



Peace Building Terminology in the Quran: Thematic Approach

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Abstract

There are no religions which teach their followers to destroy human life and environment. The cases of violences which are happened in the every religion, actually not come from the religion itself, but it was sourced by many factors such as economics, politics, cultures, the follower's exegesis to the texts and etc. Here the author will analyze about the peace building terminology which is used by Quran, with thematic approach. Thematic approach is used to analyze the Quranic verses that contain the term of salam which are closely related to the peace building and non-violence movement. The results of study are that this term is directly related to positive attitude to life, and good interaction with the society, nature, and God especially.

Keywords: Salam, peace building, non violence movement

1. Introduction

Peace and violence both have paradox meanings. Peace is live building while violences are disaster and damage to the life. According to Maulana (2002). peaceful revolution is the outcome of the peaceful thinking. Peaceful minds make for a peaceful world. Man was born in peace. Man must die in peace. Peace—man's birthright- is God's greatest blessing for human beings.

Human being is crave and need to the harmony of life, peaceful, tolerance, life balancing. They have refused every terror, violence, war and conflict which were causing disharmony of human life. For that, a lot of studies, seminars, conferences are conducted, for examples are peace relationship with the politic, economic, culture, military, human righth (Ho, 2000; Ursula, 2000; Homer, 1973; Agwan, 1997; Hans & Karl 1993).

In the context of the religions violences in the world such as World Trade Center tragedy in the 11th September 2001 in USA; American and British military invasion in Afghanistan and Iraq; the bombing at the JW Marriott in Jakarta; the bombing in Bali that has killed innocent people; shooting of a Jewish medical center in California by activist Christian Identity; the Oklahoma City, federal building destroyed by Timothy McVeigh; conflict between Catholic and Protestant in Northern Ireland; conflict between Shiite and Sunni groups in Baghdad; war between the Hindu and Shikh as mentioned by Mark (2001) were part of the "dangerously phenomenons" that got the attention of the peace scholars. One of them is Hans Küng (2007). According to him "no peace among the nations without peace among the religions, no peace among the religions without dialogue among the religions, no dialogue between the religions without investigation of the foundation of the religions".

So how is the Quranic perspective on peace building? Before answering this question, should be submitted here that in the context of peace building efforts, Quran always uses non-violence approach. This approach contains two basic elements: Firstly, the vertical approach or spiritual approach. This approach is related to the relationship of man and God. Here, the Quran educates people to make "inner peace". It will happen if they were able to establish good communication with God. This approach is individualized. Secondly, horizontal approach. This approach is associated with relations between human beings, and the relationship between humans and the environment. There are many verses of the Quran that describe these two approaches, for example we can see in surah al-Baqarah (2): 11; surah al-A`raf (7): 56, 85; surah Muhammad (47): 22. (Aunur, 2011).

The selection of salam term in this essay is associated by close relationship with the holistic conception of peace either in spiritual, culture, economy, sosial or environment aspects. Then this term will be analyzed by thematic interpretation with collecting the verses of the Quran that have the same meaning, same topic, same orientation and sort the time down of verses and regard to the background of the causes of the verses decline (asbab al-nuzul), then given an explanation, description, comments with the relevance datas, particularly prophet traditions and then conclusion (Sattar 1987). This method attempt only to seek and describe the Quranic view of peace building in the term of salam, not to describe Muslims attitude toward other faiths and also environment. As an information that not all verses in the Quran revealed by asbab al-nuzul. So the author only give comments of the verses are related to asbab al-nuzul.

2. Discussion and Conclusion

Salam is part of peace terminologies in the Quran. Term of salam has various meanings. It is sometime associated with peace value, in the other hand, it has relationship with the peace process (sociology). The term of salam is not separated from the sense of peace that is usually used by the Arab community in which Quran was revealed.

Essentially, language of the Prophet as a transmitter of revelation would not be separated from the language used by community who lives with him - in the terminology of the Quran is called (bi lisani qaumihim). So, it is impossible to convey his message beyond the language of his community. This means that in the sociolinguistic context, God has chosen perfect choice to select the language or terms; approaches; community; place; and circumstances.

Term of salam is from the root of word s-l-m (س-ل-م). Here, in the etymology, salam has relevance to peace. Its means are freedom from civil disorder; bring oneself back into friendly relations (Hawkins ed. (1986). In the Arab culture refers to the meaning of safe, secure, clean, peaceful from chaotic, there is no war, the interaction is based on cooperation and love. Ibn Manzur (1968/1388) mentions that the Arabs at the period of "jahiliyah" or before Islamic era were using the phrase "al-salamu `alaikum", to point to the meaning of "musalamah" (peace with each other or there is no conflict) 5Cowan (1980), and it usually followed by shake hand or "salaman" in the "Nusantara" tradition. Salam is a part of Quranic peace education in an attempt to spread rahmatan li al-'alamin (mercy for all creatures). And something interesting is that the term of "Islam" is used as the name of the religions of the Messengers of Allah as Noah, Abraham, Moses, Jesus (Isa) etc, especially the Prophet Muhammad (peace be upon him). That it indicates that the mission of the apostles are to create the peace and harmony not to inflame the war and murder of human being. So it's fair to say that Quran is "the revelation of peace" (Aunur 2011).

Table 1: the eleven terms in the Quran were rooted from word s-l-m (س-ل-م) (Aunur 2011)

Term	Surah and verse	Meanings and indications	Asbab al-Nuzul
<i>Salam</i> (سَلَامٌ)	there are four verses, they are in Surah al-Nisa' (4): 90, 91; Surah al-Nahl (16): 28 and 87.	That term points to the meaning of peace or do peace or treaty with whom you have pact of peace	Suyuti (2002) mentioned that verse (90) was revealed in Hilal bin Uaimir al-Aslamy, Suraqah bin Malik, Bani Judzaimah bin 'Amr bin Abd Manaf. According to Mujahid it was revealed in Hilal bin Uaimir al-Aslamy case whom done pact of peace with Prophet Muhammad.
<i>Silm</i> (سَيْلِمٌ):	<i>Silm</i> is used only once: in Surah al-Baqarah (2): 208	God commands us to enter in Islam completely, if we have done it we will get peace in our life. it's God's promise	Its related to jews whom became Muslim but they were still keep jew religious tradition (Suyuti 2002); Ibnu Katheer (1999)
<i>al-salma/i</i> (السَّلْمُ)	These terms are only two verses. They are in surah al-Anfal (8): 61 and Surah Muhammad (47): 35	Both <i>salma</i> (السَّلْمُ) and <i>al-salmi</i> (السَّلْمِ) here are tend to the meaning of peace in social, political, military contexts.	no <i>asbab al-nuzul</i> that relevant to those verses
<i>Islam</i> (إِسْلَامٌ).	Two verses in surah Ali Imran (3): 19 and 85. One verse in Surah al-Maidah (5): 3, and another verse in surah al-Saf (61): 7.	The term of <i>al-Islam</i> was used four times in different surahs. This term refers to Islam as a religion that taught peace of mind; harmony relation between man and his God; and man with his environment.	The <i>asbab al-nuzul</i> in Surah al-Maidah (5): 3, is related with carcass of animal. The mention of term of "Islam" here to demonstrate that Islam as religion gets attention to the everything wich are related to life human balancing and peace
<i>Salam</i> (سَلَامٌ)	There are seven verses. All of them are in surah al-Nisa' (4): 94; surah al-Maidah (5): 16, surah al-An'am (6): 127; surah Yunus (10): 25; surah Maryam (19): 33; surah Taha (20): 47; surah al-Hasyr (59): 23.	Term " <i>salam</i> " has many purposes. In surah al-Nisa' has meaning " <i>assalamu'alaikum</i> "; in the surah al-Maidah , indicates more general and broader meaning. It could also means the Islamic way of life that provided safety, welfare, and a way out from the darkness of life. In the surah al-An'am and Yunus its meaning was heaven; Surah Maryam related to values and ethics; safety and welfare. For this context, that term always accompanied with the life of Prophet Isa Isa (Jesus). In the surah Taha , the meaning of this term is salvation and peace. And in the surah al-Hasyr , the term is related to <i>asma' al-husna</i> (the beautiful names of Allah).	There are many cases in <i>asbab al-nuzul</i> of surah al-Nisa' (4): 94. The point of view of it is that Muslim not allowed to judge people before knowing the truth (Suyuti 2002)
<i>Aslama</i> (أَسْلَمَ),	There are five verses: those are in the surah al-Baqarah (2) 112; surah Ali Imran (3): 83; surah al-Nisa' (4): 125; surah al-An'am (6): 14; surah Ghafir (40): 66.	They was pointing to the religious attitude and surrender to God completely. It is called a true monotheism.	no <i>asbab al-nuzul</i> that connected here
<i>Aslamtu</i> (أَسْلَمْتُ)	This term is mentioned three times: Surah al-Baqarah (2): 131; Ali Imran (3): 20, surah al-Naml (27): 44,	<i>Aslamtu</i> used to describe monotheistic attitude of certain people, especially as Prophet Ibrahim in the Surah al-Baqarah; Prophet Muhammad when responded the people of the Book; the Queen of Shaba when aware that her	There is no <i>asbab al-nuzul</i>

<i>Muslimat</i> (مُسْلِمَاتٌ)	surah al-Ahzab (33): 35; sural al-Tahrim (66): 5	<p>religion was false, she said "... I surrendered (<i>aslantu</i>) with Prophet Sulaiman to Allah The Lord of the Universe"</p> <p>The meaning is Muslim Women. There are two verses in the Quran that use this term, one is in the surah al-Ahzab (33): 35 which impose on equality between women and men in the presence of Allah, and their role in social life.</p> <p>In another verse was in Surah al-Tahrim (66): 5. This term tells about the story of the Prophet's wives.</p>	<p>It's the case posed by Muslim Women in Medinah who came to the Messenger of Allah (Muhammad). They asked about the quantity both man and women in the verses of Quran. According to them that man is called more than women. This critical Question is answered by declining the verse 33 in the Surah al-Ahzab (Suyuti 2002).</p>
<i>Muslimin</i> (مُسْلِمِينَ) and <i>al-Muslimin</i> (المُسْلِمِينَ)	<p>This term has the same meaning as above term (muslimat). But term of Muslimin is mentioned in the Quran about twenty times: Surah al-An`am (6): 163; surah al-A`raf (7): 126; Yunus (10): 72, 90; al-Hijr (15): 2; al-Nahl (16): 89, 102; al-Haj (22): 78; al-Naml (27): 31, 38, 42, 91; al-Qashash (28): 53; al-Ahzab (33): 35; al-Zumar (39): 12; Fushshilat (41): 33; al-Zukhruf (43): 69; al-Ahqaf (46): 15; al-Dhariat (51): 36; al-Qalam (68): 35</p>	<p>The verses refer to an attitude of Muslim's life toward his God. The meaning all of the verses are related to the, <i>tawhid</i> (monotheism/unity of God) doctrine, religious identity and personal loyalty as showed in Surah al- al-An`am (6): 163: "No patnrn has He. And this I have been commanded, and I am the first of the Muslims".</p>	<p>The <i>asbab al-nuzul</i> of surah Al-Ahzab (33): 35 was mentioned above in the term of muslimat</p>
<i>Al-muslimun</i> (المُسْلِمُونَ) and <i>Muslimun</i> (مُسْلِمُونَ)	<p>this term is mentioned only once in the surah al-Jin (72): 14. As for the term of Muslimun (without al) is mentioned 14 times in the Quran such as: Al-Baqarah (2): 132,133, 136; Ali Imran (3): 52, 64, 80, 84, 102; al-Maidah (5): 111; Hud (11): 14; al-Anbiya' (21): 108; Al-Naml (27): 81; al-Ankabut (29): 46 Rum (30):53.</p>	<p>The meaning is recognize, submissiveness. This verse tells the genie attitude toward the teachings of Prophet Muhammad. With regard to the meaning of the other verses are not only submissiveness, but related to proclamation or declaration of the religious identity</p>	<p>The <i>asbab al-nuzul</i> of verse 80 from surah Ali Imran (3) is related to desire part of Muslim to "worship" Prophet Muhammad as done by Christians has worshiped the Jesus</p>

The Quranic doctrins above implemented by Prophet Muhammad (peace be upon him). So He always teaches ummah to be spreader of peace, loving and protecting human rights:

”أَعْبُدُوا الرَّحْمَنَ وَافْشُوا السَّلَامَ وَأَدْخُلُوا الْجَنَّةَ“

"Worship Allah, spread the greeting or salam (safety and peace) and enter Paradise". (Mausu`ah al-hadith al-Syarif 1991-1997).

Basically so many prophet traditions which were using the term that was rooted from words “س - ل - م” with meanings that are relevance to the message of peace.

For example, Abdullah ibn Amru mentioned that the Messenger of Allah –prophet Muhammad-, was asked about "how to be good Muslim? He replied: 'feed the hungry, greetings or spreading the peace and security to people who are known or unknown"; in other messages, he said: "Spread salam (safety, peace, harmony life), clean in speech, tighten rope of friendship (silaturrahmi), pray (sholat) at night when people were fast asleep, undoubtedly you will enter the heaven". (Mausu`ah al-Hadis al-Syarif 1991-1997). There are thirty three hadiths -that convey terminology of salam and its derivation. Even, salam is to be part of the asma" al-husna (the beautiful names of Allah). This suggests that the source of peace building in Islamic tradition is derived from God:

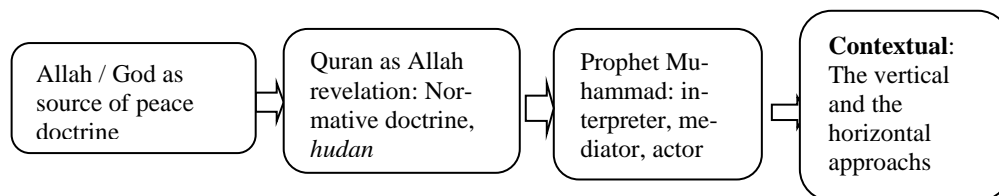


Fig. 1: Peace Buliding doctrin process

Fig.1 shows that peace building concept in the term of salam is not separating between Allah, Quran, Prophet Muhammad and contextual (human role). So it can be described that Quran has a serious concern to the issues of peace and harmony in human life. And the peace building doctrine in this term is directly related to the peace education values, ethic, human development toward peace, positive attitude, positive thinking toward human life and enviroment. Thus it is not fair if Islam accused as a religion of terrorism that caused by it's followers who involved in the terrorism and violence activities.

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