

Original Research Paper

Erforschung von Frieden und Gewalt im Islam durch den Quantenfluss von Informationen in einer Chaos-Haltung

Saeedeh Kouzehgari

Assistant Professor of International Relations, Tarbiat Modares University, Tehran, Iran

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Zusammenfassung:

Interaktionen zwischen islamischen Ländern, die von Wettbewerb um verschiedene Themen und unterschiedlichen Interpretationen islamischer Texte geprägt sind, haben historisch zu erheblichen Auseinandersetzungen unter Muslimen geführt. Diese Uneinigkeit hat sich in zahlreichen Formen manifestiert, darunter gewaltsame Konfrontationen zwischen Gruppen, die sich mit dem Islam identifizieren. Die meisten Streitigkeiten innerhalb der islamischen Welt sind durch religiöse Faktoren bedingt und resultieren hauptsächlich aus unterschiedlichen und manchmal widersprüchlichen Interpretationen islamischer Lehren. Diese Forschung zielt darauf ab, die Frage zu beantworten: Wie entstehen Friedens- und Gewaltansätze im Islam? Durch die Untersuchung von Verhaltensweisen innerhalb sozialer Systeme erkennen wir, dass diese Systeme in dreidimensionalen Rahmenwerken auf der Grundlage von Informationen operieren und chaotische Verhaltensweisen aufweisen. Diese Studie verwendet den Quantenfluss von Informationen aus einer Chaos-Perspektive. Die Ergebnisse zeigen, dass gewalttätige Verhaltensweisen aus drei primären Interpretationen entstehen: narrativ, theologisch und juristisch. Im Gegensatz dazu entstehen friedensorientierte Verhaltensweisen aus philosophischen, ethischen und mystischen Interpretationen des Islam. Die Variabilität dieser Ansätze wird auf Unterschiede in den internen Mustern der Offenheit und Aggregation von Informationen zurückgeführt, die aus unterschiedlichen Interpretationen innerhalb des Quantenflusses von Informationen resultieren.

Schlüsselwörter: Frieden, Gewalt, Islam, Chaos, Quantenfluss von Informationen

E-Mail: s.kouzehgari@modares.ac.ir ; <https://orcid.org/0000-0002-2348-3426>

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بررسی رویکردهای صلح و خشونت در اسلام بر اساس جریان کوانتومی اطلاعات در نگرش آشوب

سعیده کوزه‌گری

استادیار گروه روابط بین‌الملل، دانشگاه تربیت مدرس، تهران، ایران

s.kouzehgari@modares.ac.ir

ORCID: 0000-0002-2348-3426

چکیده:

تعاملات میان کشورهای اسلامی و رقابت آنها بر سر مسائل مختلف و تعابیر متفاوت آنها از متون و آموزه‌های اسلام همواره محل مناقشه میان مسلمانان و به تبع آن رفتارهای مختلف شده است، به طوری که شاهد رویارویی‌های خشونت آمیز میان گروه‌هایی که خود را منتسب به اسلام می‌دانند، هستیم. در اغلب مناقشات موجود در جهان اسلام انگیزه‌های دینی وجود دارد و عمده این منازعات به دلیل برداشتهای متعدد و گاهی متناقض از اسلام است. هدف این پژوهش پاسخ به این سوال است که رویکردهای صلح و خشونت در اسلام چگونه پدید می‌آیند؟ با بررسی رفتارهای درون سیستم‌های اجتماعی، در می‌یابیم که: سیستم‌های اجتماعی و انسانی سیستم‌هایی سه وجهی و مبتنی بر اطلاعات هستند و رفتار این سیستم‌ها آشوبگون است. در این بررسی از جریان کوانتومی اطلاعات در نگرش آشوب استفاده شده است. بررسی‌ها نشان می‌دهد رفتارهای خشونت‌آمیز از سه تفسیر: نقلی، کلامی و فقهی، در مقابل رفتارهای صلح‌محور از تفاسیر؛ فلسفی، اخلاقی و عرفانی از اسلام سرچشمه می‌گیرد. تنوع در این رویکردها به تفاوت در الگوی درونی، باز بودگی و جمع‌شدگی نسبت به اطلاعات به وجود می‌آیند که ناشی از تفاسیر متفاوت در جریان کوانتومی اطلاعات است.

واژگان کلیدی: صلح، خشونت، اسلام، آشوب، جریان کوانتومی اطلاعات.

Original Research Paper

Exploring Peace and Violence in Islam Through the Quantum flow of Information in a Chaos Attitude

Saeedeh Kouzehgari

Assistant Professor of International Relations, Tarbiat Modares University, Tehran, Iran

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Abstract

Interactions among Islamic countries, marked by competition over diverse issues and varied interpretations of Islamic texts, have historically led to significant contention among Muslims. This discord has manifested in numerous forms, including violent confrontations among groups identifying with Islam. Most disputes within the Islamic world are driven by religious factors, primarily arising from diverse and sometimes contradictory interpretations of Islamic teachings. This research aims to address the question: How do peace and violence approaches in Islam emerge? By examining behaviors within social systems, we recognize that these systems operate within three-dimensional frameworks based on information and exhibit chaotic behaviors. This study employs the quantum flow of information from a chaos perspective. Findings indicate that violent behaviors arise from three primary interpretations: narrational, theological, and jurisprudential. In contrast, peace-oriented behaviors emerge from philosophical, ethical, and mystical interpretations of Islam. The variability in these approaches is attributed to differences in internal patterns of openness and aggregation concerning information, stemming from diverse interpretations within the quantum flow of information.

Keywords: Peace, Violence, Islam, Chaos, Quantum flow of Information.

E-Mail: s.kouzehgari@modares.ac.ir ; <https://orcid.org/0000-0002-2348-3426>

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Introduction

For decades, individuals and groups identifying as Islamists have played significant roles in politics and international relations, advocating for Islamic governance and divine values. Interactions among Islamic countries and their competition over various issues, coupled with differing interpretations of Islamic texts, have consistently been focal points of dispute among Muslims. This situation has led to confrontations among various groups claiming an Islamic identity. A critical question arises: How can a single text result in such varied behaviors? How do individuals derive different interpretations from the same information? Most disputes in the Islamic world stem from religious motivations, primarily due to multiple, sometimes contradictory, interpretations of Islam. The epistemological roots of violence in the Islamic context can generally be traced back to these diverse readings of Islam that have shaped scholarly and intellectual circles over centuries. The question remains: How can multiple interpretations arise from a singular text and doctrine? How can these interpretations lead to behaviors of peace or violence? To answer this question, I adopt a chaos perspective on human interactions. Chaos refers to specific aspects of the behavior of natural and living systems over time, arising from their interactions. Behaviors may appear complex and uncertain. However, such complexity often stems from simple patterns. Uncertainty does not necessarily imply randomness or unknowability; instead, these behaviors are confined to limited regions and exhibit hidden order within disorder. The chaotic attitude, discovered through the observation of nature, has been utilized across various scientific disciplines to describe behavior in natural and living systems. However, chaotic behavior in human systems, the most advanced of living systems, exhibits distinct characteristics, primarily due to the quantum flow of information. The quantum flow of information refers to the interpretation and creation of new information that generates dynamism within social systems. As the interpretation of information forms the basis of how individuals, as interaction units, perceive and act, we can observe a diversity of responses or interpretations of a single subject within these systems. Ultimately, the exercise of will and thought renders human behaviors inadequately explainable by classical science's mechanistic approach or by biological perspectives that overlook cognition.

The consequences of multiple interpretations of a singular text are evident in actions across individual, social, political, and international levels. For instance, groups within the Islamic world that confront one another often claim to represent the same Islam of Prophet Muhammad (PBUH) and the Quran. Yet, each seeks to expel, destroy, or limit the other, citing the same text. Thus, one primary reason for conflicts and violence among individuals and groups in the Islamic world is the multiplicity of readings of Islam, generated through the quantum flow of information and variability in the internal patterns of each interaction unit.

Therefore, this article examines the various interpretations of Islam based on the quantum flow of information in human interaction patterns. The discussion unfolds in three sections: first, an introduction to information flows and human interactions in chaotic behavior, focusing on the quantum flow of information; second, a presentation of three violence-oriented interpretations of Islam contrasted against three peace-oriented interpretations; and third, an examination of the practical implications of these interpretations concerning violence.

Interaction and Information Flows

Interaction is a widely utilized concept across various scientific fields, often referring to the relationship between two or more phenomena or variables. In human and social systems, however, it holds a broader meaning. Systems continuously interact with their surrounding environment, and depending on the extent and intensity of these interactions, they can be classified into three general categories: open, semi-open, and closed. According to this classification, a system can receive or send at least one of three combinations of matter, energy, and information (Meadows, 2008). We differentiate among three types of systems: 1. Mechanical and artificial systems, 2. Biological and cybernetic systems, and 3. Social and human systems. The information flow in mechanical systems is understood from a "mathematical" and "Shannonian" perspective; in biological and complex systems, it is "cybernetic"; and in human and social systems, it is "quantum."

Shannonian and Cybernetic Flow of Information

Based on the previously described types of systems, three types of information flows influence their behavior. In closed and mechanical

systems, Shannonian information flow is established. Claude Shannon proposed a mathematical theory of information that deals with the transmission of signals without addressing meaning, focusing instead on the production of messages by the sender. This theory considers three factors: 1) How messages are encoded, 2) The presence of noise (any condition that alters signals), and 3) Channel capacity. The significance lies in the statistical description of messages produced by codes (Shannon and Weaver, 1963). As a result, this theory plays a major role in electronic and computer sciences, though its application in social studies often adopts a mechanistic view, treating information as devoid of meaning. The social sciences have metaphorically employed Shannon's theory; for instance, in human communications, message transmission is likened to signal transmission, utilizing concepts such as "noise," "uncertainty," "feedback," and "redundancy." However, even if we accept that signal transmission within communication is valid, it only represents part of the communication process; as Ritchie notes, Shannon's model evaluates only variable aspects of information, failing to encompass all dimensions. The concept of cybernetics, which pertains to control and communication in animals and machines, is based on Norbert Wiener's groundbreaking findings from the 1930s and 1940s. Cybernetics relates to bioelectric signals in living systems, including humans (Marko, 1967). In this framework, "probability" holds special importance; information is defined in terms of choosing between two probable options. According to Wiener, the quantity referred to as information is the negative form of a quantity typically defined as entropy, signifying disorder. Entropy arises when the probability of selecting a message among several is equal, leading to indecision. In these systems, the presence of information implies the absence of entropy, while disorder reflects insufficient information (Budd, 1992: 21). The greater the amount of information in a system, the more possibilities it will encounter. Just as the amount of information indicates a system's level of organization, entropy reflects its disorder, rooted in insufficient information (SanJuan & Dousa, 2014). Thus, the cybernetic flow of information relates to decision-making, communication, and control, where biological systems perceive information as something a mechanism or organism utilizes to guide the system toward a predetermined goal (Horri, 2008).

Thus cybernetic flow essentially considers social and human systems as complex intelligent machines adapting to their environment, selecting and acting on computed probabilities among available options. Nevertheless, human behaviors cannot be analyzed solely through this flow. While humans operate at a biological level similar to other living beings, the presence of thought and cognition implies that analyzing behaviors at this biological level will not capture all dimensions. In summary, Shannonian information flow treats humans as closed systems with no interactions with their environment. Cybernetic information flow conceives humans as calculating learning machines adjusting to environmental information, seeking to increase probabilities and choices toward objectives (Brier, 2014: 28). However, in humans, knowledge and awareness are not acquired merely through calculation; understanding results from interpreting information, which is unique and can yield varying and contradictory responses.

Quantum Flow of Information

Quantum theory explains the behavior of matter and energy in the universe through indivisible units called quanta. Within classical physics, an object occupies a specified location at a given moment. In contrast, the infinitesimals described by quantum theory do not exhibit specific positions or trajectories. Quantum theory characterizes energy and matter as both waves and particles, whereas classical physics views light solely as a wave (Horri, 2008). This wave-particle perspective in quantum physics parallels the understandings that arise in people's minds. These understandings are never stable; they continuously transform with experience and awareness. We can interpret these understandings as being in a fixed state, akin to particles with defined boundaries. However, when confronted with new information and experiences, they enter a state of transformation, resembling waves. Even understandings that seem certain can disintegrate under the pressure of new insights, leading to the formation of new obvious understandings (Neshat, 2007).

Thus, the quantum flow of information indicates that information, like quantum phenomena, is an indivisible entity that cannot be reduced. Information exhibits both wave-like (potential information) and particle-like (active information) characteristics. This information remains in a

wave-like state—neither measurable nor perceivable—until observed or engaged with. Once measured or analyzed, it transitions into a recognizable state. Therefore, individuals may be exposed to the same potential information, but each one actualizes a portion of it based on internal patterns. According to their goals and intentions, they transform it into active information. It can be posited that information as a whole equals potential information plus actual information; however, this relationship is not accurate, as actual information does not remain confined within potential information and diversifies according to the number of goals and intentions expressed over time. Consequently, individuals, groups, societies, and governments continuously interpret the same subjects differently based on their internal patterns and conditions, which serve as the basis for their actions. These varying interpretations depend on the openness or closedness of the interaction unit toward information; the more open the unit is to environmental information, the greater the potential for broader interpretations, leading to chaotic behavior characterized by complexity, uncertainty, and disorder.

Conversely, if the unit is more closed to incoming information, this restrictiveness leads to narrower interpretations, resulting in simplicity, certainty, and static order. Thus, along the spectrum from the broadest to the narrowest interpretations, the degree of openness or closedness of the system creates various interpretations and understandings, each with different practical implications and outcomes. The diversity of interpretations of the Quran and prophetic traditions ranges from the most peaceful to the most violent, depending on the amount of information received and the interaction unit itself.

Human Interactions and the Quantum Flow of Information

Human-made systems, including mechanical ones, are typically closed and deterministic. This means they follow predictable circuits of operation. The interactions between the components of such systems are known with certainty, enabling predictions about their future states based on current conditions. For example, when we analyze a machine, we find that its performance and future state can be anticipated from the moment it is created.

In contrast, natural and living systems—like plants or migratory bird flocks—exhibit high degrees of unpredictability and uncertainty. Unlike human-made systems, these biological systems are informed by complex information flows. Each living system is open to varying degrees of information, which leads to the diversity observed in nature (Meadows, 2008). For instance, a plant that requires sunlight (energy) along with water and minerals (matter) is open to matter and energy but closed to information. On the other hand, biological systems, especially animals, experience a high flow of information, resulting in greater complexity and unpredictability in their behaviors compared to plants.

Human and social systems represent a third category. These systems operate at a biological level but are the most complex and advanced in terms of interaction. Due to their cognitive abilities, humans engage in the highest levels of information exchange and analysis. For instance, when observing an embryo, we realize that its future behavioral, personality, ethical, and physical traits cannot be predicted from the outset of its development. In reality, chaotic behavior in human and social systems evolves based on the type, quantity, and manner of interactions among units such as individuals, societies, or governments.

An increase in interactions and openness can lead to complex behaviors, uncertainty, and disorder; conversely, a decrease can drive the system toward simplicity, certainty, and order. Therefore, chaotic behavior in international systems reflects the simultaneous existence of complex and simple behaviors arising from interactions—behaviors that are uncertain but not random, confined to specific contexts. The disorder observed over time in these systems is not inherently destructive. Instead, it fosters encounters and interactions from which order can emerge. This means that individuals can exhibit different behaviors when interpreting the same information, even under similar conditions. This mutable and unique aspect of humanity is what we refer to as "chaotic behavior," distinguishing humans from other creatures.

The primary characteristic of chaotic behavior in humanistic systems arises from the differences in human interactions. The pattern of interaction within groups, political movements, and various forms of governance is shaped by three components:

1. The interaction unit,
2. The environment
3. The quantum flow of information

Each interaction unit—whether an individual, group, society, or government—possesses a condensed informational pattern about itself and its surroundings, formed through the quantum flow of information. This flow is an endless process that influences the desires, objectives, beliefs, and overall evolution of human systems. Each individual is exposed to numerous fragmented and decentralized informational resources. However, the understanding derived from their surroundings is not the sole source of awareness; each unit also stores incoming information along with its interpretations and analyses.

Within the environment of each interaction unit exists a reservoir of potential information. Yet, each unit, based on its conscious engagement, only actualizes a portion of that potential, transforming it into active information based on its goals and intentions (Horri, 2008). This unique flow of information, which exists only in human interactions, is what we term the "quantum flow of information." The interpretation of this information plays a central role in shaping either peaceful or violent understandings of Islam.

Violent and Peaceful Approaches to Islam in the Quantum Flow of Information

Three main variables influence the interpretation of Islam as either peaceful or violent:

1. Individual biological characteristics, such as genetics and gender, which shape the internal pattern of each interaction unit.
2. Environmental factors affecting the interaction unit from birth through various developmental stages, including geographical, cultural, and economic influences.
3. The quantum flow of information, which allows for diverse interpretations.

This paper focuses on the quantum flow of information to demonstrate how it influences individuals', groups', and communities' interactions

regarding their openness or closeness to information, particularly in their interpretations of Islam as either violent or peaceful. Among the scientific and epistemological approaches to Islam, six major approaches are examined. Three of these approaches, due to their emphasis on intra-religious interactions, have limited engagement with external environments, effectively transforming them into closed systems. This creates a potential for violent interpretations of texts and epistemological foundations, leading to religious justifications for violence when this potential information is activated in practical interactions.

The three epistemological approaches prone to violence are the Transmissive (or narrational), theological, and jurisprudential approaches. In contrast, three other approaches—philosophical, ethical, and mystical—offer more conciliatory and peaceful interpretations. I explain that the peaceful stance in these three approaches arises from their greater openness to external interactions and a broader range of information, transforming them into more open systems.

In both categories, we observe a semi-open system along a spectrum. The more informational richness exists from outside sources, the more diverse interpretations can emerge within these domains. The accuracy of available information is another discussion that does not diminish the multiplicity of interpretations. Each sect within the Muslim community often considers only its own understanding as correct. Foundational Islamic texts, including the Quran and prophetic traditions, have been repeatedly re-read and reinterpreted over centuries, serving as sources of information for Muslims.

The abundance of sources allows for numerous interpretations, which may sometimes be contrasting or contradictory. Among these are verses regarding war and jihad in the Quran, the battles of the Prophet Muhammad (peace be upon him), and the continued violence in historical periods following his death. This environment has led to a significant incorporation of information about violence into Islamic texts. Over the past fourteen hundred years, discussions related to war and violence have been re-read and reinterpreted, reaching significant milestones at various historical moments and by certain Muslim scholars.

The existence of verses about war and jihad, alongside numerous Transmissive, theological, and jurisprudential texts, has enabled individuals and groups to analyze potential information in a violent manner, justifying violent actions. Each interaction unit interprets potential information based on its internal pattern. The central factor activating violent interpretations is not the original information itself, but the subsequent interpretations and narrations of that information. The openness or closeness of units to environmental information, coupled with their internal richness, generates interpretations that facilitate violence. Conversely, when internal patterns are open to external information, there will be greater possibilities for peaceful interpretations.

If the verses on war and jihad in the Quran and the battles of the Prophet Muhammad (peace be upon him) are analyzed separately from the aforementioned epistemological systems—considering their historical contexts and circumstances—different results and deductions would emerge (Alikhani, 2014).

Interpretations of Islam Prone to Violence

This section introduces three approaches that, due to their closed or semi-closed nature regarding environmental information, facilitate violent interpretations. These epistemic systems promote violence because their foundational principles have been defined as closed and internally oriented.

1. Narrational Approach

The narrational approach to Islam, often referred to as the Islam of Hadith followers, underscores the explicit meanings of the Quran and the narrations attributed to the Prophet Muhammad (PBUH). In the Shia tradition, the actions and narrations of the Twelve Imams are also included in this framework. This perspective prioritizes the overt indications of texts, narrations, and religious laws, emphasizing visible rituals and rites. The knowledge produced by this approach provides the raw material necessary for analyzing these texts from an internal standpoint, negating the need for engagement with external information.

Because of its insular nature and limited intellectual engagement with the external world, this approach accepts every apparent implication of

Islamic texts at face value. It often overlooks the dissonance between temporal and spatial contexts and the apparent meanings of texts, neglecting the objectives and philosophies of Islamic laws (Berenjkar, 2006; Shahrestani, 1995; Jaffari, 1985). In such contexts, the potential for environmental information within the internal pattern is minimal, leading to restricted behavioral flexibility and narrow interpretations. The narrational approach is accessible and comprehensible, with Quranic verses and Hadith volumes studied without engaging in complex interpretations. This superficial interpretation encourages behaviors that favor simplicity and certainty, preserving a static order and resisting change, ultimately heightening tensions and disputes.

2. Theological Approach

Theological study defends religious beliefs and counteracts objections from skeptics. It aims to reinforce believers' convictions while adopting an argumentative, intra-religious approach grounded in the Quran and prophetic tradition. (Ibn Babawayh, 2010: 96-97; Farabi, 1996: 86; Eji, 1936: 7-8; Lahiji, 2004: 42; Tosi, 1972: 237; Taftazani, 1987: 9). The internal interaction pattern of theological units remains closed to environmental information, as theology primarily seeks to counter external claims. The construction of "the other" within theological discourse emphasizes opposition and resistance.

When theology addresses environmental information, it precludes the influx of external counterclaims, intensifying conflicts. Each interaction unit perceives actions from others as threats, striving for preservation through measures aimed at managing or eliminating them. The theological narrative has consistently positioned itself as the protector of Islam, advocating robust boundaries between 'self' and 'other' (Kadivar & Shabestari, 2000: 10; Gary Gutting, 2016). While this delineation once primarily existed between Muslims and non-Muslims, theological discourses have rapidly expanded this exclusion to encompass divisions among Muslims themselves, adopting the notion that "anyone whose beliefs do not align with mine is deviant and erroneous."

This approach refrains from engaging with information derived from external intellectual spaces, acknowledging only that which conforms to its interpretative patterns. This narrow focus intensifies divisions and

diminishes flexibility in interactions. In such environments, interaction units perceive their preservation as contingent upon the rejection or eradication of their counterparts.

3. Jurisprudential Approach

Islamic laws and legal systems fundamentally rely on jurisprudential principles. Historically, these principles provide rules and regulations that guide Muslim interactions across various areas such as worship, transactions, personal status, marriage, divorce, and political engagement—each based on established legal norms. At the same time, jurisprudence addresses new inquiries, with Islamic jurists deriving answers from the Quran and prophetic tradition, asserting Islamic perspectives on various issues while often negating the necessity for external engagement or knowledge.

Jurisprudence is detail-oriented, focused on apparent meanings, and duty-centric, primarily clarifying responsibilities concerning religious matters grounded in internal sources. It operates within a framework shaped by the preceding two approaches, where the narrational perspective supplies interpretative materials, and the theological approach directs adherents' focus towards juristic doctrine, sidelining opposing perspectives. Thus, the characteristics of both prior approaches converge within jurisprudence, accompanied by unique attributes, the most significant being its capacity for punishment or the application of violence, expressed through fatwas. No other Islamic epistemological fields possess mechanisms for punishing or applying violence; only jurisprudence has the prerogative to issue death sentences, authorize warfare, or enact corporal punishments. Furthermore, much of the violence perpetrated within the Islamic world by extremist groups such as al-Qaeda, ISIS, and the Taliban can be traced back to juridical fatwas.

The foundations upon which fatwas are issued—and indeed the essence of jurisprudence—revolve around the interpretations of information by interaction units sustained within a minimally informative internal environment. This framework facilitates decisive and inflexible actions. Jurisprudence regulates behavior through established principles and emphasizes compliance among legal subjects, effectively controlling or restraining the conduct of others. Consequently, it naturally gravitates

towards simplicity, certainty, and an appearance of static order, contributing to a closed and insular system characterized by minimal interactivity.

Peace-Oriented Interpretations of Islam

The epistemological domains of Islamic philosophy, ethics, and mysticism have fostered increased interactions within their internal frameworks due to their openness to environmental information. This openness has led to motivational behaviors that are peaceful and tolerant. Philosophical, ethical, and mystical approaches within Islam regard the purpose of creation and the cosmic order as highly elevated, attributing a noble and prestigious position to humanity. In these interpretations, acts of violence and the shedding of human blood are considered grave sins, asserting that no goal justifies such actions (Nouri, 1987: 191; Mtahari, 2016: 679-680; Jani Pour & Lotfi, 2015: 27-55; Mousavi Gilani & Rouzbeh, 2015: 17; Al-Arabi, 2007: 155-167; Fanai Ashkuri, 2012: 15-30; Namdarpour, 2018; Bazargan, 2019: 198-219; Leaman, 2019: 267).

In these three approaches, the concept of "right of others" (Haq al-Nas) or a strong emphasis on the rights of others—including animals—is paramount. This concept is defined broadly, with even minor infringements, such as wasting someone's time or causing anxiety, regarded as unethical and deserving of divine punishment in the hereafter. A commonality among these three epistemological approaches is their flexibility in assimilating environmental information and engaging with external discourses, thus creating an open system. However, each approach possesses its unique perspective on tolerance and peace, which will be elaborated below:

1. Philosophical Approach

Islamic philosophy is primarily understood through the lens of medieval philosophical schools, notably four principal schools: the Fazeleh, centered around Al-Farabi; the Ishraqi, led by Suhrawardi; the Mash'i, represented by Avicenna; and the Mutali'i, inspired by Mulla Sadra. This branch of philosophy endeavors to comprehend the essence of creation, humanity, and society, offering a comprehensive and profound perspective that discourages violence as a means of resolving political and social challenges.

Islamic philosophy, through philosophical discourse, seeks to understand the nature of phenomena and political events, aiming to identify optimal societal structures that are conducive to human flourishing. This methodology acknowledges that the remediation of harmful influences or phenomena detrimental to the community occurs through legal means and punishment mechanisms (Pezeshki, 2011: 73; Rezvani, 2013: 39-40; Ebrahimi, 2014: 34-37). In this context, punishment is not the focal concern; rather, the primary aim revolves around societal well-being and the attainment of collective happiness. Thus, achieving these objectives necessitates deeper engagements characterized by openness to information, promoting the rationality of philosophical discourse, and enhancing the potential for information within the internal patterns of interaction units, leading to flexible interpretations.

While some critics contend that the discourse of Islamic philosophy remains anchored in revelatory frameworks, it is crucial to recognize that the epistemic foundation of Islamic philosophy cultivates an open narrative, integrating substantial information from external sources and fostering extensive relationships with other interaction units.

2. Ethical Approach

Logically, one would expect divine religions to advocate for ethical frameworks. The ethical teachings articulated in Islam are particularly robust (Saeedi, 2018: 175-176; Makarem Shirazi, 2008: 76-77; Gharamaleki, 2014: 29-38; Ameli, 2002). The Prophet Muhammad emphasized the completion of ethical virtues as one of his central missions (Bayhagi, 2003: 323; Majlesi, 1983: 382). While certain ethical discussions are inherently individual, a significant portion pertains to social and political ethics, relevant within socio-political contexts. Numerous influential Muslim thinkers articulate their political ideologies through ethical writings or approaches (Tousi, 2017: 340-343; Sabzevari, 2002).

When addressing ethics within social or political systems, it becomes essential to consider opinions, sentiments, and circumstances – effectively gathering more information from the environment. This approach fosters a sound understanding and recognition of others' behaviors, facilitating effective interactions that uphold ethical standards at both individual and collective levels. Key components of the ethical approach that render it

prudent, tolerant, and averse to violence include the urgent necessity to respect the rights of others, the call for self-discipline, piety, and a fear of divine punishment.

Since ethics transcends religious boundaries, it represents a crucial domain for interactions between Islam and other religions or non-Muslims. The principles and ethical rules within Islam largely align with those of other religions and with human consensus, rendering this aspect of Islamic knowledge an open system with extensive relationships with other interaction units.

3. Mystical Approach

Within Islamic mysticism, the principal aim is personal growth and elevation, necessitating an understanding of oneself and God. This includes uncovering hidden truths in nature and the system of creation, connecting with the unseen world, and realizing divine truths. From this mystical perspective, all creatures are viewed as manifestations of the divine essence, advocating for compassion and kindness toward them (Fallah & Iqbal, 2021). Consequently, this approach does not perceive the existence of the "Other" as negating or threatening; rather, all beings are regarded as reflections of the divine essence, and interactions with those outside oneself are considered valuable. The mystical outlook is upward-looking, and its information analysis and interpretation system is open to the vastness of the cosmic order. The mystical approach views the universe as a unified whole that reflects the divine essence, leading to expansive interpretations. The teachings presented in the epistemological framework of Islamic mysticism can establish connections with other individuals and spiritual systems, facilitating informational exchanges with other interaction units. This openness is one reason why this area of Islamic knowledge offers a peaceful interpretation of Islam.

Conclusion

The significance of the quantum flow of information in various interpretations of Islam is evident in the interactions and behaviors of various units within the Islamic world, including individuals, governments, institutions, peace-seeking groups, and terrorist organizations on the international stage. Divergent interpretations of the same information have created substantial differences in the actions and

behaviors of Muslims in the name of Islam across social, political, and international arenas. Processes of othering, alienation, and violence towards others emerge from interpretations and understandings of the same resources and information in Islam by various groups and movements. Each faction claims a version of Islam they deem authentic, which leads them to control their adherents and delineate boundaries between "us" and "them." This ongoing process results in polarization, conflict, and war, with actors resolute in their ideological convictions, leading to the deaths of thousands.

The tumultuous history of the Islamic world reveals that most wars and conflicts have been endorsed or supported by epistemological approaches predisposed to violence. Each party involved in conflict has sought, by any means, to obtain a fatwa permitting violence from scholars or to gain the approval of religious authorities to provide religious justification for their actions. Therefore, a fundamental way to reduce political and social violence and conflicts in the Middle East is to transform the systems and methods of teaching in religious schools and Islamic education. Increasing interactions and openness of Islamic epistemological systems to environmental information—even among themselves—enhances the potential for changing internal frameworks and fosters a more realistic understanding of the "Other," thereby reducing perceived threats.

It is important to note that this discussion has focused solely on the epistemological systems and scholarly approaches within Islam, without delving into the roles of scholars from each of these domains in practical politics. It is entirely possible that their performances in practical politics are similar. Practical politics and power operate under their own unique logic, which is consistent across most human societies. With few exceptions, due to the nature of power and politics, individuals from various epistemological backgrounds tend to exhibit somewhat similar behaviors in positions of power, unless constrained by legal mechanisms. Therefore, it would not be surprising if a philosopher, mystic, or ethical scholar has historically incited violence and bloodshed.

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