

24: you shall not bow down to their gods, nor serve them, nor do according to their works, but you shall utterly overthrow them and break their pillars in pieces.

25: You shall serve the Lord your God, and I will bless your bread and your water; and I will take sickness away from the midst of you.

26: None shall cast her young or be barren in your land; I will fulfil the number of your days.

27: I will send my terror before you, and will throw into confusion all the people against whom you shall come, and I will make all your enemies turn their backs to you.

28: And I will send hornets before you, which shall drive out Hivite, Canaanite, and Hittite from before you.

29: I will not drive them out from before you in one year, lest the land become desolate and the wild beasts multiply against you.

30: Little by little I will drive them out from before you, until you are increased and possess the land.

31: And I will set your bounds from the Red Sea to the sea of the Philistines, and from the wilderness to the Euphrates; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.

32: You shall make no covenant with them or with their gods.

33: They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you."

WARFARE ALSO APPEARS IN the most sacred scripture of Islam, the Qur'an. The Qur'an (also transliterated as "Koran") is regarded by Muslims as the revealed word of God (Allah). It is thought to have been transmitted in a series of remarkable revelations given to the Prophet Muhammad by the Angel Gabriel in the Arabian cities of Mecca and Medina in the first decades of the seventh century C.E. These were turbulent times for the early Muslim community since the Prophet himself was driven out of his home in Mecca. From nearby Medina he organized a military force, which was eventually able to retake his native city. But threats from other armies in the region persisted and the battles continued. By the end of the Prophet's life in 632, Islam dominated most of the Arabian world. In such a conflict of armed strife, it is not surprising that the Qur'anic revelations mention military struggle.

What is remarkable is how seldom the Qur'an speaks about fighting. The revelations consist of more than six thousand verses, and only a few—a hundred or so, less than 2 percent—refer to warfare. Most of the verses in the Qur'an provide guidance on how to live a moral life, explanations about the nature of the world and divine revelation, and suggestions of how to praise God. Specific historical events are seldom mentioned, and specific rules are not provided. Many references are made to the earlier prophetic traditions, including the stories and sayings in the Hebrew Bible and the New Testament. Christians and Jews are regarded as "people of the book" and therefore have a special place of honor for Muslims.

The section of the Qur'an that appears here is from one of the longest sections of the Qur'an, Surah 2, or "The Cow" (so called because it relates a dialogue between Moses and the ancient Israelites over the sacrifice of a cow). It reflects the diversity that is found in the sacred Muslim writings. It begins with prescriptions for worshipping God and living an ethical life. It also talks about the "law of equality," and the need for equal justice before the law. It urges Muslims to fast during the month of Ramadan, undertake the pilgrimage to Mecca, and be fair in matters of money and social justice.

It also requires Muslims to be fair in times of warfare—to spare innocent people and to allow enemies to peacefully surrender. In the passage that follows, the Qur'an makes clear that military action may be justified

to allow people to worship freely. But the Qur'an does not make a judgment about what other battles may be undertaken—most interpreters assume that war is warranted only for defensive reasons, when the Muslim community is under attack, as it frequently was in the Prophet's lifetime. When fighting is necessary, it should be limited and just. Fighting was not undertaken by God himself (as was sometimes the case in the Hebrew Bible and other ancient scriptures), but by angels or humans fighting for the will of God.

SURAH 2 ("THE COW")

177. It is not righteousness that ye turn your faces Towards east or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy; for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah fearing.

178. O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

179. In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.

180. It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah fearing.

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).

182. But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.

183. O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,—

184. (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the

feeding of one that is indigent. But he that will give more, of his own free will,—it is better for him. And it is better for you that ye fast, if ye only knew.

185. Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

186. When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

188. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

189. They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah. That ye may prosper.

190. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

191. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

192. But if they cease, Allah is Oft-forgiving, Most Merciful.

193. And fight them on until there is no more Tumult or oppres-

sion, and there prevail justice and faith in Allah, but if they cease, Let there be no hostility except to those who practise oppression.

194. The prohibited month for the prohibited month,—and so for all things prohibited,—there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

195. And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

196. And complete the Hajj or umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment.

197. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

198. It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

199. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

200. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,—yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.

201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

202. To these will be allotted what they have earned; and Allah is quick in account.

203. Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

204. There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

205. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

206. When it is said to him, "Fear Allah. He is led by arrogance to (more) crime. Enough for him is Hell;—An evil bed indeed (To lie on)!"

207. And there is the type of man who gives his life to earn the pleasure of Allah. And Allah is full of kindness to (His) devotees.

208. O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

209. If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.

210. Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).

211. Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.

212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.

214. Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they

encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah." Ah! Verily, the help of Allah is (always) near!

215. They ask thee what they should spend (in charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good,—(Allah) knoweth it well.

216. Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

217. They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

218. Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,—they have the hope of the Mercy of Allah. And Allah is Oft-forgiving, Most Merciful.

7 THOMAS AQUINAS

THE "JUST WAR" THEORY that has become the foundation of most Christian thought about morally sanctioned violence is based on a compromise. According to the early Christian theologian, Aurelius Augustine, the perfect ethics of peace that Jesus talked about in the New Testament was appropriate to the "city of God," to which we should all aspire. We live, however, in a more mundane realm—the "city of man"—where life is less pleasant, and force is sometimes necessary to keep evil at bay. Reaching back to earlier concepts of just war that extend back at least to the time of Cicero, Augustine specified the conditions in which war could be morally sanctioned. He specifically condemns "the lust for power," which he regards as an inappropriate reason for warfare. These conditions were later refined by the medieval Catholic theologian, Thomas Aquinas, and have become the bedrock of the Christian Church's teaching on the morality of war ever since.

Aquinas, a thirteenth-century Italian Roman Catholic theologian, was a scholar in the Dominican order of Friars who compiled the most comprehensive theological treatise of his time, *Summa Theologica* ("the highest theology"). To this day "Thomistic theology" is required reading in Catholic seminaries, and his systematic categorization of virtues and rules are regarded as normative Christian teaching.

Included in Saint Thomas's systematic treatment of ethics is just war theory. In the excerpt that follows, Aquinas responds to hypothetical questions about warfare. Even though it might first appear that all war is sinful, Aquinas points out that military defense is sometimes necessary to keep evil things from happening. For this reason, war can be justified, but only if three conditions are met: it is approved by a proper authority, it is conducted for a just cause, and the intention is to reduce violence and evil in the world. War should be undertaken only for the purpose of enabling peace.

"WHETHER IT IS ALWAYS SINFUL TO WAGE WAR?" *SUMMA THEOLOGICA*

Objection 1: It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mt.