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Ethics of Peace in The Quran

(Solving Ethical Challenges by Emphasizing Ethical Principles)

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Abstract

There are at least, three approaches to peace, including realism, just war theory, and pacifism. The Holy Qur'ān as the main source in Islam can be seen as a Source of peace that believes in a just war on the battlefield. Peace can be classified into positive and negative concepts. From the Quranic viewpoint, peace is applicable in both aspects. Acceptance of peace and social pluralism is a realistic principle according to the Quranic ethics. There are primarily three challenges-disability, injustice, and restriction of freedom- that have been mentioned in having peace. These challenges could be justified with the moral principles and rules of peace. This paper will deal with the general moral principles of peace from a Qur'ānic perspective using descriptive-analytical research methodology. In general, the Quranic moral principles for peace could be considered as giving priority to peace; placing justice for achieving peace; Avoiding anti-peace factors; Strengthening the agents of peace; Accepting legitimate pluralism; Empowering peace-seekers; and, Coalition for Peace.

Keywords: Ethics, peace, Quran, Ethical principles, moral realism.

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Introduction

Peace refers in Arabic to "*al-ṣulh*" which literally means compromise and friendship; when a group is in harmony with and has mutual agreement with others too, we say they are in peace. (Ibn Mānẓūr, 1408, 7:384) In jurisprudence, peace is a contract or, treaty that eliminates disputes between two parties. (Nājāfī, 1981, 26:211) In some definitions, peace is recognized as the denial of war and violence. In a positive definition of peace, it can encompass cooperative, tranquil, and harmonious relations and the broader concerns of human flourishing and integration (King 1986, 46). Galtung (1992), while mentioning Positive peace points, counts four characteristics of peace: 1- Life-enhancing cooperation and prevention of direct violence; 2- Building a life-sustaining economy at the local level, national and global levels in which everyone's basic needs are met; 3- Good governance and participation, self-determination, and human rights; 4- Promotion of a culture of peace and mutual learning, global communication and dialogues, development of peaceful deep cultures and deep structures, peace education, and peace journalism (Fischer, 2007,188). By simple definition, peace is a way of achieving prosperity in the collective life and staying away from war and violence.

"Allah invites to the abode of peace, and He guides whomever He wishes to a straight path" (Qur'ān10:25). From the Islamic point of view, war and jihad are also a means to achieve peace (Ṭabāṭabāʾī 1997, 9:142).

There are at least three approaches that deal with peace or war. These approaches include realism, just war theory, and pacifism which has traditionally been opposed (Sterba, 1998) & (Holmes 2017: 27). Realism rejects the idea of the "morality of war" and realists deny that morality applies at all once the guns strike up (Lazar, 2016). Realists do not consider organized violence inherently immoral. They believe that the interests of governments determine morality (Ruddick, 2001, 1782-1789). The theory of the "just war" deals with the justification of the war and the legitimate ways of fighting (Lemennicier 2003, 1). In contrast, an unjust war is a war waged to seize the land of others, dominate other nations, suppress the toilers, and seek expansion. (Āqābakhshī 1995, 354). Pacifism is one of

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing
Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

the three approaches to peace and war. There are differences of opinion as to the distinction between the theory of peace and the theory of just war. In contrast to other views, pacifism rejects any war.

In this article, we seek to present the general moral principles regarding the ethics of peace from the perspective of the Quran. Research on the value of peace is one of the most important topics in applied ethics. Ethics of peace, as a branch of applied ethics, investigates the ethical challenges in the field of peace and war as opposed to it.

Challenges of peace

Disability, injustice, and restriction of freedom are the three challenges to peace. Peace in unequal conditions can be unjust and lead to the deprivation of the freedom of the weaker individual or group and ultimately to the continuation of his weakness. In explaining peace, it was stated that peace is desirable for achieving capabilities, achieving freedom, and justice. Therefore, we considered war and violence as opposed to peace and disagreed with it, but now we may realize the fact that peace can be turned against its goals. The critics pointed out that the freedom of the citizens in a social contract, in some of its readings is not real freedom and what is being promoted is despotism or totalitarianism (Bertram 2004, 190).

The root of these challenges lies in unbalanced contracts. Thomas Hobbes, in his famous theory, expounds an influential formulation of social contract theory. He draws a condition he calls the natural state that led to a "war of all against all." From his point of view, everything is permissible in this situation. In this situation, people feel threatened and therefore join a social contract and civil life begins. According to Hobbes, laws and ethics are formed and begin with this social contract[3].

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[3] . Samuel Freeman, (1998) " Contractarianism" in: Routledge Encyclopedia of Philosophy, cd, London and New York.P.1819

A social contract is always concluded between people with different statuses, with different abilities will not be balanced. Of course, an unbalanced contract may bring peace, but it will certainly not be fair and lasting. Unstable peace which resulted from an unfair contract may even deprive the weak of strength and progress. In unjust societies, freedoms are also unjustly distributed. Is such peace really desirable? Can it be defended morally? These challenges make it difficult to discuss the ethics of peace (Robbins 2020, pp. 466-495). If there is a balance of power or mutual deterrence, the probability of war decreases, but as the distribution of power changes from a state of balance to an imbalance, the possibility of aggression and war increases (See: Waltz 1979, pp. 79-128).

It may be said that despite these challenges, peace is better than war. But to what extent is such peace justifiable? In other words, to achieve security and peace, even slavery is preferable to freedom. This is only an argument in favor of the oppressors and despots, not in favor of peace and security. Such an argument does not seem to be able to ensure peace, and it will certainly lead to violent acts and confrontation with the oppressors.

Even in the conditions of unjust peace, there is no guarantee for the survival of peace by the strong and oppressive side. The oppressive side may turn to war with extravagance. Sometimes there is no escape from war versus war. According to Quranic teachings: "Fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors" (Qur'ān 2:190).

On the other hand, extreme views in favor of war consider it a priority. This might be a reaction against the extreme view against the war; as the Heraclitus of Ephesus states "the war is the father of everything", and according to Nietzsche:

> You should be the kind of man whose eyes always seek an enemy – your enemy. And with some of you, there is hate at first sight.

> You should seek your enemy, wage your war, and for your thoughts! And when your thought is defeated, then your honesty should cry out in triumph even for that!

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

You should love peace as the means to new wars. And the short peace more than the long one. (Nietzsche 2006, 33)

In Global Politics, Andrew Haywood speaks of the defects of existing theories in a non-violent global process and does not see a promising global future in this area (Heywood 2011, pp. 508-520). The question is do we have to choose between unjust peace and war? Is there no way to achieve a just peace? Peace can provide legitimate freedoms and provide the basis for the growth and excellence of individuals. Is some kind of violence necessary to achieve such peace? Is such violence necessarily justified? What is the level of legitimate violence, if necessary and justified?

Peace and Moral Realism

Moral realism is one of the ontological issues in meta-ethics. In one definition, realism refers to the fact that there are facts separate from the mind. Thus, according to moral realism, moral properties are independent of the mind and are not a function of mental affairs such as desires and emotions (Strandberg 2004, 7). It turned out that moral realism semantically is different from realism that is against pacifism and just war in the three approaches to peace and all views on peace can be based on moral realism.

Realistic views on ethics must provide an independent criterion for measuring morality. Pleasure, power, tranquility, satisfaction, justice, perfection, and many other attributes have been introduced as intrinsic values in morality. In the Islamic view, happiness and perfection, and all true values are achieved in closeness to God (Mīṣbāḥ Yaẓdī 2005, 30-32). In the Holy Qur'ān, a good life is considered the reward of good deeds, "Whoever acts righteously, [whether] male or female, should he be faithful, we shall revive him with a good life and pay them their reward by the best of what they used to do" (Qur'ān 16:97).

The ideal international community, from the Islamic perspective, is one that ensures the rights of all to attain prosperity. At the same time, the reality is that there is a long way to go to achieve this goal. According to

Islam, peace is the best means to achieve this goal, and the necessary preparation must be made for it. According to Islam, peace is a good tool to achieve this goal, and even if war is necessary, it is valuable to seek and strive for peace. "If they incline toward peace, then you [too] incline toward it, and put your trust in Allah. Indeed, He is the All-hearing, the All-knowing" (Qur'ān 8:61).

Realism requires that actions be evaluated in all situations and in all circumstances based on real criteria. Whether the priority is peace or war, and in case of war, what should be done to achieve peace and finally what violent behavior is prohibited during war, should be discussed based on realism. It seems unacceptable to be content with praising peace and condemning war, and in spite of the indelible threats to peace, various facts must be examined; otherwise, pacifism will be just an empty claim. The general public is not in favor of war and Peace advocates, based on realism, can have a global coalition against warmongers. But if the values of confronting warmongers in order to achieve peace are not examined and only the call for peace is enough, the warmongers' minority will always have the ability to incite war. Sometimes the empty call for peace is more dangerous than war and turns into opium in favor of warmongers.

One of the terms used in the Qur'ān to express the obstacles to peace is *fitnah*[4]. In the political sphere, fitnah means "sedition."[5] In a more general sense, fitnah refers to conditions that disrupt order, deprive the ability to know the truth, and provide the space for chaos, strife, and killing[6]. *fitnah*, in the term, refers to complex events whose nature is not clear and has a

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[4]. Dictionaries give various meanings for fītnāh: temptation, trial, misguidance, enticement, fascination, commotion, sedition, confusion, affliction, torture, and strife (Majmaʿ al-Lughah a1-'Ambiyah 1405/1958; al-Dwi n.d.; Wajdi 1971; Cowan 1976; Hughes n.d.; Khan 1979).

[5]. Nahj al-Balaghah, Sermon 86.

[6]. The Qur'an: 2:191; 2:217; 29:2; 2:279; 49:17

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

deceptive appearance, and concealed corruption leads human societies to disorder, destruction, enmity, enmity, war, bloodshed, and corruption in their property and possessions (Makārim 2002, 238). "Fight them until faithlessness is no more, and religion becomes [exclusively] for Allah. Then if they relinquish, there shall be no reprisal except against the wrongdoers" (Qur'ān 2:193); "for faithlessness is graver than killing" (Qur'ān 2:191). If we accept the fact that *fitnah* can be a way to war and killing, in order to defend peace, we must confront *fitnah* with a realistic view.

Peace and Moral Pluralism

According to a definition, moral pluralism is the view that moral values, norms, ideals, duties, and virtues are irreducibly diverse (Weinstock 1998, 5666). From this definition, it seems that the basis of pluralism is ignorance of moral values. This view is based, firstly, on non-Cognitivism and unrealism, and secondly, if one or more people think that they have achieved moral values in one area, they can no longer empathize pluralism. On this basis, not only is pluralism unjustifiable, but it can also lead to a violation of pluralism.

Arthur believes that "The age of pluralism is upon us. It does not matter any longer what you do, which is what pluralism is" (Rooney 1989, 17). This claim may be considered hopeful, but it is undoubtedly fragile. To achieve pluralism, one must argue on the basis of realism and show that it is desirable to accept different views, even if they are incorrect. Acceptance of pluralism is one of the values that can be realized in a peace-loving world. Pluralism must also be evaluated realistically so as not to lead to its violation.

It may be argued that this idea paves the way for the elimination of rivals and that governments can prevent dissent from arising under the pretext of defending pluralism. This claim is clearly due to the rejection of realism. There is no doubt that governments can misuse good and bad ideas. Of course, some views, especially non-religious ones, may not have the ability to rationally justify any value, which is another matter.

Ethical Principles of Peace in the Quran

One of the ethical concerns is to obtain principles, based on which, the method of action can be explained. In the ethics of peace, we need such principles, and in the following, we will try to express these principles from the perspective of the Qur'ān. These principles include peace as a priority, justice as the condition of peace, avoiding factors against peace, strengthening the agents of peace, acceptance of legitimate pluralism, empowerment of peace-seekers as a condition for achieving peace, and coalition for Peace.

Peace as a Priority

The Qur'ān gives priority to peace over war. Peace is desirable and is considered one of the features of heaven: "They shall have the abode of peace with their Lord and he is their guardian because of what they used to do" (Qur'ān 6:127). In another verse, the goal of God's invitation is considered to be peace: "And Allah invites to the abode of peace and guides whom He pleases into the right path" (Qur'ān 10:25). Of course, the goodness of peace is not exclusive to the world of the hereafter. The Qur'ān invites believers to peace in this world as well. And it has considered avoiding peace as the path of Satan. "And if they incline toward peace, then you [too] incline toward it, and put your trust in Allah. Indeed, He is the All-hearing, the All-knowing" (Qur'ān 8:61). This noble verse calls on all believers to reconcile and surrender to the commands of God Almighty, and it is understood from the meaning of this verse that peace can only be achieved through faith (Makārim 2001, 2:76).

With this view, wherever peace is possible and does not lead to adverse results, it is better. Therefore, even in a war situation, if the enemy and hostile forces turn to peace, we must move toward peace. The Qur'ān orders the Prophet in the middle of the war that if the enemies turn to peace, you also turn to peace. "And if they incline to peace, then incline to it and trust in Allah Surely He is the Hearing, the Knowing" (Qur'ān 8:61). Of course, this is not a general order and should not lead to naivety. If the pacifism of Muslims leads to abuse by the enemy, it is not acceptable. For

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing
Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

this reason, in the previous verse, he ordered us to be ready in all directions against the aggressors: "And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know) but (Allah knows them and whatever thing you will spend in Allah's Way, it will be paid back to you fully and you shall not be dealt with unjustly" (Qur'ān 8:60).

When peace is a priority, efforts to give peace also become a priority. According to the Quran, Muslims have the duty to invite groups of Muslims who are at war with each other to peace. Efforts to create peace between the two groups must be continued seriously and not just words. "And if two parties of the believers quarrel, make peace between them but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command Then if it returns, make peace between them with justice and act equitably Surely Allah loves those who act equitably" (Qur'ān 49:8).

By reflecting on the verses related to war and jihad, it becomes clear that war requires permission and is not a priority. War can be allowed in situations such as the attack of hostile countries, persecution of Muslims, murder and corruption in the land, and the like (Warā'ī 2010, pp. 63-78).

Justice: One of the Requirements of Peace

In order to achieve peace, individuals and communities must pay attention to its obligations and conditions. The realization of justice is one of the essentials for the realization of peace. If society and relations between societies are unjust, they are always subject to war and instability. The Holy Qur'ān considers the reason for sending prophets to spread justice: "Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice …" (Qur'ān 57:25). First, the oppressive cliques will be punished by God and perish: "Certainly We destroyed [several] generations before you when they perpetrated wrongs: their apostles brought them manifest proofs, but they would not have faith. Thus, do We requite the guilty lot" (Qur'ān 10:13). Secondly, oppression itself is a cause of violence, destruction, and war: "So there lay their houses, fallen in ruin, because of

their wrongdoing. There is indeed a sign in that for a people who have knowledge" (Qur'ān 27:52). If justice is ruled in societies and everyone gets their rights, the field of violence and war will decrease.

Even in necessary and legitimate wars, justice must be done. Injustice is rejected even in war. From the point of view of Islam, if an individual or a society oppresses others, it should not go beyond the scope of justice in response to them. "O you who believe! be upright for Allah, bearers of witness with justice and let not hatred of a people incite you not to act equitably Act equitably, that is nearer to piety and be careful of) your duty to (Allah Surely Allah is Aware of what you do" (Qur'ān 5:8). One of the reasons for the expansion and continuation of war and the weakening of peace is doing injustice against injustice. Therefore, there should be a proportionality between the punishment and the crime: "… inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil)" (Qur'ān 2:194). This shows that restraint in sensitive situations is one of the important requirements to achieve peace: "And fight in the Way of Allah with those who fight with you, and do not exceed the limits Surely Allah does not love those who exceed the limits" (Qur'ān 2:190).

Avoiding factors against Peace

Peace and unity can be studied locally and globally. Peace among Muslims and peace among all ethnic groups and communities are types of peace. The obstacles to peacebuilding are similar in many cases. Also, peace and tranquility are against corruption and sedition, which cause the destruction of property and lives (Ṭabāṭabāʾī, 1997, 2: 96).

It can be said that it is a priority for Muslims to create peace because Muslims consider themselves subject to Islam and Qur'ānic orders and for this reason, they can be called to peace with God's orders. Therefore, the factors of Muslim unity must be recognized and strengthened. One of the factors of creating unity among Muslims is obedience to God Almighty: "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing
Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

Allah's favor on you; for ye were enemies and He joined your hearts in love …" (Qur'ān 3:103). Also, quarrels are among the obstacles to peace that the Qur'ān avoids: "And obey Allah and His Messenger and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere" (Qur'ān 8:46). In this verse, referring to patience, it shows that the factor of preventing conflict is cultivating the virtue of patience in the society.

While recommending creating peace, the Holy Qur'ān forbids bad behavior that can become anti-peace:

> "The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you. O you who believe! let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they, and do not find fault with your own people nor call one another by nicknames Evil is a bad name after faith and whoever does not turn, these it is that are unjust. O you who believe! avoid most suspicion, for sure suspicion in some cases, is a sin, and do not spy nor let some of you backbite others Does one of you like to eat the flesh of his dead brother? But you abhor it and be careful of (your duty to) Allah Surely Allah is of returning (to mercy), Merciful." (Qur'ān 49:10-12)

Therefore, mocking, insulting, bad language, slandering, suspicion, and fault-finding are factors that cause violence and should be avoided.

Strengthening the Agents of Peace

It was mentioned that there is a distinction between two concepts of peace, 'negative peace' and 'positive peace' (e.g., Galtung 1996). Its negative one refers to the absence of violence and intensity. Ceasefire is an example of negative peace. It is called negative because something undesirable stopped happening (e.g., the violence stopped, and the oppression ended). Positive peace is another one that is filled with positive content such as the restoration of relationships, the creation of social systems that serve the

needs of the whole population, and the constructive resolution of conflict (Galtung 1964, pp. 1-4)

In order to create peace, the factors of unity and integration must be strengthened. The religion of Islam contains teachings that unite different ethnic groups and nationalities and resolve conflicts. One of these orders is performing Hajj. When Muslims gather at Mecca during the Hajj, what unifies them is not so much culture – their cultures are extremely varied – but Islam, which transcends these cultures as an autonomous system (Webel 2007, 322).

Changing the attitude towards human beings and human dignity can contribute to peace. According to the Quran, human existence has been honored by God: "And surely We have honored the children of Adam …" (Qur'ān 17:70). Also, according to the Quran, killing one person is a great sin, and it is as if killing one person means killing all humans: "For this reason, did we prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men, And certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land" (Qur'ān 5:32).

Also, the establishment of preventive laws regarding harming others can be considered an obstacle to militancy and violent acts: "And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and a tooth for tooth, and) that there is (reprisal in wounds But he who foregoes it, it shall be an expiation for him And whoever did not judge by what Allah revealed, those are they that are unjust" (Qur'ān 5:45). At the same time, forgiveness is pleasant and recommended. In Islam, there is also the idea of extending forgiveness to others in order to attract Allah's forgiveness for one's own sins. Moderate revenge is permitted, but forgiveness is preferable (Webel 2007, 174). Therefore, in order to achieve peace and prevent violence, it is necessary to establish unifying orders, and secondly, by changing the attitude

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

towards the dignity of man, his sanctity should be protected, and finally, punishments should be considered for harming him.

Acceptance of Legitimate Pluralism

According to the Quranic view, human beings have a single origin and the difference is in gender, language, and nationality: "O, people! be careful of (your duty to) your Lord, who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women, and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship Surely Allah ever watches over you" (Qur'ān 4:1).

From the perspective of the Quran, a pluralistic society is acceptable, in the sense that people with different beliefs and religions can live together. Although Islam is the right religion according to the Quran, "Truly, the Perfect Religion in The Sight of Allah is Islam …" (Qur'ān 3:19), it is possible to live peacefully with followers of other religions.

From the point of view of the Quran, not only peaceful life with different religions and beliefs is desirable, but also moral behavior and benevolence to others is emphasized. It is stated in the Qur'ān that God did not forbid doing good and dealing justly with people with opposing beliefs, but those who made enmity and displaced Muslims and fought with them are different from others who live peacefully. "Allah does not forbid you respecting those who have not made war against on account of (your) religion, and have driven you forth from your homes, that you show them kindness and deal with them justly Surely Allah loves the Doers of Justice. Allah only forbids you to respect those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them and whoever makes friends with them, these are the unjust" (Qur'ān 60:8-9).

The Qur'ān supports pacifism and praises a peaceful life, but it does not treat oppressors, murderers, and warmongers with weakness. Sometimes the path to peace goes through war with oppressors: "Permission (to fight) is given to those upon whom war is made because they are oppressed and

most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah …" (Qur'ān 22:39-40)

Empowerment of Peace-seekers

The existence of enemies of peace is a real and undeniable fact. Being a peacemaker is not enough to achieve peace and one of the requirements for sustaining peace is strengthening against the enemies of peace. One of the commands of the Qur'ān is to be strong, and strength has two different functions: Preventive function and corrective function. Military, political, and strategic power creates fear in the hearts of the enemies of peace and prevents them from taking risks. Therefore, deterrent power is one of the important factors in achieving peace. The Qur'ān says about the deterrent power: "And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them and whatever thing you will spend in Allah's Way, it will be paid back to you fully and you shall not be dealt with unjustly" (Qur'ān 8:60). Further, the Qur'ān emphasizes that this power is a deterrent and if the enemy inclines towards peace, Muslims should also incline towards peace: "And if they incline to peace, then incline to it and trust in Allah Surely He is the Hearing, the Knowing" (Qur'ān 8:61). Of course, they should always be aware of the trickery of their enemies: "And if they intend to deceive you, then surely Allah is sufficient for you He it is who strengthened you with His help and with the believers" (Qur'ān 8:62).

Coalition for Peace

Peace does not come without sacrifice and effort. In order to achieve peace, all people and peace-loving societies must cooperate. Sometimes, it is necessary to form coalitions for peace and oppose peace powers: "And if two parties of the believers quarrel, make peace between them but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command Then if it returns, make peace between them with justice and act equitably Surely Allah loves those who act

Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing
Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

جامعة المصطفى العالمية
Al-Mustafa International University
مجتمع آموزش عالی قرآن و حدیث

equitably" (Qur'ān 49:9). There is no doubt that warmongers will do anything to achieve illegitimate power. One of them is uniting to achieve more power: "This is of the announcements relating to the unseen (which) we reveal to you and you were not with them when they resolved upon their affair, and they were devising plans" (Qur'ān 12: 102).

Conclusion

There are challenges against the value of peace, and peace can be a way for oppressive contracts and lagging behind in development. To answer these challenges, it is necessary to clarify the moral rules of peace. With the explanations provided, it is clear that the view of the Qur'ān is closer to a just war. According to this view, peace has priority, but war is justified in certain circumstances, and of course, justified war itself follows moral rules. Therefore, Islam rejects warmongering and pacifism without a moral framework. This is a point of view based on moral realism, which considers moral values as objective and real matters, at the same time, it defends pluralism in society.

Furthermore, Islam defends both types of negative and positive peace and considers peace a priority in international relations at both local and global levels. In order to achieve peace, which is a prelude to growth and prosperity, the factors that strengthen and weaken peace must be recognized. Accepting human dignity and unifying guidelines strengthen peace, and violation of morals leads to violation of peace. Acceptance of legitimate pluralism is also one of the Requirements for peace. The Qur'ān not only orders peace with like-minded people, but also prescribes peace and living peacefully with other people having different attitudes, even if those attitudes are wrong from the point of view of Muslims. One of the important instructions of Islam is to achieve peace through the power of deterrence. If the enemies of peace are empowered with political and military strength then the advocators and lovers of peace may become a subject of suppression and cruel agreements. Consequently, such an issue may result in a continuous war and a lasting peace may not be created. Therefore, to achieve a lasting peace a balance of political and military

power is needed. One of the ways to strengthen peace lovers is to create a broad coalition in favor of peace.

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Ethics of Peace in The Quran: Solving Ethical Challenges by Emphasizing
Ethical Principles
(P: 66-83)
Sayyid Muhammad Ali Aon / Ali Ahmadi Amin

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