

The Philosophy of Peace in the Holy Quran

Ali Yettou

École Normale Supérieure, Bouzaréah, Algiers.(Algeria) ,Email : yettou.ali@ensb.dz

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Abstract:

The topic of “Peace in the Holy Quran” was and still is the essential topic of Islam, hence, we see the enemies of this religion fighting this idea openly day after day, and trying to establish Christianity as a religion of tolerance in this world. Only western European philosophers speak about Islam in the literature of thought and civilization. Thus, the holy Quran showed the opposite of what they said and falsified. The term peace was mentioned explicitly with peace and Islam, as a statement of principal for which Allah sent the prophet and revealed the holy books, and to draw attention to the value of kindness and calling Allah with gentleness and controversy in the best way, with the most correct positions and disagreements. Except for those who fight us after they have wronged us, then we have the right to defend ourselves, our blood, our honor, our land, and our religion and sacrificed so much. Hence, the idea of researching this topic in the Holy Quran.

Keywords: freedom, peace, Islam, Submission, Quran.

1. Introduction :

The concept of peace is a universal idea, which has been studied by historians, scholars of religions, civilization philosophers, and politicians, everyone has his own point of view. Each of them discussed it according to their own perspective, ideology, and understanding. Looking at their sayings, you would find the

disagreement between their point of views. you would also notice the contradiction between them. what one considers peace, the other one considers it as a crime. That is, perspectives differ in this context. There comes the idea of choosing the holy Quran as the only source of our research. And after deeply looking into it, his hidings, meanings, and foundations, it appeared that this concept was mentioned in different verses as “reconciliation”, “harmony”, and “submission to god” and similar words related to reconciliation, gentleness, affection, mercy, patience, and others, each has a specific connotation. Understanding this requires gathering all these meanings in order to extract the general idea of and the overall doctrine on this subject, which is what quranic scholars call thematic interpretation. Therefore, this will attempt to present a scientific approach to the concept of peace in the holy quran.

These terms are mentioned in the holy quran, and each has a specific meaning. For example, they may refer to one of the names of god as in the prophetic tradition; they may refer to paradise, being the abode of peace; they may refer to greeting, since the greeting of muslims in this world and the hereafter is “peace”; they may refer to kind speech, which is the characteristic of the servants of the most merciful, who, when addressed by the ignorant, respond with “peace”; they may refer to the purity of something from all defects, as in surah Al-Baqarah; or they may refer to the oneness of God, his exclusive right to worship, and the muslims’ freedom from polytheism. Therefore, understanding

these terms in the book of God requires all of these meanings in order to extract the general idea and the overall belief regarding God's intention behind each term. Similarly, you should approach the topic of peace in the Quran by gathering everything related to it. This is what Quranic scholars call thematic interpretation. From this, you will cite texts that are relevant to the research, without normalizing the basic idea. From this, you will attempt to present a scientific approach to the concept of peace in the holy Quran.

Anyone who examines the word "peace" in the Quran will find that it is repeated approximately 140 times, including 110 times in its noun form without derivation, clearly indicating the concept of peace. This contrasts with the word "war", which appears explicitly 10 times. A simple comparison between the two reveals that the Quran addresses the recurring and persistent doubts raised by atheists, orientalist, secularists, and adherents of man-made religions who seek to distort the image of islam by portraying it as a religion of war, not peace. The Quran directly refutes these claims if one were to simply consider the number of words used. how much more so if one were to contemplate the verses about peace, its role as the greeting of muslims and the people of paradise, its status as a characteristic of the servants of the most merciful, and that it is one of the names of God, and in his names there is no war only peace, and paradise is the abode of peace. The Prophet, in his strength, was merciful to the weak and did not kill them even though he had the power over them, his biography directly answers you regarding the Quran, and how could it not, when the Quran was his very essence?

The importance of the topic: the importance of the topic lies in points mentioned, including:

- The idea of peace is a universal idea, and islam is a universal religion. It is logically impossible for islam to overlook this topic, while philosophers and scientists address it with research and theorizing as if they were the pioneers in it.

- Peace has always been the opposite of war, and our islamic religion does not mention war in the Quran more than it mentions peace. Therefore, peace is islam is the norm, and war is only for the defense of the islamic faith.
- Many western ideas and philosophies portray peace in their literature more than other religions, and even portray other religions as barbaric. Therefore, we must refute such comparisons with Islam.

The problem of the research: From this perspective, which you consider to be a general introduction to our research topic the following problem can be posed:

- How did the holy Quran view the idea of peace?
- Does peace in the Quran include muslims to the exclusion of people of other religions and laws? Or does it have specific stipulations related to combatants, those who have suffered bloodshed, and those under treaty, each according to their status?
- Did the Quran present a comprehensive view of peace that philosophers, political thinkers, and sociologists have not yet offered, or does god have nothing new to add in this regard?
- Does the Quran, as a book of revelation, intersect with general philosophical ideas? If so, what is its philosophy regarding the concept of lasting peace?

Hypotheses:

- We can begin by saying that the subject of peace in the Quran is as clear as the sun at high noon, but people fall into three categories regarding it. Some are moderate, believing that what is in the Quran resembles what is in other religions, lows, and human philosophies. Others are extreme, claiming that peace does not exist in islam, but rather that islam was spread by the sword and force. Still others are moderate and thorough in their research, proclaiming what they know

and remaining unaffected by orientalists, secularists, and the mentally ill, asserting that Islam, in its essence is a religion of peace, that it protects and encourages freedoms, that it liberated people from slavery and humiliation, and brought them into the light.

Methodology:

Our research has predominantly employed a descriptive approach in defining the concepts of peace, security, and Islam, and the Quran's methodology in defining these terms, especially since they relate to the doctrine of the names and attributes specific to the Divine Essence. The term "peace" can sometimes refer to one of God's names, and at other times to Paradise. This analysis and description aim to demonstrate the value of peace in the world and to address the psychological ailments that reject any alternative to war and chaos, along with other benefits. For example, the analytical approach examines the development of the issues of "peace," "security," and "Islam" in all their aspects and how the Quran presents them.

As for the method of presenting the topic, we chose to gather similar verses in one place, then extract the overall meaning, rather than the method of separate discussions, such as presenting the topic of Paradise and then presenting the verses about Paradise in which God used the word "peace." This choice was made to control the number of verses related to the research topic, on the one hand, and to refute the doubts of Orientalists, atheists, and others who try to distort the overall meaning of the Holy Qur'an. Then, the beginning of the research was to follow the verses, examine them, and reflect on them in light of the peace that is the subject of the research. And God is the One who grants success.

Research Objectives: This research aims to:

- Determine the nature of peace and security in the Holy Qur'an
- Demonstrate that the essence of the Qur'an is peace, peacefulness, and reconciliation, not war, hostility, and revenge
- Demonstrate the relationship of peace to the ethics of Muslims and non-Muslims,

including those under protection, security, and covenants

Previous scholars: Until now, we do not know a single book that addresses this topic, following the verses of the Wise Reminder in detail, whether by compiling them or by conveying the words of all the scholars of interpretation about them, presenting their viewpoints, and then critiquing them negatively or positively. Yes, understanding God's intent on this topic in His Holy Book. We have seen some studies that have addressed peace in Islam as a general idea, through which they attempt to justify that religion is spread by invitation and not by the sword, as promoted by the atheists and atheists. However, we have not seen a precise, academic, scientific study that can be relied upon.

Objective and Subjective Reasons for Choosing the Topic:

Objective Reasons: Among the main reasons that prompted us to write on the topic of peace in the Qur'an are the lack of serious studies about it, except for some very modest writings that do not rise to the level of being good research that the Muslim can benefit from it in defending his religion, and showing it as peaceful and spreading through invitation, gentleness, scholarly debate, and argumentation in the best manner

Just as orientalists, atheists, Jews, Christians, and the unlettered always present their laws as calling for peace, unlike Islam.

And that the Quran is explicit in calling for war and distancing oneself from politics and gentleness, so this research came to refute their efforts and expose their falsehoods, and all of them are aware of the clear verses on the subject

Subjective reasons: by virtue of the early study of the Quran and its sciences. I have accumulated a great deal of good scholarly talk, which, if I were to write it down, would be in many books, numbering over twenty volumes. Whenever the opportunity arises to write on a topic of the Quran, I hasten to seize it and publish what I hold in my heart of belief and thought about the Quran and its sciences, especially if the research relates to an aspect that touches on the creed of Islam and

blemishes it, and others try to falsify the facts before our eyes. And to the topic:

2. The term peace:

2.1. Peace in the language: " freedom from defects, and peace : safety, peace : surrender and peace : the noun of submission".¹

Peace technically: means ending violence and achieving justice among people. "It is a noun derived from the verb (salima). Meaning security and safety from what is undesirable".²

2.2. Peace in the Qur'an: The terms "peace" and "safety" are mentioned in the Holy Qur'an in various places, each with a specific meaning. Understanding this in the Book of God requires gathering all these meanings to extract the general idea and overall belief on this subject. This is what Qur'anic scholars call thematic interpretation. Hence, the texts that fill the research are used as evidence, without losing sight of the basic idea. It begins with the Almighty's words in the first verse: "O you who have believed, when you go forth in the cause of Allah, be discerning . And do not say to one who gives you peace, 'You are not a believer'" (An-Nisa' 94). This verse relates to returning a greeting of peace between a Muslim and his fellow Muslim. A Muslim should not do this with a non-Muslim, as "peace" is one of the beautiful names of God, as the Prophet , peace and blessings be upon him, said." Peace is one of the names of God Almighty, and God has placed it on earth, so spread peace among yourselves.(Sahih Al Djami)³, therefore it is not permissible to make it a greeting to one who does not believe in god almighty, whether he is an unbeliever whose origin is like that of an atheist or one who made God a son and did not believe in His Oneness purely. This interpretation was mentioned by the Messenger, may God bless him and grant him peace, explicitly in his hadith: " Do not initiate greeting to the jews and christians, and if you meet one of them on

the road, force him toward its narrowest part" (sahih al- tirmidhi).⁴

- In God almighty says: " by it, Allah guides who follows his pleasure to the ways of peace, and he brings them out of darkness into light by his permission, and he guides them into a straight path" (Al ma'idah16). So God guides His creation with the Great Qur'an the paths of peace. So paths is the plural of path, and peace is God Almighty. So the Qur'an mentions in its stories and verses of monotheism and rulings and management in the cosmic verses that the paths of peace guide you to God. So if you say peace is God - as in the hadith - then it guides you to Him. And if you say in Paradise in the sense that the Muslim will be safe therein from God's anger and wrath, then the interpretation is the same.
- In His saying, "for them will be the home of peace with their lord, and he will be their protector because of what they used to do" (Al-An'am 127), this verse may support the saying that peace is Paradise, from the perspective of His saying "the home of peace." It may also mean the home of God, as it is said in Mecca, "The House of God," meaning peace is God. It may also mean that all speech in Paradise is free from any meaningless speech, as in His saying, "And their greeting therein will be peace" (Yunus10). and in allah's saying about the story of yahya, "And peace be upon him the day he was born" (maryam 15), and in His saying, "And peace be upon me the day I was born and the day of death and the day I am raised alive" (Maryam 33), "Rhetoricians say regarding the secret

¹- Abu Nasr Ismail ibn Hammad al-Jawhari al-Farabi (d. 393 AH), *Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah*, edited by Ahmad Abd al-Ghafur Tar (Dar al-Ilm lil-Malayin - Beirut, 4, 1987 CE), vol. 5, p. 951

²- <https://mawdoo3.com> website

³- Muhammad Nasir al-Din al-Albani (d. 1420 AH), *Sahih al-Jami' al-Saghir wa Ziyadatuhu*, Cairo: Al-Maktab al-Islami, 3rd ed., 1988, Hadith no. 1639.

⁴- Muhammad ibn Isa ibn Sawrah ibn Musa ibn al-Dhahhak, al-Tirmidhi (d. 279 AH), *Sunan al-Tirmidhi*, edited by Ahmad Shakir (Vols. 1–2) and Muhammad Fu'ad Abd al-Baqi et al. for the remaining volumes, Cairo: Maktabat wa Matba'at Mustafa al-Babi al-Halabi, 2nd ed., 1975, Hadith no. 2700.

of the indefinite and definite forms of the word (peace) in the two noble verses... that the indefinite form of (peace) in the story of John, peace be upon him, is because it comes from God Almighty, meaning peace from God is with me in place of every greeting, and for this reason, peace from God Almighty is only mentioned in an indefinite form"⁵

The scholars of exegesis have stated that it refers to Jesus, peace be upon him, and his peace upon himself is indicated by a verse, which is his saying, "Greet one another," and by a hadith, as in the words of our Prophet, peace and blessings be upon him, in the hadith of the Tashahhud: "We used to say in prayer before the Tashahhud was made obligatory, 'Peace be upon God, peace be upon Gabriel and Michael.' Then the Messenger of God, peace and blessings be upon him, said: Do not say this, for God Almighty is Peace. Rather say: All greetings, prayers, and good things are for God. Peace be upon you, O Prophet, and the mercy of God and His blessings. Peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God, and I bear witness that Muhammad is His servant and Messenger (Al-Bukhari and Muslim)⁶ . So you see that peace is established in all our lives, even between us and ourselves. And in the hadith, it is also said that she prays for the Prophet and we greet him, and he returns our greeting to her, as he said: "And when you are greeted with a greeting, respond with one better than it or at least return it" (An-Nisa: 86). So the hadith indicates that he is the Prophet of Peace and his Sharia is peace. The overall meaning of the verse is that the messengers and prophets have no fear

from their birth until their meeting with God, may He be blessed and exalted. That is, they do not fall into polytheism. The prophet or messenger is infallible in matters of revelation, but not in other human affairs, as God Almighty said: "It is nothing but a revelation revealed" (An-Najm:(04)). This is regarding revelation. As for human affairs, the Prophet, peace and blessings be upon him, said: "I am but a human being like you; I forget as you forget. So if I forget, remind me" (Agreed upon). This interpretation is consistent with the first verse, that peace is for the Muslim and not for others in terms of greeting. This is why God always gives His peace to His prophets, as in His saying: "And peace be upon the family of Yasin" (As-Saffat: 130)⁷

- And in His saying: "It was said, 'O Noah, descend in peace'" (Hud 48). Just as Adam descended from Paradise to Earth, his descendants are destined to descend to Earth until their burial therein until the Day of Resurrection, until God fulfills His command for those bodies to emerge from the Earth, as He says: "The Day the earth will split open over them, rushing forth; That is a gathering easy for Us" (Qaf 44). And just as the descent is in peace, so too is the departure from Earth in peace for the believers, for the abode is the abode of peace. God is the Peace.
- And peace be upon Noah among the worlds (As-Saffat: 79). This means that Noah completed the task and boarded the ark, and he and those with him from among mankind were saved, otherwise no one would have remained on the face of the earth. Hence the expression "among the worlds," because it is because of him that the human race continued in this world. When he

⁵ - (<https://al-maktaba.org/book>) (Al-Faseeh Forum Archive website).

⁶ - Narrated by Al-Bukhari (6230) and Muslim (402) with slight variations.

⁷ - Al-Bukhari, *Sahih al-Bukhari* (401); Muslim, *Sahih Muslim* (572).

boarded, he was safe, and those with him were safe.

- The Islamic greeting has also come in another form, which is "peace." It is mentioned in verses, including the Almighty's saying: "And Our messengers came to Abraham with good news. They said, 'Peace.' He said, 'Peace.' And he did not delay in bringing a roasted calf." (Hud: 69). It has been mentioned in the Quran in five places, including the verse we mentioned above, in which the word was used by the angels sent to Abraham with the good tidings. The scholars of exegesis differed on their number, but the number is not important because no legal ruling is related to it, and it is not permissible to delve into the unseen, let alone disagree about it. The lesson of the Quran is not this, but its goal is to achieve peace. This is why the first greeting the angels give is peace, which signifies security, faith, and the absence of fear, injustice, and transgression. It is a granting of security.

From the speaker to the listener, and for this reason the Prophet Ibrahim, peace be upon him, returned the greeting of the angels, because the least response is to return the word as it is, and this is what the Prophet stated in his hadith: "Spread peace, feed the hungry, maintain ties of kinship, pray at night while people are asleep, and enter Paradise in peace" (Sahih)⁸. So you notice in the verse that the angels, who

are among the best and strongest of God's creation, declare peace and that they are a peaceful Muslim people, and likewise the prophets learn from the angels this method of peace, and we in turn learn from them all what achieves peace.

- To complete the story, God mentions in Surah Al-Hijr that the Prophet Abraham was afraid of them, as in the verse: "And when they entered upon him and said, 'Peace,' he said, 'Indeed, we are afraid of you.'" (Al-Hijr: 52). The mind here wonders, how could he be afraid of the angels?

The answer is: Anyone who follows the story will realize that he thought they were human beings. Abraham, peace be upon him, was afraid because he had destroyed their idols, so he expected his people to attack him first. This expectation was fulfilled, as our Lord mentioned in His saying: "We said, 'O fire, be coolness and safety upon Abraham'" (Al-Anbiya: 69). When he saw them, he did not recognize them at first glance, because they were not in their usual form. Gabriel, peace be upon him, used to come in the form of the noble companion Dihya al-Kalbi, as in the hadith narrated by Umar ibn al-Khattab and recorded by Muslim in his Sahih⁹. He was the Messenger of Revelation, so how much more so would he be afraid of those angels of lesser rank? The fear here is a natural fear, as our Lord mentioned in the case of Moses, peace be upon him: "He went out of it, fearful and vigilant" (Al-Qasas: 21). It is not the kind of polytheistic fear in which a Muslim fears a sorcerer, fortune-teller, charlatan, or Satan,

⁸- Al-Albani: (Al-Maktab Al-Islami, 3 (1988 CE), Vol. 1, p. 246. It is also in Al-Sahihah, no. 569. Different versions of the greeting of peace have been mentioned by Al-Albani in his book: Sahih Al-Jami' Al-Saghir wa Ziyadatuhi, in the same volume and page.

⁹- Abu Al-Husayn Muslim ibn Al-Hajjaj ibn Muslim Al-Qushayri Al-Naysaburi, may God have mercy on him (206) (261 AH): Sahih Muslim, edited by Muhammad Fuad Abd Al-Baqi (d. 1388 AH) (Isa Al-Babi Al-Halabi Press, Cairo, 1955 CE), Vol. 1, p. 36.

See the biography of the noble Companion by Shams Al-Din, Muhammad ibn Ahmad ibn Uthman Al-Dhahabi (673 - 748 AH): Siyar A'lam Al-Salam, its hadiths were extracted and edited by Muhammad

Ayman Al-Shabrawi, Dar Al-Hadith, Cairo, Egypt (2006 CE), Vol. 4, p. 140. It is no. 212. See also Something of the jurisprudence of hadith in the book of Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim al-Qushayri al-Naysaburi, may God have mercy on him (206-261 AH), Ma al-Mun'im fi Sharh Sahih Muslim, explained by Safi al-Rahman al-Mubarakfuri, Dar al-Salam for Publishing and Distribution, 4th edition, Riyadh, Kingdom of Saudi Arabia, 1999 CE, vol. 1, p. 58

thinking that they are human beings They know the unseen and change destinies.

The messengers and prophets are the bravest of mankind; they fear no blame in the cause of God. Therefore, returning a greeting is a matter of general knowledge; the one who initiates the greeting is peaceful, and natural fear is something they are born with, like the case of Moses, peace be upon him, when he went out fearful and apprehensive, and the case with his son, and the case of Ismael. and the case of our prophet, peace and blessings be upon him, in his migration to Medina, as well as the

The natural fear is known that one is afraid of the burning fire into which Abraham, peace be upon him, was thrown. God nullified the burning action of the fire, and it remained a fire without burning after God commanded it, saying: "We said, 'O fire, be coolness and safety upon Abraham'" (Al-Anbiya: 69).

It was cool, but not a freezing cold that would have frozen Abraham. For if he had praised God and died, peace be upon him, the miracle of his salvation would not have been realized. Even if he had escaped the fire, he would not have escaped the cold. Fire is God's creation, commanded by God's command, and its action changes from burning to cooling. So God willed to make it a source of peace after making it naturally cool, like the coolness of a summer night. This is because the time of Abraham's burning was summer, according to the context of the verse. If it had been winter, they would not have burned him with fire but would have thrown him into cold water. It was summer because the moon was full, as in the Almighty's words: "Then when the night grew dark over him, he saw a planet. He said, 'This is my Lord.' But when it rose, he said, 'I do not love those that set.'" (Al-An'am: 76). This fullness is not usually seen clearly in winter, just as firewood is only available in summer. The fire was ready and the burning came immediately after the idols were smashed, which indicates the availability of firewood. The indications of the story show that it was summer, and that is why God commanded the fire to be cool, and God knows best.

And the angels' approach to safety is not limited to the earth alone, excluding the heavens. Likewise, their relationship with the

Muslims of Paradise is likewise, as God says: "They will not hear therein any ill speech, but only peace. And they will have their provision there in the morning and evening." (Maryam: 62). The scholars of interpretation differed as to whether "hearing" here refers only to greetings, or whether "peace" here means a perpetual, comprehensive, and all-encompassing peace that includes greetings and all good speech. For God is good and accepts only good, and from goodness comes His Paradise and its inhabitants. There will be no speech therein except sound speech, after all rancor has been removed from their hearts: "And We will remove whatever ill will is in their hearts; as brothers, they will be facing one another on thrones." (Al-Hijr: 47). After they become like this, you will find good words for the good, and the good the people of Paradise are for good words. It is also understood from the verse that there is no dwelling place for creatures beyond this, there is only Paradise or Hell, and God does not create another earth. Paradise was good, and its inhabitants were angels, humans, and Muslim jinn, whose speech was all peace and tranquility.

- Except for what was before of life on earth, as our Lord mentioned in describing the attributes of His servants, saying: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say, 'Peace'" (Al-Furqan: 63). This clarifies that peace and safety are the norm, and their opposites are the exception. So when a Muslim greets you with peace, you return it, and when an enemy resorts to peace, you incline towards it. And if we address any person, whatever their belief, with sound words, peace is obligatory with them. Do not resort to insults except with those who have wronged you, as in His saying, the Most High: "And the recompense for an evil is an evil like it, but whoever pardons and makes reconciliation - his reward is with Allah. Indeed, he does not love the wrongdoers (Ash-Shura: 40). If you respond to an offensive word with a less offensive one, it is permissible, as

evidenced by the aforementioned verse. However, forgiving is better. Whoever chooses the better course has followed the path of the angels, and God has made him one of His close servants. Otherwise, all are servants of God. God chose the word "Ar-Rahman" (the Most Merciful) and did not say "servants of God" because the context highlights the virtue of those among creation who are merciful, He refrains from responding to evil words out of mercy for the ignorant. So the chosen name here is Al-Rahman, which is an addition of honor like the House of God and the she-camel of God. Otherwise, all she-camels are God's creation and all mosques are God's houses. So the worshippers were with the name Al-Rahman, and the greeting of peace was with the ignorant among creation.

- Hence the supplication of the prophets, as in the words of God Almighty: "Our lord, make us both submissive to you, and from our descendants a community submissive to you, and show us our rites and accept our repentance. Indeed, You are the Most Merciful, the Most Compassionate." (Al-Baqarah 128) That is, make us righteous and upright, safe and Muslim. For the essence of a Muslim is peace, safety, and peacefulness. So, part of their supplication was that peace be all-encompassing for the offspring, so that they would not be among those who, when addressed by Muslims, do not respond with "peace." This is so that the Muslim nation on earth might be realized a nation free from polytheism, turning to the Lord, the One, the Unique, at peace with itself by preserving its monotheism, and at peace with others by its inclination towards the Muslim with those who perform Hajj for it. The verse concludes with mercy. The nation

shown mercy is the nation that is Muslim outwardly and inwardly, not one that is Muslim outwardly and hypocritical inwardly. The word "nation" here applies to the group, just as it applies to the individual, as in His saying, "He was a nation." This will not be realized in the individual except after achieving perfect faith. This meaning was mentioned in Surah Al-Baqarah when The people initially turned away from peace and reconciliation with the Prophet and went on to argue, and argument is not in keeping with peace, especially with the descendants of the Prophet. This is why the expression was a description of the cow, as our Lord said, "A cow that is not tamed, does not plow the earth nor water the crops, submissive and without blemish" (Al-Baqarah 72), meaning without defect. This description should be present in the seeker of the cow before the cow itself, that he should not have any of the defects of the servants, and should directly bear fruit in the commands. Procrastination and delay remove you from the description of the servants of the Most Merciful, because revelation gives life to the soul, so how can you delay in receiving life? Your delay will lead you to destruction, and it is not for the Muslim. This is the meaning of, "O you who have believed, respond to Allah and the Messenger when he calls you to that which gives you life" (Al-anfal 24).

In conclusion, the frequent repetition of this word – peace – in this manner, while surrounded by a religious and psychological atmosphere, is capable of awakening all the senses and directing thoughts and attention to this sublime and great principle"¹⁰

- **3. The Term of Peace and Safety**

3.1. Peace and Safety in the Language:
From afflictions and the like, peace and safety.

¹⁰- Sayyid Sabiq (d. 1420 AH) *Fiqh al-Sunnah* (Dar al-Kitab al-Arabi, Beirut - Lebanon, 3rd ed., 1977 CE) Vol. 2 p. 596.

He was free from them, and so on. He was saved, so he is safe and sound"¹¹

. "Peace": "Reconciliation," it can be pronounced with a fatha or a kasra, and it can be masculine or feminine. Peace is open space. You say: I am at peace with whoever is at peace with me"¹²

3.2. Peace and reconciliation in the Qur'an ;

- In the Almighty's saying, "O you who have believed, enter into peace completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Al-Baqarah 208), scholars of Qur'anic readings have stated that "peace" with a kasrah on the sin is "peace," and with a fatha on the sin is "peace." The meaning in all cases is that God has asked the believer, and not others, to enter into peace, that is, Islam. That is, not to resemble the Jews who believe in part of the Scripture and disbelieve in part, performing prayer while accepting bribes. Rather, he must adhere to peace completely in all matters of his worship and life, never resembling the disbelievers, Jews, and Christians in anything, for they are cursed, and the believer is not cursed. He is spiritually pure from polytheism and disbelief. Since this is the case, the Jews, Crusaders, and polytheists do not adhere to the laws at all. How could they adhere when they kill the prophets? There is no peace from them, nor any peace

In His saying, may He be exalted, "Except those who join a people with whom you have a treaty or who have surrendered to you, and whose hearts are prepared to fight you or fight their own people. And if Allah had willed, He

would have given them power over you, and they would have fought you. But if they withdraw from you and do not fight you and offer you peace, then Allah has not made for you a way [of fighting] against them" (An-Nisa' 90), peace here refers to a treaty, reconciliation, and covenant after the transgression of the boundary. That is, Allah does not love injustice and has forbidden it for Himself, as in the hadith: "O My servants, I have forbidden injustice for Myself and made it forbidden among you, so do not wrong one another" (Sahih Muslim)"¹³.

- The verse begins with a clear exception, indicating that the conditions of the verse do not apply to belligerents. Rather, it adds The verse indicates that peace is not only with the original combatant with whom the Muslim has a cessation of hostilities and a commitment to peace, but also applies to a third party that has sought peace from all sides and declared its neutrality, neither siding with one group nor the other. Such a party must also be treated peacefully and not forcibly drawn into the war. Therefore, the Muslim has no right to harm those under treaty, civilians, or those not involved in the war, such as the elderly, children, animals, and non-combatant women, and so on.

As for the one who breaks the covenant and the peace agreement with whom peace was made, he must be fought. The previous verse pertains to the one who

¹¹- The highest of linguists at the Arabic Language Academy in Cairo. Al-Mu'jam al-Wasit. (The Arabic Language Academy in Cairo, 2nd ed, 1972 CE) vol 1 p 446

¹²- 12 - Abu Nasr Ismail ibn Hammad al-Jawhari al-Qarani, Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah, vol. 5, p. 951.

¹³- Muslim ibn al-Hajjaj ibn Muslim, Sahih Muslim, vol. 4, p. 994, hadith no. 2577 in the chapter on the prohibition of injustice

inclines towards peace, but the one who does not incline towards it has no covenant, as the continuation of the other establishes this principle in the words of God Almighty: “And you will find others who wish to command you and secure their people. Every time they are returned to the fitna, they plunge back into it. So if they do not withdraw from you and offer you peace and restrain their hands, then seize them and kill them wherever you find them. And over those of you We have given you clear authority.” (An-Nisa’ 91) The clear authority here is the compelling argument against the one who declares war, since the Muslim has no authority after the covenants and peace.

- The Almighty says: “Those whom the angels take in death, seeking their souls, will submit, saying, ‘We would not have done any evil.’ But God is All-Knowing of what you used to do.” (An-Nahl 28). This verse clarifies that submission here refers to surrendering to God through obedience and acknowledging His Oneness. This submission is offered by those upon whom death has befallen. When the angels take their souls, along with the Angel of Death that is, at the time of death and before, during the throes of death the non-Muslim remembers the Hereafter, seeing the angels before him and his place in Hell. He then tries to embrace Islam, claiming he has not committed any evil, the greatest of which was polytheism. However, the angels do not accept his submission, as they respond, “God is All-Knowing of what you used to do.” Alternatively, it could mean that God will answer them on the Day of Resurrection with this response, or that God reveals to His angels that He knows those disbelievers did not submit, and thus it is understood from the verse that whoever openly professes disbelief and dies in that state is an unbeliever, and the rituals of disbelief, not Islam, are performed upon him. He is not included in the peace at all; that is, he is not to be employed, nor is he to be buried in Muslim cemeteries, nor is he

to be inherited from. Likewise, in war, if he openly declares his opposition to peace, it is obligatory to fight him, and he has no covenant with God. He must not be befriended, even if he is the closest of relatives, except for what the Quran has exempted, such as honoring parents, maintaining kinship ties, and the like. The verse continues in the same chapter in God's words: "And they will submit to God on the Day of Resurrection, and He will remove from them what they used to invent" (An-Nahl 87). That is, on the Day of Resurrection, they will also do the same thing they did with the angels of the Lord, which is to submit to God, but God will not accept their submission. Their submission will be removed from them, and what they used to worship whether gods, idols, stones, Satan, angels, humans, or ideas besides God will be removed from them. A good benefit is also derived from the verse, in that God does not accept submission from them, nor from the angels. Therefore, it is not permissible, according to Islamic law, for a Muslim to accept their submission and peace offerings because they betrayed God and His Messenger. The Jews For example, they kill the prophets and call people to peace, since their peace is to be a Jew and then they will accept you.

As for peace: it was mentioned in Surah Al-Anfal in the context of discussing the war between the Companions and the polytheists, and how God granted peace, as He revealed to the Companions in their dream visions the number of their enemy, which was small, thus raising their morale and giving them strength and spiritual steadfastness, as He, the Exalted, said: {And when you saw them, when you were few in your eyes, and He made you few in their eyes, so that God might accomplish a matter already decreed. And to God do all matters return.} (Al-Anfal: 43).

Likewise, He, the Exalted, does the same with the believers among His servants, in their life circumstances, strengthening them with the firm word in this life and in the Hereafter, as in His saying. He has ways of strengthening, and these are from forty parts of prophecy, as the Prophet, peace and blessings be upon him, said: "The dream of a Muslim is one part of the dreams that do not lie, and a year is forty parts of prophecy." (Agreed upon)"¹⁴.

4. The Term of Islam:

4.1. Islam in the Arabic language:

Demonstrating submission, acceptance, obedience, and compliance with the command.

Islam in Islamic terminology:

"Demonstrating submission and acceptance of what Muhammad, peace and blessings be upon him, brought and the religion that Muhammad, peace and blessings be upon him, brought"¹⁵

4.2. Islam in the Qur'an: After explaining the meaning of peace and the Muslim, and that God does not accept peace from the servant when the angels take his soul, because he is not a Muslim, and for this reason God Almighty said, "Indeed, the religion with God is Islam" (Al Imran 19), it becomes clear from this that Islam means submission to God through obedience and compliance with Him through monotheism, the monotheism of the inner self (words and actions of the heart) and the outer self (words of the tongue and movements of the body)"¹⁶

This can only be achieved by following the understanding of the Prophet, peace and blessings be upon him, and his

Companions, as in God Almighty's saying, "And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination" (An-Nisa 115). This is because the Prophet's role is to clarify this religion, as in God Almighty's saying, "With clear proofs and the radiant light. And We have revealed to you the Reminder, making clear to the people what was revealed to them and perhaps they will give thought" (An-Nahl 44). The noble Companions, the disciples of the Messenger, are witnesses to the transmission and application, and the Prophet made them witnesses during the Farewell Pilgrimage In his statement during the Farewell Pilgrimage, in the hadith narrated by Abdullah Ibn Abbas (may God be pleased with him), the Prophet said, "O God, have I conveyed the message? O God, have I conveyed the message?" Ibn Abbas (may God be pleased with them both) said, "By Him in Whose Hand is my soul, it is indeed a testament to his nation" (Sahih al-Bukhari)"¹⁷. God sent the Messenger to establish proof against mankind, not to criticize us—far be it from Him! He explicitly stated this in His saying, "So that mankind will have no argument against God after the sending of the Messengers." All the Messengers came with Islam, and their laws differed, as God mentioned in His saying, "For each of you We have appointed a law, and from it We have revealed" (Al-Ma'idah 5:48). This necessitates that the Muslim adhere to true Islam as it was revealed to the heart of Muhammad (peace and blessings be upon him), rejecting the paths of the devils and the sectarianism of the devils, as in His saying, "Of those who

¹⁴- Narrated by Al-Bukhari, no. (6987), and Muslim, no. (2264), with slight variations in the chain of narration

¹⁵- A box of linguists at the Arabic Language Academy in Cairo: Al-Mu'jam al-Wasit (Arabic Language Academy in Cairo, 2nd ed., 1972 CE), vol. 1, p. 446

¹⁶- Ahmad ibn Taymiyyah, Majmu' al-Fatawa, compiled and arranged by Abd al-Rahman ibn Muhammad ibn

Qasim (may God have mercy on him) (King Fahd Complex for Printing. The Holy Qur'an - Madinah - Saudi Arabia, 2004 CE), vol. 7, p. 334

¹⁷- Al-Bukhari, Sahih al-Bukhari, no. 1739, one of the hadiths unique to al-Bukhari compared to Muslim.

have divided their religion and become sects, each group rejoicing in what they have" (Ar-Rum 30:32). And at the head of every sect is a devil, as in the hadith narrated by Abdullah Ibn Abbas (may God be pleased with him). Mas'ud (may God be pleased with him) and the Messenger of God (peace and blessings be upon him) drew a line with his hand and then said: This is the straight path of God, and he drew lines to his right and left, then said: These paths, there is no path among them except that there is a devil calling to it. Then he recited: "And this is My straight path, so follow it, and do not follow other paths, for they will separate you from His path." (Sahih)¹⁸

Therefore, God Almighty says, completing the statement in the same chapter after several verses: "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers." (Al Imran 85) That is, whoever seeks a path that leads away from God's punishment and towards peace will find no way other than Islam. Islam is the religion of the messengers and prophets, the religion of the Oneness of the Lord of the heavens and the earth. Whoever seeks to draw near to God through anything other than what He has prescribed for us, it will not be accepted from him, as God Almighty says: "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers." (Al Imran 85) This is because God only accepts deeds and words that conform to His law. So, whoever seeks to draw near to God by sacrificing to other than God, his sacrifice will not be accepted from him, and in the Hereafter he will be among the losers because he has associated partners with God and offered a sacrifice to other than God, combining disobedience to God's command with not refraining from what God has provided.

From the foregoing, we understand why God Almighty said, "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. So whoever is not inclined to sin, then indeed, God is Forgiving and Merciful" (Al-Ma'idah 3). This verse, revealed on the Day of Arafah, a Friday during the Farewell Pilgrimage, peace and blessings be upon him, clarifies and explains that Islam is a complete religion, and it is obligatory for all Muslims to enter it, in all its details. God, the One worthy of worship, explains to His servants that He has perfected for them the religion and the favor, and among the favors is monotheism, which is God's right over His servants. He, the Exalted, has approved for us this religion, which He has preserved in word and meaning from distortion, alteration, substitution, and change. He preserved it through the Prophet's application of it before the eyes of his Companions, and through their transmission to us as it was revealed to the Prophet's heart. God was pleased with them for their preservation. God Almighty said, "And the first to embrace Islam of the Muhajireen and the Ansar, and those who..." Follow them in goodness. God is pleased with them, and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the supreme triumph. (At-Tawbah 100) He has approved His law for us so that we may worship Him without any other laws, as in His saying: "If you disbelieve, then indeed, God is free of need of you. And He does not approve for His disbelieving servants. But if you are grateful, He approves it for you." (Az-Zumar 7) Whoever adds to the religion has innovated and accused God of not perfecting His favor, and accused the Messenger of not conveying the religion, and accused the Companions of not being true to it.

¹⁸. 18- Ibn Majah, Abu Abdullah Muhammad ibn Yazid al-Qarubani, and Manahah is the name of his father, Yarid (d. 273 AH). From Ibn Majah, edited by Muhammad Fulan, with the rest (Dar Ihya al-Kutub al-Arabiyyah - Faisal Isa al-Babi al-Khali, no publication date), vol. 1, p. 6

See also some of the hadith jurisprudence according to Muhammad Nasir al-Din al-Albani, Lessons of Sheikh al-Albani (<http://www.islamweb.net>) 03, Part 20

5. The terms "Aslamu" and "Aslamu," "Aslamtu," "Salamu," and "Al-Muslimah."

5.1. "Aslamu," "Aslamu," and "Aslamtu" in the Quran: God Almighty said: (If they dispute with you, say, "I have submitted myself to God, and so have those who follow me." And say, "Those who were given the Scripture and the unlettered, have you submitted?" If they submit, they have attained Islam; but if they turn away, then your duty is only to convey the message. And God is the Helper.) With obstinacy (Al Imran: 20)

The word "submit" here also appears in the Holy Quran, establishing the general meaning of Islam brought by our Prophet, peace and blessings be upon him. It begins by refuting non-Muslims in general, establishing a methodology for responding to those who disagree. If we argue with Jews, Christians, and the unlettered (i.e., the Arabs)¹⁹. using what they consider to be an argument, then it is permissible to assume, for the sake of argument, that it is indeed an argument, and to engage them in debate. Then, we proceed to argue with them using the true argument, rationally and logically, based on two premises. The first is the act of submitting one's face to God, meaning I have affirmed God's oneness completely in every respect. The emphasis is placed on the word "face" because the face is the object of honor that the polytheists direct towards idols. It signifies the face itself and also signifies honor, meaning a face that I have not humbled as you have done with your faces before the imam, which speaks but does not understand or act. The three categories are mentioned in the verse not as an exhaustive list, but as a general category, just as in Surah Al-Fatihah, where Jews and Christians are mentioned, because the polytheists are automatically included with

them, including those who consider Al-Aziz (the Ezra) to be the son of God from among the Jews, or Jesus (Isa) to be the son of God with... The Christians, as in the verse: "The Jews say, 'Ezra is the son of God,' and the Christians say, 'The Messiah is the son of God.' That is what they say with their mouths. They shout at the words of those who disbelieved before them. Their speaker is God. How are they deluded?" (At-Tawbah 30). The verse mentions his opposition to the three most prevalent beliefs: the Jews, the Christians, and the Arabs. He contradicts all the Jewish beliefs that they are the sons of God and His beloved, and that Ezra is the son of God. He also differs from the Crusaders' belief that Jesus is the son of God or a lord besides God. He is also opposed to the beliefs of the unlettered Arabs who worshipped idols and stones, as in the verse: "have you considered al-lat and Al-Uzza(19), and manat the third- the other one (An-Najm 20)²⁰. And the jinn in the verse: "And there were men from among mankind who sought refuge with men from among the jinn, but they only increased them in burden " (Al-Jinn 6). And the angels in the verse: "This Day when he will gather them all together, then he will say to the angels, was it you these people used to worship?" (40). They will say, "Glory be to You! You are our protector, not them. Rather, they used to worship the jinn; most of them believed in them." (Saba' 41) Who will be disgraced by their polytheism on the Day of Resurrection.

The second introduction is His saying: "And say to those who were given the Scripture and to the unlettered, 'Have you submitted?'" This is a rhetorical question implying that you have submitted according to what was mentioned previously with the messengers and prophets.

¹⁹- A look at the history of the Arabs, Mubarak al-Mili, History of Algeria in Ancient and Modern Times, introduction by Muhammad al-Mili and the National Book Foundation of Algeria, 1986, Book Two, The Arab Era, Chapter One.

²⁰- Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad ibn al-Farra' al-Baghawi al-Shafi'i (d. 510

AH), *Ma'alim al-Tanzil fi Tafsir al-Qur'an = Tafsir al-Baghawi*, edited by 'Abd al-Razzaq al-Mahdi, Beirut: Dar Ihya' al-Turath al-'Arabi, 1st ed., 1420 AH, Vol. 4, pp. 309-310.

Have you submitted by worshipping God alone? If you truly submitted, then why have you distorted the revelation sent down to you, and why are you fighting against each other's beliefs?

The result is that they turned away from Islam." And if they turn away, then your duty is only to convey the message. And God is fully aware of His servants" (Al-Imran 20). That is, O Messenger of God, since they have turned away, you are obligated to convey the message in order to establish proof against them so that they will have no excuse or argument on the Day of Resurrection after the Messenger has been sent, the message delivered, and its practical application. Their return is to God, and He is All-Seeing of their actions and words. The word "All-Seeing" is used instead of "All-Hearing" because the verse speaks of observable things such as the worship of something other than God. That is, God is All-Seeing them in an emphatic form with His sight at every moment of what they worship, what they do, what they plan, and what they desire. He is All-Seeing of their outward and inward selves

And in furtherance of the previous verse, in His saying, "And say to those who were given the Scripture and to the unlettered, 'Have you submitted yourselves?'" , to clarify that the Jews, Christians, and unlettered people did not submit themselves to God Almighty, and to clarify that God had made the proof clear to them, but they turned away from the guidance and light that God revealed in the Torah and the Gospel, as He said, "Indeed, We revealed the Torah, in which was guidance and light. The prophets who submitted to God judged by it for the Jews, as did the rabbis and the chroniclers, by what they were entrusted with of the Scripture of God, and they were witnesses thereto" (Al-Ma'idah 44). So the light and guidance, which is Islam, was revealed, and the prophets who submitted to God judged by it for the Jews and those who followed the religion of Islam. As for those other than the prophets, the followers and those who followed their path, they distorted the Scripture and were not entrusted with preserving it, neither in terms of preserving the wording, nor in terms of preserving the meanings, nor in terms of preserving it in

practical application. So they distorted the words from their proper places, for reasons including wars From the application of Islam, "And ask them about the village that was present by the sea, when they transgressed in the matter of Sabbath- when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus We tested them because of what they used to do of transgression. (Al-A'raf 163) And from it, so that they might sell the verses of God for a small price, as in His saying, "And they sold the verses of God for a small price and averted from his way. Indeed, evil is what they used to do." (At-Tawbah 9) And from it, because the Prophet did not send a Jew, nor a Christian, nor one of the leaders of Quraysh, and everyone was waiting for one from his people and from their nobles. Thus, the verse served that those who embraced Islam from among them were witnesses, that is, witnesses against their people for not adhering to the faith and against the Prophet Muhammad. that he conveyed.

After mentioning the three nations the Jews, the Christians, and the Amen who were nations before us, their approach to Islam, which God ordained, became clear, as well as the distortion they encountered. God, in His infinite wisdom, has shown that every nation has a path to follow and a way to adhere to. However, some of them distorted Islam, even though its laws differed from those of other nations. Some of them even corrupted Islam. God, in His infinite wisdom, clarified that He is One in His Essence, One in His Names, One in His Attributes, One in His Divinity, and One in His Lordship. And whoever is in this state must submit to him. The almighty said: "And for every nation We have appointed a rite, that they may mention the name of Allah over what he has provided them of the cattle. for your god is one god, so to him submit. And give glad tidings to the humble ." [Al-Hajj (34)]

Then He reminds them again to return to Him and submit to the Lord, the One worthy of worship, the Lord of the worlds. The Lord is the One deserving of worship. He said, "And submit to your Lord and submit to Him before the punishment comes upon you; then you will not be helped." [Az-Zumar (54)] The mention

of the word “Lord” serves as a reminder of the multitude of created beings in the universe. Every misguided nation has made a lord to worship. The verse reminds us that there is only one true Lord

This Lord, the Creator, the Provider, who has favored you with sustenance, health, and well-being, and then further favored you by sending messengers as bearers of good tidings and warnings, and then, if you submit to Him, He will reward you with Paradise and keep you away from Hell—it is His right to bestow His favor upon you, and you have no favor to bestow upon Him. So why do you submit to God as if you have made something difficult for Him, completing what He lacked? He, the Exalted, said: “Do you consider it a favor to you that they have submitted? Say, ‘Do not consider your submission a favor to me. Rather, God has conferred favor upon you that He has guided you to the faith, if you should be truthful.’” [Al-Hujurat 17]. The truly truthful one understands God’s favor upon him and the many blessings we have mentioned regarding his acceptance

5.2. The Method of the Prophets in Understanding Revelation: From this you understand the methodology of the prophets with revelation. They understand God’s blessings and favor upon us through Islam and faith. You find them accepting Islam directly from God. God mentioned an example of one of His prophets to learn from, saying, "And when his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds'" [Al-Baqarah (131)]. He submitted directly without objections, questions, or the whisperings of Satan. He submitted directly because his heart, in its innate nature, understood that the One worthy of worship is the One and Only Lord. It is obligatory to accept His command and request to submit to Islam, for Islam is best for us. God loves Islam for us and hates disbelief for us. He is the Lord who created us and knows what is best for us. The prophets understand God better than philosophers or poets. This is why our Prophet was not a poet, philosopher, politician, physicist, or anything

else. God negated these attributes from him, but rather described him as a prophet and messenger. The prophet and messenger understand God better than anyone else. Hence, you find him submitting directly, applying Islam directly, and becoming a grateful servant

. If people are confused by doubts and refuse to turn away from the worship of their ancestors, arguing based on the Torah and the Gospel, then the Quran teaches you how to argue with them by explaining the definition of their books on the one hand, and by showing them that you have submitted yourself to God alone, without any other being, be it a son, a messenger, a tree, a stone, an angel, or any of His creation, on the other hand. God Almighty said to you, "And what is your Lord?" He said, "Submit yourself to God and what is your Lord's will." (Al Imran 20). If they argue with something that is not a valid argument, such as their worship of something other than God, then show them that you have submitted yourself to God. The face of your Lord is in the description and the honor. The mention of the face is to clarify that the face is God Almighty's pure essence, and also because the face is what is faced, as in the hadith about the one who prays, looking, and the prostration is done. And the Prophet, peace and blessings be upon him, was If he prayed, he would lower his head and cast his gaze towards the ground (authentic)"²¹. The mention of the face is meant to refer to God Almighty, specifically to the face of the Lord, the One worthy of worship.

It also signifies that the face, the seat of honor, prostrates willingly to the ground in submission to the Lord, the One deserving of worship. This is unlike the faces of the polytheists, whose faces prostrate in humiliation and disgrace before idols, stones, and trees. Thus, God was teaching His servant, peace be upon him, how to respond to the polytheist by posing a rhetorical question of astonishment and disapproval, the gist of which is: How can you compare the face of

²¹- Muhammad Nasir al-Din al-Albani, *Asl Sifat Salat al-Nabi* ﷺ (Riyadh: Maktabat al-Ma‘arif lil-Nashr wa al-Tawzi‘, 1st ed., 2006), Vol. 1, p. 230.

God, Blessed and Exalted, with the face of an idol? To God belongs the highest example.

This is not only the case with the messengers and prophets, but also with their successors and disciples, as they submit to God, preserve God's religion, implement it, and pass it on to those who come after them. An example of this is the case of Bilqis, the Queen of Sheba, who wronged herself by worshipping the sun, which is a planet among planets and a star among stars. It is a creation among creations, and it has no right to share in God's right. The queen realized that polytheism was injustice, and from this she said, "My Lord, I have wronged myself, and I submit with Solomon to God, Lord of the worlds." [An-Naml: (44)] So she submitted with Solomon, meaning she affirmed the oneness of God with Solomon.

6. Conclusion:

In conclusion, we can deduce that peace in the Qur'an was and remains the essential theme of Islam. Hence, we see the enemies of Islam openly and vehemently fighting this idea, trying to show that Christianity alone is the religion of tolerance, and that only Western European philosophers speak of peace in the world

Thus, the Quran reveals the opposite of what they spread, said, and fabricated. The Quran explicitly mentions peace with Muslims and Islam, clarifying the value of gentleness and calling to God with kindness and arguing in the best and most upright manner, even with the Jews, except for those who fight us after wronging us. In such cases, we have the right to defend ourselves, our blood, our honor, our lands, our religion, and our lives with all that is precious and dear.

Islam has always called for dialogue and peace. God's name, "Peace," on earth is a visible greeting through which a Muslim shows his fellow Muslim that he is peaceful. Indeed, God has placed love between the giver and the receiver in this greeting, and made it obligatory for the one who receives it to return it or something better to fulfill it.

The Quran has shown that the idea of lasting peace in the world cannot be achieved, because the Jews, as described by the Quran, are like the hyena of the pond. How can they establish peace while they kill prophets, messengers, children, and women, destroy cities and

vegetation, and demolish thought and humanity, unless you are a Jew with them?

As for our view on the issue of "peace" in the Qur'an, it is known that the Qur'an has addressed the subject in all its aspects, parts, and details, and our Prophet, may God's prayers and peace be upon him, applied this practically in his submission to revelation, his call to religion, and his advice to the Muslims. He explained and clarified the status of peace, security, and Islam in a clear and unambiguous manner, leaving no room for doubt or suspicion of its meaning. Anyone who looks at his biography realizes that his character is the Qur'an and that the essence of the Qur'an is peace. The result was that the essence of the Prophet's call was peace, and that he was.

The Muslim is inclined to apply the Quranic verses commanded to be displayed. Had it not been for the fact that his people, the disbelievers and polytheists, wronged him and he was not at peace, the situation would have been different. The two tribes of Hush and Quraysh would have attacked him, but the mercy in his heart prevented him from bringing peace to the world. This is the message brought by the Quran: that God, the Lord of the universe, does not want us to be disbelievers, nor does He benefit from tormenting His creation. He described the people of Paradise among His servants as peaceful, to endear, clarify, and teach us about God, the Most High, the Owner of the Abode of Peace.

Recommendations:

Regarding recommendations, we have summarized the discussion of the issue of peace in the Holy Quran. However, the work we have presented needs expansion by compiling the interpretations of scholars regarding each of the verses we mentioned concerning peace, Islam, and related topics. This would gather the scholars' understanding of the Quran, along with all relevant Prophetic traditions, to fully explore the concept from all angles.

We also recommend that researchers present the concept of peace in the Quran and other religions, such as the Torah, following the narrative, explaining, and comparing it. If the researcher wishes to develop the topic philosophically, they might write on the impact of Islamic peace on Arab civilization,

or the influence of Islam on Kant's philosophy of perpetual peace, as this is a unique subject.

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