

Religious Translation: The Role of Translation in Defining the Concept of Peace in Islam

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ARTICLE INFO

Received: December 22, 2019

Accepted: January 14, 2020

Published: January 31, 2020

Volume: 3

Issue: 1

DOI: 10.32996/ijllt.2020.3.1.11

KEYWORDS

Peace, war, violence, jihad, translation, religious translation, misunderstanding of Islam as a religion of violence, peace practices in Islam

ABSTRACT

The research aims at defining the concept of peace in Islam. It elaborates the importance of religious translation in spreading the concept of peace in order to transfer Islamic rules and laws of conducting peace in Islam for Muslims and all humankind. This study traces how Islam adopts peace in the main sources of Islamic religion (i.e) Quran and Hadith. The results of the paper indicated that translation in public and religious translation in specific is a means for building the bridges of peace, cooperation and understanding of cultural and religious diversity among people. Peace is a principle that has deeply rooted in Islam. The results of this study also show that the core of Islamic teachings proves that Islam is a practical source for nonviolence, societal peace and peace building. By embracing the theory of peace in Islam, the world will be gifting away from conflict. Islam is a religion of peace and it aims to create social peace and security to all people. Islam, in every means of word is the religion of inspiration for peace building and progress of the nation. According to Islam, peace is the way for aspirations of people and prosperity for countries. The method used in this paper is descriptive method and content analysis of some verses from Quran and Hadith which promote and call for peace.

Introduction

Translation plays an important role in defining religions and cultures. The religious concepts and beliefs of any religion can be identified by people around the world through translation. Translation today has become an urgent necessity for understanding different religions and faiths. It is also important for defining the ambiguities of religious concepts in order to avoid misconception and misunderstanding of the content of each religion on its own. We should not believe the misinformation and rumors spreading among people against any religion without verification of these rumors. By translation, we can know and make sure that if these rumors are true or false against any religion in the world. In fact, all religions carry the right teachings and noble values that are in the interest of human beings. By translating the content of religious books into the different languages of the world, the content definitely will be assimilated to all, regardless of the religious commitment of their owners. There may be some followers of these books and religions who violate them and violate the work of applying them as they are. The judgment here is based on the content, principles and values borne by this religion, not on followers who may act or violate it. Apart from this, it is asserted by the Islamic religion that religion is a true life constitution that serves all the interests of society and the nation. The Islamic religion, in its general sense, is certain to bring interests and to ward off the misdemotions to people.

Thus, translation nowadays is a necessary instrument for the people to exchange knowledge, ideas and concepts of one language into another. Translation also is of great importance for mutual understanding of one another's

culture, religion and ideology. Moreover, translation plays an important role to clarify the mysteriousness and misunderstanding of other's faiths. Further, translation is considered as a means of bridging the gap between religions, languages and cultures.

The paper devotes to answer these questions. Is Islam a religion of peace or a religion of war? Why Islam is called a religion of peace? How should people practice peace and live peacefully? How does Islam devote the concept of peace?.

Religious Translation

Religious translation is a type of translation that serves as an important tool of spreading the concept of peace adopted in Islamic religion throughout the world. It helps to identify the importance and value of peace in that religion to its members on one hand, and to let the people of other religions to understand what is inside this religion from another. Moreover, there are significant needs for religious translation in order to transfer Islamic rules and laws of conducting peace in Islam for Muslims who do not know Arabic language (language of Holy Quran) in non-Arabic regions and non-Muslims in all over the world. Thus, through translation non-Muslim persons can understand what Islam calls for and how it does adopt the world peace and cooperation between people. Thus, it can be said that translation is the message of peace for the sake of humankind in general.

Today's contemporary world is suffering from many conflicts, many wars and misunderstandings of religions and beliefs. Islam at the present time has faced a fierce attack as a religion of violence and terrorism, however, Islam is the religion of peace. Moreover, the whole world must know the fact that any Muslim carries out an explosion or any terrorist act, he doesn't apply what comes in Islamic religion. Furthermore, he is considered a false Muslim who is not committed to the Islamic pretexts and its supreme laws.

Translation in public and religious translation in specific is a mean for building the bridges of peace, cooperation and understanding of cultural and religious diversity among people. Translators also are of great importance as they serve as a reliable *link* among the various communities to bring their views closer and to inspire them with a spirit of understanding, good, beauty and justice. Moreover, the translator's message is to create solidarity among people in order to promote these ideals and values in every part of the world.

On the other hand, translation helps to promote individuals' relationships with each other in achieving some social communication on the local and international levels. Translation has played an important role in discovering others through social interaction. Translation is not just a profession practiced as a means of earning, but a linguistic and an ethical enrichment factor and a real contribution to the transfer of knowledge and a tool of openness and mutual *acculturation*.

Translation and religion are of great relationship. Translation is a tool in defining religion and its concepts as well. Translation reflects religious philosophy related to many issues and objects. Through translation, all religious ideas, texts and practices are transferred to many languages. By translation, the ideology of any religion will be produced to the people and the nations of other religions as new culture. Translation tell us about the way religions adopt peace and how to be enacted among people and societies.

Review of Literature

Due to the critical need for religious translation in the present era, it is necessary to revive this kind of translation. It is also useful for people to know the noble concepts, traditions and values of these religions. Moreover, religious translation is needed for the people of the same religion, for example: Muslims who belong to non-Arabic region don't know Arabic which is the language of Quran and Sunah. Quran and Sunah are the main sources of Islam. In this way, non-Arabic Muslims have to know their religion through religious translation. Through previous studies

on the topic of religious translation, Kaleel Mohammed is of the vision that translation is not merely as an academic question " *since fewer than 20 percent of Muslims speak Arabic, this means that most Muslims study the text only in translation.*" (2005: 58). Due to continuous demand of Muslims living in the countries of English speakers, the translation of Qur'an (speech of Allah) and Sunnah (reports of Mohammed the messenger of Allah) for them must be done. On the other hand, because of the contemporary populist campaign that Islam is a religion of violence and terrorism, it is necessary to conduct religious translation to define the attitudes of Islam towards peace.

Dr. M. R. Anjum conducted a research paper on the Concept of Peace in Islam. The paper deals with the Contributions of Maulana Wahiduddin Khan to peace and peaceful coexistence in Islam. This article emphasized that the people should study the background of Islamic attitudes towards peace from the primary sources of Islam; the Holy Quran and the Hadith of Prophet. Wahiduddin Khan is one of the notable Islamic scholars and peace activist. This paper also analyzes the perspective of peace in Islam and the means for identifying peace in Islam. The study concluded that Islam is a religion of peace and according to Quran; all people are children of Adam. Satan is the enemy of humanity, causing enmity among all people. According to Wahiduddin, the individual who could recognize the importance of peace will be able to live with others together in society with peace and affection to each other. According to Wahiduddin also peace is the law of nature and is dwelled in the very nature of man.

On the other hand, peace in Islam is a divine message. Practicing peace in Islam is a duty that Muslims must follow. Muslims also have to defeat hatred with love and peace. Islam is the religion of peace that guarantees human dignity and honor. Moreover, Islam is the religion that grants the right of existence of human beings with peace and security. Furthermore, "*Al-Islam forbids the killing of any human being regardless of race and color. It is the religion where killing one human soul is equal to killing the whole mankind, and saving one human soul is equal to saving the whole mankind*". (Ansari, 2015).

Maulana Wahiduddin Khan elaborates that: "*a true and perfect man, from the religious point of view, is one who has reached that level of spiritual development where nothing but peace prevails. When a person has attained that peaceful state, others will receive from him nothing but peace. He may be likened to a flower which can send out only its fragrance to man, it being impossible for it to emit a foul smell.*" (Khan: 51). Wahiduddin Khan also states that: "*The peaceful soul is one which being on a higher spiritual plane, can live in tranquility, regardless of the circumstances. It subsists within its own self. No external event can disturb its inner peace*". (Khan: 68).

In 2012, a scholar called-Arshad Ahmad Malik conducted a research on role of Islam towards Peace and Progress. The research deals with central values that promote peace and conflict resolution in Islam. This paper also asserts that if the one wants to understand the traditions and theological background of non-violence in Islam, it is necessary to understand how peace is conceptualized in Quran and Sunnah. Moreover, the research presents some verses from Quran which illustrate how Islam conceptualizes peace as a dominant theme in Islamic precepts. This research arrives to the results that Islam with the aspiration of Quran urges us to think scholarly on different things and give new ideas among them are peace and progress for the betterment of society.

On the other hand, societal justice is an essential concept in achieving peace in Islam. Qamar-ul Huda explores how societal justice and Islamic values can assist to promote peaceful conflict resolution: "*According to Islam, a nation cannot survive without making fair and adequate arrangements for the sustenance and welfare of all the poor, underprivileged, and destitute members of every community. The ultimate goal would be the elimination of their suffering and poverty*". (Qamar-ul Huda: 2010: 79). Through these lines, it can be said that Islam defeating violence and defending non-violence. Thus, it is clear that Islamic teachings and principles are based on sacredness of human life regardless of race, group or color. Moreover, Islamic values can build a society of positive ideology so that the people can promote peaceful conflict resolution.

Islam emphasizes the methodology of peace in solving problems and conflicts among human beings. For Islam, war is an exceptional means for self-defense. Yusuf Ali states: 'War is permissible in self-defense, and under well-defined limits. When undertaken, it must be pushed with vigour (but not relentlessly), but only to restore peace and freedom of worship of Allah. In any case, strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms'. (Yusuf Ali:1405:79.).

Peace in Islam

According to Islam, peace is the origin of relations between people, human communities and States. Islamic legislation mimics the common sense of man, because peace is one of the necessities of life. Peace is also a foundation of stability of people and States. Without peace, there is no stable life, and no prosperity, no education, no health and no development because war is the opposition of peace, it breaks hearts, ignites sedition, and ends the beauty of everything. Moreover, peace is an essence that stop the bloodshed and increase security and stability that will allow people to develop, grow and discharge their energy for good deeds and for sciences.

Cambridge Dictionary defines peace as: "[freedom from war and violence, especially when people live and work together happily without disagreement](#)". Or "[the state of not being interrupted or annoyed by worry, problems, noise, or unwanted actions](#)". (Cambridge dictionaries online, 2019). Merriam Webster Dictionary also defines peace as "a state of security or order within a community provided for by law or custom". Merriam Webster Dictionary online, (2019).

In fact, peace is a divine principle in the light of Islamic law. Peace is a clear word in meaning. It is a mystic tendency in the depths of every human being's heart and mind. It is a desire among every good society, and it is a worthy and objective goal for all peoples and nations. Peace is a principle that has deeply rooted in Islam. The first root of the word Islam comes from the Arabic word "salam" that means "peace" which refers to make peaceful environment reaching every part of the lives of humankind. The full meaning and basis of Islam is peace. Peace in Islam connotes safety and security. Really speaking, Islam is a peaceful religion that stands for harmony and peace among people and different societies in the world. A second root of Islam comes from Arabic word "Al-Salaam" that is one of the attributes and beautiful names of Allah.

On the other hand, the word "Alsalam" that means peace is mentioned in Quran as one of the ninety-nine good names of Allah. It became a faith and part of the right Islamic identity since peace is one of God's names in Quran. To prove that peace is derived from God's name, it is stated in Quran as: "*He is Allah; besides Whom there is no god; the Sovereign, the Holy, the Peace-Giver*" (Al-Qur'an, Alhashr 28: 23, translated by Talal Itani) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ. In this verse, it is mentioned that God (Allah) is peace-giver and the source of peace. Another Quranic verse says that: "*Allah guides with it whoever follows His approval to the ways of peace*" (Al-Qur'an, Alma'idah 6: 16). تَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ. Through this verse, God declares that He guides those who follow his teachings the way of peace. It is clear that God guides the people to the path of peace. Through the verse also, it is obvious that God (Allah) calls for peace for all human beings.

Besides, in Quran, God (Allah) states: "*Allah invites to the Home of Peace*" (Al-Qur'an, Yunus 11: 25). وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ. Allah Almighty calls people to the home of peace as a safe haven for all humankind. Through this verse, Allah strongly calls all human beings to take the path of peace. This is a peremptory confirmation of God's call for peace. Apart from this, people have to make peace as a behavior that is applied in their daily and practical lives. There are many useful elements that help for creating and promoting peace such as: justice, equality, fraternity, inclusiveness and human rights. If these elements are implemented in any society, we can find an ideal people who respect each other and live in harmony and peace. Justice is strongly linked to the Islamic concept of peace as Quran states that one of the greatest purposes in Islamic religion is to bring justice. This is proved in Islamic Quran

that God says: " *We sent Our messengers with the clear proofs, and We sent down with them the Book and the Balance, that humanity may uphold justice*". (Al-Qur'an al-Hadid 27: 25). لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

In this verse, it is obvious that justice is closely linked to the concept of peace. Justice is also an essential and integral part to peace. This is what the Qur'an says to Muslims in the following verse: " *O you who believe! Stand firmly for jus-tice, as witnesses to Allah, even if against yourselves, or your parents, or your relatives. Whether one is rich or poor* " (Al-Qur'an, An-Nisa 5: 135). يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ. Through this verse, justice is considered an essential element of peace. Thus, according to Islam, justice is coupled with peace whereas tyranny is a system that devote unfair, is considered as one of the worst factors that undermines peace.

Social peace in Islam

Islamic religion is judged by many as a religion, which enhance conflict and violence because they rely in their judgment on rumors in news and newspapers and as they hear from others. Moreover, they judge on that because of their less understanding of Islam. They must understand the content, precepts and values of the Islamic religion first and then say their judgment on that. However, the core of Islamic teachings proves that Islam is a practical source for nonviolent, societal peace and peace building. Islam, in every means of word is the religion of inspiration for peace building and progress of the nation.

On the other hand, Islam is a religion of peace and it aims to create social peace and security to all people. Social peace is meant here the state of peace and harmony within the society itself and in the relationship between people and nations in all over the world. Islam cares for achieving peace as the foundation of progress of peoples and Nations. Islam also considers peace as a source of civilization. Moreover, Islam assures that peace is the way for aspirations of people and prosperity for countries. Thus, by embracing the theory of peace in Islam, the world will be gifting away from conflict.

On the other hand, Islam connects the life of Muslim community with all practices, needs and meanings of peace. It also emphasizes that all people who belong to Islam have to enter into the path of peace. Almighty God states in Quran: " *O You who believe! Enter absolutely into peace.*" (Al-Qur'an: al-Baqarah 2: 208). يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ In this verse, God essentially calls for peace and to embraces a peaceful life in absolute way. This is clear and an explicit call for commitment to social peace and its consideration as a slogan for society and warning of slipping from its course. The verse also emphasizes that all Muslims must call for peace and abide by it.

A. *Islam is the religion of peace, cooperation and peaceful coexistence with all human beings. Islam urges Muslims to cooperate with each other to do good in society and not to cooperate to do sin and transgression. It is stated in Quran as: " And cooperate with one another in virtuous conduct and conscience, and do not cooperate with one another in sin and hostility. And fear Allah. Allah is severe in punishment". (Al-Qur'an, Al-Ma'idah 6: 2). وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.* Through the verse also, it is noticed that Islam explicitly seeks to establish the principle of cooperation and peaceful coexistence and not to spread problems, hostility and antagonism among people.

Islam also orders Muslims to compete in piety, righteousness and doing good with different people from different religions. Islam also urges Muslims to compete with one another and with other believers of various faiths in doing charitable deeds. It is stated in Quran as: " *For each of you We have assigned a law and a method. Had Allah willed, He could have made you a single nation, but He tests you through what He has given you. So compete in righteousness. To Allah is your return, all of you; then He will inform you of what you had disputed*" (Al-Quran, Al-Ma'idah 6:48). لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

B. *Through the verse, Allah has assigned a law and a practice for every one of Muslims and non-Muslims. He could have made all people of different faiths as a single community, but He wanted to test them of what they have done of goods and charitable works. Islamic religion also approves the need that Muslims to work together with Jews and Christians for doing good and charity. Therefore, Jews, Christians and Muslims must act together to eliminate prejudices and spread moral values around the world.*

On the other hand, let us trace what comes in the teachings of the Sunnah of prophet of Islam Mohammed (Pbuh). The prophet Mohammed (PBUH) emphasizes the concept of social peace is as divine message to Muslims and all human beings. The prophet elaborates that the true Muslim is the one who live in peace and does not harm others either by his/her own hand or tongue. In this regard, the prophet Mohammed states: "A Muslim is the one who avoids harming Muslims with his tongue and hands"(Sahih Bukhari: V.1, B.2, No.10). In this line, the prophet asserts that a Muslim is the person who doesn't harm anyone and from whose tongue and hand people live safely. Through this Hadith, the prophet assures that a true Muslim is the one who does not abuse others. The prophet also assures that a true Muslim is the person who is pleased to enter happiness to the hearts of others and cooperate with them to live together in security and peace.

To maintain the societal peace, the Prophet (PBUH) assures that peace will spread in society stating that: "*A rider (traveler) goes from San'a' (the capital of Yemen) to Hadramout (a province in Yemen) fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient*" (Sahih Bukhari: V.9, B. 85, No.76). Through the words of the Messenger of God in this (Hadith), we find a clear and frank acknowledgment and affirmation that peace will prevail all over the world, citing the example that the passenger walks from Sana'a to Hadramout city in Yemen, who doesn't fear from anything but God, and fear from wolf for his sheep. Moreover, to promote social peace in the society, the Prophet, peace be upon him, prevents a Muslims from frightening one another, saying : "***It is not lawful for a Muslim to frighten another Muslim***" (Sunan Abu Dawud, No. 5004, n.d.). نهى الرسول صلى الله عليه وسلم أن يروع المسلم أخاه المسلم فقال " لا يحل لمسلم ان يروع مسلما".

On the other hand, the Messenger of Muslims emphasizes not to attack the lives and wealth of the Muslims and other people: "*A believer is one from whom people know that their wealth and lives are safe.*" (Sunan an-Nasa'i: V.6, B.47, No.4998). الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. In this line, the Messenger describes the true Muslim is the one who does not attack the lives and wealth of others. In addition, an ideal believer is the one who let others enjoy their lives and wealth peacefully as Islam guarantees them.

For keeping and continuing peace between individuals and groups, the prophet of Islam, Mohammed (Peace be upon him) says that: "Do good to those who harmed you" (Character, Sunnah, n.d.). أحسن إلى من أساء إليك. In this holy speech, the Prophet orders Muslims not to harm those who harm them and not to respond to those who abused them but to respond to them gently. The wisdom of not responding to their mischievousness and abuse is to preserve friendliness, harmony and peace between individuals and communities.

On the other hand, for understanding the holy Islamic philosophy of nonviolence, the one must understand how peace and peace building is adopted in the Quran and Hadith. Peace is a central theme in Islamic rules and principles.

Misunderstanding/Misconception of Islam as Religion of Violence

In contemporary world, many people claim that Islam promotes violence and war but it is untrue and false claims. In Islam, Quran is a speech of God (Allah), Hadith is a speech of the prophet (Mohammed), and both promote peace. All verses in Quran and statements in Hadith are related to peace in direct or indirect way because they take to the paths of peace. Moreover, Islam has different peaceful solutions to any problem or conflict in the lives of people. Furthermore, Islam orders Muslim to live with others and accept them under any situation. According to Islam, Muslims must respect others to maintain peace among people to live in peaceful life. On the other hand,

Islam gives the highest level of priority for peace on war because peace is inherent in Islam, war is an exception, peace is a total and war is a partial branch, peace is life and war is death. Islam makes peace the root of peaceful treatment between Muslims and others. In other words, Islam makes the war as an exceptional case to confront aggression; and to preserve dignity, wealth and sacredness of the lives of people.

Is Islam a religion of peace or a religion of war? Some people criticize Islam as a religion of war for being instigating for fighting. They pretend that (Jihad) in Islam is a term for declaring war. However, the word (Jihad) is having many meanings in Islam. Jihad means also a peaceful way to fight the one's soul from the desecration. Moreover, it is a means to fight crime before it occurs, and to order virtue and to prevent denial. Further, it is also considered a means of patience and mastery of worship in the will of God. Furthermore, Jihad means that the one should be patient peacefully with good and bad.

II. ON THE OTHER HAND, ISLAM DEVOTES PEACE. WAR IN ISLAM IS NOT USED AS AN OPTIONAL BUT AS AN OBLIGATORY ACT FOR SELF-DEFENSE AND DEFENDING RELIGIOUS FREEDOM. JIHAD IS DECIDED IN ISLAM WHEN THE ENEMY ATTACK MUSLIMS OR MISTREAT THEM HARSHLY. ISLAM STIPULATED THAT THE RESPONSE SHOULD BE JUST AS THE SAME ATTACK AND TRANSGRESSION AGAINST THEM WITHOUT PROFLIGACY. IT IS STATED IN QURAN: " *WHOEVER COMMITS AGGRESSION AGAINST YOU, RETALIATE AGAINST HIM IN THE SAME MEASURE AS HE HAS COMMITTED AGAINST YOU* " (AL-QUR'AN, AL-BAQARAH 2: 194). *فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ*. AT THE SAME TIME, ALLAH SAYS IN QURAN: " *BUT IF THEY INCLINE TOWARDS PEACE, THEN INCLINE TOWARDS IT, AND PUT YOUR TRUST IN ALLAH* " (AL-QUR'AN, AL-ANFAL 10: 61). *وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ*. THROUGH THE VERSE, IT SEEMS CLEAR THAT ISLAM CALLS FOR PEACE. ISLAM CALLS FOR WAR ONLY WHEN NECESSARY. AS STATED ALSO IN THE VERSE THAT IF THE ENEMY STOPS WAR AND INCLINE TO THE PATH OF PEACE, MUSLIMS SHOULD DO THE SAME. THUS, ISLAM IS A RELIGION OF PEACE, MERCY AND COMPASSION. BESIDES, ACCORDING TO A HADITH, "IT WAS NARRATED FROM ABU HURAIRAH THAT THE MESSENGER OF ALLAH (ﷺ) SAID: "ALLAH IS GENTLE AND LOVES GENTLENESS, AND HE GRANTS REWARD FOR IT THAT HE DOES NOT GRANT FOR HARSHNESS"(SUNAN IBN MAJAH: B. 33, NO. 32, N.D.). *عَنْ أَبِي حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصِ الْأُبَيْ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي* . *إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ "صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ* . IN THIS VERSE OF HADITH IS A CLEAR MESSAGE FOR THOSE WHO IDENTIFY ISLAM AS A RELIGION OF VIOLENCE. THUS, THERE IS NO DOUBT THAT ISLAM IS A RELIGION OF KINDNESS AND PEACE.

Actually, the Muslim who follow the Islamic teachings in practicing peace would be rewarded the God's valuable reward that is paradise. It is stated by God (Allah) as: "**O soul at peace! Return to your Lord, well pleased and well-pleasing. Enter, then, together with My [righteous] servants! Enter My paradise!**" (Al-Qur'an, al-Fajr 30: 27-30). *يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي* .

How does this study respond to those who accuse that Islam is a religion of violence and terrorism? The answer is that Holy Quran and Hadith in Islam are full of Ayat and Hadiths related to peace and which prove that Islam is the religion of peace. To respond to this question lets also go through the Quranic Verses (Ayat) and Hadith (Prophet's Reports) which prove that Islam is the religion of peace and not violence: They are as follows:

In Quran, Allah says: "*And do not seek corruption in the land. Allah does not like the seekers of corruption*" (Al-Qur'an, al-Qasas 20:77). *وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ* . This Quranic verse states that corruption is prohibited in the earth. Corruption here includes many topics, such as murder spendthrift, chaos, violence and enslavement. In other words, corruption leads for alarming the public tranquility and undermines peace, security and safety among people and Nations. Allah does not like corruption to spread among people since it is His demand in order to maintain peace and stability for all human beings on the earth. Besides, this verse means that Allah orders people not to seek what He forbid them from any kind of corruption on the earth so that God Himself does not love the corrupters.

On the other hand, the absolute right to the life of any human being is *guaranteed* in Islam. Islam offered practical proof that aggression against other is rejected and unacceptable at all. Qur'an has proved that aggression against others is prohibited. It is stated as: "*Do not commit aggression; Allah does not love the aggressors*" (Al-Qur'an, al-Baqarah 2: 190). وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ. In this Quranic verse, it is clear that God Almighty orders people not to attack others.

At the same time, in holy Quran, God (Allah) also increases the penalty against the aggressor in killing, considered it an attack on all humanity stating that: "*whoever kills a person—unless it is for murder or corruption on earth—it is as if he killed the whole of man-kind; and whoever saves it, it is as if he saved the whole of mankind*" (Al-Qur'an, Al-Ma'idah 6: 32). (مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا كَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا). This Quranic verse confirms that the one who kill one human being was as if he killed all human kind. At the same time, the verse also confirms that the one who saved the life of one human being as if he has made the life for all human kind. Thus, the main aims of Islamic religion is to guarantee the right of peace to all human beings in all over the world. Moreover, the main objective in Islam is to spread peace on the individual and social level so that Muslims can live a peaceful life with other people of different religions and societies. Furthermore, this verse can be considered as a very clear message to those who accused Islam as a religion of violence and terror.

Through these Holy verses of Quran, it is amply clear that Islam is the religion of peace, mercy and non-violence. On the other hand, the priorities of Islam are to spread peace among people and societies and to reject violence in all its forms. In fact, peace as adopted in Quran (Speech of Allah) and Hadith (Speech of the prophet) is of great different teachings and practices leading to promote nonviolence. The teachings and practices set in Quran and Hadith are sufficient for solving all problems and conflicts that hinder the process of peace among people and countries.

Peace Practices in Islam

How does Islam devote the concept of peace? The concept of peace is strongly oriented in the Islamic faith in words and action. In the Islamic practices, applications and teachings, there is no compulsion in religion. Those who want to enter Islam voluntarily; there is no objection to that and those who do not want it, that is their right and freedom in deciding that. It is asserted in Quran as follows: "*There shall be no compulsion in religion*" (Al-Qur'an, al-Baqarah 3: 256). لَا إِكْرَاهَ فِي الدِّينِ.

Through the verse, it is clear that no one can be compelled to join Islamic religion. The matter of deciding a conversion from one religion into another here is up to the believers. Thus, Islam orders Muslims through the verse that they have to live with other people of different religions peacefully, treating them kindly and not to force them to live by the values of Islam.

On the other hand, Quran in Islamic religion creates a free environment, through which, people can peacefully practice freedom of thought and religion and let people live by the ideology and faiths they believe in. According to Islam, everyone has the right to live freely by his beliefs, supporting a church or a mosque is one's absolute right to do so. In this way, freedom of religions is one of the main priorities of Islam.

Islam is the religion of peace. It is also a source of human peace. Why Islam is called a religion of peace? The answer is that the teachings of Islam say that if two or more people meet, they must greet each other with the words, *Assalam-Alaikum* (Peace be upon you). Islam orders Muslims to greet each other with peace. Moreover, in the five times daily prayers performed by Muslims, worshipers should conclude their prayers in the utterance *Assalamu-'Alaikum wa rahmatullah* which means (May peace and God's blessing be upon you).

A. *On the other hand, in Islam, the greeting of people to each other is "Salam" that means peace. In Islam also, the people who win with God's award "paradise" will greet each other with the word, 'salaam' that means (peace).*

It is stated in Quran as "But those who believed and did good deeds will be admitted into gardens beneath which rivers flow, to remain therein forever, by leave of their Lord. Their greeting therein will be: "Peace."" (Al-Qur'an, Ibrahim 13: 23). وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ. The verse means that the people who win in entering paradise, their greeting is peace. It also means that they have to greet each other in peace and peace only.

How should people practice peace and live peacefully? The answer could be that the one, first, try to apply peace internally with himself. Secondly, the one should achieve peace externally with other people. Thirdly, the one definitely will reach to the largest scale of peace that he would live without violence, conflict or war. On the other hand, Islam addresses all people even the ignorant in the language of peace in order to promote a culture of peace in society. The servants of Allah also should speak with the ignorant in peace regardless of their way of replying negative or positive. It is said in Quran as: "The servants of the Merciful are those who walk the earth in humility, and when the ignorant address them, they say, "Peace." " (Al-Qur'an, al-Furqan 19: 63). وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا. Hence, Islam is not only a religion of worship, but also a religion that includes peace, morality, care for others and care for the rights of individuals and societies.

In this research, we try to show some practices of peace in Islam. Expressions of greeting in Islam is (Asalam Allikom) that means (peace be upon you). (Peace be upon you) is an expression Muslims greet each other when they meet. (Peace be upon you) also is an expression Muslims say in public or specific place where people set or gather. It is a statement of greeting in any time, morning, evening or noon. **(Wa alaikum Alsalaam)** is an expression for replying to the person who greet you. This expression means that (and peace be upon you). It is as an answer for the greeting that exactly means "And upon you is the peace.". Through this Islamic salute, it is clear that Muslims practice peace even in their daily greeting trying to promote peace among people. Thus, peace (Salam Allikom) is an Islamic salute that lead to love, happiness and peace among people. In this way, practicing peace in greeting leads to establish and achieve the culture of peace among people nations.

Besides, the Messenger of Allah (peace be upon him) orders Muslims to practice and spread peace among themselves saying: "Shall I show you something that, if you did, you would love each other? Spread peace between yourselves" (Sahih Muslim, No. 54, n.d.) <https://abuaminaelias.com/love-in-the-quran-and-sunnah/>. (اولا ادلكم على .) In this verse, the prophet (peace be upon him) questions Muslims "shall I show you something if you do it you would love each other?" Spread peace among yourselves. Moreover, it is an unequivocal call by the prophet for Muslims to practice peace among themselves in order to prevail peace and love among all people.

The messenger (peace be upon him) also orders Muslims to practice peace through greeting others whom they know and whom they do not know. Abdullah bin 'Amr Narrated "A person asked Allah's Apostle . "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know" (Sahih Bukhari: V.1, B.2, No. 28). Through this report, practicing greeting with peace is one of the best acts in Islam. عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلا سأل رسول الله صلى الله عليه وسلم: أي (متفق عليه) "تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف" الإسلام خير؟ قال:

On the other hand, the best one in the eyes of God is the person who starts speaking and greeting others with peace. In this regard, Narrated Abu Aiyub: The Messenger of Allah (peace be upon him) says, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other" (Sahih Bukhari: V. 8, B. 74, N. 255). عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَجِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ: فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.

The prophet also commands Muslims to do seven things and spreading peace is one of them. It is narrated by Al-Bara' bin 'Azib as: "*Allah's Apostle ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful)*" (Sahih Bukhari: V.8, B.74, No. 253). "عن أبي عمارة البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله صلى الله عليه وسلم بسبع: بعبادة المريض، واتباع الجنائز، وتشميت العاطس، ونصر الضعيف، وعون المظلوم، وإفشاء السلام وإبرار المقسم."

Moreover, the prophet (peace be upon him) urges people to exchange greeting to one another with peace for that they would enter paradise (reward of God) peacefully. "*Abdullah bin Salam (May Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) saying, "O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace.*" (At- Tirmidhi, B.6, No. 5, n.d.).

أفشوا السلام، وأطعموا الطعام، "عن أبي يوسف عبد الله بن سلام رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: يا أيها الناس وصلوا الأرحام وصلوا الناس والناس نيام، تدخلوا الجنة بسلام."

Through the above Hadith of the prophet Muhammad (Peace be upon him), we can find His true call for peace. In this way, Islam as described in the Quran and Hadith is a religion of peace and all values.

Conclusion

Translation is a tool for defining religions and its concepts as well. It is the means which show the way religions adopt peace and how to be practiced among people. This study arrives at the results that peace is a divine message in Islam; and is one of the priorities of the lives of humankind. Islam also emphasizes that social justice is an essential concept in achieving peace. Islam is the religion of peace and non-violence. Islam also gives the highest level of priority for peace on war. Islam makes the war as an exceptional case to confront aggression; and to preserve dignity, wealth and sacredness of the lives of people. Moreover, war in Islam is not used as an optional but as an obligatory act for self-defense and defending religious freedom. According to Islam, peace is a foundation of stability and the origin of relations between people and nations. Islam is the religion of peace, cooperation and peaceful coexistence with all human beings. Islam conceptualizes peace as a dominant theme in Islamic teachings and precepts. The verses of Quran and Hadith presented in this paper are genuine testimonies and proofs that Islam is a religion of peace.

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