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The Rule of Law and Islamic Ethics: A Means of Peaceful Coexistence in the Society

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Abstract: The most critical challenge facing Muslim today is the lack of the spiritual ethical aspect of life, and one of the most powerful means to overcome this problem is the observance of the code of ethics. This paper tries to clarify the concept of Islamic ethics as a basic pillar for a vigorous society. It looks the need of ethics for the advancement of individual and humanity, and its importance on the character molding. The paper also present ethics as the counter part of other sciences, such as, law, politics, science, economics, and others for such sciences become bleak or immaterial if separated from ethics. The paper concludes that Muslim's character should be molded along with Islamic ethics and its application into daily affairs of Muslims' lives should be given appropriate attention. Meanwhile, this paper adopted desk review where to analytical method was used in order to critically examine the Rule of Law and Islamic Ethics as the only solution to the advancement and peaceful coexistence in the society.
Keywords: Ethics, Rule of Law, Islamic Ethics, Peace, Coexistence, Human Society

Introduction:

Islamic ethics is being defined as *akhlaq* (plural of *khuluq*) which means character, nature, and disposition. The word *akhlaq* has a very close relationship with the word *khaliq* (the Creator) and *makhluq* (the creature). Therefore, *akhlaq* assumes a good relationship between *khaliq*(the Creator) and *makhluq* (the creature), and between *makhluq* (the creature) and *makhluq* (the creature) themselves. The term *khuluq* appears in the Qur'anic verse "And You (Muhammad) are on an exalted standard of character" (Qur'an 68:4). *Khuluq* (*akhlaq*) or character has been referred as the state of the soul that determines human actions. It is neither the soul nor the action. Such character could be acquired through training and practice. (Abdul Rahim, 2013). In addition, to differentiate between the words character and action, character is the internal and hidden state of the soul, while action is its outward manifestation. Character or *akhlaq* is the inward cause while action is its outward consequences. A good character hence begets good action whereas a bad character yields bad actions (Omar, 1991). Al-Farabi defined Islamic ethics or *akhlaq* as 'a science that studies the state of human soul'. Besides al-Farabi, Ibn Miskawayh in his work *Tahzib al-Akhlaq* defined *akhlaq* as 'a state of the soul which causes it to perform its actions without thought or deliberation' (Omar, 1991).

Al-Ghazali stated that man consists of two forms, *khalq* and *khuluq* or *akhlaq*. *Khalq* refers to the physical form of mankind while *khuluq* or *akhlaq* refers to the spiritual form of mankind. Thus, *akhlaq* from al-Ghazali's point of view is rooted in the soul and manifested through man's actions. Good soul will produce right action and vice versa. Al-Ghazali defined Islamic ethics or *ilm al-akhlaq* as the way to acquire the well being of the soul and to guard it against the vices. It is also a study of certain religious beliefs and of rightness or wrongness of actions for the purpose of practice, and not for the sake of mere knowledge. For him, the study of *akhlaq* includes the study of right actions towards Allah, family members, and society. Thus, the scope of *akhlaq*, according to al-Ghazali, is very wide (Omar, 1991). In addition, Islamic ethics deals with the ways to sustain virtues at their best level, i.e., to avoid misconduct and to do what is precise and pleasing. The scope of Islamic ethics is numerous, far reaching and comprehensive because Islamic ethics deals with the relationship between man and Allah, man and his fellow men, men and other creatures of the universe, and man with his innermost self.

Rule of Law and Islamic Ethics

Meanwhile, the two primary sources of Islamic ethics are the Glorious Qur'an and *Sunnah* of the Prophet Muhammad (May the peace and blessings of Allah be upon him). Al-Glorious Qur'an is the most

significant source given by Allah for the human being to refer to pertaining to human conduct besides the *Sunnah* of the Prophet Muhammad (May the peace and blessings of Allah be upon him)as the role model to be imitated. Both the Glorious Qur'an and the *Sunnah* of the Prophet Muhammad (May the peace and blessings of Allah be upon him) are called the scriptural morality. There are some elements in the Glorious Qur'an which can be considered as fundamental problems of ethics, such as,

i) The nature of right and wrong,
ii) Divine justice and power, and
iii) Freedom and responsibility (Abdul Rahim, 2013).

With regards to the first problem, the Glorious Qur'an uses a whole cluster of terms to denote the concept of moral or religious goodness, such as, *al-khayr* (goodness), *al-birr* (righteousness), *al-qisr* and *al-iqsat* (equity), *al-adl* (justice), *al-haqq* (truth and right), *al-ma'ruf* (known and approved), and *al-taqwa* (piety). Pious actions are normally referred to as *salihat,* whereas impious or sinful actions are termed *sayyi'at*6. The term like *m'aruf*, *khayr*, and *al-birr* which occur in many verses (Qur'an; 2:263, 3:104,114-115) express the moral and religious spirit of the Glorious Qur'an. The second fundamental ethical issue in the Glorious Qur'an is regarding the divine justice. There are several verses in the Glorious Qur'an that are related to the divine justice such as, verses that enjoin justice, disapprove of the unjust, and love the equitable and pious in which to show that Allah is not an unjust dealer with His servants. Meanwhile, the third ethical problem in the Glorious Qur'an is regarding the human responsibility (Fakhry, 1991).

The term used is *yus'alu* in which it is used in passive voice in a morally neutral sense that would be referred as the meaning of 'liable to question' such as responsible or answerable for doing or believing that which is clearly reprehensible. In some of the verses, the unbelievers or polytheists are stated to be answerable to Allah for their misdeeds or disbelief on the Day of Judgment while in others this answerability is expressed much broader terms that illustrate the general imperative of moral responsibility.

On the other hand, Islamic jurisprudence also could be the important source for Islamic ethics. There are many works of Islamic jurisprudence which discussed some normative questions and touched on the knowledge of the *Shari'ah* rules and the basis of their obligation. Besides, Muslim jurists like al-Ghazali in *al-Mustafa*, Ibn Abd al-Salam in *Qawaid al-Ahkam fi Masalih al-Anam*, and Abu Ishaq al-Shatibi in *al-Muwafaqat* have discussed about the objective of *Shari'ah*. Al-Shatibi, for instance, stated that;

The rules of the *shari'ah* have been designed to produce goods (*masalih*) and remove evil (*mafasid*) and these are certainly their ends and objects. And the *masalih* are those which promote the preservation and fulfillment of human life, and the realization of all that the human nature, animal and rational demands, till one is happy in every aspect (Ansari 1991). This statement clearly shows that the objective of the *Shari'ah* is to secure the balanced well-being of man as well as to fulfill man's comprehensive needs as a human being. Al-Shatibi also discussed the priorities of the *Shari'ah*.

Apart from the discussion of the objective and priorities of *Shari'ah*, Muslim jurists also discussed about the levels of obligation, and the factors that may upgrade or downgrade the obligation of individual acts. There was also a discussion on motive and its affect on judgments regarding actions and the recompense thereupon, here or hereafter. The last source of Islamic ethics is Islamic mysticism. There are three categories of the Islamic mysticism writings.

Some Salient Features of the Ethics of Disagreement during the Time of the Prophet Muhammad (May the peace and blessings of Allah be upon him)
1. The Companions, (May Allah be pleased with them) tried as much as possible not to disagree. They did not make much about marginal issues but treated the matters that posed controversy in the light of the Prophet's guidance. This manner of dealing with actual situations normally does not leave much room for argument, let alone dispute and discord.
2. If differences occurred despite attempts to avoid them, the Companions would quickly refer the disputed issue to the Glorious Qur'an and to the Prophet, and any controversy would be quickly dispelled.
3. The Companions reacted with a ready obedience and commitment to the judgment of the Glorious Qur'an and the Prophet and their complete and total submission to it.
4. The Prophet used to point out to his Companions what was right and what was wrong with regards to controversial questions open to interpretation. On their part, the Companions had mutual trust in the genuineness of each other's judgment. This approach guaranteed the preservation of mutual respect among fellow Muslims who differed, and also kept fanaticism and bigotry at bay.
5. Commitment to Allah-consciousness and avoidance of personal whims made the pursuit of truth alone the goal of those who differed over an issue. It did not matter to anyone in a discussion whether the truth was voiced by him or by another person.
6. They adhered steadfastly to the Islamic norms of behavior during arguments. They discussed matters politely and amicably, avoiding the use of vile and insulting language. Each was prepared to listen attentively to the other.

7. They eschewed hypocrisy and flattery as far as possible and exerted every effort to investigate an issue objectively. This practice, characterized by the seriousness of the argument and respect for the other person, would force the disputant into either accepting the other point of view or advancing a better opinion. (Alalwani, 1984)

Western World and the Islamic Approaches to Peace

In the dominant western conception, peace is associated with the absence of war or organized violence and justice with an absence of gross violations of human rights. Peace is maintained through the threat of coercion and the institutionalization of regulations and decision-making procedures. Peace and conflict resolution are thought about in terms of rational order or problem solving predicated upon reason. Peace occupies a central position among Islamic precepts, where it is closely linked to justice and human flourishing. Indeed, peace signifies an additional presence of human dignity, economic well-being and ecological balance. Peace in Islam begins with Allah; Allah is peace, for peace (*al-salam*) is one of the "most beautiful names" of Allah (Abdul Rahim 2013).

A Communally Embedded Approach to Conflict Resolution

From western perspective, conflict is viewed as natural and potentially positive, and not merely as a source of instability and threat; attempts to merely suppress conflict through coercive power and authoritative rules are viewed with disfavour in contrast to attempts to broker durable, mutually beneficial resolutions to problems, satisfying the interests of competing parties in a "win-win" solution. Muslim approaches to conflict resolution draw on religious values, traditional rituals of reconciliation and historical practices of communal and inter-communal coexistence. These mechanisms aim to empower family groups and community members to participate in matters of common concern, strong emphasis is placed on linkages between personal and group identity.

The Rapport between Islamic Ethics and Shari'ah

Shari'ah or Islamic law is the command of Allah revealed to the Prophet (May the peace and blessings of Allah be upon him), and it is a law that controls the state and society. It means that state and society have to conform to the dictates of *Shari'ah*. *Shari'ah* is different from the human law due to its divine origin which is based on divine revelations. It is very much different from the views of Plato who said that law belongs to the class of convention; if all parties or people agreed upon one issue then it could be the law, and if they did not agree then it could not be the law. Therefore, Islamic law or *Shari'ah* differs from human law since human law is the product of reason and outcome of customary rules. It can never produce a perfect uniformity of conduct. The good for one group of people is not necessarily so for another group, thus, the practice of moral conduct would be different from one another. Meanwhile, Islamic law or *Shari'ah* is able to produce perfect standard rules of conduct within all aspects of man's life. It lies down the specific norms of good and bad, virtue and vice. (Fakhry, 1964)

The objective of Islamic law or *Shari'ah* is seen to be similar with Islamic ethics, that is, to construct human life on the basis of virtues (*ma'rufat*), and to cleanse it from vices (*munkarat*). Virtues or *ma'rufat*, in general, are in harmony with human nature and its requirements, and vices or *munkarat* are just opposite to virtues. Through *Shari'ah*, we can get clear view of what are the virtues and the vices, and these are to the norms to which the individual and societal behavior should conform. Islamic law or *Shari'ah* covers all aspects of man's life from religious rituals up to social, economic, judicial system and so on. As a matter of fact, *Shari'ah* has much wider scope and purpose as compared to a Western legal system. Like Islamic ethics, *Shari'ah* aims at regulating the relationship of man with Allah, and man with man. Therefore, both *Shari'ah* and Islamic ethics cannot be separated from each other. In *Shari'ah*, there are certain limits prescribed by Allah (*huddullah*) which are imposed on man in order to prevent him from following his own wishes and desires. Allah has clearly mentioned about lawful (*halal*) and unlawful (*haram*), virtues and vices. These are limits (*hudud*) which every Muslim must respect and obey, and if he transgressed any of these limits, he is doing wrong or committing a crime. These limits (*hudud*) are to be sanctions of Islamic law or *Shari'ah*, and that is why it is called as *hudud* law. Apart from giving man a sense of responsibility to Allah as well as to entire mankind, these limits (*hudud*) will safeguard the rights of man in all aspects of life.

Therefore, Islamic law or *Shari'ah* will ensure and safeguard the well being of people (*masalih al-ibad*). For example, to safeguard the lineage of people, Islamic law provides clearly the punishment for adultery (*zina*). Adultery or *zina* means a sexual intercourse between man and a woman not married to each other. Islam considers it not only as a great sin but also as an act which opens the gate to many other shameful acts. The Glorious Qur'an mentions;

> Do not come nearer to adultery or *zina* for it is shameful deed and an evil, opening the road to other evils (Qur'an; 17:32)

It is no doubt that adultery is a great sin, and if allowed it to happen, it may disrupt the social fabric of

the *ummah*. For this reason, severe punishment is reserved for adultery. If it is punished softly or not punished at all, it might give bad impact on man's life. It will destroy the basis of family structure, spread numerous diseases both physical as well as spiritual, and lead to broken family. Therefore, Islamic law punishes adultery heavily in order to penalize offenders, and at the same time other people in the same community are warned not to commit similar crimes. Islamic criminal law of adultery is mostly concern to safeguard man's descendent, honor, and lineage as well as to preserve the ethical values (Fakhry 1991).

Another example of Islamic law to safeguard the well being of people is the punishment for theft (*al-hirabah* or *al-sariqah*). Islam emphasizes the individual's safety with regard to his life, property, and honor, thus, any threat to these three entities is severely punished by Islamic law. A person who kills or robs another is severely punished because this is the only way to guarantee safety or security for every individual. Concerning theft, Islamic law legislate cutting off the thief's hand as a maximum punishment and it must be done under certain conditions. When a person knows that he will lose hand for stealing, this makes stealing a rare possibility. The implication of this punishment would remind man to use each organ of the body honorably and legally. The function of hand is not for stealing. If the hand is used to threaten other people, it is a dangerous hand, thus, deserved to be punished. The punishment of cutting hand off is to give the thief and other people reminder not to deal with it again. If the punishment is imprisonment, the thief might steal again after being released from the prison. As such, all the penal code of Islamic laws will reflect to protect or safeguard the entire humanity and all bring the ethical values behind their punishment.

There are three kinds of punishments in Islamic law;. First, *hudud*; it is the punishment for the limits which have been closely defined by the Glorious Qur'an and the *Sunnah*. Several offences which have been categorized under *hudud* are adultery or fornication (*zina*), false accusation (*qazaf*), apostasy (*riddah*), drinking wine (*al-khamar*), theft (*al-hirabah*). Second, *qisas*; it stands for the return of life in case of murder. The punishment for the murderer is killing him back. Third, *ta'zir*; it is the punishment which is to be decided by the court based on the justification of the *qadhi*. It depends on the various factors affect the criminal acts. These categories of punishments reflect Islamic law as the law of equality which is consistent with the basic ethical values. A large part of the Glorious Qur'an consists of full statements on the necessity of all the ethical values like goodness, kindness, forgiveness, and so on. The terms are like *'adl*, *qist*, *ihsan*, *taqwa*, and so on. These are the general directives which helped to motivate people to pursue goodness.

The importance of Islamic Ethics

Islam gives very much emphasis on the importance of ethics and its significance for the development of individual and society. Good individual will produce a good society at large. There are many *Qur'anic* verses and a*hadith* which indicate the importance of ethics. Allah says in the Glorious Qur'an,

> And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong. And those will be the successful (Qur'an 3: 104).

The two important points can be highlighted from the above verse; first is calling others to all that is good, and second is enjoining what is right and forbidding what is wrong. Good implies the whole Islamic value system, its beliefs, ideas, ethical principles, and all aspects of life. It can be inferred from the above verse that successful Muslims are those who put the struggle and strife to practice everything which is good in the eyes of Allah and to refrain everything which is unlawful according to *Shari'ah*. In the other verse, Allah says in the Glorious Qur'an,

> You are the best community that has been raised up for mankind. You enjoin right conduct and forbid wrong (Q3:10).

In this sense, Allah has labeled Muslims as the best community who enjoins what is good and forbid what is wrong. Thus, the personality of the best community is not only having personal virtues but also calling and leading others to the right path of virtue. This has been indeed the practice of the prophets and their successors. After achieving their own perfection, they helped others to achieve the same. The Prophet (May the peace and blessings of Allah be upon him) said,

> Nothing is heavier on the scale than having the good character. I was sent to uphold and sanctify the noble characteristics. Among the greatest number of people who enter paradise are of the pious and the virtues.

There is no doubt that Islam really stresses on the aspects of having noble characteristics. Moreover, ethics can be considered as the basic pillar for a healthy and firm nation. A society or nation which is devoid of ethical values would always be having problems. Therefore, all scholars and philosophers agreed on the importance of ethics in every individual and society,

and considered ethics as the foundation of every society. According to most scholars, the first step in promoting an ideal human society is to advocate refined morality. Indeed, each prophet brought the same message to urge people to uphold a good morality. In addition, ethics must be counter part of other sciences, such as, law, politics, science, economics, and others for such sciences become soulless or insignificant if detached from ethics. As such, basic ethical principles like justice, freedom, equality, and rights should be exist and applied in all disciplines. Otherwise, they would have been so many problems occurred. So, ethics should exist in each and every field of discipline. For example, there must be certain ethical manners that need to be observed in economics or business in order to ensure that there will be no practices of corruption, oppression, and any other unethical acts. In modern term business ethics can be defined as written and unwritten codes of principles and values that govern decisions and actions within a company. It is also an ethics between employers, employees, businessman and consumers. It applies to all businessman and consumers as well as to all aspects of business conduct. It is also relevant to the conduct of individuals and business organization as a whole. Making money or profits is not wrong in business but it should be conducted in right manner, and should not involve any negative elements, such as, cheating or bribery. (Abdul Rahim 2013)

Therefore, there is an Islamic code of conduct which is meant to be a frame of reference for financial matters, such as, production, trading, distribution, and consumption. These matters of business are not separated from ethical and moral questions in Islam. There are values that must be observed and respected. Islam forbids us to exploit other people or to use unjust method in acquiring wealth. It also has regulated the way of spending which is not be too niggardly and not to be too extravagant but to be a middle cause between these two extremes. In terms of income distribution, Islam suggests it should be done on the basis of justice. Justice in distribution is to make sure that the wealth should not be monopolized by the rich only but should be circulated fairly among the members of the society. That is why we have rules and laws of *zakah,* inheritance, *sadaqah*, *waqf*, and *baitul mal*. In addition, there are some basic socio-economic ethics in the *Qur'anic* verses and *hadith* of the Prophet Muhammad (May the peace and blessings of Allah be upon him), such as, condemn of the use of false weights and measures and other fraud dealings, the prohibition of *riba* and usury, the prohibition of gambling, the prohibition of bribery, consuming others property unlawfully, and trading during congregational prayer on Friday.

In the field of politics, ethics is also important in order to ensure that there will be no practice of cronyism, money politics especially during the election, and hegemony of power. Some politicians trying to gain reputation by invalid means, such as, creating false accusation towards other candidates and this would lead to other implications like tension, unstable, unhealthy relationship, disunity, and so on. If politicians neglect to abide by the rules and regulations of morals, the condition eventually turns out to be chaotic and miserable. In reality, politicians can be considered as rulers in which they have big responsibilities to be carried out to ensure the welfare of the people under them. If they are all observing the Islamic ethics, they would be no cases of corruption and negligence of the inferior people. Political ethics, thus, refers to a code of conducts which regulates and guides the behavior of the ruler and the ruled as well as between the government and citizens. Allah mentioned;

Indeed, Allah commands you to render back trusts to whom they belong, and when you judge between people, that you judge with justice.

Therefore, justice is one of the most important ethical principles in politics. The Prophet (May the peace and blessings of Allah be upon him) regarded the just ruler as to be one of the seven categories of people who are promised to be given a privilege on the Day of Judgment. He said:

'On the Day of Judgment, the most beloved and closest to Allah from amongst all people will be a ruler who was just, and the most hated to Allah and the most severely punished person will be a ruler who was unjust'.

Justice here means equal treatment for all people with no distinction and discrimination. It also includes judicial justice in which judgment or decisions should be made on the basis of justice with no distinction between relatives and non-relatives, status of rich or poor people, or personal benefits. A ruler is also prohibited to favor his relatives or to assign them positions which they do not deserve. The Prophet Muhammad (May the peace and blessings of Allah be upon him) viewed this as a symptom of destruction of a nation. A man once asked the Prophet (May the peace and blessings of Allah be upon him) about the Day of Judgment and he answered,

When trusts are betrayed, wait for the Hour". The man asked, "How are they betrayed?" The Prophet Muhammad (May the peace and blessings of Allah be upon him) replied; "If positions are given to those who are not worthy of them, wait for the Hour".

Other than that, Islamic ethics should be incorporated in many other fields too such as in science and technology. Nowadays, the advancement of

technology makes abundant of new inventions that somehow contradict to the human nature. For instance, the issue of cloning is one of the perennially arguable issues among people. The practice of cloning, though there might be some benefits, still there are many harmful consequences too. Therefore, Islamic ethics rejects cloning as it opposes to human nature; at the same time Islamic Ethics cares to prevent harms due to this practice. Islamic ethics is also applied to medicine. It refers to codes of conduct which regulates and guides the behavior of doctors in dealing with each other and the patients. Ethics and medics are related to each other as a doctor should observe his or her own ethics in dealing with patients or in the case of surgery.

Justice is a combination of all the three virtues; courage, temperance and wisdom. Justice is exercised most in social dealings particularly pertaining to the exchange of benefits. Justice too has been said as giving what is due, to whom it is due, and in the way it is due. Indeed, justice is to be applied to own self, to other fellow men in society, and to Allah. Basically, this moral characteristic is more or less about performing the duties to which it requires. It also educates Muslims not to be bias and not to choose based on own preferences. Rather, it is about exercise fairness to appropriate people and situations.

Al-Ghazali also gives much emphasis on Islamic ethics in which he focused on the importance of fulfilling duties as a human being. According to him, performing duties has two divisions; duties which are directed to Allah, and duties which are directed towards one's fellow men. It is applied to devotional acts according to *Shari'ah* and also fulfilling all the rights as an individual. Al-Ghazali mentions that a man has to lead a family life and a life in a community. This requires the implementation of ethics because ethics guides Muslims to keep them onto the right path, and without ethics people would not bother their duties.

Five Islamic Approaches to Peace
This section discusses the Islamic approaches to peace and how it is being applied. These approaches are discussed under five headings

1. Politics:
Based on pessimistic reading of human nature, Islam is used as a language for legitimating of power and authority and for the preservation or social order; threats to a given political order are often framed as a threat to Islam. The power-political approach looked at peace as an absence of war, and underscores political necessities created by the restlessness of political subjects and the threatening posture of external enemies.

2. Peace through the Power of Law
Peace is a condition of order defined by the presence of such core Islamic values as justice, human dignity, cultural coexistence and ecological stability, and not merely by an absence of direct violence. A situation in which these values are not present may be characterized as disorderly, unstable and un-Islamic.

3. Peace through the Power of Communication
Traditional Islamic approaches are explored: reconciliation, methods of mediation and arbitration. These methods affirm a restorative conception of peace and justice, encompassing notions of compensations for losses, attentiveness to issues of "face" or social esteem, renunciation for the sake of the whole and forgiveness.

4. Peace through Will Power
Adherence to Islam requires non-violent solidarity against oppression, the promotion of renewal through broad-based social movements and training for programs of direct non-violent action. Only a linkage of just ends with just means can secure authentic justice, peace and human dignity. The purpose of this study is to suggest new ways of organizing knowledge about Islam, within the context of emerging global perspectives on the promotion of human solidarity and the full utilization of cultural and spiritual resources for the advancement of peace.

5. The Unity of Existence
The message of peace and unity expressed in Islamic tradition applies to the inner person, to society, and the cosmos. Islam is the process of submission to Allah, through which the part – the human microcosm - becomes reconciled with the Whole, with the Universe or macrocosm. *Tawhid* then, is a conception whose reality enters into human life at many levels.

From Islamic perspective, *tawhid* expresses the Islamic ideal of the fundamental unity of all humankind and of all life, and rejects a vision of reality rooted in exclusiveness. Universalism and tolerance is the core of Islam. At the heart of this message of universalism in Islam lies respect for cultural pluralism. The unity of humankind is not premised on uniformity. Rather, unity embraces a myriad of cultural differences. Islam emphasizes respect in inter-religious relations, and condemns racial and ethnic discrimination.

The Practice of Peace
The relationship between religion and peace in general is quite controversial. Some scholars, such as Asghar Ali Engineer, argue that Islam as a religion is all peace and does not allow for violence. On wider scale, Ali generally rejects drawing any integral relationship between any religion, including Islam, and violence. Rather, he sees violence as a social phenomenon that takes place as a result of certain negative conditions in

specific societies where religion may be manipulated as a result (Asghar, 2017).

What a religion teaches can, therefore, be different from how its followers hold it to be in practice, due to the influence of "self-justifying groups" such as religious or political institutions or cultural traits (Albert, 1998). As a result, one cannot easily label a specific religion as either violence-prone or as a catalyst for peace. Rather, most religious interpretations have a capacity for both violence and peace. Against this backdrop, and against the vast literature developed on the relationship between Islam and violence, this paper argues for the necessity of uncovering an Islamic concept of peace, following the guidance that "the text morally enriches the society (Khaled, 2002).

To experience peace, the seeker must become passive with respect to the divine yet active with respect to the world. Peace requires not only outward human effort, but also a spiritual attitude of receptivity and continual inward cleansing. Purification of the self, remembrance of the divine and proper attention to relationships creates a space for the presence of peace to manifest. The essential theme of the Qur'anic revelation is surrender to and integration in Allah, suggesting a world view premised on universalism and pluralism. Islam recognizes that intoxication with modern technology and the nationalist imperatives of the nation-state system have overridden traditionalist imperatives for cultural diversity. They also affirm the clear preference in Islam for non-violence over violence and forgiveness over retribution.

Conclusion

In order to ensure the happiness and goodness of life, man needs to refer to the code of ethics to monitor his relationship with Allah, with his family, with other fellow men in society, with other creatures of the universe, and even with his innermost self. For example, ethics provide some manners in performing ritual obligations, such as, performing five daily prayers within stipulated time and also the manners in reciting the Glorious Qur'an in which ablution is necessary and the like. It shows the beauty of Islam that everything should be done in proper ways. Therefore, man cannot ignore the code of ethics because negligence of it would lead to the deviation and going astray from the straight path of Islam. In terms of the relationship between man and his fellow men, it is clearly mentioned in the Glorious Qur'an that Muslims are brothers; thus, one should possess ethical characteristics, such as, helpful, kind hearted, generous, and polite to one another. Similarly, Muslims should not be telling lies to others, spread false news, backbiting, slandering, and other unethical deeds. If every individual abide by the prescribed codes of ethics, people can live peacefully and there would be no cases of crime such as, murder, rape, theft, incest, and prostitution and so on. Therefore, Islamic ethics is vividly vital +because it is a basic pillar for a healthy society. It aims at establishing life's order and giving it regulation, dignity and serenity as desired by the teachings of Islam.

Recommendation:

1. Establishing an institution similar to the classical ḥisbah institution, whose role will be to promote and observe ethical practices in different life arenas such as banking and finance, medical services, food production, and environmental protection would not help in the contemporary societies. There were many conventional government agents that can be used to achieve this aim. Even if this institution should be led by members of society themselves in their locality and region rather than by the government, effort should be on religious moral.

2. Religion encourages to synchronies human thought and behaviour with a code of ethical values free from the influence of personal and social life. Therefore, to infuse ethical sense in the minds of public officials, religious values are being given priority in public administration teaching in many countries of the present world which is giving good dividend in Switzerland.

3. It is important for both jurists and scientists to be well informed of the concept of applied Islamic ethics together with its principles and methodologies so as to provide better consultation to governments, social organisations, and religious bodies in searching for solutions to problems facing Muslim societies.

4. It is also necessary for governments to seek sound advice from informed scholars who are specialists in ethics, specifically in Islamic ethics and the ethical way to administer strategic national companies or revenues.

5. Applied Islamic ethics should be introduced as a compulsory subject for Muslims, and even for non-Muslim students, within various fields of study in institutions of higher education. Intellectual discourse in the form of conferences, colloquia, and workshops may be organized on the national level, in specific localities and in certain institutions to elaborate and explore applied Islamic ethics relating to its scope and applicability in various practical areas.

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