



The Protection of Human Life in Islam: A Critical Reading of the Wasted Vigil

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Abstract

This study explores the sanctity of human life in Nadeem Aslam's The Wasted Vigil, focusing on how Islamic ethics and Critical Race Theory (CRT) illuminate the protection of life and the racialized experiences of Muslim identities in war-torn Afghanistan. This study is based on a qualitative approach by applying the method of critical reading, including close reading and a thematic analysis to the critical motifs of the dignity of life, justice and mercy. It merges Islam ethical reasoning and CRT in order to analyze the racial and cultural elements of the novel. Results indicate that The Wasted Vigil adheres to the Islamic code of ethical morality regarding sanctity of life and yet it criticizes the inability to apply the moral in the new age of modern warfare. The fact that CRT has been employed means that responses towards race have been changed in regard to how Muslim identities are racialized in terms of the moral choices and predicaments of the characters demonstrated in the film. This study is an addition to the burgeoning sub-discussion of Islamic ethics in literature that presents a dexterous interpretation of the depiction of Islamic concepts of human rights in literature of post-conflict. It also widens the scope of CRT on the study of Muslim identities under global conflicts contexts.

Keywords: Islamic Ethics, The Wasted Vigil, Post-Conflict Narratives, Human Rights, Moral Responsibility.



Introduction

Protection of human life, especially in religious and human rights thinking, has been a prime concept and it has endured over a long period of time. The religion of Islam respects the sanctity of life and part of Islamic teachings states that they should protect and care about their lives. The Quran also gives importance on the sanctity of lifetime and again because it says, "And do not kill the soul which Allah has forbidden, except by right" (Quran, 17:33). All these ideas are supported by numerous Hadiths, like, "whoever kills a person unjustly, it is as if he has killed all of humanity" (Sahih Muslim, Book 1, Hadith 330). The Islamic jurisprudence also provides the preservation of life as being among the five important interests together with religion, intellect, lineage, and property (Al-Ghazali, 1997). This idea of life being a normal human right is not just a theological proclamation but a socio-legal obligation which influences the lives of the Muslims in various socio-political realities.

This principle is also common in modern publications that often are coupled with the story of justice, resistance, and human dignity. In his novel *The Wasted Vigil* Nadeem Aslam has evocatively shown the human barriers to the safeguard of the lives of human beings in a war-quenched society. The novel is also placed within the context of Afghanistan and in the aftermath of the devastating impact of the Soviet invasion and the emergence of the Taliban and the novel struggles to grapple with the themes (life, death and human survival) and provides a powerful exploration of how war distorts the sacredness of life. *The Wasted Vigil* through its characters and plot offers a window that allows one to see how human life guarded pertaining to standpoints of the Islam faith on the sanctity of life is that both complements and conflicts anyone. By critically analyzing the novel through an Islamic lens, this study aims to illuminate how Aslam's narrative both reflects and critiques Islamic values regarding the protection of human life.

Although noteworthy efforts have been taken as far as examining Islamic attitudes towards human rights are concerned especially as to life sanctity, there seems to be a compelling gap in the literature in terms of presentation of the same in the modern literature. Majority of the literature work on Islamic jurisprudence and or theological view of the sanctity of life has been done (Rahnema, 2007, Kamali, 2002) whereas Islamic principles and its connection with literature is not covered to much extent. Particularly, the current representation of human life as the elementary right in the context of the post-conflict narration, especially in novels such as *The Wasted Vigil* one, have been underrepresented. Although the work by Nadeem Aslam is appreciated critically as the exploration of socio-political and humanitarian problems, the perspective of Islamic human rights and action performed by specific activities, namely, the doctrine of inviolability of life, has not been explored thoroughly enough (Jalal, 2013). *The Wasted Vigil* has been looked upon by scholars in the light of war, identity, and the human condition but not many have done so keeping in view how Islamic ideologies of life protection are imbibed within the fabric of the novel (Khan, 2014). This gap within the existing literature indicates the urgency in the need to determine the role of Islamic perceptions of the sanctity of life in the modern fiction, mainly in view of the current conflict situations the world is facing that seek to endanger human lives. Filling this gap, the study in question will help to enrich the current study of literature intersected with the sphere of Islamic ethics and the overall response of Islamic notions of human rights, especially the right of life, in contemporary works of literature.



This study takes a critical look at the presentation of the defense of human lives in *The Wasted Vigil* based on the Islamic teachings especially about the sanctity of life is a fundamental right. While the novel explores themes of war, violence, and human suffering, it also raises profound ethical and philosophical questions about life's protection in times of conflict. It will explore the way the Islamic values of sanctity of life, expressed in Quran (17:33), can be traced in both characters and plot as well as themes in the novel. It will also address the cross-fertilisation of Islamic human rights discourse especially concerning moral duties in the context of war (Kamali, 2002) and less specific issues to do with justice, resistance and dignity (Aslam, 2008). The intended objectives are: (1) Examining the manner in which the Islamic doctrines of protection of life are manifested in the novel characters and in their choices. (2) Analyzing the right and wrong issues of the characters of the conflict-laden society. (3) Analyzing how the novel criticizes the human rights denial in the world. With these aims, this research work will enhance our body of knowledge on Islamic human rights in literature and shall offer a piece of the puzzle to the current debate on how Islamic ethics is transforming into mainstream of the global conflicts.

To analyze the way in which *The Wasted Vigil* reflects the Islamic teachings on the value and the protection of human life and the racialized experience of the Muslim identities, this study adopts a qualitative, critical approach to reading, which combines textual analysis of the Islamic discourse and Critical Race Theory (CRT). A thorough reading of the novel will go hand in hand with analysis of major Islamic books (the Quran and Hadith) to discuss themes of life preservation, justice and mercy. The novel appears as a depiction of Muslim lives and their engagements with the global politics of power, which will be treated utilizing RRT in its exploration. The thematic analysis will find what motifs of the sanctity of life, moral accountability, and justice are present and compare them to Islamic understandings of human rights and the viewpoints on the same discussed in CRT. A comparative study will determine how the novel interlaces all those arguments with Islamic teachings regarding protection of lives and challenges privileged power structures that rested on the concept of race. The given methodology is designed to facilitate an adequate view on the ethical, religious, and racial aspects of the novel and it fits into a wider discourse exploring Islamic human rights in literature.

This study is a new addition to the insight earned about the sanctity of human life through Islamic human rights and its specific application into literature presented in the post-conflict narratives. Existing literature has done a lot of research on protection of life under Islamic religion with respect to religion and law, but with no much research done on the representation of these Islamic values into modern day literature work. The study will augment the existing knowledge base since *The Wasted Vigil* is discussed as a piece of literature that not only represents the human rights themes of modern global society but also contemplates the revelation of Islamic ethics of inviolability of life. The critical reading of the novel would help in underlining how the novel contributed to filling the gap in the Islamic rights discourses of human identity and the modern literary experimentations into justice, dignity and survival within conflicted environments (Aslam, 2008). Moreover, the study will provide an insightful appreciation into how the Islamic value systems influence the depiction of moral quandaries, defiance, and life protection in texts placed in war-trodden contexts and therefore feed into the wider debates on Islamic morality representation in the literature of the world. By so doing, the research will provide new



knowledge on ways in which contemporary fiction can be used instrumentally in the process of depicting and criticizing religious and moral ideas concerning the safeguarding of human life.

Literature Review

The aim of this literature review is to discuss how Islamic teaching of the sanctity of the human lives and its reflection in the post-conflict narratives of nowadays are intertwined and how Nadeem Aslam has dealt with those themes in his novel *The Wasted Vigil*. The book review discusses some of the major Islamic moral principles in relation to safeguarding life and evaluates the ideas that are applied in portraying them in literature works. The protection of human life as an issue concerning the Islamic ethical perspective is well analyzed in the novel that is set in Afghanistan in a time, when the political and social life of the country was in full upheaval. The literature review also indicates that other literature has a gap in the literature of Islamic ethics in literature, and how this research will help in the field of creating the literature of Islamic ethics.

Theoretical Framework and Key Concepts

This study is based on the use of a theoretical approach that merges Islamic ethics with human rights theory. The most important point, the sanctity of human life, is the cornerstone of the given study, at least regarding the Islamic law. The said concept will be examined in the perspective of Islamic teachings, Quranic injunctions and Hadiths, and will also be compared with present day human rights discourses. The research will apply these frameworks to analyze how these concepts of protection of life are occupied in *The Wasted Vigil*. The Islamic people about the sacredness of life observes not only the physical aspect of keeping life intact but also the moral obligation of persons and communities in a war and conflict area, and this makes it a pertinent topic in this analysis.

Islamic Teachings on the Sanctity of Human Life

Under the Islamic teaching, life is paramount to a human being. The verses of Quran always emphasize the significance of valuing the life, in the given verse, it has been said that, and do not kill the soul which Allah has forbidden, except in right (Quran, 17:33). It is a rather crucial principle of the Islamic moral and ethical standing that places an emphasis on human dignity. One of them includes the protection of life as one of the five values believed to be vital matters to be upheld by the Islamic jurisprudence within the society the other values are religion, intellect, lineage and property (Kamali, 2002). In addition, the sanctity of life is echoed in the Hadiths of Prophet Muhammad (PBUH). When it comes to the famous Hadith, according to which killing an innocent person is like killing all people (Sahih Muslim, Book 1, Hadith 330), there is no doubt that it presents the whole picture, including the civilizational development of the entire humankind. Islam also has the same ethical stance toward how wars should be conducted because violence is only encouraged in certain conditions that pertain mainly to defense or to ensure justice.

Islamic Human Rights Discourses

Islamic human rights are discussed in a framework distinct from secular human rights models. Islamic human rights, especially the right to life, are grounded in divine law and are connected to moral duties in society. Kamali (2002) asserts that the Islamic notion of human rights, particularly the protection of life, incorporates a sense of moral responsibility and ethical conduct in times of war, poverty, and oppression. Rahnema (2007) further explores how these ethical and legal principles are enshrined in the Shari'ah and how they influence Islamic societies. However, while there is broad agreement on the



universal right to life, these principles also carry a specific moral and spiritual dimension that shapes Muslim responses to issues such as warfare, social justice, and human rights. The Islamic human rights discourse promotes the sanctity of life but also balances it with moral imperatives such as justice, which is central to the ethical conduct of Muslims in times of conflict. The question is how these ethical rules are possible to uphold in a world torn by war where the idea of safeguarding life is corruptible as is the case in *The Wasted Vigil*.

War, Violence, and Ethics in Islam

Using water to carry out war employing the Islam faith is particularly centered on restraint, proportionality as well as justice. In Quran, violence is explicitly permitted in defense action, with an insistence that violence must be connected to the extent of damage done and must prevent any useless harm to the civilians and nature (Quran, 2:190). The Prophet Muhammad (PBUH) also stressed moral behavior on the battlefield, and he forbade the killing of the non-combatants and encouraged moderation even under hard circumstances (Sahih Muslim). These rules reflect the Islamic ethics of war where war is considered to be a last resort that is governed by very strict ethics.

In *The Wasted Vigil*, the moral dilemma of the violence of war is represented concerning the personal cycles of characters that observed the annihilation of the human personality and the entire society. Moral ambiguity by the novel present in the context of violence is a criticism of the issue of human rights abuse around the modern world today so how could Islamic cultural values of the sanctity life be maintained during conflictual periods?

Representation of Islamic Values in Literature

There has been a lot of interest on the nexus of the Islamic values and literature in the recent past. Although Islamic ideas of justice, mercy, and sanctity of life are evident in the Islamic literary traditions, one can say that post-conflict study of literature has failed to focus on the quality to a greater extent. Other authors like Aslam have attempted to address the questions of morality as well as the social concerns portrayed by the modern-day conflicts by their literature. In *the Wasted Vigil*, a detailed image of life, loss and survival in the Afghanistan wracked by war betrays the Islamic moral principles, as well as denounces the universal humanitarian rights discourses.

That is why in the literature we can find Islamic values which are expressed with the help of characters, who struggle with the questions of life and death, or ethics and survival. The way Aslam presents other characters such as Yasmin and Mina, who are caught between trying to protect their sense of humanity in the face of excessive violence, gives a strong reflection of official Islamic dogma regarding the value of life, justice and mercy. These themes are not directly mentioned in relation to the Islamic texts; instead, those themes emphasize the moral choices by the characters that people must make in their every-day-life during times of war.

The Wasted Vigil: Critical Perspectives

The Wasted Vigil by Nadeem Aslam has been discussed numerous times because of its depiction of the specificities of the Afghanistan politics and the accuracy of stating the sufferings of people in wartime. Critics such as Ruthven (2014) and Grange (2013) have addressed the matters of identity, displacement and survival through political violence in the novel. Nevertheless, the development of Islamic morals and, above all, the value of life is not as well studied in the literature. Although the political and socio-cultural critiques in



the novel have received a lot of research, little has been done to explore how the Islamic ethical concepts concerning the sanctity of life are also integrated within the novel.

Aslam has shown that most of his characters are placed between moral and ethical issues; the value of life is threatened by the existence of war. The convergence and collision of Islamic teachings and human rights discourses, especially in safeguarding life in conflict zones, is an aspect of the novel that gives one opportunity to review in a critical way. Through an interpretation of these themes, this study will provide a better insight on the moral details in the work written by Aslam.

Gaps in Existing Literature

Not much attention has been paid to the representation of Islamic ethics, especially the sanctity of life in the present-day post-conflict literature. Although researchers have examined the Islamic attitudes towards human rights and right to life, least efforts have been shown to direct their focus on the expression of such ideologies in contemporary literary works especially novels that have taken place in a conflict with the Afghanistan being one such countries. *The Wasted Vigil* is a very good work of literature that throws some light in such matters but has not been adequately viewed within Islamic human rights. The present study seeks to contribute to this disparity by providing a critical interpretation of the novel by Aslam in terms of Islamic ethics, especially life sanctity.

In the above literature review, important themes of Islamic ethics, human rights discourses and war ethics about *The Wasted Vigil* have been analyzed. The review emphasized the emphasis of sanctity of life in the Islamic teachings and on the ethical systems determining the war conduct. It also examined the ways in which modern literature, and most specifically that of Aslam, conveys these values in a time of post-conflict situation. This review unveiled a great vacuum in literature in this regard where it spearheaded the way Islamic human rights are envisaged in the present fictitious works especially in post-conflict stories. The study intends to fill this gap by examining *The Wasted Vigil* based on the critical analysis of Islamic ethics and bring some new thought concerning the life as the novel discourses the sanctity, justice and mercy in a war-torn society.

Methodology

The research will have a qualitative approach with a critical reading method of a book, *The Wasted Vigil* by Nadeem Aslam, through the views of the Islamic ethics and Critical Race Theory (CRT) about portrayal of the sanctity of human life. Qualitative approach would best suit this research study, because it enables a depth scope of the complex theme to be explored, which is respect for life, justice, mercy to be argued out, together with an enlisting of the moral responsibility in the contemporary warfare. Such an approach promotes a subtle interpretation of the moral and ethical dilemmas experienced by the characters living in a society torn by war, without neglecting to implement CRT in exploring how race and religion, as well as identity, affect their lives.

Thematic analysis is the main tool to be applied in the data analysis and aims at defining and explaining the major motifs of the novel that include the sanctity of life, trust in justice, mercy, ethics of war, and moral responsibility. All those themes will be analyzed in terms of Islamic ethical references (perseverance of life, justice, and mercy) and CRT, which will facilitate investigation of the racialized and cultural context of the experience of characters. It is a two-folded lens through which it will be possible to critique the current intermediation between Islamic doctrines and the racialized manifestations of Muslim



identities within the perspective of war as being applied during the transformations in political and social life of Afghanistan.

Close reading will serve as the key method in this study as it will make it possible to examine the language, symbolism, and plot structure of the novel in question in many details. The approach enables a thorough analysis of some critical points of the text, especially the ways in which the characters such as Yasmin, Mina, and David address the ethical problem of violence, death, and moral duty in a war-torn society. Close reading will demonstrate how the choices of these characters encompass or contradict the Islamic principles of taking justice, mercy, and that of saving lives, and so also do the racial experiences of the Muslim characters to the western interruptions and perceptions towards Islam.

The main source of the primary data in this study is the book *The Wasted Vigil* written by the author Nadeem Aslam and the whole book will be studied through the context of the research. It will focus on the following themes such as life, death, justice, and mercy and the moral duty of the characters to save life in the face of violence. The study will focus on using the themes to correlate them with the Islamic ethics and the criticism or endorsement of the Islamic human rights values by the novel. The secondary sources will entail Islamic literature (the Quran and Hadith) and literature penned by scholars of Islamic morals, human rights and Critical Race Theory. These readings will also facilitate the analysis of the overlap between the Islamic ethical message and the concept of Muslim identities as reflected in the novel, where it will be possible to give a critical assessment of the way Islamic moralities are linked to the international conflicts and the issue of racialized power.

Combining the elements of close reading and Islamic ethical analysis with Critical Race Theory, the methodology applied in this approach will examine how the Aslam novel creates a parallel to the moral issues of either characters being exposed to violence and trauma or to the wider issue of race and culture. The study aims to provide a deeper understanding of the ethical implications of life preservation in the context of modern warfare, examining how Islamic teachings on justice, mercy, and the sanctity of life intersect with the racialized experiences of Muslims in conflict zones.

Analysis

The Principles of the Culture of Peace in Islam

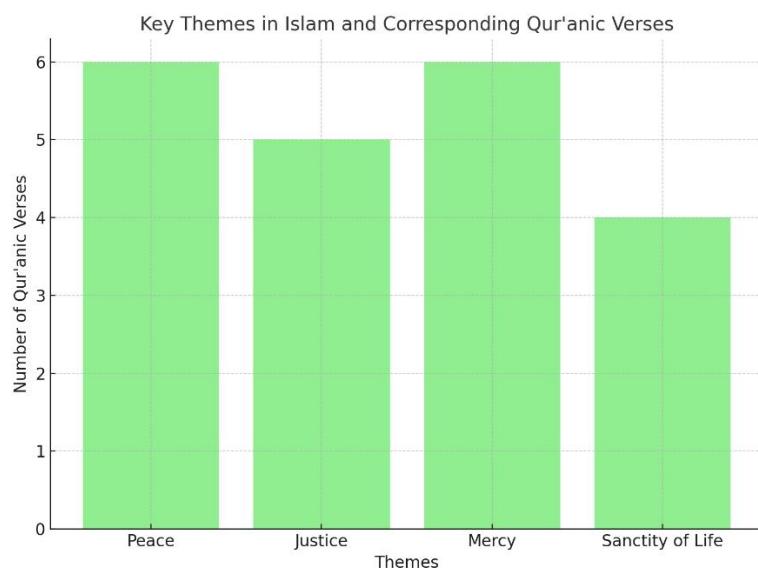
The basic values of Islam are harmony and tranquillity. Islam emphasises harmony through connection with all members of society, both Muslims and non-Muslims, and encourages its adherents to shun conflict and bloodshed. The use of power is restricted in the Qur'an. However, in Aslam's novel *The Wasted Vigil* (2008), one of the characters, Lara says: "*The cause of the destruction of Afghanistan, she said to me toward the end of her life, is the character and society of the Afghans, of Islam. Communism wasn't the ideal solution to anything.*" (Aslam, 2008, p.87). According to Critical Race Theory, the West should consider that the boundless bulk of Muslims want to live in a peaceful environment, living peacefully with other civilizations. It's also important to keep in mind that Muslims face the difficult task of dealing with a sexual element of their lives although being singled out for being Muslim. There were, and to a certain extent quiet are, substantial levels of Christian-Muslim bond. Additionally, Islam should be recognised as a faith worth respecting and supporting as the foundational faith of enlightenment, and most of all, a faith It is not just peaceful but courteous of others, regardless of their ethnicity or faith.



Irrespective of this reliance, Islam is considered a peril to culture, and they've been criminally charged throughout the panel (Feldman, 2012). Moreover, the faith of Ideology, and the perception that Islam is associated with fanaticism, and that Islam is now known for more than just its positive qualities, as well as for its negative and harmful repercussions overall (Ali, 2007).

Qur'an recognises the right to revenge but also states that "God will honour those who forgive and reconcile." (Verse 42: 40 of the Qur'an) In Islam, there are various essential peace concepts for building a culture of peace, and I'll highlight a few of them here:

Acceptance of religious beliefs as optional is the first and most important value of a civilization of harmony.



The bar chart shows key Islamic ethical principles (Peace, Justice, Mercy, and Sanctity of Life) and their corresponding Qur'anic verses. Peace and Mercy each have six verses, emphasizing harmony and forgiveness. Justice is represented by five verses, while Sanctity of Life is highlighted with four verses, reinforcing the value of human life and ethical treatment.

People are free to accept religious belief, according to Islamic beliefs. "Let faith be free of coercion: Reality distinguishes itself from lies: "Who opposes wrongdoing and believes in Lord has seized the most stable, never-failing handhold." the Qur'an says. God, on the other hand, hears and sees everything." (2: 256)

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيْرِ هُوَ يَكُفُّرُ بِالظَّاغُورَةِ وَيُؤْمِنُ بِاَنَّ هُوَ الَّذِي قَدَّ اَنْتَ
تَمْسِكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَهُوَ اللَّهُ سَمِيعٌ عَلِيمٌ.

"The truth comes from your Lord," the Qur'an says emphatically, " So, whomever wants to believe, allow him; and whoever wants to disbelieve, let him." (18:29).

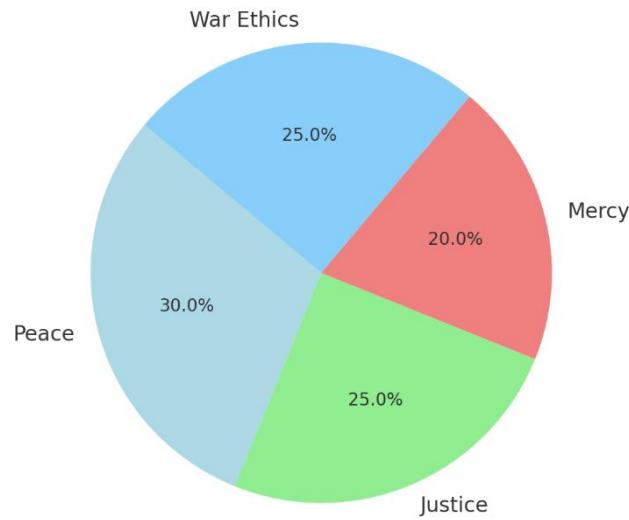
قُلِ الْحَقُّ مِنْ رِبِّكُمْ فَمَنْ شَاءَ فَلِيُؤْمِنْ وَمَنْ شَاءَ فَلِيَكُفُّرْ.

"For you is your faith, and for me is my religion," the message to non-Muslims says. (6: 109). These verses encourage tolerance and kindness toward people of other faiths. As a result, religious religion is a personal choice that people must make freely and thoughtfully rather than obsessively. The meaning of such Holy Qur'an is to respect the freedoms of others and to value different viewpoints. This technique can help to avoid civilizational cruelty and lead to the formation of a harmonious civilization in many situations.



In the above lines crime is associated to the religion. It is unfair when we associate an ill relation to religion. The reader will take this and whenever he hears these negative imaginations will go round his mind. Which is misrepresentation of religion and Islam. i.e. "Swarms of their Datsun trucks with heavy 50 calibre machine guns, cannons, anti-aircraft guns and multiple-barrelled rocket launchers mounted... by Saudi Arabia and the ISI, the lovers of Allah." (Aslam, 2008, p. 227).

Proportions of Themes in *The Wasted Vigil*



The pie chart illustrates the focus on themes in *The Wasted Vigil* by Nadeem Aslam. Peace makes up 30% of the narrative, highlighting the characters' quest for peace in a war-torn society. Justice and War Ethics are each represented at 25%, reflecting the novel's exploration of ethical dilemmas in conflict. Mercy accounts for 20%, emphasizing compassion and forgiveness amidst suffering.

According to Critical Race Theory (1989), the faith of Ideology, and also the perception that Islam is associated with fanaticism, and that Islam is now known for more than just its positive qualities, as well as for its negative and harmful repercussions overall (Ali, 2007). Consequently, all Muslims have come to regard Islam as a danger to the world and culture overall (Carr, 2006).

The essential law of peace is emphasised. and nonviolence in Islam is the second premise in developing a culture of peace and a nonviolent society.

"Allah invites all to the House of Peace, and directs them to the correct path.", "Allah says. (10:25)

وَهُوَ اللَّهُ يَدْعُو إِلَىٰ ذَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

The Qur'an encourages the humans to live in harmony and considers war and violence to be evil. (2: 208)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي الْمَسْلَمِ كُلَّا فَوْلَادًا وَلَا تَتَّبِعُوا حَطَّوَاتِ الشَّيْطَانِ إِنَّهُمْ لَكُمْ عَدُوٌّ وَمَبِينٌ

If your enemies want peace, the Qur'an says to welcome it.

وَإِنْ جَنَحُوا إِلَيْهِ سُلْطَانٌ فَاجْنِحْ لَهُ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

If they lean toward harmony, lean toward it and put your faith in God. He is the Listener as well as the Knower. (8:60:61)



It also forbids the use of force, save under restricted instances. Although the Qur'an upholds its believers' right to revenge, it also promises forgiveness as a recompense. As ash-Shura states, the retaliation for an evil deed is one that is comparable to it.

Whoever forgives and reconciles, however, will be rewarded by Allah. He despises those who are unjust. (42: 40).

وجزاء سيئه سيئه مثلاً فمن عفا و أصلح فاجراً على الله

Defensive jihad is permissible in Islam under certain conditions:

1.- The occurrence of a hostile situation. 'And battle those who fight You in Allah's cause, but do not commit aggressiveness; Allah despises aggressors.' (2: 190).

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِلِينَ.

2.- The equitable notion. 'Fight back against anyone who acts aggressively toward you in same proportion as he has acted aggressively toward you.' And remember Lord and know that Lord is on the side of the virtuous.' (2:194)

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

3.- Be aware of the requisite. 'And battle them until there is no oppression left and pray is dedicated solely to Lord.' However, if they stop, there should be no enmity except towards tyrant.' (2:193).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونُ الْدِهِينُ لِلَّهِ فَإِنِّي أَنْهَاوْهُمْ فَلَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ

4.- Obedience to human values and principles. This notion is so fundamental in Islam that it does not condone the violation of human values, even if the enemy becomes cowardly. After the conquering of Mecca, the Islamic Prophet (PBUH) declared that today is a day of mercy, rather than vengeance and murder. As a result, there must be a differentiation made between aggression and defence. Aggression is illegal, yet self-defence is legal in certain circumstances. Muslims are even barred from preaching in the Qur'an. 'Do not upset those whom they worship in addition to Allah, since they harm Allah through their hatred and ignorance. 'We made their actions appealing to everyone in the community. Then they will return to their Lord, and He will tell them what they used to do.' (6:108).

وَلَا شُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيُسَبِّوُ اللَّهَ عَنْهُمْ بَعْدِ عِلْمٍ كَذَلِكَ زَبَّلَ اللَّهُ الْأَمْمَاتُ.

عَمِلُهُمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجٌ عُهُمْ فَيَبْهَثُهُمْ بِمَا كَانُوا يَعْمَلُونَ

In his tactical confrontations, the Prophet of Islam finest employed human and ethical precepts. even treating his most violent opponents with humanity. During the Hunan battle, he showed clemency to most captives and returned their belongings. During the capture of Mecca, some Muslims chanted, "This is the day of retribution," they said, but the Prophet responded, "This is the day of mercy," and informed the mankind of Makkah and their army commanders, "Today is the day of mercy. "You are all free and need not be concerned. During conflicts, the Prophet of Islam never denied the adversary access to water. During the Khaybar battle, He was given the chance to halt the canal or poisoned the clean water in the citadel, but he refused, preventing poison from spreading over the enemy city and the rest of the world. During the fight, the Prophet issued a decree prohibiting the assassination of women, kids, or the old, as well as the burning of coconut palms or crops. Imam Ali also tells his army not to kill fugitives, not to attack the injured, not to walk into their homes, not to attack ladies, and not to criticise anyone unless they start a fight with the enemy (Leghaei, 2014).

People are inspired to live comfortable lives built on belief in God, fairness, and honesty by the teachings of Islam. As a result, in Islam, peace is a permanent framework. Because the Islamic philosophy is peace and harmony rather than violence, aggression, and



war, the essence of fighting in Islam is protective rather than attacking. Allah has allowed Muslims to fight solely for defence in several verses of the Qur'an. As a result, fighting is a marginal notion in Islam, not a core one.

The third step in establishing a harmonious society and to live in a peaceful community, we must give heed to the inner self that really is intrinsic in our human behaviour and can help us steer clear of aggression. Peace and kindness are inherent in human nature. It is part of our human nature to have compassion and affection for others. It is not in our nature to be violent. Nonviolent relationships in general can help us reconnect with our natural surroundings and return to a more enjoyable way of living. The nature of Humans is peaceful, not violent; violence is a result of how we learn, not of who we are.

According to theism, morality, and sincerity, Islamic teachings try to urge individuals to global peace and a peaceful life. As a result, peace is an eternal and essential law in Islam. Lo! "Aggressors are not loved by Allah." (190: 2). This view of peace, which is founded on Qur'anic teachings, has the potential to bring widespread peace to the world and end conflicts in a variety of settings.

"With wisdom and beautiful teaching, invite (them) to your Lord's way; and debate with them in the nicest and most gracious ways: for your Allah sense best who has gone from His path." path, and who is offered instructions." (16: 125) (Yazdani, 2020).

Findings

The Wasted Vigil explores the sanctity of life through the personal losses and moral dilemmas faced by its characters in a war-torn Afghanistan. The novel explores the way in which the characters are dealing with death and trauma, which is based on the Islamic beliefs that place the sanctity of life at the forefront. It emphasizes on morality of safeguarding the life and grieving loss in line with the Islamic beliefs that life is a sacred endowment. This dichotomy between the ideal Islamic teaching of the sanctity of life and the reality of war in its bloody nature is highlighted in the lives of the characters presenting an emotional venture of loss and livelihood.

Theme of justice and mercy is also another theme used in the novel, especially in the morality of the characters involved when they seek solutions to violence. The principles of Islam justice underline the idea of proportionality, whereas mercy can demand forgiveness of injustice. This is the point that as the characters find themselves amidst the ethical ambivalence of war, they make choices that are characterized by both struggles of retribution and forgiveness as opposed to the ideal view of a peace and the stark reality of conflict. The novel criticizes the ways in which mercy and justice is sacrificed during a time of war, and how Islamic ethical teachings on the above two can be preserved even in a time of extreme conditions.

Concerning the war ethics, *The Wasted Vigil* accuses the nature of contemporary war and its vulgarity when commenting on the safeguarding of non-combatants and morality as a limitation to violence. The novel juxtaposes violence of war and the Islamic scripture that promotes nonviolent destruction about not harming people needlessly, particularly civilians. Through examination of the self-judicial process of the characters, the novel underlines the imperative ethical responsibility of saving lives despite the sheer violence. Finally, the failure to respect the Islamic traditions of life protection in the contemporary warfare is criticized in the novel, with the distinction between the idealizing ethics approach and the reality of violence being pointed to, as well as with the significant



existential comment having been provided on the issues of the implementation of these Islamic values in the international conflicts.

Recommendations

Considering the above findings of *The Wasted Vigil*, it is recommended that literary scholars should consider interplay between the ethics of Islam and the ability of literature to make sense of ethical values like the value of life which is an eminent part of post-conflict narration. The novel offers a critical point of view in the study which is the challenge and the representation of Islamic ethical frameworks in modern warfare. Future study can elaborate on the interpretation of how contemporary literature criticizes or depicts such values, which gives new ideas about how to present the idea of life preservation in war zones.

In the case of Islamic human rights discourse, there is need to stress that there is need to further explore the Islamic beliefs in life preservation and ethics of war in their international conflict. *The Wasted Vigil* demonstrates the disconnect between the ideals of human rights set forth by Islamic principles and their reality on the ground when war takes place. A comparison of the application or neglect of these ethical teachings in the war-stricken regions will give beneficial insights on how life is to be safeguarded and the moral obligations of the Muslim societies during such war.

Lastly, policymakers ought to think about incorporating the Islamic ethical standards in dealing with conflict resolution, especially in countries that are dominated by Muslims. It would be possible to improve the policies by referring to human protection rights and ethical behavior at war, as it sticks closer to Islamic teachings on sparing life. Further focus on the contemporary literary works in conflict areas will also lead to the discovery of typical ethical dilemmas, which will provide an even more comprehensive picture of how the Islamic values could affect both the genre of literature and actual conflict resolutions.

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