



Peace in the Horizon of Truth: A Metaphysical Explanation of the Role of Religions in Global Security

Mohammad Hossein Mokhtari¹

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Abstract

This study adopts a philosophical and comparative approach to explore the metaphysical and hermeneutical foundations of peace within the monotheistic religions, especially Islam and Christianity. The paper interprets peace not merely as a political or social condition but as a mode of being (*Being-in-Peace*) a manifestation of harmony between human, world, and God in the horizon of truth. Through the analysis of concepts such as metaphysics of peace, religious teleology, and divine logos, it demonstrates that peace, in the philosophy of religion, is intrinsically connected with truth and justice, while violence arises from humanity's separation from its divine end and ontological dependence. Philosophers such as *Mulla Sadra*, *Allameh Tabatabai*, *Heidegger*, *Ricoeur*, *Levinas*, and Gabriel Marcel are comparatively examined to show that peace, in both traditions, is a sacred and existential reality. Furthermore, the philosophy of interreligious dialogue, grounded in the divine logos, is shown to be a metaphysical event rather than a cultural exchange: a dialogical openness in which truth reveals itself through mutual listening. Thus, lasting peace emerges only when human reason returns to its sacred and teleological origin.

Keywords: Peace, Philosophy of Religion, Metaphysics of Peace, Religious Teleology, Interreligious Dialogue, Divine Logos.

1. Director of the International Urwah al-Wuthqa Research Institute and Professor of Philosophy, Imam Khomeini Educational and Research Institute, Qom, Iran. professor.mokhtari@yahoo.com

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Introduction

The issue of peace and violence is one of the most fundamental concerns of the philosophy of religion in the contemporary world. While modern civilization regards itself as the manifestation of rationality and progress, the twentieth and twenty-first centuries have witnessed wars that are unprecedented in both scope and intensity: two world wars, colonialism, the Cold War, and in the present age, proxy wars and global terrorism. These phenomena indicate that despite the expansion of knowledge and technology, the crisis surrounding the meaning of peace has only deepened.

Modern philosophy, by severing the bond between reason and faith, detached peace from its metaphysical foundation. Consequently, peace was reduced to a legal or political condition, and its meaning became synonymous with military security or a social contract. This attitude reflects what Heidegger calls the “forgetfulness of Being”—that is, humanity’s inability to understand truth as *aletheia* (*unconcealment*) and its transformation of the world into an object of domination (*Heidegger, 1954: 31*).

From the perspective of monotheistic religions, the root of peace lies in the relationship between human beings and God—not in the balance of political powers. *Islam* uses the term “*silm*”, which shares its root with “*salamah*” (wholeness) and “*Islam*”, signifying a return to inner harmony and submission to truth (*Qur’an 2:208*). In Christianity, the Hebrew word *Shalom* denotes completeness, tranquility, and harmony between man and God. Both traditions emphasize that peace arises from the conscious submission of the human being to the divine will.

In today’s world, the fundamental challenge to peace lies not merely in military conflicts, but in a crisis of meaning rooted in the metaphysical separation of humanity from its Origin. Modern man considers himself the center of existence and the measure of truth, and thus perceives the world not as the abode of meaning, but as a resource of power. From the viewpoint of the philosophy of religion, only a return to the sacred and teleological outlook of religions can provide a stable foundation for global peace.

A Philosophical Explanation of the Relationship Between Faith, Truth, and Power

Throughout the history of thought, two issues have most profoundly occupied the human mind: the meaning of peace and the origin of violence. These are not merely political or ethical concerns but among the most fundamental questions of the philosophy of religion—because every religion, at its deepest level, seeks to answer the question: How can one live in peace with oneself, with others, and with God?

Peace, in this sense, is not a psychological or political condition, but an ontological state, a harmony within human beings and between humanity and the whole of existence. Conversely, violence does not simply refer to physical conflict, but to a disorder in the human relationship with truth, a kind of existential rupture from the divine source that manifests itself in forms of war, domination, and the negation of the Other.

Therefore, if the philosophy of religion is to address the truth of faith, it must necessarily clarify its relation to peace and violence: Is religion the source of peace or the cause of violence? Does faith lead humanity to serenity—or to fanaticism and war?

At first glance, human history appears to be interwoven with religious wars—from the Crusades to contemporary sectarian conflicts. This has led modern philosophers, including Nietzsche and Freud, to regard religion as the source of violence. Nietzsche, in *On the Genealogy of Morality*, writes: “Religion is the art of justifying suffering and revenge” (*Nietzsche, 1887: 15*).

From this perspective, religion sows the seeds of violence by creating dualities such as “believer versus unbeliever” or “the saved versus the misguided.”

However, this analysis holds true only when religion is reduced to an ideology. The philosophy of religion, in its authentic sense, by returning to the essence of faith, reveals that religion in its foundation is a call to peace. This is because, at the heart of the religious experience, there lies openness and submission to truth not exclusivity and domination.

As mentioned, in the Holy Qur’an, the word Islam itself derives from the root *s-l-m* (peace). “And God calls to the abode of peace” (*Yunus 10:25*).

Thus, the divine call is a call to peace. Yet this religion of peace has, at times in history, been interpreted as violence because humankind has turned its truth into an instrument of power. In reality, the central issue is not religion itself, but the interpretation of it.

1. The Philosophical Foundation of the Issue: From Truth to Power

Heidegger, in his *Letter on Humanism*, writes: “Whenever man reduces truth to his own reason, violence begins” (*Heidegger, 1947: 312*).

This statement provides the key to understanding the problem of religious violence. Violence arises when humans imagine that divine truth belongs to them, whereas truth is something shared and open.

From a hermeneutical standpoint, genuine faith is always an openness toward truth, not its possession. Gadamer observes: “He who seeks victory in dialogue seeks neither truth nor peace” (*Truth and Method, 1960: 385*).

For this reason, interreligious dialogue and a return to sacred reason are the

only paths to overcoming religious violence, for in dialogue, truth is revealed between the interlocutors.

From this viewpoint, violence does not arise from faith but from human self-centeredness the very condition that the Qur'an calls arrogance (*istikbār*): "Indeed, God does not love the arrogant" (*An-Nahl 16:23*).

In contrast, peace is the fruit of servitude and submission to truth. Here, servitude means accepting truth as the source of being—not passivity, but participation in reality.

Peace as a Metaphysical Condition

In Islamic philosophy, peace is not merely an ethical virtue but a metaphysical state. Mulla Sadra, in *al-Asfār al-Arba'a*, identifies goodness (*khayr*) with being (*wujūd*): "All existence is good, and evil is merely the absence of being" (*Asfār, vol. 1, p. 275*).

If being itself is good, then peace is the realization of being, while violence is its absence.

Accordingly, peace is achieved when man lives in harmony with existence and its Creator. Any separation from the divine source leads to conflict and disorder. For this reason, the Qur'an refers to the return to God as the return to the "Abode of Peace" (*Dār al-Salām*).

Thus, the issue of peace and violence is, in its deepest sense, a question of being and non-being: the closer one is to truth, the greater the peace; the farther one strays from it, the greater the violence.

From Sacred Violence to Sacred Peace

The difference between sacred violence and sacred peace lies in how the divine is understood. In sacred violence, man turns divine truth into an instrument of self-legitimation; in sacred peace, man sees himself as an instrument for the realization of truth. In the former, man becomes the "owner of religion"; in the latter, the "servant of religion."

Monotheistic religions, in their essence, contain teachings centered on peace. In the Gospel, Jesus (peace be upon him) is quoted as saying: "Blessed are the peacemakers, for they shall be called the children of God" (*Matthew 5:9*).

And in the Qur'an, it is stated: "And if they incline to peace, then incline to it [also]" (*al-Anfāl 8:61*).

These two verses reflect two manifestations of a single truth: peace is both a sign of being a child of God and of submission to His will.

From the standpoint of the philosophy of religion, this commonality shows that peace is a trans-religious reality that is, it transcends doctrinal boundaries and is rooted in the very foundation of being.

Therefore, the question of peace and violence, at its core, is the question of

the interpretation of religious truth. When religion is lived within the horizon of truth, it becomes the source of peace; when it is understood within the horizon of power and possession, it leads to violence.

Philosophy of religion, by returning to the question of being and meaning, seeks to clarify this distinction and to show that true faith is not warlike, but pacifying.

Ultimately, peace is not a political contract, but a mode of being a return to inner harmony and divine truth. From this perspective, the philosophy of religion is, in essence, the philosophy of peace, and violence is merely a sign of having lost that truth through which man was originally created as the “mirror of God.”

2. The Ontology of Peace

In the philosophy of religion, peace—before being a political or social matter—is a way of being that is, a kind of existential openness (*Seinsweise*) in which man attains harmony with himself, with the other, and with the source of Being. This meaning holds an ontological place within monotheistic traditions, especially in Islamic and Christian thought.

In Islamic philosophy, peace in its foundation goes back to the unity of being (*wahdat al-wujūd*). *Mullā Ṣadrā*, in *al-Asfār al-arba‘a*, considers existence to be a single, gradational reality, of which multiplicity is merely a diversity of manifestations. Thus, conflict and opposition occur only at the level of appearance, while in the depth of being there is unity and harmony (*Mullā Ṣadrā*, 1383 [2004], vol. 1, p. 275). This view reveals that peace is not the result of a contract, but the manifestation of an existential understanding of unity. As he writes: “Existence is pure goodness, and evil exists only by accident.”

At this level, peace is the return to the Absolute Good, which the Qur’an refers to in the verse: “Enter into peace completely” (*al-Baqarah* 2:208) a call inviting man to return to the original unity and existential harmony of his being. Therefore, from an ontological perspective, peace is rooted in the truth of being, while violence is a sign of separation and forgetfulness of that truth.

Heidegger, too, in his ontology, speaks of “peace” in another sense. In his analysis of human existence (*Dasein*), truth is not a logical proposition but an openness (*aletheia*). Man, in this openness, engages in a dialogue with Being. Violence begins when man forgets this relation and turns the world into an object of domination (*Gestell*). Conversely, peace means dwelling (*Wohnen*) in the world that is, accepting the other and being as mystery (*Geheimnis*) (*Heidegger*, 1954: 31).

Here, a connection arises between Heidegger’s thought and *ḥikmat al-muta‘āliyah* (Transcendent Theosophy). Both affirm that truth is realized

through dwelling and presence, not through possession and domination. Peace is the return of man to the state of presence a presence in which the “other” is not an enemy but another manifestation of the one Truth.

In the Christian tradition as well, Augustine calls peace *tranquilitas ordinis* the “tranquility of order,” that is, the calm arising from the harmony of reason and will with divine providence. In *De Civitate Dei* (The City of God), he emphasizes that true peace is realized only in the union of man with God, for as long as the human will remains separated from the divine will, an inner war rages within the soul. From this perspective, peace reflects the inner harmony of the spirit.

Thus, the ontology of peace in both Islamic and Christian traditions rests upon the same principle: peace is the reflection of existential unity and the harmony of reason and faith. Man is at peace only when he finds himself in truth in relation to the Source. As the Qur’an declares:

“Those who believe and whose hearts find peace in the remembrance of God indeed, in the remembrance of God hearts find peace” (*ar-Ra’d* 13:28).

This verse clearly states that inner peace and tranquility are attained only through the remembrance of God that is, through returning to one’s true existential reality.

3. The Metaphysics of Peace and Justice

In the philosophy of religion, justice and peace represent two faces of a single truth. Peace is the existential harmony of being, while justice is the rational order that sustains this harmony within society and knowledge. According to the Qur’an, “Indeed, God commands justice and benevolence” (*al-Nahl*, 90); meaning that peace and goodness are impossible without justice, for justice is the manifestation of divine order at the human level.

In Islamic thought, justice is not merely the equal distribution of goods, but a reflection of the balance of being itself. In *Transcendent Theosophy* (*al-ḥikmah al-muta’āliyah*), justice is defined on the basis of the principle of “the correspondence between being and goodness”: everything is good in its proper place, and goodness consists in the harmony of existential levels (Mulla Ṣadra, 2004, vol. 2, p. 241). From this perspective, justice is the intrinsic order of existence, while peace is the lived experience of this order in human awareness and action.

Allāmah Ṭabāṭabā’ī, too, in *al-Mīzān*, defines justice as “placing everything in its proper position,” and emphasizes that social justice is a reflection of cosmic justice (*Ṭabāṭabā’ī*, 1995, vol. 4, p. 321). Thus, every act of oppression or transgression constitutes a violation of the natural order of being, leading to inner and social disorder. Consequently, peace without justice is merely a

superficial veil covering the inner disharmony of a society.

In the Western philosophical tradition as well, Paul Ricoeur, in *Oneself as Another*, conceives justice as a mediation between law and love. He stresses that if justice is confined solely to the juridical system, it results in structural violence; but when situated within the horizon of love and compassion, it leads to lasting peace (Ricoeur, 1992, p. 117). For Ricoeur, justice is an “ethical interpretation of the order of being,” not merely a legal mechanism.

In this sense, justice as the relation between reason and love connects with the Qur’anic concept of *ihsān* (benevolence); as the above verse indicates, God commands both “justice and benevolence,” for justice is order, and benevolence is its spirit. Wherever one of these is absent, peace disappears as well.

Heidegger, from another perspective, understands justice not as a moral principle but as a mode of being in truth. For him, justice means the possibility of an authentic coexistence of human beings within the openness of truth where every being appears in its proper place. This meaning resonates with the Islamic concept of “placing each thing in its rightful position”.

In both horizons, justice is the return to the inner proportionality of being. Violence arises when this proportionality is disrupted whether within the soul, in society, or in the relation between human beings and God. Therefore, the metaphysics of justice forms the foundation of the metaphysics of peace.

In other words, peace without justice lacks an ontological foundation, and justice without the spirit of peace turns into coercion and domination. Hence, in the philosophy of religion, both are rooted in the same principle of Goodness and Truth. This connection is beautifully expressed in a brief saying of *Nahj al-Balāghah*: “Justice is the foundation upon which the order of the world stands.” (Wisdom 437)

This statement shows that justice is not a human-made law but the law of being itself, and peace is the result of harmony with this law.

The Ontological Link between Goodness, Unity, and Divine Order

A) Justice and Peace: Two Aspects of One Reality

In the philosophy of religion, justice and peace are not two separate concepts but two manifestations of a single metaphysical reality a reality rooted in the order of being and the unity of existence. Peace is the harmony of existence on both inner and outer levels, while justice is the rational and lawful form of this same harmony.

From the Qur’anic viewpoint, this connection is explicitly stated:

“Indeed, God commands justice and benevolence and giving to relatives, and forbids indecency, wrongdoing, and transgression.” (*al-Nahl*, 90)

In this verse, justice and benevolence are directly linked with the prohibition

of oppression and transgression meaning that peace is the fruit of justice, and violence the result of injustice.

However, to grasp this relationship, one must go beyond the social dimension and explore the metaphysical roots of justice and peace within the structure of being the very reality that Islamic wisdom and the philosophy of religion call “the existential order” (*al-nizām al-wujūdī*).

B) The Metaphysical Foundation of Justice: Existential Order and Absolute Good

In Islamic philosophy, justice, before being a social principle, is an ontological one. Mulla Ṣadra, in *al-Asfār al-Arba‘ah*, states:

“Justice is the placing of everything in its proper place.” (*Mulla Ṣadra, vol. 7, p. 41*)

Justice thus means that every entity occupies its true rank within the hierarchy of being. This definition connects justice to the cosmic balance and to the emanation of the levels of existence from the one source.

In this system, every level of existence possesses a share of perfection; and since these levels emanate from the Absolute Good, justice is defined as conformity with that Good. Consequently, injustice or oppression is nothing but a deviation from one’s ontological position; from this perspective, evil signifies a “deficiency of being,” not an independent force (*ibid., vol. 1, p. 275*).

This vision also has its roots in Platonic metaphysics. In *The Republic (Book IV)*, Plato defines justice as harmony among the faculties of the soul, and at the societal level, justice is realized when everyone performs the task that accords with their nature (*Plato, Republic, 433a–b*).

According to Plato, justice is “inner order,” while injustice is disorder and chaos within the soul and society.

C) Peace as Existential Balance

Based on the same logic, peace is also a state of harmony and a return to balance. As previously mentioned, the word *salām* derives from the root s-l-m, meaning wholeness, soundness, or freedom from deficiency. The Qur’an states: “For them there is the abode of peace (*dār al-salām*) with their Lord” (*Qur’an 6:127*). *Dār al-salām* signifies the realm of well-being and harmony with the divine truth.

From a metaphysical standpoint, inner peace is achieved when reason, faith, and the faculties of the soul are in harmony; social peace arises when human relations are structured on justice and dignity. Yet beyond these levels, there is also cosmic peace, the harmony of the entire cosmos with the divine creative order.

In the Qur’an, God names Himself *al-Salām* (The Peace) (*Qur’an 59:23*), and

therefore peace, in its ultimate sense, is a return to the Divine Essence. The closer one draws to God, the farther one moves from conflict and violence, for at the Origin, unity and absolute goodness prevail.

D) Justice as the Rational Condition for Peace

In the philosophy of religion, justice is the necessary condition for peace, for without justice, peace remains merely superficial and temporary. Justice provides the rational structure of peace, ensuring that apparent harmony is not built upon oppression or inequality.

Paul Ricoeur writes in *Love and Justice*: “Justice without love is cold and lifeless; and love without justice is blind” (*Ricoeur, 1992: 191*).

In other words, justice is the order of peace, and love is its spirit. This delicate balance between order and compassion is precisely what the Qur’an refers to as *‘adl wa ihsān* (justice and benevolence).

From the Islamic perspective, justice is not merely a political principle but a cosmic law. *Imam ‘Alī (a) in Nahj al-Balāghah* says: “Justice sets all things in their proper place” (*Nahj al-Balāghah, Wisdom 437*).

Accordingly, injustice represents disorder within the cosmic system, while violence and war are its outward manifestations.

E) A Philosophical Explanation of the Relationship Between Peace and Justice

If justice is the rational order of being and peace its existential harmony, then their relationship is that of “form” and “spirit.” Justice is the structure and framework of harmony; peace is its inner experience and essence.

Heidegger explains that truth (*aletheia*) means “*unconcealment*,” and wherever truth is disclosed, conflict gives way to serenity (Heidegger, 1950: 231).

In this sense, justice is the condition of *unconcealment*, for without rational order and the right proportion among things, no existential openness is possible. Peace is the result of this openness: a dwelling within truth.

From an Islamic viewpoint as well, justice is the manifestation of the Divine Name *al-‘Adl* (The Just) in the world, and peace is the manifestation of *al-Salām* (The Peace). Both are divine attributes, and therefore their bond is intrinsic. Peace without justice is like mercy without wisdom; and justice without peace is like order without life.

F) Return to Unity and Sacred Reason

In summary, it can be concluded that the metaphysics of peace and justice in Islamic thought is founded upon the axis of tawhid and the ontological unity of the Good.

Whenever human beings and society align themselves with this unity, justice

and peace naturally emerge. However, when man perceives himself as independent from the Divine Source, the cosmic order is disrupted, and violence and corruption appear: “Corruption has appeared on land and sea because of what the hands of people have earned” (*Qur’an*, 30:41).

The philosophy of religion, by recalling this truth, is a call to return from instrumental reason to sacred reason a reason that understands Being as a sign of Truth, not as an object of domination. In this vision, justice and peace are two sides of the same path a path that begins with the knowledge of the Origin and culminates in the Abode of Peace (*Dar al-Salam*).

As *Allameh Tabataba’i* states: “Peace and justice are two effects of true faith, for faith has its root in the harmony of existence with the Divine will” (*Tabataba’i*, 1995, vol. 16, p. 483).

Thus, the metaphysics of peace and justice provides an interpretation of existence as order and goodness; and man returns to this order only when he regards himself not as the owner of the world, but as God’s vicegerent within it — the guardian of justice and peace.

4. The Teleology of Peace in Religion

In the metaphysics of monotheistic religions, peace is not merely an ethical aspiration but the very telos of existence. From the standpoint of the philosophy of religion, every divine order envisions an ultimate purpose for existence, and this purpose is the return to Source and harmony with Truth. In other words, peace manifests the religious teleology the ultimate end of creation, which is serenity in the presence of God.

In the Holy Qur’an, the term *Dar al-Salam* symbolizes this ultimate end: “For them is the abode of peace with their Lord” (*Qur’an*, 6:127).

This verse reveals that peace is the existential goal of humanity and the destination of its spiritual evolution. The substantial motion of man, as expounded in Transcendent Theosophy (*Hikmat al-Muta’aliyah*), moves toward this same station: the becoming from multiplicity to unity, from turmoil to tranquility, from separation to union.

Mulla Sadra, in *al-Asfar al-Arba’ah*, explains that every being’s motion is existential and teleological, and that the ultimate end of existence is a return to the Absolute Good (*Mulla Sadra*, 2004, vol. 6, p. 117). This return, on the human level, signifies the attainment of inner peace. Peace in this sense is not an external product but the outcome of the conformity of man’s being with his own ontological trajectory.

In Christianity, too, Augustine declares: “The human heart is restless until it rests in Thee.” This statement from the *Confessiones* encapsulates the teleology of religion in Christianity: true peace is the tranquility found in God’s presence.

In this view, peace is not the natural state of the soul but its destination; and as long as man remains imprisoned within self-sufficiency, he is at war inwardly with himself and outwardly with others.

From another perspective, Levinas conceives of peace not as the outcome of a contract but as “the summons of the face of the Other.” In encountering the Other, man is called to an infinite responsibility (*Levinas, 1961: 200*). This summons is a sign of divine presence within the Other. Thus, peace is the restoration of the ethical relation with God through the Other the reweaving of the bond between man, God, and society.

From the standpoint of the philosophy of religion, the teleology of peace is also a teleology of freedom. Freedom, in the logic of religion, is liberation from the captivity of the self and a return to the Divine will. As the Qur’an declares: “O tranquil soul, return to your Lord, well-pleased and well-pleasing” (*Qur’an, 89:27–28*).

This return is the realization of existential peace a peace in which man attains full harmony with himself and with the Truth.

From this perspective, religious teachings about peace provide a teleological interpretation of existence itself. By contrast, modern philosophy, through its denial of teleology, reduced peace to a balance of interests or political convenience. This is precisely what Nietzsche, in his critique of Christian morality, and Heidegger, in his critique of modern metaphysics, refer to as the “forgetfulness of purpose” and “nihilism.”

Consequently, the reconstruction of the meaning of peace in the contemporary world requires a return to divine teleology.

In religious thought, peace is the destination attained through servitude (*‘ubudiyyah*) and knowledge (*ma’rifah*). As the Qur’an affirms: “Verily, in the remembrance of God do hearts find tranquility” (*Qur’an, 13:28*).

This remembrance is the ultimate presence — the sacred unity wherein man is freed from dispersion and violence and finds rest in the sanctity of divine oneness.

The Return of Humanity to Dar al-Salam in the Light of Wisdom and Servitude

In Islamic thought, peace is not merely the absence of war but the existential telos of both humanity and the cosmos. The word Islam itself derives from the root s-l-m, meaning “submission to the Divine Truth.” As the Qur’an states:

“And God calls to the Abode of Peace (*Dar al-Salam*)” (*Yunus, 25*).

God invites humankind to the abode of peace.

This invitation expresses a teleological movement the world and humanity are in a process of returning to the Source of Peace, namely God. From the standpoint of *hikmat al-muta’aliyah* (Transcendent Theosophy), this journey is a

return from multiplicity to unity; the ultimate goal of all beings is to reach the Absolute Perfection and Pure Good (*al-khayr al-mahd*) (*Mulla Sadra, al-Asfar al-Arba'ah, vol. 6, p. 211*).

Thus, in Islam, peace is not merely an ethical or social phenomenon but the very orientation and ultimate purpose of existence a state of ontological harmony between the Creator and the creation, in which everything finds its proper place within the order of justice and wisdom.

A) The Qur'anic Foundation of the Teleology of Peace

In the Holy Qur'an, peace is inseparably linked with concepts such as (peace), (security), (justice), and (mercy). God names Himself al-Salam (Peace) (*al-Hashr, 23*); therefore, every movement toward Him is a movement toward peace.

Many verses portray peace as the goal of faith and servitude. The Qur'an declares:

“For them there is the abode of peace with their Lord” (*al-An'am, 127*).

This verse presents peace not merely as a moral value but as the ultimate dwelling of the believers Dar al-Salam is the realm of tranquility in the Divine Presence.

From a Qur'anic perspective, the human being journeys existentially from the *nafs al-ammarah* (the commanding self) toward the *nafs al-mutma'innah* (the tranquil self). This path represents the realization of inner peace. At the end of Surat al-Fajr, God addresses the perfected soul:

“O tranquil soul, return to your Lord, well-pleased and well-pleasing” (*al-Fajr, 27–28*).

Here, inner peace with oneself and with God is introduced as the ultimate end of human becoming.

'Allamah Tabataba'i, in his *al-Mizan fi Tafsir al-Qur'an*, interprets peace as the stage of rational and spiritual perfection in which the human will becomes united with the Divine will, and inner conflict and anxiety come to an end (*al-Mizan, vol. 20, p. 402, 1374 A.H. edition*).

B) Peace as the Goal of Substantial Motion in Being

In *Sadrian* philosophy, all beings are in a state of substantial motion (*harakah jawhariyyah*) toward Absolute Perfection. This movement progresses from deficiency to completeness, from multiplicity to unity. *Mulla Sadra* writes in *al-Asfar*:

“Existence is unfolded from the Necessary Being to the possible beings, and its perfection lies in returning to Him” (*ibid., vol. 3, p. 321*).

In other words, existence emanates from the Necessary Being, and its perfection lies in returning to that same Source. This return is the realization of peace, for in the unity of the Origin there is no conflict or contradiction.

From this perspective, war, violence, and injustice are signs of imperfection and distance from the Source of Being. The closer a being approaches the Truth, the further it is removed from conflict and aggression. Peace, therefore, is the ultimate end of the cosmos, since every being naturally seeks harmony with Absolute Existence.

Within this framework, *salam* in Islam signifies metaphysical tranquility. A person of complete faith lives in peace with himself and with the world, for he perceives all things as manifestations of the Divine Names. This is the insight that Islamic mystics call *wahdat al-shuhud* seeing the world as a theophany of the Real.

C) The Relationship Between Peace and Justice in Religious Teleology

In religious teleology, peace cannot endure without justice. The Qur'an repeatedly emphasizes the link between justice and peace:

“Indeed, God commands justice and benevolence” (*al-Nahl*, 90).

Justice is the rational order underlying peace. *As Mulla Sadra states,*

“Justice is the placing of everything in its proper position” (*ibid.*, vol. 7, p. 41).

Justice thus represents the ontological harmony between the parts and the whole. When this order is established, peace naturally emerges.

Therefore, the ultimate religious goal of peace is the realization of Divine justice within existence. In Islam, social justice is the reflection of the cosmic order that God has established in creation. Consequently, social peace is impossible without existential peace just as external justice cannot be sustained without inner purification.

D) The Ultimate Purpose of Peace as the Return to Servitude (‘*Ubūdiyyah*)

From the viewpoint of Islamic mysticism (*irfān*) and philosophy (*hikmah*), peace ultimately means servitude. Servitude signifies the return of human will to the Divine Will and this return marks the end of all conflicts.

On the social level, the same principle applies. A society that regards divine servitude as its ultimate goal cannot be founded upon domination or violence; for domination is the negation of servitude and the affirmation of self-idolatry. Hence, Islam not only calls for peace but also considers violence and arrogance to be the result of a rupture from *tawhīd* (Divine Unity):

“That abode of the Hereafter We assign to those who seek not exaltation in the earth nor corruption.” (*Qasas* 28:83)

Thus, in the logic of Islam, the ultimate purpose of peace is the return of the human being and society to the orbit of servitude.

In summary, the Islamic teleology of peace can be understood on three levels:

1. Metaphysical level: Peace is the return of all beings to the unity of the Source.

2. Moral level: Peace is the fruit of purification (*tazkiyah*) and justice (*'adl*).
3. Social and political level: Peace is the result of a society founded upon servitude and justice.

Ultimately, peace in Islam is not merely a political goal but the existential destiny of the human being. Its realization is the realization of the very purpose of creation. As the Qur'an declares, the final destination of all paths is one:

“Unto God all things return.” (*Shura 42:53*)

Thus, peace in the Islamic horizon signifies a movement from existential anxiety to faithful serenity, from multiplicity to unity, and from self-sufficiency to servitude. In this return, the human being reaches *Dār al-Salām* the abode where all existence is in harmony with the Divine Will the ultimate goal of both religion and philosophy.

5. The Phenomenology of Modern Violence.

Violence in the modern age is not merely a political or military phenomenon but an existential and epistemic condition. In this era, man no longer defines himself in relation to truth; he imagines himself to be the measure of truth. This shift of foundation is the primary source of modern violence, for in the absence of a sacred origin, the human relationship with the world becomes one of domination.

Heidegger, in his famous essay *Die Frage nach der Technik* (“The Question Concerning Technology”), explains that the essence of technology is not instrumental but a mode of revealing (*Entbergen*), which discloses the world as a “standing reserve” (*Bestand*) before man (Heidegger, 1954: 19). This mode of revealing is what he calls *Gestell*, the “enframing” a condition in which man, instead of dwelling in the world, takes possession of it.

Within this framework, violence is rooted not only in war but also in science, economy, and politics, since everything becomes an object for exploitation. As Adorno and Horkheimer argue in *Dialectic of Enlightenment*, modern reason, instead of being liberating, has turned into an instrument of domination. Instrumental reason (*instrumentelle Vernunft*) replaces truth with efficiency, resulting in hidden violence that permeates the very structures of civilization.

In Islamic thought as well, the root of violence lies in the rupture from *tawhīd* and servitude. The Qur'an declares:

“Nay! Indeed, man transgresses, for he sees himself self-sufficient.” (*Alaq 96:6–7*)

This verse is an exact description of the modern condition: man imagines himself as the god of the earth, ruling over being, yet he is inwardly emptied of meaning.

From the perspective of the philosophy of religion, modern violence

represents an ontological crisis: man has forgotten his existential relation to God and consequently perceives the Other not as “the face of God,” but as an obstacle. Levinas, in *Totality and Infinity*, calls this condition “totality” the human tendency to absorb the Other within his own system (*Levinas, 1961: 45*). In contrast, divine ethics is the openness toward the Other, not his elimination.

Consequently, the phenomenology of modern violence reveals that the crisis of peace in our age is, at its core, a crisis of meaning. To restore genuine peace, humanity’s relationship with the sacred truth must be renewed—because only truth can restrain power.

Violence in the modern world is no longer merely a social or political phenomenon; it has become a mode of human existence. In the light of the philosophy of religion and phenomenology, violence can be analyzed as a state of forgetfulness of truth: a condition in which man has made himself the measure of being and replaced meaning with power.

From a phenomenological standpoint, modern violence began at the moment when the horizon of the manifestation of truth was transformed. In the sacred world, truth was something transcendent and independent of man; man stood before it, listened, and obeyed. But since Descartes, with the emergence of the self-grounded subject (*ego cogito*), man has considered himself the center of knowledge and being. This transformation, in Heidegger’s terms, is the “forgetfulness of Being a condition in which Being is reduced to beings and turned into an object of domination (*Heidegger, Sein und Zeit, 1927: §44*).

In another work (*The Question Concerning Technology*), Heidegger explains that the essence of technology is not instrumental, but rather a mode of *unconcealment* (*Entbergen*), in which the world appears as a “standing reserve” (*Bestand*) before man. He calls this condition the “enframing” (*Gestell*): a structure of thought that sees everything as controllable and consumable (*Heidegger, 1954: 19–23*). Within such a horizon, man’s relation to Being becomes exploitative and this constitutes the essence of modern violence.

From the perspective of Islamic theology, this process is the very rebellion of man against his Origin:

“Indeed, man transgresses because he sees himself self-sufficient.” (*Qur’an, Al-‘Alaq 96:6–7*)

As *Allameh Tabataba’i* explains, man’s rebellion springs from his illusion of independence from God (*Tabataba’i, 1995 [1374 A.H. Sh.], vol. 20, p. 322*). Thus, the root of modern violence lies not in politics, but in the rupture of man from servitude and from the sacred truth.

In *On the Way to Language*, Heidegger reminds us that “language is the house of Being” (*Heidegger, 1959: 192*). In the technological age, this house collapses, because language has been reduced from the sphere of revealing truth

to a mere instrument of information and propaganda. Modern violence, before appearing on the battlefield, begins in language that no longer carries meaning but serves control.

Paul Ricoeur writes in *The Symbolism of Evil*: “The root of evil lies in the denial of the Other within the self” (*Ricoeur, 1967: 15*).

From his viewpoint, violence arises first and foremost from man’s ontological narcissism when the I reduce the Other to an extension of itself. Emmanuel Levinas, in *Totality and Infinity*, emphasizes the same idea:

“Violence begins at the moment when I absorb the Other into my own system” (*Levinas, 1961: 45*).

For Levinas, the ethical relation with the Other is the condition for liberation from violence, for in the face of the Other (*le visage*), the divine addresses man.

Modern violence, in its deepest sense, is violence against “the Other” the Other as God, as nature, and as man. Modern civilization, based on the logic of self-foundation, evaluates everything through the lens of utility and power. Adorno and Horkheimer, in *Dialectic of Enlightenment*, explain how modern reason, instead of liberating, has become an instrument of domination:

“Enlightenment, in its very aim, turned into a new myth—the myth of man’s domination over nature and man over man.” (*Adorno & Horkheimer, 2002: 27*)

From the Qur’anic perspective, this condition corresponds to the widespread corruption that arises from man’s estrangement from the divine order:

“Corruption has appeared on land and sea because of what the hands of men have earned” (*Qur’an, Ar-Rum 30:41*).

Allameh Tabataba’i, in his commentary on this verse, emphasizes that corruption is the disruption of the natural order of the world, and human violence is the result of this spiritual disorder (*Tabataba’i, 1995 [1374 A.H. Sh.], vol. 16, p. 422*).

Heidegger states: “The danger lies not in the machines, but in the thinking that views everything as a resource for exploitation” (*Heidegger, 1954: 33*).

This insight resonates profoundly with Islamic monotheism: forgetting God is the prelude to forgetting man. In this sense, modern violence is a form of existential idolatry, the placing of human will in the position of divine will.

From the perspective of the philosophy of religion, liberation from modern violence is only possible through a return to sacred reason a reason that serves truth, not power. Instrumental reason, which has replaced meaning with efficiency, cannot save the world from violence, for it is itself the root of violence.

Thus, the phenomenology of modern violence may be summarized as follows:

- a) Violence is the result of self-foundation and forgetfulness of the Origin.

b) Technology and instrumental reason represent the historical forms of this forgetfulness.

c) Liberation from violence lies in the return to the sacred relation between human beings and truth.

Accordingly, within both religious and phenomenological logic, the struggle against modern violence is not merely a political or moral issue it is a metaphysical endeavor to restore man to his authentic position in Being, where he becomes a listener to truth, not its commander.

From an Islamic point of view, interreligious dialogue fulfills the Qur'anic invitation to "Come to a common word between us and you" (*Āl Imrān*, 64). This verse grounds the philosophical foundation of dialogue on the concept of the "common word" the divine Logos that flows through all monotheistic religions. Dialogue is thus a return to this shared word, not a competition over differences.

Philosophically, dialogue is only possible when one recognizes the Other as a manifestation of truth, not as a threat. Levinas writes: "In the face of the Other, the divine speaks to me" (*Levinas*, 1961: 78). In this sense, dialogue is a moment of ethical encounter with God. In this encounter, truth ceases to be exclusive and becomes shared and this sharing constitutes the metaphysical foundation of peace.

In the contemporary world, where material powers dominate cultural and religious relations, dialogue is the only path to resist ideological violence. Yet such dialogue must not lead to relativism; it must be grounded in shared truth and sacred reason. The philosophy of religion enables religions to converse not in rivalry, but in overlapping meanings.

From an Islamic viewpoint, dialogue is a form of intellectual jihad an effort to unveil the true face of religion against distortion and ignorance. In this sense, dialogue itself is an act of worship, for through it, man opens himself to a truth beyond himself.

Ultimately, the philosophy of interreligious dialogue rests on three principles:

- Acceptance of truth as something infinite and shared.
- Openness to the Other as a divine manifestation.
- Reconstruction of sacred reason in opposition to instrumental reason.

Thus, dialogue is not a political or cultural tool, but a metaphysical event in which peace is realized as the manifestation of truth.

6. Conclusion and the Philosophical Horizon of Peace

Considering the above, it can be concluded that peace in monotheistic religions is a multidimensional concept—ontological, metaphysical, ethical, and social. Unlike common interpretations that see peace as a product of contracts or

power balance, in the philosophy of religion, peace is a mode of being in truth a return to inner harmony between man, his Creator, and the Other.

In the ontology of peace, man attains tranquility only when he returns, within his existential horizon, to the One Origin. In the metaphysics of peace, justice ensures the manifestation of this harmony in the social sphere, for justice is the rational order of goodness within the hierarchy of being. In the theology of religion, peace is the ultimate purpose of creational goal realized through servitude and divine knowledge. And as shown in the phenomenology of modern violence, separation from these sacred foundations traps man in cycles of domination and loss of meaning.

The philosophy of interreligious dialogue reveals that rebuilding global peace is impossible without rebuilding man's relationship with truth. Dialogue is a path back to the divine Logos, and in this return, peace is achieved as mutual openness. As Gadamer states, dialogue is a "happening of truth", not merely an agreement between opinions (*Gadamer, 1960: 298*).

From the perspective of the philosophy of religion, peace can be understood on three levels:

- Ontological peace the return to inner harmony and presence in truth.
- Moral peace the realization of justice and elimination of violence in human relations.
- Historical peace the social and global order, founded upon sacred reason.

Restoring global peace is impossible without reuniting these three dimensions. The current world crisis arises from the separation between reason and faith, truth and power, individuality and community. The philosophy of religion can restore this lost unity.

In today's world where imperial domination and structural violence take multiple forms monotheistic religions can offer a new foundation for global politics by emphasizing the sacred unity of humankind. This would be a politics of meaning, not a politics of power, a politics where the goal is not control, but coexistence and human dignity.

In other words, the philosophy of religion can serve as the foundation for spiritual diplomacy, a form of international relations rooted in truth, justice, and dialogue. Within such a framework, peace regains its true meaning: not the silence after war, but presence in the harmony of Being.

As the Qur'an says: "And God invites to the abode of peace" (*Yunus, 25*). This verse encapsulates the philosophy of peace in monotheistic religions: peace is a divine invitation for man to return to his sacred self. Therefore, on the global level, the shared mission of religions is to confront structural violence and revive meaning in the world.

If the philosophy of religion can replace instrumental reason with sacred

reason, then peace will cease to be a mere aspiration it will become a reality.

A) Peace as the Ontological Truth of Human Existence

The result of philosophical and theological reflections on peace is that peace, in its true sense, is not merely an ethical or political ideal, but rather an aspect of human existence in relation to God. From the perspective of the philosophy of religion, peace finds meaning only within the horizon of truth not within that of interests or social contracts.

Heidegger says: “Man is only then truly man when he dwells poetically upon this earth, as his homeland” (*Heidegger, 1951: 148*).

Within the horizon of the philosophy of religion, this means the return of human beings to dwelling in divine truth a serene presence in Being that is rooted in inner peace with God.

From the Islamic perspective, this dwelling in truth is the same as the *Dār al-Salām* (“Abode of Peace”) promised by God (*Qur’an, Yunus 10:25*). In this sense, peace is not a political project but a process of returning to sacred being and harmony with the divine order. Thus, the philosophy of peace in Islam and in monotheistic traditions is a rereading of human existence as ‘*abd* (servant), not *mālik* (owner).

Consequently, modern violence and the global crisis of peace are, at their root, crises of human ontology: modern man has abandoned his ontological position and, instead of listening to truth, seeks to construct and control it. The philosophy of religion, by recalling the relation between man and truth, seeks to heal this rupture.

B) Peace and the Reconstruction of Religious Rationality

One of the philosophical results of this study is that the realization of peace requires the reconstruction of human rationality a passage from instrumental reason to sacred reason.

Instrumental reason, which has dominated modern thought since the Enlightenment, has turned the world into a network of tools for domination and profit. As Adorno and Horkheimer write: “Enlightenment, in the pursuit of its goal, turned into a new myth—the myth of man’s domination over nature and over other men.” (*Adorno & Horkheimer, 2002: 27*).

In contrast, sacred reason understands being not as an instrument but as a sign (*āyah*). Unlike instrumental reasons, it does not seek control but understanding and participation in truth. In the Qur’an, faith and reason are internally connected: the believer is one who listens, sees, and reflects not one who merely produces and consumes:

“Those who listen to the Word, then follow the best of it.” (*al-Zumar 39: 18*).

Thus, the philosophy of peace requires the revival of this listening reason. In

such rationality, dialogue replaces confrontation, and understanding replaces domination.

C) Dialogue and the Co-Horizon of Religions

A philosophical vision of peace is impossible without interreligious dialogue. As Gadamer emphasizes, truth emerges in dialogue, not in the monopoly of one side:

“In conversation, truth does not belong to one of the partners but happens between them.” (*Gadamer, 1960: 385*).

The monotheistic religions each express a particular manifestation of the one truth. Their dialogue represents a sharing in the divine Logos the same word to which the Qur’an refers as *kalimah sawā’* (“a common word”) (*Āl ‘Imrān 3: 64*).

Therefore, the philosophy of peace must be grounded in the shared, truth-oriented logos of religions, rather than in superficial tolerance or political expediency.

In this vision, global peace becomes sustainable only when human beings can see the Other not as a threat, but as a sign of God. As Levinas writes in *Totality and Infinity*:

“In the face of the Other, God calls me to responsibility.” (*Levinas, 1961: 199*).

This responsibility forms the foundation of ethics and peace for in the face of the Other, man encounters truth itself.

D) From the Diplomacy of Power to the Diplomacy of Meaning

The future vision of religious peace is the reconstruction of international relations on the basis of meaning, not interests. In the Qur’anic logic, the call to peace is universal; yet this peace can only be realized within the framework of justice:

“And if they incline to peace, then incline to it [also] and put your trust in God.” (*Al-Anfal, 8:61*)

Faith is the condition of true peace, for only faith leads to justice.

Thus, one may speak of the concept of spiritual diplomacy whose aim is not the balance of power but the equilibrium of truth. In this diplomacy, interreligious dialogue plays a central role, for religions are the guardians of human meaning in a world that has reduced meaning to a mere instrument.

As *Allameh Tabataba’i* expresses, the essence of religion is to restore the human being to the station of servitude (*al-‘ubūdiyya*) (*Tabataba’i, Al-Mizan, vol. 1, p. 48*).

World peace is possible only when humanity returns from self-sufficiency to servitude. This return is not passive but awakening from the dream of power to the vigilance of truth.

E) The Return to Dwelling in Truth

In the final synthesis, the philosophy of peace is a call to reconstruct the relationship between the human being, God, and the world. Whenever man perceives truth not in domination but in participation, peace begins.

In the beautiful words of Mulla Sadra:

“All existence is good, and evil is merely the privation of existence.”
(*Al-Asfar al-Arba‘a*, vol. 1, p. 275)

Evil and violence are forms of non-being, while peace is the blossoming of being.

From this perspective, peace is not an external goal but the very essence and perfection of existence. The closer man draws to his existential perfection, the nearer he approaches peace.

Therefore, the philosophical vision of peace in the contemporary world is a return to sacred being and an openness to truth: a movement from the accumulation of power to the sharing of meaning, from the war of interests to the dialogue of being, and from self-centeredness to servitude.

As the Qur’an declares:

“Indeed, the mercy of God is near to those who do good.” (*Al-A‘raf*, 7:56)

Divine mercy is the true peace that is realized in the presence of God.

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