concepts surpass conventional dichotomies of non-violence and conflict, providing sophisticated approaches to tackle personal, societal, and global issues through ethical action. This discourse between Jainism and Islam illustrates the possibility for interfaith cooperation and philosophical alignment, enhancing the comprehension of common human values. Ahimsa, the Jain principle of non-violence, is a universal imperative to reduce harm in thought, speech, and action. It offers a paradigm for ethical existence that is fundamentally anchored on compassion, self-discipline, and environmental consciousness. The Jain focus on interconnection and the sanctity of all life fosters a proactive dedication to peace and environmental preservation. Their practical applications, ranging from vegetarianism to sustainable development, provide essential insights for a world contending with ecological catastrophes and social turmoil.

In contrast, Jihad in Islam expresses an ethical framework of struggle that includes both individual moral development and social endeavours to confront injustice. Often misunderstood and distorted, Jihad in its true essence denotes a pursuit of elevated ideals—whether spiritual, social, or political. It emphasizes the significance of intention, proportionality, and ethical accountability, promoting justice while maintaining compassion and forgiveness. This dynamic principle confronts inertia and urges individuals and communities to combat oppression and inequity. The convergence of Ahimsa and Jihad highlights the common ethical foundation of these traditions, demonstrating their potential to influence contemporary peacebuilding, conflict resolution, and global ethics. Both principles promote deliberate engagement with ethical challenges, highlighting the importance of intentionality, mutual respect, and discourse. They provide complementary perspectives on how individuals and societies might manage the conflicts between idealism and pragmatism, non-violence and resistance, as well as self-restraint and action.

Within the framework of interfaith talks, Ahimsa and Jihad offer a profound basis for promoting comprehension and cooperation. They contest the notion of irreconcilable distinctions across traditions, emphasizing the possibility of common ethical commitments. By adhering to these principles, many faith communities may collaboratively tackle urgent global challenges such as poverty, injustice, and environmental degradation, exemplifying the transformative potential of ethical solidarity. The reconciliation of Ahimsa and Jihad prompts profound philosophical contemplation regarding the essence of ethics, justice, and human accountability. It compels us to reevaluate the limits of ethical conduct, promoting a comprehensive approach that incorporates individual integrity, societal welfare, and environmental sustainability. Rahman (1982) asserts that “Ethical frameworks grounded in faith must adapt not to undermine their principles but to confront the continually evolving complexities of the human experience.”

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