



BRILL

Educational Peace Theory in the Holy Qur’an

Muneer Jebreel Karama

Professor, Faculty of Applied Mathematics, Palestine Polytechnic University,
Hebron, Palestine
muneerk@ppu.edu

Nada Ali Khater

Teacher, Faculty of Arabic, Arroub Basic Girls School, Arroub Camp, Hebron,
Jerusalem Education
Office UNRWA, Sheikh Jarrah, East Jerusalem, Palestine
ssmathebron@yahoo.com

Abstract

This study aimed to explore the educational theory of peace in the Holy Qur’an by conducting a holistic, systematic analysis of the word “peace” and introducing its different meanings in the Holy Qur’an. To achieve this aim, the researchers utilized a scientific approach that consisted of the following procedures: conducting a meta-analysis of the word “peace” in the Holy Qur’an by using statistics from Quran Explorer, resulting in 136 words for peace mentioned in 48 chapters; classifying the meanings of “peace”, resulting in 13 different meanings; and creating a meta-synthesis of the word “peace” according to three different subgroups that share common concepts. Finally, the theory of Islamic interactive peace was formulated. The paper concludes that of all mentions of peace in the Qur’an, external peace constitutes 68%, internal peace 21% and meta peace 11%. This result emphasizes the importance of peace between nations and states to gain stability in the world.

Keywords

The Qur’an – internal peace – external peace – Meta peace – education – theory

1 Introduction¹

The word “peace” can be traced back a long time. It is used as salutation by Jews (“shalom”),² it is known in Christianity through the phrase “Prince of Peace” in relation to Jesus,³ it is known in Islam⁴ through “salam” in the salutation “Al-Salamu Alaikum” (“Peace on you”), and it was known in 11-century France⁵ as “pes”. Peace the main driver of development and prosperity in any society, so many theories utilize the concept of peace: game theory⁶ concerns peace and war, the balance of power⁷ indicates that equivalent power secures peace between different states, the democratic peace⁸ theory suggests replacing war between states by democracy, and active peace theory⁹ deals with positive peace between states. More recent is international organization and law theory,¹⁰ which is used by the United Nations for peacekeeping.

Recently, Pierluigi¹¹ argued that peace is a basic human need and proposed that peace should be part of the base of the pyramid of human needs, which indicates the importance of peace for humanity’s coexistence.

This brief historical review shows the importance of peace for humanity and that peace is considered a basic need for safety and security in all aspects of life. Therefore, the researchers have chosen to focus on this essential concept.

1 Date of Submission: 16.08.2019; Date of Acceptance: 11.07.2020.

2 Jeff Benner, Ancient Hebrew Research Centre: http://www.ancient-hebrew.org/27_peace.html.

3 *Ibid.*

4 Eesa AP. Islamic Greeting (of Salaam): A Religious, Historical, and Sociolinguistic Perspective. for humanities sciences al qadisiya. 2019;22(2): 37-54.

5 Online Etymology Dictionary, “Peace”.

6 Benner, Ancient Hebrew Research Center: http://www.ancient-hebrew.org/27_messiah.html.

7 Charles W. Kegley and Eugene Wittkopf, *World Politics: Trends and Transformation*, Boston, MA, Wadsworth Cengage Learning, 2005, p. 503.

8 Michael Doyle’s, “Kant, Liberal Legacies, and Foreign Affairs”, *Philosophy and Public Affairs*, 12/3 (1983), p. 207-208.

9 Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, London, Sage Publications, (1996), p. 32.

10 William Miller Macmillan, *Warning from the West Indies: A Tract for Africa and the Empire*. Ayer Publishing, (1936), p. 13.

11 Pierluigi Consorti, “Development Cooperation and the Culture of Peace Institutionalization”, *Journal of Universities and International Development Cooperation*, 1 (2014), p. 483-486.

2 The Educational Peace Theorem in the Qur'an

It is well known that the Holy Qur'an is a guide for people to regulate their own lives and to connect with humans across the globe, and it is considered an educational recourse for intrapersonal aspects that dealt with a person's behaviour towards her/himself and interpersonal aspects that define relationships between people, such as mutual respect for other people and the environment. It is also known that the Holy Qur'an is the word of God revealed to Muhammad (pbuh) through Gabriel (pbuh) in order to consolidate the principles of humanity, love and peace among human beings. This requires us as researchers to spread a culture of peace among people so that the world is free from aggression and the unjust oppression of people. Because of the prominence of the concept of peace in the Holy Qur'an, there are many studies deal with the subject of peace in the Holy Qur'an; the researchers will present the mean ideas of each formulation of peace, and then they will dig deeply into the different meanings of peace in the Holy Qur'an.

Islam *et al.*¹² conducted a research about peace in the light of the Qur'an, and they discussed many issues related to the peace on Holy Qur'an such as the root of the peace, different aspects of peace, and they concluded that, peace in the Qur'an aimed to gain tolerance, and brotherhood. In a smellier manner, Majied *et al.*¹³ conducted a study of the promotion of peace in Holy Qur'an, they explored the importance of peace in local and global societies, and they encouraged peaceful methods of interaction between societies. Anjum and Wani¹⁴ study the concept of peace in holy Qur'an with a focus on instability and equilibrium. Muthaliff *et al.*¹⁵ conducted research on the perspectives of peace in the Holy Qur'an and concluded that the Qur'an promotes peaceful co-existence between all nations across the globe and encourages harmony among all religions.

12 Nazar UllIslam, G.K. Sharma, and Riyaz Ahmad Ganai, "Peace in Islam in the Light of Quran and Traditions of Prophet Muhammad (Peace be Upon Him)", *Asian Journal of Multidisciplinary Studies*, 2/1 (2014), p. 28.

13 Abdul Majid, Muhammad Najm-ul-Hassan, and Manzoor Ahmad, "Promotion of Peace in the Light of the Holy Quran", *Gomal University Journal of Research*, 30/2 (2014), p. 117-126.

14 M.R. Anjum and Bilal Ahmad Wani, "Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence", *International Journal of Scientific and Research Publications*, 7/6 (2017), p. 383-400.

15 Mohamed Mihlar Abdul Muthaliff, Mohd Rosmizi Abd Rahman, and Muhammad Khairi Mahyuddin, "Religious Harmony and Peaceful Co-Existence: A Quranic Perspective", *Al-'Abqari: Islamic Social Sciences and Humanities*, 282/3646 (2016), p. 1-16.

Akhtar *et al.*¹⁶ studied the concept of peace in the Holy Qur'an, and they concluded that peace in the Holy Qur'an promotes freedom for all people, and tolerance between humanity. Heidarizad *et al.*¹⁷ conducted a research on the different meanings of peace in the Holy Qur'an and arrived at a similar conclusion: the Holy Qur'an encourages security for individuals and societies so that they are safe from worries. Khasawneh and Al-Jamal¹⁸ have discussed how people are dealt with in a peaceful way in surat Al-Hujurat, which is, of course, with a manner of peaceful reconciliation.

In (2016) Meraj,¹⁹ studied the concept of brotherhood in the Holy Qur'an and discovered that brotherhood and peace address the same issue, promoting mutual respect between humanity. A quotation from the work of Ahmad Manusor²⁰ reveals the core concept of peace in the Holy Qur'an:

Peace is the origin of the understanding of Islam as a religion and in the Arabic word as well, and the base of the relationship between Muslims and others. Peace is also the backbone of the Jihad laws in the Quran.

Mustaqim²¹ developed a thematic and hermeneutical method for searching the Holy Qur'an to answer a question about peace in the Holy Qur'an and determine whether humanism and tolerance are the moral of peace.

From the above studies it is noted that, these studies focus on certain aspects of the concept of peace as well as on different ways of presenting the concept of peace, grouping them in order to classify them according to linguistic characteristics or patterns in the context surrounding each presentation of the word. What distinguishes this research is that it works to link all elements of peace in the Holy Qur'an in order to make some generalizations

16 Saeed Akhtar, Badshah Rahman, Atta Ur Rahman, Muhammad Rahim, Aliya Shah, and Janas Khan, "The Quranic Concept of Religious Tolerance and its Manifestation in Islamic History", *Journal of Applied Environmental and Biological Sciences*, 6/3 (2016), p. 136-139.

17 Mohammad Heidarizad, SayyedtaghiKabiri, and Mohammad Ali Azarpanah, "Security from Quran Perspective", *Advances in Environmental Biology*, 7/11 (2013), p. 3383-3387.

18 Omar M. Khasawneh and Mohammad A. Al-Jamal, "Dealing with People in Light of the Quranic Chapter of Al-Hujurat (The Chambers): A Social Perspective", *International Journal of Humanities and Social Science*, 7/2 (2017), p. 1-7.

19 Meraj Ahmad Meraj, "The Quranic Concept of Universal Brotherhood", *Australian Journal of Humanities and Islamic Studies Research*, 2/2 (2016), p. 1-6.

20 http://www.ahl-alquran.com/English/show_article.php?main_id=6674.

21 AbdulMustaqim, "De-Radicalization in Quranic Exegesis (Re-Interpretation of 'Violence Verses' Toward Peaceful Islam)", in *International Conference on Qur'an and Hadith Studies (ICQHS 2017)*, Atlantis Press, 2017, p. 215-223.

and create some theories that show a comprehensive picture of the context of peace, which will be accomplished through analysis and classification process.

Peace in the Islamic religion is a very important human need. It has been linked to God's own self as well as to the words taken from the Arabic word for peace (Islam). Peace should be the goal of every human being on the surface of the globe.²²

The meaning of the word peace – linguists claim – is to demonstrate health, wellness, and safety, i.e., to be safe from human handicaps and harm. The name of the Almighty is peace, which includes the safety of inflicted creatures from defect, shortages and annihilation. According to Islam Web, the word peace²³ is used in the Holy Qur'an in different formats in one-hundred and forty places. It is mentioned in the form of a name, such as the Almighty, one-hundred and twelve times; "Do not say to those who gave you peace I am not a believer". (Q, 4: 94) and in verb form, including calling on the Almighty, in twenty-eight locations; "Do not enter homes other than your homes until receiving approval and shaking hands with its people" (Q, 24:27). Also, the word peace as mentioned in the Holy Qur'an has seven main meanings (according to Islam Web): the names of God, Islam, greeting an acquaintance, safety from evil, in praise of something good, goodness, and the elimination of every impurity. The details on these meanings are as follows:²⁴

- Peace is the name of God (Q, 59: 23) and Dār al-Salām is the place which prepared for believers in the Lord's paradise (Q, 6: 127).
- There is peace in the sense of Islam, of which the Almighty says, "God guides him who follows the ways of peace" (Q, 5: 16) and "The path of God, which is prescribed to His slaves and invited them to him, and sent by his messengers, which is Islam, which does not accept anyone, only by him, not Judaism, nor Christianity, nor Magi; and so on says the Almighty: O ye who believe! Enter all peace" (Q, 2: 208), where peace means Islam, as Ibn Abbas said, "May Allah be pleased with them and others".
- There is peace in the sense of known greetings, such as in the following passage: "If those who believe in Our revelations come to you, say peace be upon you" (Q, 6: 54); Ikrima said: "I came down to those who forbade God the Almighty Prophet to expel them, and the Prophet, peace be upon him, if he saw them, He started with peace", and Ibn Kathîr said, "Vakrhm refunded peace be upon them, and preached the mercy of God and the

22 Islam Web, The Word (Peace) in the Holy Quran, <https://www.islamweb.net/ar/article/155718/>.

23 <https://blogs.loc.gov/kluge/2016/08/the-idea-of-peace-in-the-quran/>.

24 *Ibid.*

- extensive comprehensive them; and towards this says the Almighty, 'If you enter houses, greet yourselves'" (Q, 24: 61).
- There is peace in the sense of safety from evil, of which the Almighty says, "It was said, Noah, land in peace from us" (Q, 11: 48), i.e., our security comes from you in the face of our destruction, and Qurtubi says there is safety and security: "Enter in peace and safety" (Q, 15: 46), i.e., unharmed from the punishment of God.
 - There is peace in the sense of praising Hassan, of which the Almighty says, "Peace be upon Noah in the world" (Q, 37: 79); Ibn KathÊr said, "An explanation of what he kept from the beautiful man praises Hassan, and it is recognized in all denominations and nations; Almighty, peace on Abraham" (Q, 37: 109); and Shawkani said, "Peace: praise the beautiful". In these two verses and others, peace means safety from pests and evils, which is a common point in the interpretation of such verses.
 - There is peace in the sense of goodness: "If the ignorant people said peace" (Q, 25: 63); Tabari said, "If ignorant people addressed to God, including hate to say, answered them by the favour, and repayment of speech"; Mujahid said, "They replied to say; Towards this saying Almighty: 'forgive them and say peace'" (Q, 43: 89); and Ibn KathÊr said, "Do not answer them if they address you with bad talk, but desist and forgive them already and say good things".
 - There is peace in the sense of clearance of the thing from every impurity as seen in the following verse: "And a man of peace to a man" (Q, 39: 29), i.e., a pure man to a man. This was said by Ibn 'Abbas (may Allah be pleased with them). However, there is no other example in the Qur'an of peace in this sense.

In conclusion, it is no secret that interpreters may overlook meaning, forensic evidence, linguistic transcription, or contextual necessity, nor is it surprising, as the term bears multiple meanings.

Therefore, how is this research different from the previous approaches in dealing with important concepts such as peace? This research will explore all of the different meanings of the concept of peace by using manual methods and a Qur'an search engine to find all words related to peace, narrowing the data down by using a meta-analysis (which will be discussed in more detail below) until the data are clustered and grouped, and then examining the patterns in the concept of peace.

3 Methodology

This study is very important for several reasons. First, previous studies in this field are rare, and those that exist only focus on what concepts of peace there are, for example, "political peace", but not on an in-depth analysis. The current

research studies the concept of peace with a comprehensive, scientific, and systematic method using all phrases in the Qur'an that mention peace. Finally, it discusses peace in a scholarly way, which touches on all aspects of life.

This research depends on the content analysis of the word "peace" and its derivative words mentioned in the Holy Qur'an.²⁵ In the first part of this article, the researcher dealt with the statistical dimension of peace in the Holy Qur'an. In the second part, the researcher discussed the meaning of the term peace. The final part deals with the in-depth meaning of the word "peace" in the Holy Qur'an to reveal the dominant meaning of the term and its applications in life.

The fact of the word "peace" in Arabic is related to innocence, salvation, survival, health, and wellness as well as the rejection of violence. The word peace is mentioned in the Holy Qur'an in 136 places. After studying its meanings in the Holy Qur'an, it was found that peace cannot be detached from its meaning and that all the derivative words from it that are mentioned in the Holy Qur'an have other meanings as well.

Islam first plants the seeds of peace in the individual conscience, and then spreads it among the family, among the community, and, finally, internationally among nations and countries. It promotes peace in the relationship between the individual and his/her Lord, the relationship between the individual and the community, the relationship between individuals and the government, and then in the relationships among states.

The Holy Qur'an is a comprehensive idea of peace. Islam is the religion of peace – the very word Islam (from the Arabic *silm*) connotes peace. One of the attributes of Allah as described in the Qur'an is "As salaam", which means peace and security. In the Holy Qur'an, divine guidance is likened to the path of peace. There is peace in names, peace in greetings, peace by nightfall, peace in the name of the Lord, peace in faith, peace in personal lives, and peace and righteousness among those who follow the Lord's principles.

One of the greatest means to achieve peace is to look at the biography of Mustafa – peace be upon him – who is the Messenger of peace, security and safety and a living image of the application of all the meanings of peace for the individual, the family, society, and humanity. The prophet Mohammad said, "Do you know what is better than charity, fasting, and prayer? It is keeping peace and good relations among people, as quarrellers and bad feelings destroy mankind."²⁶

25 The Qur'an, Create Space Independent Publishing Platform, Translated to English by Talal Itani, Dallas. Beirut, 2014, p. 1.

26 Muhammad bin Isma'il al-Bukhari, *Sahih al-Bukhari*: Dar al-Fikr, 1981, p. 40.

4 Meta-Analysis of Word Peace in Holy Qur'an

4.1 A general Analysis and its Results

After a careful search for the word peace in the Holy Qur'an by using a searching engine and checking manually, the following general results appear:

TABLE 1 Peace in the Quran

Chapter	Frequency	Verse	Word	Meaning
1 Al-Baqarah	10	71	مُسْلِمَةً	Safety
		112/131/	أَسْلَمَ / أَسْلَمْتُ	Individual who has entered into peace
		131		
		128/132/	مُسْلِمِينَ /	Group that has entered into peace
		133	مُسْلِمُونَ	
		128	مُسْلِمَةً	Individual who has entered into peace
2 Óli 'Imran	12	208	السَّلَامِ	Implementing peace between non-Muslims
		233	سَلَامَتِهِم	Spreading peace through business
		19/85	الإِسْلَامِ	Peace and its process
		20/83	أَسْلَمَ / أَسْلَمْتُ	Individual who has entered into peace
		20	أَسْلَمْتُمْ	Group that has entered into peace
		20	أَسْلَمُوا	Group that has entered into peace
		52/64/80/	مُسْلِمُونَ	Group that has entered into peace
		84/102		
		67	مُسْلِمًا	Individual who has entered into peace
		65/65	يَسْلَمُوا تَسْلِيمًا	Group that has entered into peace and is spreading it
3 Al-Nisa'	8	90/91	السَّلَامِ	Implementing peace between Muslims
		92/92	مُسْلِمَةً	Implementing peace between Muslims
		94	السَّلَامِ	Name of God and secure bathing
		125	أَسْلَمَ	Individual who has entered into peace

TABLE 1 Peace in the Quran (cont.)

Chapter	Frequency	Verse	Word	Meaning
4 Al-Ma'idah	4	3	الإسلام	Peace and its process
		16	السلام	Name of God and secure bathing
		44	أسلموا	Group that has entered into peace
		111	مسلمون	Group that has entered into peace
5 Al-An'am	7	14	أسلم	Individual who has entered into peace
		35	سَلَامًا	Peace as the highest rank
		54	سلام	Communication and greeting
		71	لنسلم	Group that has entered into peace
		125	لِلْإِسْلَامِ	Peace and its process
		127	السلام	Name of God and secure bathing
		163	المسلمين	Group that has entered into peace
		46	سلام	Residents of Heaven greeting each other
6 Al-A'raf	2	126	مسيئين	Group that has entered into peace
		43	سَلِمَ	God delivered you from failure and conflict
			61	لِلسِّلْمِ
8 Al-Tawbah	1	74	إسلامهم	Peace and its process
9 Yunus	5	10	سلام	Residents of Heaven greeting each other
		25	السلام	Name of God and secure bathing
		62/84/90	المسلمين / مسلمين	Group that has entered into peace
10 Hud	3	14	مسلمون	Group that has entered into peace
		48	بسلام	Peace and safety
		69	سلام	Greeting each other in communication
11 Yusuf	1	101	مسلمًا	Individual who has entered into peace
12 Al-Ra'd	1	24	سلام	Residents of Heaven greeting each other
13 Ibrahim	1	23	سلام	Greeting each other in communication

TABLE 1 Peace in the Quran (*cont.*)

Chapter	Frequency	Verse	Word	Meaning
14 al-Hijr	3	2	مسلمين	Group that has entered into peace
		46	بسلام	Peace and safety
		52	سلاماً	Greetings of the Angels
15 Al-Nahl	6	28/87	السلام	Implementing peace between non-Muslims
		32	سلام	Residents of Heaven greeting each other
		81	تسلمون	Group that has entered into peace and is spreading it
16 Maryam	4	89/102	للمسلمين	Group that has entered into peace and is spreading it
		15	وسلام	Greeting each other in communication
		33	والسلام	Greeting each other in communication
		47	سلام	Greeting each other in communication
		62	سلاماً	Greetings of the Angels
17 Taha	1	47	والسلام	Safety from torment
18 Al-Anbiya	2	69	سلاماً	Greeting each other in communication
		108	مسلمون	Group that has entered into peace and is spreading it
19 A-Hajj	2	34	أسلموا	Group that has entered into peace and is spreading it
		78	مسلمين	Group that has entered into peace and is spreading it
20 Al-Nur	2	27	تسلموا	Greeting each other in communication
		61	سلموا	Greeting each other in communication
21 Al-Furqan	2	63	سلاماً	Greeting each other in communication
		75	وسلاماً	Greetings of the Angels
22 Al-Shu'ara'	1	89	سليم	Safety/clean

TABLE 1 Peace in the Quran (cont.)

Chapter	Frequency	Verse	Word	Meaning
23 Al-Naml	7	31/38/42/ 81/91	مسلمين / مسلمون / المسلمين	Group that has entered into peace and is spreading it
		44	أسلمت	Individual who has entered into peace
		59	سلام	Greetings of the prophets
24 Al-Qasas	2	53	مسلمين	Group that has entered into peace and is spreading it
		55	سلام	Greeting each other in communication
25 Al'Ankabut	1	46	مسلمون	Group that has entered into peace and is spreading it
26 Al-Rum	1	53	مسلمون	Group that has entered into peace and is spreading it
27 Luqman	1	22	يسلم	Individual who has entered into peace
28 Al-Ahzab	6	22/56	تسليما	Greeting each other in communication
		35/35	المسلمين / المسلمات	Group that has entered into peace and is spreading it
		44	سلام	Greetings of the Angels
		56	سلموا	Greeting each other in communication
29 Ya-Seen (1)	1	58	سلام	Greeting each other in communication
30 Al-Saffat	8	26	مستسلمون	Group that has entered into peace and is spreading it
		79/109/120/ 130/181	سلام	Safety/Greetings of the prophets
		84	سليم	Clean, peaceful
		103	أسلمنا	Agreed

TABLE 1 Peace in the Quran (*cont.*)

Chapter	Frequency	Verse	Word	Meaning
31 Al-Zumar	5	12	المسلمين	Group that has entered into peace and is spreading it
		22	الإسلام	Peace and its process
		29	سَلَّمَ	Submitted himself
		54	أسلموا	Group that has entered into peace and is spreading it
		73	سلام	Greetings of the Angels
32 Ghafir	1	66	أسلم	Individual who has entered into peace
33 Fussilat	1	33	المسلمين	Group that has entered into peace and is spreading it
34 Ak-Zukhruf	2	69	مسلمين	Group that has entered into peace and is spreading it
		89	سلام	Safety
35 Al-Ahqaf	1	15	المسلمين	Group that has entered into peace and is spreading it
36 Muhammad	1	35	السَّلم	Implementing peace between non-Muslims
37 Al-Fath	1	16	يسلمون	Implementing peace between non-Muslims
38 Al-Hujurat	3	14	أسلنا	Group that has entered into peace
		17	أسلموا	Group that has entered into peace
		17	إسلامكم	Group that has entered into peace
39 QÉf	1	34	بسلام	Greeting each other in communication
40 Al-Úariyat	2	25	سلاما	Greeting each other in communication
		36	المسلمين	Group that has entered into peace and is spreading it
41 Al-Tur	1	38	سَلَّمَ	Peace as the highest rank
42 Al-Waqi'ah	2	26	سلاما سلاما	Greeting each other in communication
		91	سلام	Greeting each other in communication
43 Al-Hashr	1	23	السلام	Name of God and secure bathing
44 Al-Saff	1	7	الإسلام	Peace and its process

TABLE 1 Peace in the Quran (*cont.*)

Chapter	Frequency	Verse	Word	Meaning
45 Al-Tahrim	1	5	مسلمات	Group that has entered into peace and is spreading it
46 Al-Qalam	2	35	المسلمين	Group that has entered into peace and is spreading it
47 Al-Jinn	2	43	سالون	Safety
		14	المسلمون	Group that has entered into peace and is spreading it
		14	أسلم	Individual who has entered into peace
48 Al-Qadr	1	5	سلام	Greetings of Angels

The table above presented a content analysis of each chapter of the Quran, determined the words for peace and its derived words, and calculated their frequency by using statistics from the Qur'an Explorer.

According to the analysis, there are many synonyms and derivatives of word peace, including *muslimat*, *muslimuna*, *salama*, *salimina*, and *al-salm*. Examining the statistical dimensions of the word peace in the Holy Qur'an is the first step towards achieving the aim of this paper. Therefore, this part presents the statistical dimensions of the word peace, its derived words and its roots as mentioned in the Holy Qur'an, which concern of 6236 verses and 114 chapter, 27 and 87 of which are Madani and Makki, respectively.

The meaning of the word "peace" in the Holy Qur'an was obtained from the following sources, namely Tafsir al-Jalalayn,²⁷ Al-Mu'jam al-Was'at,²⁸ Al-Mu'jam al-Mufahras,²⁹ Meshkat al-Anwar³⁰ and al-Tebyan.³¹

Thus, Peace is an important humanitarian issue, which is shown by the fact that it is mentioned in 48 out of 114 chapters, i.e., 42% of the Holy Qur'an, as shown in the following figure:

27 Jalāl al-Dīn Muḥammad ibn Aḥmad Maḥallī, Suyūṭī; Feras Hamza, and Mu'assasat Āl al-Bayt li al-Fikr al-Islāmī, *Tafsir al-Jalalayn*, Louisville, Ky, Fons Vitae, 2008.

28 Ibrahim Mustafa *et al.*, *Al-mu'jam al-waseet*, Cairo, Maktabat al-Shorouq al-Dawliyah, 2004.

29 Arent Jan Wensinck, *Al-mu'jam al-mufahras li al-faz al-hadith al-Nabawi*, Leiden, Holland, EJ Brill, 1955.

30 M. Qāsempour, "Ghāzzali and Koranic Interpretation", *Mysticism Studies*, 8 (2008).

31 A. Okbari, "al-Tebyan Fi 'erab al-Quran", 2001.

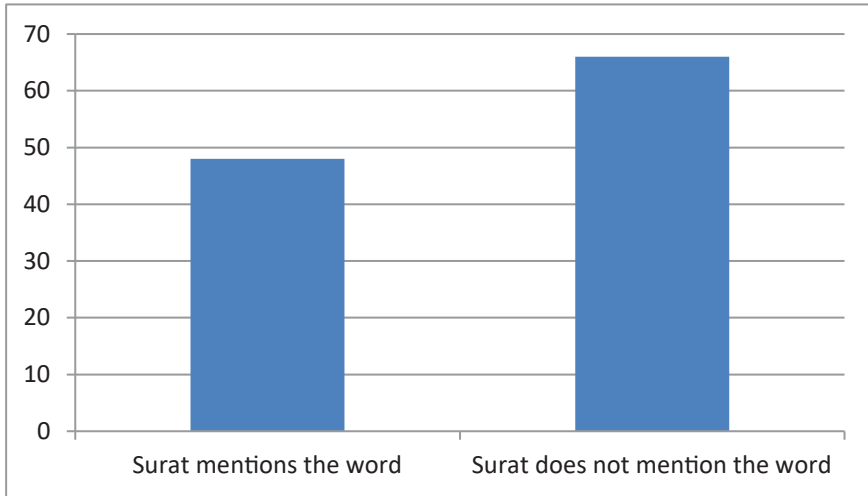


FIGURE 1 The word peace vs. Chapter does not mention the word peace

From the above figure, it is easy to see that approximately half of the chapters of the Holy Qur'an focus on peace; they indicate the importance of peace in Islam and emphasize unity and righteousness, which refute the views of those ones who destroy societies in the name of Islam.

It is useful to mention that the verses in which the word peace and its derived words are mentioned in the Makki are the same as those in which the word peace and its derived words are mentioned in the Madani. Most of the verses are in 32 Makki chapters, and they are repeated in the Madani 16 times. This is proved by the beginning of Muhammad's mission (peace be upon him), and these repetitions are a definite response to everyone who claims that Islam is more strongly spread by the sword.

This analysis leads us to the importance of peace in the Holy Qur'an; thus, it is necessary to figure out what types of peace the Holy Qur'an focuses on i.e., is there any type of peace in the Holy Qur'an that has any more value than the others?

4.2 *Clustering Words of Peace according to Their Meanings in the Context*

Before answering the question above, it is necessary to cluster the peace words in suitable groups for more detailed analysis. Therefore, this section discusses the different types of peace mentioned in the Holy Qur'an by examining to the meanings of the word "peace" and its derived words.

The table below summarizes the frequency of each different meaning of the word peace and its derived words:

TABLE 2 The frequency of each different meaning of the word peace and its derived words

Peace word	Frequency	Distribution in percentage
Group that has entered into peace	48	35%
Greeting each other in communication	17	13%
Individual who has entered into peace	16	12%
Implementing peace between non-Muslims	11	8%
Name of God	8	6%
Peace and its process	7	5%
Name of God and secure bathing	7	5%
Greetings of the prophets	7	5%
Safety	5	4%
Greetings of the Angels	5	4%
Residents of heaven greeting each other	4	3%
Spreading peace through business	1	1%
Total	136	100%

4.3 *Meta-Synthesis of the Word Peace*

The meanings of peace in the above table can be summarized into three major categories as in table 3.

TABLE 3 Peace type, categories, and its distribution in percentage

Type	Categories	Percentage
Internal peace (with yourself)	Individual who has entered into peace, peace and its process, safety	21%
External peace (with people, nations, angels)	Group that has entered into peace, greeting each other in communication, implementing peace between non-Muslims, greetings of the prophets, greetings of Angels, spreading peace through business	68%
Meta-peace (with God)	Name of God, secure bathing, the absences	11%
Total		100%

The Holy Qur'an encourages peace between people and nations to secure stability, as shown in the table above. The overall percentage of this type of peace is 68% of all mentions of peace and its derivatives, which is a very high percentage when compared to the other types of peace. Therefore, the Holy Qur'an focuses on external peace more other than any type of peace. We can conclude that external peace brings peace to all humans, which reflects internal peace and leads to meta-peace.

5 Conclusion (Theorem)

It can be concluded that external peace has an important effect on the positive relationship of an individual with herself/himself, with her/his human society, and with her/his creator (God). These three elements interact with each other in many directions and in complex topical situations to achieve stability balance between cases of internal, external, and meta-peace.

Moreover, external peace guarantees stability in meeting the most basic human needs such as psychological, political, social, emotional and economical needs.

It is important to share peace with others, even those of different religions. The one who loses peace with others, will absolutely lose peace with herself/himself forever, and the one who secures peace with others will gain peace with herself/himself.

The Figure below illustrates the educational peace theorem in the Holy Qur'an, which impels external peace (68%) and establishes a direct linkage between internal peace (21%), and meta-peace (11%).

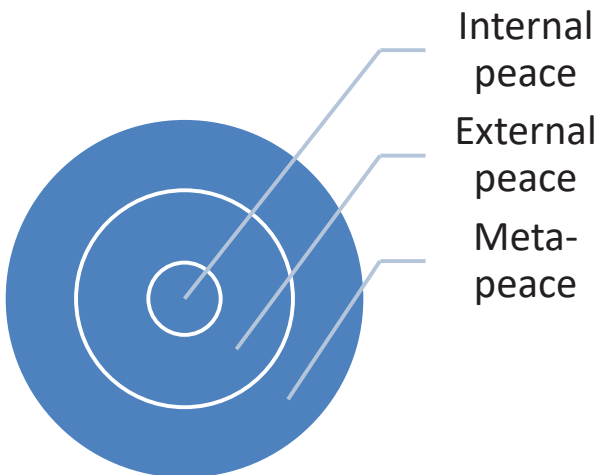


FIGURE 2 The educational peace theorem in the Holy Qur'an

Bibliographies

- “The Holy Quran Statistics Program – Gold Edition 4.” <http://www.kaheel7.com/ar/index.php/1/1690-2014-07-03-19-11-02>),2.
- Al-Bukhari, Muhammad bin Isma‘il, *Sahih al-Bukhari*, Dar al-Fikr. 1981.
- Benner, Jeff, and Ancient Hebrew Research Centre. http://www.ancient-hebrew.org/27_peace.html.
- Doyle’s, Michael. “Kant, Liberal Legacies, and Foreign Affairs.” *Philosophy and Public Affairs*, 1983, 12: 207-8.
- Eesa AP. Islamic Greeting (of Salaam): A Religious, Historical, and Sociolinguistic Perspective. for humanities sciences al qadisiya. 2019; 22(2):37-54.
- Galtung, Johan. *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. London: Sage Publications, 1996.
- http://www.ahl-alquran.com/English/show_article.php?main_id=6674.
- <https://blogs.loc.gov/kluge/2016/08/the-idea-of-peace-in-the-quran/>.
- Islam Web. “The Word (Peace) in the Holy Quran.” <https://www.islamweb.net/ar/article/155718/>.
- Kegley, Charles W., and Eugene Wittkopf. *World Politics: Trends and Transformation*. Boston, MA: Wadsworth Cengage Learning, 2005.
- Khasawneh, Omar M., and Mohammad A. Al-Jamal. “Dealing with People in Light of the Quranic Chapter of Al-Hujurat (The Chambers): A Social Perspective.” *International Journal of Humanities and Social Science*, 2017, 7: 1-7.
- Macmillan, William Miller. *Warning from the West Indies: A Tract for Africa and the Empire*. Ayer Publishing, 1936.
- Maḥallī, Jalāl al-Dīn Muḥammad ibn Aḥmad, Suyūṭī; Feras Hamza, and Mu’assasat Āl al-Bayt li al-Fikr al-Islāmī. *Tafsīr al-Jalalayn*. Louisville, Ky: Fons Vitae, 2008
- Meraj, Meraj Ahmad. “The Quranic Concept of Universal Brotherhood.” *Australian Journal of Humanities and Islamic Studies Research*, 2016, 2: 1-6.
- Mustafa, Ibrahim *et al.* *Al-Mu’jam Al-Waseet*. Cairo: Maktabat al-Shorouq al-Dawliyah, 2004.
- Mustaqim, Abdul. “De-Radicalization in Quranic Exegesis (Re-Interpretation of “Violence Verses” Toward Peaceful Islam.” In *International Conference on Qur’an and Hadith Studies (ICQHS 2017)*. Atlantis Press, 2017.
- Okbari, A. 2001. *Al-Tebyan fi ‘erab al-Quran*. Beirut: Dar al-Fikr, 2001.
- Online Etymology Dictionary, “Peace”. <https://www.etymonline.com/word/peace>.
- Qāsempour, M. “Ghāzzali and Qur’anic Interpretation.” *Mysticism Studies* 8, 2008.
- The Qur’an. Create Space Independent Publishing Platform, Translated to English by Talal Itani, Dallas. Beirut, 2014.
- Wensinck, Arent Jan. *Al-Mu’jam Al-Mufahras li Al-Faz Al-Hadith Al-Nabawi*. Leiden, Holland: EJ Brill, 1955.