

INTERPRETATION AND VIEWS OF QURANIC COMMENTARIES ON PEACE BASED ON *AL-SALĀM* AND *AL-AMN* TERMS

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Abstract

Peace is a very important topic for discussion in a world of war, chaos and insecurity. Islam is a religion that prioritises peace and rejects all forms of violence. The term “peace” is repeated often in the Qur’an, in phrases such as *al-salām* and *al-amn*, with meanings of peace, security and harmony. This study seeks to identify phrases in the Qur’an relating to peace and to present the views of quranic commentaries (*mufasirin*) regarding these phrases. The methodology applied in this study is based on data compiled from library research by using deductive and analysis methods. The study shows that among the terminologies used in reference to the meaning of peace are *al-salām* and *al-amn* which have been certified by the Quranic commentaries in their books. Indirectly, through Quranic verses it shows that element of peace is one of the messages brought by Islam.

Keywords: Peace, stability, Qur’an, *al-Salām*, *al-Amn*, *Quranic Commentaries*

Introduction

Etymologically, Islam means surrender, submission or obedience to all of Allah's commands. Islam is a religion that benefits its believers both in this world and the next. The inevitability of Islam as the worldview to be believed is stated in Qur'an as follows:

'If anyone desires a religion other than Islam (submission to Allah, never will it be accepted of him; and in the hereafter He will be in the ranks of those who have lost (All spiritual good)).' (Quran, 3: 85)

Islam comes as the world's saviour as *Rahmatan li al-'Ālamīn* to bring mercy to the whole world. This is because the teachings of Islam have an indisputable truth to them. Islam seeks to create peace and stability on earth so that humanity and all of God's creation can live in harmony.

Islam explains that genuine peace can be realised when justice prevails on earth. The contemporary global arms race has led to injustices which make it possible for war to erupt at any time and place. The Western media frequently links Islam with terrorism. According to its reports, Islam is a religion based on violence and war which has been taken over by radical Muslims and does not give much freedom to its followers (Miller, 2015).

The question now is whether it is true that Islam promotes or is synonymous with violence, as is claimed by the mass media. Is all the violence in this world committed by Muslims? What about countries such as Myanmar, where mass murder of ethnic Rohingya Muslims are carried out by Buddhists? (BBC News, 2016; Al-Jazeera, 2017).

There are extremists in every religion, although no religion ever promotes violence and, in fact, every religion forbids any form of violence. This study intends to show that Islam is a religion that loves peace and forbids every form of violence. For example, in the case of war, Islam does not make it an obligation to go to war for the pleasure of it or for without real reason. Islam is a religion that does not condone war for the sake of conquest and mastery. Instead, war in Islam began as self-defence, Allah had said in the Qur'an:

‘The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves’. (Qur’an, 2: 194).

Islam makes it a duty for all believers and Muslim nations to preserve peace, independence and unity as stated in the Qur’an:

‘The believers are but a single brotherhood: So make peace and reconciliation between your two (contending) brothers, and fear Allah, that ye may receive mercy’. (Qur’an, 49: 10).

It urges Muslims to swiftly end conflict. If both disputing parties accept and respect each other than the dispute can be resolved, but if one party insists on remaining hostile, refusing to follow the general consensus refusing to submit to Allah’s will, then is considered as contravening international Islamic laws.

According to Islamic rules, the nations which help formulate these rules have a duty to fight the errant country and compel it to revert to the truth. Once peace is achieved, we are encouraged not to mistreat the party or country that began the attack but rather treat it as fairly as possible.

Thus, Islam is indeed a religion that loves peace, this is a true concept of Islamic teaching, which hates violence and war but favours peace for individuals and the world. Muslims must find a way to introduce Islam to non-Muslims as a religion that aims for peace and stability, rather than the current focus on Muslim groups whose reactions are extreme and irresponsible. This is the reason for the deterioration of the image and perceptions of Muslims and Islam.

Peace is very important, not only for Muslims but for every human being. The Qur’an has a good message for all people and this paper reviews what the Qur’an says about peace.

Literature Review

Sayyid Qutb (1995) was among the earliest to discuss about the terminology of peace in Islam. He discussed about this core concept

of peace brought by Islam for all. According to him, peace starts from one's soul or self-calm. A peaceful person will produce a peaceful community. Meanwhile a peaceful community will definitely lead to a peaceful country and even to the global peace. Furthermore, according to Karim (2005) stated that there is an intimate connection between the term Islam with peacemaking and human security, confirmed by linguistic and Quranic evidence. The concept of peace is primarily associated with Arabic verbs which derived from the root words *salama*, *sulh*, *amn* and *sabr*. However, this research does not fully clarify the terminologies in details as mentioned by the Holy Quran.

In addition, according to Nazar et al., (2014) again, peace is the precious value in Islam as well as other religions. There is none of the religions that promote violence to its followers. Even though this research studies about the so called concept of peace according to Quran and Hadith, but it does not go deeper into the terminologies that refer to real meaning of peace. The featured writing only stresses on the concept of justice, cooperation and tolerance with other believers of religions which will bring the peace in accordance with Quran and Hadith, without justifying the related terminologies of peace beforehand.

Youssef Mezrigui (2015) hence conducted the research on the principles of peace in Islam mainly retrieved from Quran and Hadith. The research found out that among the principles of peace in Islam are sanctity of human life, the right of religious freedom, gentle address on people, and justice in treatment to maintain the world peace, Islam is a religion of moderation and getting acquainted with other nations. Even so, the research on the terminologies of peace is not discussed by the author because it only focuses on the principles of peace in Islam.

Therefore, the research found out that most of the researches on peace according to Islam are about the concept and principle of peace brought by Islam. Thus, this research is conducted to look into the terminologies that have something to do with peace through the words *salām* and *amn*. The research scope only concentrates on those two words that exist in the Holy Quran. Then, the research also looks into the interpretations of *mufasirin* on the definition of the words and sentences.

Definition of *al-Salām* and *al-Amn*

Peace in the Qur'an is referred to in two phrase: السلام (*al-salām*) and الأمن (*al-amn*). According to *Mu'jam al-Wasit*, generally, *al-salām* has meanings of peace, harmony, safety, giving greetings and wishing another person well (Jumhūriyyah Misr al-'Arābiyyah, 2004, p. 446). *Al-amn* connotes safety, security, peace, harmony, guarantee and trust (Jumhūriyyah Misr al-'Arābiyyah, 2004, p. 28). The word "Islam" also originated from سلام (*salām*), or peace and security.

According to *Mu'jam Tahzīb al-Lughah*, the phrase *al-salām* originates from the word *sa-li-ma* said by Allah in the Qur'an (6:127) (Abu Mansūr, 2001, vol. 12, p. 309). Abu Ishāq added that, for believers, there is the paradise of *Dār al-Salām*. In another *surah* (al-Hashr: 23), *al-salām* refers to the name of Allah (Ibrahim Kalin, 2013). *Al-amn* is also a noun *amnun* which means harmony and peace (Abu Mansūr, 2001, vol. 15, p. 367). Some opinions say that a person's safety from enemies is because of his faith.

Furthermore, based on *Mu'jam Lisan al-'Arab*, the word *al-salām* is from *al-salāmah* that is *salima - yaslamu - salāman - wasalāmatan* (Ibn Manzūr, 1993, vol. 12, p. 291). According to some, it refers to paradise, *Dar al-Salām*, a place safe from any evil and destruction. Al-Farra' added that *silmun* and *salāmun* are similar, whereas *salima* refers to *al-salāmu* and *al-salāmatu* -that is, safety and harmony. In summary, *al-salām* is safety from evil and sin, as well as being a decree to be obeyed. The phrase *al-amn* refers to *al-amān* and *al-amānah* means peace and harmony (Ibn Manzūr, 1993, vol. 13, p. 21). The antonym of *al-amn* is *al-khawf* which means fear.

Therefore, the phrases *al-salām* and *al-amn* have the same meaning: safety, security, prosperity, harmony and peace, despite the difference in the usage of both phrases (Crow, 2013). This paper will analyse one or two highly significant verses to elaborate this interpretation.

The word *al-Salām* Phrase in the Qur'an

Allah had referred to the phrase of *al-salām* in many places in the Qur'an. The table below shows the list of *al-salām* derivatives found in the Qur'an (Majma' al-Lughah al-'Arābiyyah, 1988, pp. 585-589).

Table 1: The derivatives of the phrase *al-salām* in the Qur'an

Derivatives in the Qur'an	Total	Surah/Verse
أَسْلَمَ سَلِمَ	5	Al-Baqarah:112, Ali-'Imrān:73, al-Nisā':125, al-An'ām:14, al-Jin:14
أَسْلَمْنَا سَلِمْنَا	1	Al-Sāffāt:103
أَسْلَمْتُمْ سَلِمْتُمْ	3	Al-Baqarah:131, Ali-'Imrān:20, al-Naml:44
أَسْلَمْتُمْ سَلِمْتُمْ	1	Ali-'Imrān:20
أَسْلَمْنَا سَلِمْنَا	1	Al-Hujrāt:14
أَسْلَمُوا سَلِمُوا	3	Ali-'Imrān:20, al-Hujrāt:17, al-Māidah:44
أَسْلَمَ سَلِمَ	1	Ghafir:66
تَسْلَمُونَ	1	Al-Nahl:81
لَنَسْلَمَنَّ	1	Al-An'ām:71
يَسْلَمُ	1	Luqmān:22
يَسْلَمُونَ	1	Al-Fath:16

أَسَلِّمُوا سَلَامًا	1	Al-Baqarah:131
أَسَلِّمُوا سَلَامًا	2	Al-Hajj:34, al-Zumar:54
سَلَامًا	1	Al-Anfāl:43
سَلِّمْتُمْ	1	Al-Baqarah:233
تَسَلَّمُوا	1	Al-Nur:27
يَسَلِّمُوا	1	Al-Nisā':65
سَلِّمُوا	2	Al-Nur:61, al-Ahzāb:56
الْإِسْلَامِ	6	Ali-‘Imrān:19, 85, al-Māidah:3, al-An‘ām:125, al-Zumar:22, al-Şaf:7
إِسْلَامًا سَلَامًا	1	Al-Hujrāt:17
إِسْلَامًا سَلَامًا	1	Al-Taubah:74
تَسْلِيمًا	3	Al-Nisā':65, al-Ahzāb:22,56
سَالِمُونَ	1	Al-Qalam:34
سَلَامًا	22	Al-An‘ām:54, al-A‘rāf:46, Yunus:10, Hud:69, al-Ra‘d:24, Ibrāhīm:23, al-Nahl:32, Maryam:15, al-Naml:59, al-Ahzāb:44, 56, Yasin:58, al-Sāffāt:79, 109, 120, 130, 181, al-Zumar:73, al-Zāriyāt:25, al-Wāqiah:91, al-Qadr:5
سَلَامًا	3	Hud:38, al-Hijr:46, Qaf:34
سَلَامًا	3	Maryam:47, al-Qasas:55, al-Zukhruf:89

السلام	8	Hud:69, al-Hijr:56, Maryam:62, al-Furqān:63,75, al-Zāriyat:25, al-Wāqiah:25, al-Anbiya':69
السلام	7	Al-Hashr:23, al-Nisā':94, al-Maidah:16, Maryam:33, Taha:47, Al-An'ām:127, Yunus:25.
سلاماً	1	Al-Zumar:29
السَّلَامِ	4	Al-Nisā':90,91, al-Nahl:27,87
السَّلَامِ	3	Al-Baqarah:208, al-Anfal:61, Muhammad:35
سَلَامٍ	1	Al-Tur:38
سَلَامًا	1	Al-An'am:35
سَلِيمٍ	2	Al-Shu'ara':89, al-Saffat:84
مُسْتَسْلِمُونَ	1	Al-Saffat:62
مُسْتَمَّةٌ	2	Al-Baqarah:71, al-Nisa':92
مُسْلِمًا	2	Ali-'Imran:67, Yusuf:101
المسلمات	1	Al-Ahzab:35
مسلمة	1	Al-Baqarah:127
مسلمون	15	Al-Baqarah:132,133,136, Ali-'Imran:52,64,80, 84,102, al-Maidah:111, Hud:14, al-Anbiya':108, al-Naml:81, al-'Ankabut:46, al-Rum:53, al-Jin:14
مسلمين	1	Al-Baqarah:127

مسلمين --	21	Al-A'raf:126, Yunus:83, al-Hijr:2, al-Qasas:53, al-Zukhruf:69, al-Naml:31,38,42,91, al-An'am:163, Yunus:72,90, al-Nahl:89,102, al-Haj:78, al-Ahzab:35, al-Zumar:12, Fussilat:33, al-Ahqaf:15, al-Zariyat:36, al-Qalam:35
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The word *al-Amn* in the Al-Qur'an

Allah had in many places mentioned the phrase of *al-amn* in the Qur'an. The table below illustrates the list of derivatives of the word *al-amn* found in the Qur'an (Majma' al-Lughah al-'Arābiyyah, 1988, pp. 83-92).

Table 2: Derivatives of the phrase *al-amn* in the Qur'an

Derivatives in the Qur'an	Total	Surah/Verse
أَمِنَ	4	Al-Baqarah: 283, al-A'rāf: 97, 98, al-Nahl: 45
أَمْنِكُمْ	1	Yusuf:64
أَمْنِهِمْ	6	Al-Baqarah: 196, 239, al-Isrā': 68, 69, al-Mulk: 16, 17
أَمْنِهِ	2	Al-A'rāf: 99, Yusuf: 107
أَمْنِكُمْ	1	Yusuf: 64
تَأْمِنًا	1	Yusuf: 11
تَأْمِنَهُ	1	Ali-'Imrān: 75
أَمْنًا	3	Yunus: 90, Yasin: 25, al-Shura: 15

آمنتُم	10	Al-Baqarah: 137, al-Nisā': 147, al-Māidah: 12, al-A'rāf: 76, 123, al-Anfāl: 41, Yunus: 51, 84, Taha: 71, al-Shu'arā': 49
آمنَّا	33	Al-Baqarah: 8, 14, 76, 132, Ali-'Imran: 7, 16, 52, 53, 84, 119, 193, al-Māidah: 41, 59, 61, 83, 111, al-A'rāf: 121, 126, Taha: 70, 73, al-Mu'minun: 109, al-Nur: 47, al-Shu'arā': 47, al-Qasas: 53, al-'Ankabut: 2, 10, 46, Saba': 52, Ghafir: 84, al-Hujrat: 14, al-Mulk: 29, al-Jin: 2, 13.
آمنهم	1	Quraish: 4
يؤمن	1	Al-A'rāf: 99
يؤمنوا	1	Al-Nisā': 91
يؤمنوكم	1	Al-Nisā': 91
آمن	30	Al-Baqarah: 13, 62, 126, 177, 253, 285, Ali-Imrān: 99, 110, Al-Nisā': 55, al-Māidah: 69, al-An'ām: 48, al-A'rāf: 75, 86, al-Taubah: 18, 19, Yunus: 83, 99, Hud: 36, 40, al-Kahfi: 88, Maryam: 60, Taha: 82, al-Furqan: 70, al-Qasas: 67, 70, al-'Ankabut: 26, Sabā': 37, Ghāfir: 30, 38, al-Ahqāf: 10
آمنت	5	Al-An'ām: 158, Yunus: 90, 98, al-Anbiya': 6, al-Saf: 14.
آمنوا	82	Al-Baqarah: 9, 14, 25, 26, 62, 76, 62, 103, 104, 137, 153, 165, 172, 178, 183, 207, 212, 213, 214, 218, 249, 254, 257, 264, 267, 277, 278, 282, Ali-Imrān: 57, 68, 72, 100, 102, 118, 130, 140, 141, 149, 156,

		200, Al-Nisā': 19, 29, 39, 43, 51, 57, 59, 60, 71, 76, 94, 122, 135, 136, 137, 144, 152, 173, 175, al-Māidah:1, 2, 6, 7, 9, 11, 35, 51, 53, 54, 55, 56, 57, 65, 69, 82, 90, 93, 94, 95, 101, 105, 106.
تؤمن	3	Al-Baqarah: 260, al-Māidah: 41, Yunus: 100
لتؤمنن	1	Ali-'Imrān: 81
تؤمنوا	5	Ali-'Imrān: 73, 179, al-Isrā': 107, Ghāfir: 12, al-Dukhān: 21, Muhammad: 36, al-Fath: 9, al-Hujrāt: 13, al-Hadid: 8, al-Mujādalah: 4, al-Mumtahanah: 1,4
تؤمنون	8	Al-Baqarah: 85, Ali-'Imran: 110, 119, al-Nisa': 59, al-Nur: 2, al-Hadid: 8, al-Sāf: 11, al-Haqqah: 41.
نؤمن	13	Al-Baqarah: 13, 55, 91, Ali-'Imrān: 183, al-Nisā': 150, al-Māidah: 84, al-'An'ām: 124, al-Taubah: 94, al-Isrā': 90, 93, al-Mu'minun: 47, al-Syu'arā': 111, Sabā': 31.
لتؤمنن	1	Al-A'rāf: 134
يؤمن	25	Al-Baqarah: 232, 256, 264, Ali-'Imrān: 199, al-A'rāf: 158, al-Taubah: 99, Yusuf: 40, Hud: 36, Yunus: 106, al-Kahfi: 29, Taha: 16, 127, al-Naml: 81, al-'Ankabut: 37, al-Rum: 54, al-Sajadah: 15, Saba': 21, Ghāfir: 27, al-Fath: 13, al-Taghabun: 9, 11, al-Talaq: 2, 11, al-Haqqah: 33, al-Jin: 13
يؤمنون	2	Al-Baqarah: 221, 227

لُودَمَرِئِ يُؤْمِنُونَ	1	Al-Nisā'
لُودَمَرِئِ يُؤْمِنُونَ	1	Al-An'ām:109
وَدَمَرِئِ يُؤْمِنُونَ	18	Al-Baqarah: 75, 186, 221, al-An'ām: 25, 110, 111, al-A'rāf: 87, 101, 146, Yunus: 13, 74, 88, al-Isrā': 94, al-Kahfi: 6, 55, al-Haj: 54, al-Ahzāb: 19, al-Buruj: 8.
يُؤْمِنُونَ	82	Al-Baqarah: 3, 4, 6, 88, 100, 121, Ali-'Imrān: 114, al-Nisā': 38, 46, 51, 65, 155, 162, al-Māidah: 81, al-An'ām: 12, 20, 54, 92, 99, 109, 113, 125, 150, 154, al-A'rāf: 27, 52, 156, 180, 188, 203, al-Anfāl: 55, al-Taubah: 29, 44, 45, Yunus: 33, 97, 101, Hud: 121, Yusuf: 37, 111, al-Ra'd:1, al-Hijr: 13, al-Nahl: 22, 60, 64, 72, 79, 104, 105, al-Isrā': 10, 45, Maryam: 39, al-Anbiya': 6, 30, al-Mu'minun: 44, 58, 74, al-Nur: 62, al-Shu'arā': 201, al-Qasas: 3, 52, al-Ankabut: 24, 47, 51, 67, al-Rum: 37, Saba': 8, Yasin: 7,10, al-Zumar: 45, 52, Ghāfir: 7, 59, Fussilat: 44, al-Shura: 18, al-Zukhruf: 88, al-Jathiah: 6, al-Tur: 33, al-Najm: 27, al-Mujadalah: 22, al-Mursalat: 50, al-Inshiqaq: 20
آمِنُونَ	1	Al-Ahqāf: 17
آمِنُونَ	18	Al-Baqarah: 13, 41, 91, Ali-'Imrān: 72, 179, 193, al-Nisā': 47, 132, 170, 171, al-Māidah: 111, al-A'rāf: 158, al-Taubah: 86, al-Isrā': 107, al-Ahqāf: 31, al-Hadid: 7, 28, al-Taghabun: 8
وَأَمِنُونَ	1	Al-Baqarah: 283

أَمْنًا	6	Al-Baqarah: 126, Ali-‘Imrān: 97, Ibrahim: 35, al-Qasas: 57, al-Ankabut: 67, Fussilat: 40
أَمْنَةً	1	Al-Nahl: 112
أَمْنُونَ	2	Al-Naml: 89, Saba’: 37
أَمِّنِينَ	8	Yusuf: 99, al-Hijr: 46, 82, al-Syu‘arā’: 136, al-Qasas: 31, Saba’: 18, al-Dukhān: 55, al-Fath:27.
الأمانات	1	Al-Nisā’: 57
أماناتكم	1	Al-Anfāl: 27
أماناتهم	2	Al-Mu’minun: 8, al-Ma’arij: 32
الأمانة	1	Al-Ahzāb: 72
أمانته	1	Al-Baqarah: 283
أَمْنًا	2	Al-Baqarah: 125, al-Nur: 55
الأمِن	3	Al-Nisā’: 83, al-An‘ām: 81,82
أَمْنَةً	2	Ali-‘Imrān: 154, al-Anfāl: 11
أَمِين	12	Al-A‘rāf: 68, Yusuf: 54, al-Shu‘arā’: 107, 125, 143, 162, 178, al-Naml: 39, al-Dukhan: 18, 51, al-Takathur: 21
الأميين	3	Al-Shu‘arā’: 193, al-Qasas: 193, al-Tin: 3.
إيمان	1	Al-Thūr: 21
إيماننا	6	Ali-‘Imrān: 173, al-Anfāl: 2, al-Taubah: 124, al-Ahzāb: 22, al-Fath: 4, al-Mudathir:

		31.
الإيمان	14	Al-Baqarah: 108, Ali-‘Imrān: 167, 177, 193, al-Māidah: 5, al-Taubah: 23, al-Nahl: 106, al-Rum: 57, Ghāfir: 10, al-Shu‘arā: 56, al-Hujrat: 17, al-Mujādalah: 22, al-Hashr: 2, 10
إيمانكم	7	Al-Baqarah: 93, 109, 143, Ali-‘Imrān: 100, 106, al-Nisā’: 25, al-Taubah: 66
إيمانه	2	Al-Nahl: 106, Ghāfir: 28
إيمانها	2	Al-An‘ām: 158, Yunus: 98
إيمانهم	8	Ali-‘Imrān: 86, 90, al-An‘ām: 82, Yunus: 9, al-Sajadah: 29, Ghāfir: 85, al-Fath: 4
إيمانهم	1	Al-Mumtahanah: 10
مؤمن	13	Al-Baqarah: 221, al-Nisā’: 92, 124, al-Taubah: 10, Yusuf: 18, al-Nahl: 97, al-Isra’: 19, Taha: 112, al-Anbiya’: 94, al-Ahzab: 32, Ghāfir: 28, 40, al-Taghabun: 2
مؤمناً	6	Al-Nisā’: 92, 93, 94, Taha: 75, al-Sajadah: 18
المؤمن	1	Al-Hashr: 23
مؤمنات	3	Al-Fath: 25, al-Mumtahanah 10, al-Tahrim: 5
المؤمنات	17	Al-Nisā’: 25, al-Māidah: 5, al-Taubah: 71, 72, al-Nur: 12, 23, 31, al-Ahzab: 35, 39, 58, 73, Muhammad: 19, al-Fath: 5, al-Hadid: 12, al-Mumtahanah: 12, Nuh: 28, al-Buruj: 10

مأمّنة	1	Al-Taubah: 6
مؤمنة	3	Al-Baqarah: 221, al-Nisā': 96, al-Ahzāb: 50
مؤمنون	6	Al-Māidah: 88, al-A'rāf: 75, Sabā': 41, al-Dukhān: 12, al-Fath: 25, al-Mumtahanah: 11
المؤمنون	28	Al-Baqarah: 285, Ali-'Imrān: 27, 110, 122, 160, al-Nisā': 162, al-Māidah: 11, al-Anfal: 2, 4, 74, al-Taubah: 51, 71, 105, 122, Ibrahim: 11, al-Mu'minun: 1, al-Nur: 12, 31, 62, al-Rum: 4, al-Ahzāb: 11, 22, al-Fath: 12, al-Hujrāt: 10, 15, al-Mujādalah: 10, al-Taghabun: 13, al-Mudathir:31
مؤمنين	1	Al-Kahfi: 80
مؤمنين	38	Al-Baqarah: 8, 91, 93, 248, 278, Ali-'Imrān: 23, 57, 112, al-Māidah: 23, 57, 112, al-An'ām: 118, al-A'rāf: 72, 85, 132, al-Anfāl: 1, al-Taubah: 14, 62, Yunus: 78, 99, Hud: 53, 86, Yusuf: 103, al-Mu'minun: 38, al-Nur: 17, al-Shu'arā': 3, 8, 67, 103, 121, 139, 158, 174, 190, 199, Saba': 31, al-Saffāt: 29, al-Hadid: 8
المؤمنين	100	Al-Baqarah:97, 223, Ali-'Imrān: 28, 68, 121, 124, 152, 164, 166, 171, 179, al-Nisā': 83, 95, 110, 115, 139, 141, 144, 146, al-Māidah: 43, 54, al-Taubah: 27, al-A'rāf: 2, 143, al-Anfāl: 16, 26, 61, 72, 79, 107, 111, 112, 128, Yunus: 103, 104, Yunus: 57, 87, 103, 104, Hud: 120, Ibrahim: 41, al-Hijr: 77, 88, al-Isrā': 9, 82, al-Kahfi: 2, al-Anbiyā': 88, al-Nur: 2, 3,

		30, 47, 51, al-Shu‘arā’: 51, 102, 114, 118, 215, al-Naml: 2, 15, 77, al-Qasas: 10, 37, al-‘Ankabut: 44, al-Rum: 37, al-Ahzab: 6, 23, 25, 35, 37, 43, 47, 50, 58, 59, 73, Sabā’: 20, al-Saffāt: 81, 111, 122, 132, al-Jathiah: 3, Muhammad: 19, al-Fath: 3, 5, 18, 20, 26, al-Hujrāt: 9, al-Zāriyat: 35, 55, al-Hadid: 12, al-Hashr: 2, al-Saf: 13, al-Munafiqun: 8, al-Tahrim: 4, Nuh: 28, al-Buruj: 8, 10
مأمون	1	Al-Ma‘ārij

Analysis of *al-Salām* in the Qur’an

Hence, this discussion indicates that the phrase *al-salām* refers to six interpretations as the following:

Al-Salām bearing Allah’s names

Allah used the phrase *al-salām* in Qur’an:

‘Allah is He, than whom there is no other god the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him’. (Qur’an, 59: 23).

According to Ibn Kathīr, al-Qurṭubī and al-Jalālayn, it means that Allah is free from any flaws and inadequacies in his essence, characteristics and deeds (Ibn Kathīr, 1997, vol. 13, p. 502; Al-Qurṭubī, 2006, vol. 20, p. 390; Al-Jalālayn, 2001, p. 144). Ibn ‘Arabi said that scholars unanimously agree that the meaning of *al-salām* in this verse is a ratio that contains safety (Allah). Furthermore, al-Ṭabarī stated that *al-salām* means the one that saves His creation from tyranny, and is one of the names of Allah (Al-Ṭabarī, 1999, vol. 21, p. 551).

Al-Salām as the name of paradise

There are various verses containing the phrase *al-salām* where it means paradise, such as the chapter al-An‘ām:127, Yūnus:10, al-Ahzāb:44, al-Wāqiah:25, 26, Yasin:58 and al-Ra’d:23, 24. The ultimate peace is the final entrance of all Muslims into paradise, which is called *Dar al-Salām* by Allah in Qur’an, as follows:

‘For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness)’. (Qur’an, 6: 127).

According to Ibn Kathīr and al-Qurṭubī the phrase *Dār al-Salām* is paradise, which is the house of God (Ibn Kathīr, 1997, vol. 6, p. 186; Al-Qurṭubī, 2006, vol. 9, p. 27). In addition, al-Ṭabarī wrote that *Dār al-Salām* is a house Allah prepared for his *wali* in the hereafter, meaning heaven (Al-Ṭabarī, 1999, vol. 9, p. 554).

Similarly, the inhabitants of paradise are always described as greeting each other and mutually wishing peace. This is mentioned when Allah said in the Qur’an:

‘(This will be) their cry therein: “Glory to Thee, O Allah.” And “Peace” will be their greeting therein! and the close of their cry will be: “Praise be to Allah, the Cherisher and Sustainer of the worlds!”’. (Qur’an, 10: 10).

This verse, according to Ibn Kathīr, reveals the circumstances of the inhabitants of paradise. There are other Qur’anic verses with the same meaning as this verse: surah al-Ahzāb:44, al-Wāqiah:25, 26, Yāsin:58 and al-Ra’d:23, 24 (Ibn Kathīr, 1997, vol. 7, p. 334). Al-Qurṭubī also states that the meaning of “and their greeting therein will be Peace” is Allah wishing them peace and them wishing it upon each other (the inhabitants of heaven) (Al-Qurṭubī, 2006, vol. 10, p. 459).

In addition, al-Ṭabarī wrote that the phrase *al-salām* means that the inhabitants of paradise feel safe and secure from following others into hellfire (Al-Ṭabarī, 1999, vol. 21, p. 126-128). Al-Shaukānī, in turn, stated that, when one uses this greeting to others,

Allah and angels utter the greeting to them (Al-Shaukānī, 1993, vol. 2, p. 601-602).

Ibn al-Sa‘di said that Allah is *al-salām* (peace and security) and it is His place in paradise. The majority of *mufasirin* agreed that the phrase *al-salām* in this verse is Allah and His place is in heaven. Thus, *al-salām*, meaning safety, prosperity and peace, is one of the many holy names of Allah, and His place is also called *al-salām*, it is one of the names of paradise that He has made available to His selected servants.

Al-Salām means Islam

There are verses in the Qur’an which explain the meaning of Islam such as Ali-‘Imrān:19, 85, al-Māidah:3, al-An‘ām:125, al-Zumar:22, al-Şaf:7 (Majma‘ al-Lughah al-‘Arābiyyah, 1988, p. 586). Allah stated in Qur’an:

‘The religion before Allah is Islam (submission to His will): nor did the people of the book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account’. (Qur’an, 3: 19).

According to Ibn Kathīr, that no religion is acceptable from any individual except for Islam. Islam follows all the messages conveyed by the Prophets of Allah until the last messenger, Muhammad (pbuh) (Ibn Kathīr, 1997, vol. 3, p. 36). Al-Qurṭubī wrote that the phrase religion in this verse means loyalty and obedience, and Islam means faith and submission (Al-Qurṭubī, 2006, vol. 5, p. 68).

In addition, al-Ṭabarī stated that Islam is obedience to Allah, declaring in the heart as well as verbally the submission to Allah, and obeying Allah’s commands in what He allows and forbids (Al-Ṭabarī, 1999, vol. 5, p. 281). Al-Shaukānī further said that this verse means that the religion from Allah is truly Islam. The council of scholars have declared that the word Islam here means to believe in Allah (Al-Shaukānī, 1993, vol. 1, p. 543). Besides that, Allah said in Qur’an:

‘Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (no better than one hard-hearted)? To those whose hearts are hardened against celebrating the praises of Allah. They are manifestly wandering (in error)!’. (Qur’an 39: 22)

According to Ibn Kathīr, this verse compares those whose hearts Allah has softened with those whose hearts have hardened and are far from the truth (Ibn Kathīr, 1997, vol. 12, p. 122).

In addition, al-Qurṭubī said that *sha-ra-ha* means to open and to expand. Ibn Abbas said that his heart was opened wide to Islam and thus he remains a Muslim (Al-Qurṭubī, 2006, vol. 18, p. 265). In the meantime, al-Ṭabarī explained that this verse refers to those whose hearts have been softened by Allah to know Him, swear on the oneness of Allah, worship Him faithfully, and submit wholly to Allah (Al-Ṭabarī, 1999, vol. 20, p. 189).

Al-Shaukānī said that this verse means widening or opening to receive truth and to provide guidance on the true path. Al-Saddī said that his heart was opened to Islam to bring happiness and serenity to him (Al-Shaukānī, 1993, vol. 4, p. 201).

Al-Salām: a wish for peace, a good greeting

There are 20 verses which are greetings of peace in the Qur’an such as al-An‘ām: 54, al-A‘rāf: 46, Yunus: 10, Hud:69, al-Ra‘d: 24, Ibrāhīm: 23, al-Nahl: 32, Maryam: 15, al-Naml: 59, al-Ahzāb: 44, Yasin: 58, al-Sāffāt: 79, 109, 120, 130, 181, al-Zumar: 73, al-Zāriyāt: 25, al-Wāqiah: 91, 26, al-Qard:5, al-Ḥijr: 56, Maryam: 62, al-Furqān: 75, al-Nisā’: 94 (Majma‘ al-Lughah al-‘Arābiyyah, 1988, p. 586-587).

Amongst the verses of the Qur’an are stated in al-An‘am as follows:

‘When those come to thee who believe in our signs, say: “Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Off- forgiving, Most Merciful’. (Qur’an, 6: 54).

‘Ikrimah wrote this verse was sent down to those people whom Allah had forbidden his Prophet from chasing away. Our prophet Muhammad (pbuh), upon seeing them, would start by greeting them “*salām*”. Ibn Kathīr stated that this verse honoured them by giving them a greeting of peace and spreading good news to them with Allah’s wide and complete blessing (Ibn Kathīr, 1997, vol. 6, p. 47).

In addition, al-Qurṭubī interpreted the phrases *al-salām* and *al-salāmah* as having the same meaning, of peace. Allah, saying *salām* and peace to the religion and to you, sent down the Prophet Muhammad (pbuh) to those who been forbidden from turning away, seeing or meeting them with greetings of peace (Al-Qurṭubī, 2006, vol. 18, p. 392-394). Al-Shaukānī wrote that, when you are approached by the Prophet Muhammad (pbuh), begin with the greeting of *salām* and peace (Al-Shaukānī, 1993, vol. 2, p. 171).

Another verse mentioning *salām* is Qur’an 24:61: ‘But if ye enter houses, salute each other, a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you, that ye may understand’. (Qur’an, 24: 61).

According to Ibn Kathīr, this verse tells us, when we enter our home, to say *salām* to family members and to ourselves (Ibn Kathīr, 1997, vol. 17, p. 348). Meanwhile, al-Qurṭubī and al-Shaukānī state that this verse means that when you enter your home you give *salām* to the inhabitants (Al-Qurṭubī, 2006, vol. 15, p. 354-355; Al-Shaukānī, 1993, vol. 4, p. 73).

The house in this verse has several meanings, with the first being a mosque where, if empty, we should give *salām* to Rasulullah (pbuh) and the angels. The second view is that “house” here means one which is occupied, where you give *salām* to its inhabitants and, if unoccupied, you give *salām* to yourself. Ibn ‘Arabi stated that “house” in this instance means a house which is generally known to be inhabited. Allah also uttered in Qur’an: ‘Peace and salutation to Abraham!’. (Qur’an, 37: 109).

Ibn Kathīr and al-Shaukānī explained that its *al-salām* greeting means a beautiful and good praise (Ibn Kathīr, 1997, vol. 12, p. 37-39; Al-Shaukānī, 1993, vol. 4, p. 534).

Al-Salām: peace and security

There are several verses in the Qur'an which explain that the *al-salām* greeting means safety, peace and security: surah Hud: 48, al-Ḥijr: 46, Qaf: 34, Maryam: 33, Ṭaha: 47, al-Anbiyā': 69, Al-Māidah: 16 (Majma' al-Lughah al-'Arābiyyah, 1988, p. 586-587). Allah also uttered Qur'an:

‘The word came: “O Noah! Come down (from the Ark) with peace from us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from us”’. (Qur'an, 11: 48).

According to al-Qurṭubī and al-Shaukānī, this verse means with safety and security (Al-Qurṭubī, 2006, vol. 11, p. 138; Al-Shaukānī, 1993, vol. 2, p. 701). It refers to Allah telling Noah (pbuh) to go to the land feeling safe and secure because the flood had receded. Al-Ṭabarī rendered it as, “Descend to earth from the ark, in safety from us to you and those with you, saved from destruction” (Al-Ṭabarī, 1999, vol. 12, p. 437).

There are also other verses where the phrase *al-salām* means to make peace and to abandon war such as in al-Baqarah:208, al-Anfāl:61, Muhammad:35. Another verse is stated as follows: ‘O who believe! Enter into Islam whole-heartedly, and follow not the footsteps of the evil one; for he is to you an avowed enemy’. (Qur'an 2: 208).

The word *al-silm* in this verse means peace which seems to be the opposite of war (*harb*). This makes the verse a call to believers to try and achieve peace and harmony together and not turn away from it. In addition, it explains that the word *al-silm* means Islam itself that cover into Islam completely and perfectly. This means to go into a true peace which encompasses peace for self, family, community and the entire human race.

Al-Islam if seen in its original meaning, means submission, surrender and abandonment of all conflict. Hence it encompasses two different interpretations. The first means peace, security and forsaking of war. The second means obedience and submission to

Allah, religion and the law of Islam. Ibn Abbas and scholars of interpretation from the *salaf* school recorded that both interpretations have the same meaning. There are no restrictions in using both meanings in the verse. The meaning of the phrase is wide ranging, as demanded by Islam. In addition, asking for peace by doing what is commanded by Allah and being sincere to Him in abandoning conflict, murders and war, are all indicators of those who have been guided. They hold firm the guidance of Allah about peace and treaties between men (Ibn Kathīr, 1997, vol. 1, p. 247-248).

The word al-salām: good

Allah said in Qur'an: 'And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace!'' (Qur'an 25: 63).

Ibn Kathīr interpreted the words 'when the ignorant address them, they say, 'Peace!'' as when one is greeted by infidels harshly, not to reply in the same manner, but instead forgive them and return a good greeting (Ibn Kathīr, 1997, vol. 10, p. 320).

Meanwhile according to al-Qurṭubī and al-Shaukānī, the word *salāma* means to speak to infidels with favourable and soft greetings (Al-Qurṭubī, 2006, vol. 15, p. 469; Al-Shaukānī, 1993, vol. 4, p. 114-115). In addition, Al-Ṭabarī also stated that when those who are unbelievers in Allah greet you harshly, you respond with a good greeting (Al-Ṭabarī, 1999, vol. 17, p. 493).

Analysis of the word *al-Amn* in the Qur'an

An analysis of the phrase *al-Amn*, this phrase reveals four different interpretations as follows:

Al-Amn: peace and tranquillity

There are several verses in the Qur'an which means peace and tranquillity that refer in al-A'rāf:97, 98, 99 al-Nahl:45, Yusuf:99, al-Ḥijr:46, 82, al-Syu'arā':147, al-Qasas:31, Saba':18, 37 al-Dukhan:55, al-Fath:27, al-Baqarah:125, 196, 239, al-Isrā':68, 69, al-Mulk:16, 17, al-A'rāf:99, Yusuf:107, Quraish:4, Ali-'Imrān:97, 104, Fuṣṣilat:40, al-Naml:89, al-Anfāl:11, al-Nūr:55, al-Nisā':83, al-

An‘ām:81, 82 (Majma‘ al-Lughah al-‘Arābiyyah, 1988, p. 83-91). An example is Allah’s word in Qur’an as follows: ‘Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: “Enter the Egypt (all) in safety if it please Allah”’. (Qur’an, 12: 99).

According to al-Jalālayn, when they entered upon the place of Yusuf, that is his Yusuf’s camp, (he embraced), ‘he took his parents to himself (enter Egypt, Allah willing, safe and secure), then they entered into Egypt and Yusuf sat on the throne’ (Al-Jalālayn, 2001, vol. 12, p. 247).

Meanwhile, Ibn Kathīr stated that when the prophet Ya‘qub (pbuh) came to Yusuf (pbuh) in Egypt, Yusuf (pbuh) told his siblings to bring their families to Egypt. This verse “He took his parents to himself and said, ‘Enter Egypt, Allah willing, safe and secure’” means that Yusuf (pbuh) embraced both of his parents and raised them onto his throne. Ibn Jarir also said from the narration of al-Sidi that Yusuf (pbuh) embraced his parents when he met them and then, when reaching the gates of the nation, Yusuf (pbuh) said, “Enter Egypt, Allah willing, safe and secure” (Ibn Kathīr, 1997, vol. 8, p. 72-73).

Furthermore, according to al-Ṭabarī, from Abu Ja‘far, when Ya‘qub (pbuh), his children and relatives approached Yusuf (pbuh), Yusuf (pbuh) embraced both his parents and said “Enter Egypt! Allah willing, safe and secure” (Al-Ṭabarī, 1999, vol. 13, p. 349-350).

In addition, al-Qurṭubī said that word *in syāa Allah* means to receive blessing from Allah, whereas *āminīn* means safe from flooding or from Pharaoh (Fir’aun). They did not enter Egypt without the permission of Yusuf (pbuh) (Al-Qurṭubī, 2006, vol. 11, p. 454). Another word of Allah is Qur’an as mentioned: ‘It is those who believe and confuse not their beliefs with wrong, that are (truly) in security, for they are on (right) guidance’. (Qur’an, 6: 82).

Al-Jalālayn stated that the phrase, “They who believe and do not mix their belief with injustice” means not mixing faith with tyranny; according to Sahih Bukhari, tyranny means polytheism. They will be safe from the punishment of Allah (Al-Jalālayn, 2001, vol. 7, p. 138).

Al-Ṭabarī interpreted the verse “those will have security, and they are (rightly) guided” as those people who believe and do not taint their faith with *shirq* to Allah, they receive safety on the day of judgment from the punishment of Allah and will be guided on the straight path to success (Al-Ṭabarī, 1999, vol. 9, p. 378).

Al-Amn: to believe and to accept

There are many verses in the Qur’an that carry the meaning to believe and to accept Islam, which are found in al-Baqarah (9, 13, 14, 25, 26, 62, 76, 82, 103, 104, 108, 126, 137, 153, 165, 172, 178, 177, 183, 208, 212, 213, 214, 249, 253, 254, 257, 264, 267, 277, 278, 282, 285) Ali-‘Imrān (57, 68, 72, 99, 100, 102, 110, 118, 130, 139, 140, 141, 156, 167, 173, 177, 193, 200), al-Nisā’ (47, 55, 136, 170, 171) Al-Māidah (5, 69, 111), al-An‘ām (38, 158), al-A‘rāf (75, 86, 157), al-Taubah (18, 19, 23, 86, 124) Yunus (83, 90, 98, 99), Hud (36, 40), al-Kahfi:88, Maryam:60, Ṭaha:82, al-Furqān:70, al-Qasas (67, 80), al-‘Ankabūt:26, Saba’:37, Ghāfir (30, 38), al-Ahqāf (10, 17, 31) al-Anbiyā’:6, al-Ṣaf:14, al-Isrā’:107, al-Hadid (7, 28), al-Taghābun:8, al-Nahl:106, al-Rum:56, Ghāfir:10, al-Shurā:52, al-Hujrāt (7, 11, 14, 17), al-Mujādalah:22, al-Hashr (9, 10), al-Thūr:21, al-Anfāl:2, al-Ahzāb:22, al-Fath:4 and al-Mudathir:31.

One of the examples is: ‘When they meet those who believe, they say: “We believe, but when they are alone with their evil ones, they say: “We are really with you: We (were) only jesting”’. (Qur’an, 2: 14).

According to al-Jalālayn, the phrase in this verse *āmanu* means those who are faithful (Al-Jalālayn, 2001, p. 3). Ibn Kathīr further interpreted this verse to mean that hypocrites say that they believed, *āminā* that is, and appeared externally faithful and obedient, but were making fools of the believers and were two-faced hypocrites (Ibn Kathīr, 1997, vol. 1, p. 290). Meanwhile, according to al-Ṭabarī, Allah had sent down this verse to remind the hypocrites that, while they pretend to believe, it is only a pretence (Al-Ṭabarī, 1999, vol. 1, p. 302-303).

Another verse in Qur’an 18:88, Allah said: ‘But whoever believes, and works righteousness, he shall have a goodly reward, and easy will be his task as We order it by our Command’. (Qur’an, 18: 88).

According to Ibn Kathīr, the phrase *wa ammā man āmana* means whoever obeys what has been commanded and to worship Allah and not associate Him with any other (Ibn Kathīr, 1997, vol. 9, p. 188). Meanwhile, al-Shaukānī said this verse means to believe in Allah and accept His teaching (Al-Shaukānī, 1993, vol. 13, p. 426). In addition, al-Ṭabarī also said that this verse means that whoever accepts Allah, acknowledges His oneness and worships Him has an excellent reward, heaven (Al-Ṭabarī, 1999, vol. 15, p. 379).

Al-Amn means a peaceful place

In the Qur'an there are verses which contained the phrase *al-Amn* with the meaning of a place that is peaceful: al-Baqarah:126, Ibrāhīm:35, al-Qaṣas:57, al-'Ankabūt:67 and al-Nahl:112. An example is Allah's word in Qur'an 3:97:

'In it are signs manifest, (for example), the Station of Abraham, whoever enters it attains security, pilgrimage thereto is a duty men owe to Allah, those who can afford the journey, but if any deny faith, Allah stands not in need of any of His creatures'. (Qur'an, 3: 97).

Ibn Kathīr stated that the verse *fīhi āyātīn bayyinātīn* which means in it there are clear signs, whereby the clear signs means the building that Abraham (pbuh) built, and that Allah honours that place. "*Maqām Ibrāhīm*" the place where he set the foundation and walls, on which he would stand, and on top of which he put his son Ismail (pbuh). The phrase *wa man dakhalaḥu kāna āminā* refers to whoever entered to the holy city of Makkah in fear, they became very calm and at peace. Hasan al-Baṣrī, during the time of *jāhiliyah*, committed murder and on him was placed a woollen fabric, and he entered the Maṣjid al-Harām and met the son of the person whom he killed. Thus, the murderer will not be disturbed until he leaves Maṣjid al-Harām (Ibn Kathīr, 1997, vol. 3, p. 116-117).

Meanwhile, according to al-Jalālayn, this verse refers to several clear signs found on certain locations such as the "*maqam Ibrāhīm*", which is the stone upon which the prophet Abraham (pbuh) stood when he was building the Baitullah. Both his footprints have left a mark that can be seen to this day. Those who pray within

the area will have double their rewards and birds cannot fly over the Kaabah. And whoever enters it will be safe, meaning safe from threats, killings, persecution and others (Al-Jalālayn, 2001, vol. 4, p. 62). Another verse mentioned in the Qur'an is:

‘And remember Abraham said: “My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day.” He said: “(Yea), and such as reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, an evil destination (indeed)!”’. (Qur'an, 2: 126).

Al-Jalālayn stated that the context in the verse *hādha baladan āminan* refers to the time when Ibrāhīm (pbuh) prayed for God to make the country safe. The prayer was granted by Allah until Makkah becomes a holy city, where blood cannot be spilled, no one can be persecuted, animals cannot be hunted, and grass cannot be pulled out. The phrase “provide its people with fruits” has become a reality with various types of fruits from Shams carried by those who were performing their *tawaf*, even though the land itself is barren without water or vegetation (Al-Jalālayn, 2001, vol. 1, p. 19).

In addition, Ibn Kathīr explained the meaning of the verse *rabb ij'al hādha baladan āminan* which means ‘O Lord make this city peace and free from fear’ that this refers to safety from fear and to not cause fear among the residents (Ibn Kathīr, 1997, vol. 2, p. 80). Al-Qurṭubī explained that the verse *baladan āminan* (the safe city) refers to Makkah, where the Prophet Ibrāhīm (pbuh) had prayed, that his descendants and other people will find peace and harmony as well as comfort in life. It was related that Makkah and the surrounding areas, when Ibrāhīm (pbuh) first came, were barren. Allah blessed it and the surrounding areas and there grew many types of fruits (Al-Qurṭubī, 2006, vol. 2, p. 372).

Al-Amn means trust, the opposite of betrayal

There are several verses in the Qur'an where *al-amn* means trust as in al-Ahzāb:72, al-Baqarah:283, al-Nisā':58, al-Anfāl:27, al-Mu'minūn:8, al-Ma'ārij:32 (Majma' al-Lughah al-'Arabiyyah, 1988, p. 83-91). Besides that, one such word of Allah is Qur'an:

‘If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it, His heart is tainted with sin. And Allah know all that we do’. (Qur’an, 2: 283).

According to al-Jalālayn, the verse *fain amina ba’dukum ba’dan* refers to debt, those who cannot provide security as debtors must fulfil their duty for which they reentrusted, to pay their debts (Al-Jalālayn, 2001, vol. 3, p. 49).

Ibn Kathīr also stated that the verse *fain amina ba’dukum ba’dan falyuaddi alladhī ‘tumina amānatah* is referring to the fact that when someone has been given a mandate, it does not have to be writing it down or be witnessed (Ibn Kathīr, 1997, vol. 2, p. 513). Al-Qurṭubī wrote that the meaning of the phrase *amānatahu* is trust, or something that is guaranteed (Al-Qurṭubī, vol. 4, p. 377).

Another example Allah mentions about trust in Qur’an as follows: ‘Those who faithfully observe their trusts and their covenants’. (Quran, 23: 8). Al-Jalālayn stated that duties between people, or between people and Allah, such as prayers, must be observed carefully (Al-Jalālayn, 2001, vol. 18, p. 342).

Al-Ṭabarī interpreted the verse *walladhīna hum li amānātihim wa’ahdihim rā’un* to refer to whom those who have preserved the trust and promises (Al-Ṭabarī, 1999, vol. 17, p. 13). Al-Qurṭubī and al-Shaukānī interpreted the phrase *liamānātihim* to mean trust and promise, to compile all of man’s words and deeds in his religion and in this world (Al-Qurṭubī, 2006, vol. 15, p. 15; Al-Shaukānī, vol. 3, p. 646).

Ibn Kathīr wrote that the meaning of this verse is when a person is entrusted with a trust or mandate and is not to breach it but to complete the promise and trust given. When they promise, they should fulfil it, unlike the hypocrite, as in the hadith of Rasulullah (pbuh) about the signs of a hypocrite. Trust is also more general than promise (Ibn Kathīr, 1997, vol. 10, p. 109-110).

Conclusion

Islam teaches that peace and harmony are foundational for establishing relationships among people, and that war and dispute are the first sources of chaos that lead to the breakdown of society. This holy religion puts great emphasis on safety and harmony and calls on people to always live harmoniously and not follow their desires, urges, and temptation. The analysis of the phrases *al-amn* and *al-salām* in the Qur'an shows that they are frequently mentioned in the Qur'an. Amongst the conclusions we can draw based on the phrase *al-salām* is that it carries six different interpretations: the name of Allah, paradise, Islam, a greeting of peace, peace and security and meaning good. An analysis of the phrase of *al-amn* reveals four different interpretations there are peace and tranquillity, to believe and accept, a peaceful place, and trust as opposed to betrayal. Thus, the phrases *al-amn* and *al-salām* specifically refer to peace. Based on the conducted analysis, the research revealed that among the terminologies used in reference to the meaning of peace are *al-amn* and *al-salām* which have been certified by the Quranic commentaries in their books. Indirectly, through Quranic verses it shows that element of peace is one of the messages brought by Islam. Therefore, we can believe that Islam is a religion that embraces peace and serenity and not the wars as stated by the western orientalist such as Prideaux (1967), William (1831), Frederick (1847) and Stubbe (1911) whereby Islam propagates its religion through sword and by force. It is undeniable that there are extremists in religion where they are hiding behind the religion just to achieve their personal desire. It also happened to ISIS or Daesh that practiced the *jihad* concept in obscuring the public to join their groups but the Islamic scholars unanimously agreed and decided that these groups are derailed from Islam (JAKIM, 2016). On that account, this research provides a clear image and description on the concept of peace brought by the holy Qur'an through terminologies or words as discussed by this research. The research enables to provide a guide and handy information towards the other researchers in the form of thematic and terminologies research according to Quranic perspectives.

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