

ELUCIDATION OF THE ISSUE OF PEACE IN THE MAIN SOURCES OF ISLAM**Agzamova Muhabbatxon Mirtoxirovna**

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Annotation: The article discusses the statements about peace and harmony in the Quran and Hadith, which are the main sources of Islam, and argues that the main purpose is to call for peace and justice, which is considered important for all mankind, and to be free from vices such as anger, hatred, enmity, corruption and cruelty. Peace is the essence and necessity of both life and Islam. Peace is the greatest blessing that God has given to all mankind. Islam has made the concept of peace its main idea and an important motto, and it is argued that people should act in solidarity and solidarity and put an end to mutual enmity in order to maintain peace and ensure stability.

Keywords: Religious tolerance, peace, justice, harmony, blessing, sources of Islam, harmony, worldview, trust, peace and prosperity.

Introduction. In Islamic sources, peace is a multifaceted concept that encompasses and promotes mercy, justice, and creativity among individuals. It serves as a fundamental source of stability and security for both society and individuals. When mutual peace and trust prevail among people, society as a whole experiences a prosperous and harmonious existence. The term “peace”, which signifies the unity and cohesion of all nations, carries a broad meaning, referring to an environment founded on solidarity, concord, and tolerance. Within the framework of peace, individuals with diverse cultural backgrounds, worldviews, and lifestyles, as well as heterogeneous societies, are enabled to coexist in harmony.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his Address to the Oliy Majlis on December 28, 2018, emphasized that safeguarding peace and stability, as well as eliminating threats that may undermine them, remains a pressing issue of every era. He stated: “Uzbekistan has always remained committed to its traditions in the sphere of interethnic harmony and religious tolerance and will continue to adhere to this path unwaveringly. Our country places the highest priority on strengthening an atmosphere of mutual respect, friendship, and unity among representatives of various ethnic groups and religious confessions. This is our greatest wealth, and it is our shared duty to safeguard it as a priceless treasure” [1:1].

Material and Methods. The term peace is a broad concept encompassing meanings such as forgiveness, avoidance of violence, patience, kindness, tolerance, conflict resolution, just arbitration, and engaging in wise dialogue with the ignorant [4:51]. The issue of peace holds a unique place in all divine religions. The ultimate goal of all revealed religions is to ensure human prosperity and well-being in both this world and the hereafter, and all prophets were sent with the mission of establishing peace. Religion calls people to honesty and purity, compassion and mercy, brotherhood, and tolerance [3:30-31].

In Islam, one of the world's major religions, the concept of peace is given special attention. The word Islam is derived from the Arabic root "سلم" (s-l-m), which means submission, surrender, and obedience, signifying submission to a higher power possessing greater might, greatness, and wisdom. However, in its conventional usage, this term primarily conveys the meaning of adhering to truth and justice. Submission in the form of yielding to evil and wrongdoing contradicts Islamic principles and is considered rebellion.

One of the earliest linguists, Ibn Qutayba, interpreted this word as "entering a state of peace through obedience and voluntary submission". Similarly, Ibn Manzur defined it as "submission and obedience". In later sources, the term has been explained as "submission and surrender for the purpose of peace and security". However, in its conventional usage, the word primarily signifies "adherence to truth and justice"[8:1].

Results. In the Qur'an, the word *Islam* is mentioned in eight instances with meanings closely related to *faith (iman)* and *religion (din)*. Specifically, it is used to denote: *Turning to Allah* (e.g., *Al-Baqara* 2:112; *Luqman* 31:22), *Submitting to Him (Al-Baqara* 2:131), *Holding the belief in divine oneness (Al-Anbiya* 21:108), *Performing the necessary actions for submission to Allah (Az-Zumar* 39:54), The approval of Islam as the religion for Muslims and the highest level of divine guidance and assistance (*Al-Ma'idah* 5:3), The synonymous use of *Hanif* and *Muslim (Aal-e-Imran* 3:67). These instances illustrate how the term *Islam* in the Qur'an signifies submission to Allah, the path of divine guidance, and the essence of monotheistic belief.

The word "سلم" (s-l-m) shares the same root as "Islam" and conveys meanings such as "safety, peace, tranquility, and salvation". For this reason, in Islam, greeting someone with goodwill and wishing them peace is considered an essential aspect of the religion's core values.

In Islamic teachings, when people meet and exchange greetings, it signifies the message: "May you remain safe, just as no harm comes from me to you". In other words, the word "سلام" (Salam), meaning "peace and well-being", is derived from the root "سلم" ("s-l-m"). Through the

act of greeting, the person offering “Salam” expresses trust, peace, and prosperity toward the other individual, assuring them that no harm will come from them.

In the Qur’an, there are approximately 150 verses containing words derived from the root “سلم” (s-l-m), which call humanity to peace. Additionally, around 180 verses use words derived from the root “صلح” (s-l-h), directly signifying peace and reconciliation. These verses emphasize the benefits of universal peace for humanity, the importance of preventing corruption, maintaining order, ensuring life and property security, upholding justice and rights, resolving conflicts among people, and avoiding hostility and discord.

The Qur’an contains approximately 150 verses featuring words derived from the root “سلم” (s-l-m), calling humanity to peace. Additionally, around 180 verses use words derived from the root “صلح” (s-l-h), which directly convey the meaning of peace and reconciliation. These verses highlight the benefits of universal peace for humanity, emphasize the prevention of corruption, the establishment of order, and the protection of life and property. They also call for the preservation of justice and rights, the resolution of conflicts, and the elimination of hostility and enmity among people.

Discussion. The Holy Quran explicitly rejects the idea of forced conversion to religion. This principle serves as the foundation for peace and interethnic harmony. The rejection of coercion in religion highlights that Islam is a faith based on freedom and enlightenment. This concept is affirmed in verse 256 of Surah Al-Baqarah: “There is no compulsion in religion; indeed, the right path has been made distinct from the wrong. So, whoever disbelieves in false deities and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah is All-Hearing, All-Knowing” [2:256]. This verse conveys the clear message that “There is no compulsion in religion” meaning that faith is a matter of personal choice, and one cannot be forced to believe or disbelieve.

The Holy Quran explicitly acknowledges the unity of humankind, regardless of race, lineage, or homeland. This is emphasized in the following verse: “O mankind! Indeed, We created you from a male (Adam) and a female (Eve) and made you into nations and tribes so that you may recognize one another. Indeed, the most honorable of you in the sight of Allah is the most righteous among you” [2:517]. The word “insan” (human) is frequently mentioned in the Quran. It appears either on its own or in conjunction with other terms such as “people”, “man”, “woman”, and “soul”. This reinforces the Quranic emphasis on the dignity, unity, and equality of all human beings.

Islam is a religion of peace. It strictly forbids all forms of evil, cruelty, terrorism, and extremism. Instead, it promotes kindness, beauty, generosity, and cooperation. Allah the Almighty says: “O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most honorable of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing and All-Aware” (Surah Al-Hujurat, 13). This verse highlights that humanity, originating from a single pair of parents, has spread across the earth, interacting and communicating with one another, and living together as a society.

In the current era of globalization, certain groups that misinterpret Islam—a religion of peace—are causing it to be falsely accused. Various movements, parties, and organizations operating under the guise of religion inflict significant harm on our sacred faith and national values [4:41]. Islam promotes peace and harmony among all religions and nations. It even commands the protection of the dignity, property, and lives of prisoners of war after a conflict. Regarding this, Allah the Almighty says: “Debate with the People of the Book in the best possible manner” [2:402]. Our religion does not tolerate discord and corruption, which are the opposites of peace and stability. In particular, the Holy Quran calls for avoiding mischief and destruction in Surah Al-A’raf, verse 56. Allah the Almighty encourages His servants to live in unity, harmony, and peace, saying: “If two groups of believers fight against each other, make peace between them immediately!” [2:516].

Acknowledgement. Nowhere in the Holy Quran do we find any justification or encouragement of violence. The Quran places great emphasis on peace, freedom of belief and conscience, and freedom of thought, presenting them as fundamental principles that must be upheld. The earliest examples of peace in Islamic history emerged immediately after the Hijrah. When Prophet Muhammad (peace be upon him) arrived in Medina, he established a document known as the “Constitution of Medina”, which outlined the terms of coexistence between Muslims and Jews. This document served as a treaty ensuring peace in Medina.

Upon his arrival, the Prophet (peace be upon him) also reconciled the “Aws” and “Khazraj” tribes, putting an end to their long-standing blood feud and fostering unity among them.

Prophet Muhammad (peace be upon him) emphasized that a person’s true worth is not determined by their wealth, social status, or power but by their good character and piety. He encouraged resolving conflicts peacefully and assisting those involved in disputes to find mutual understanding.

The Prophet (peace be upon him) even stated that reconciling people is more virtuous than prayer and fasting. This is reflected in the following narration: Abu Darda (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: “Shall I tell you something that is greater in rank than fasting, prayer, and charity?” The companions replied, “Yes, O Messenger of Allah”. He said, “It is reconciling people, for discord and conflict destroy the very roots of religion”. (Narrated by Imam Ahmad, Tirmidhi, and Abu Dawood) [7:27508].

The Prophet Muhammad (peace be upon him) always called people to unity and harmony. In particular, Abdullah ibn Amr (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: “A true Muslim is the one from whose hands and tongue other Muslims are safe” [5:6484] This hadith, narrated by Imam Bukhari, highlights the importance of a Muslim being mindful of their words and actions. In another hadith, the Prophet (peace be upon him) forbade harming any soul or committing acts of violence. He said: “Whoever kills a person with whom there is a treaty (a non-Muslim under protection) will not even smell the fragrance of Paradise, though its fragrance can be sensed from a distance of forty years” [6:3166]. (Narrated by Bukhari and Tirmidhi)

In Islam, peace is given immense importance, and tolerance is considered one of its core principles. Islam commands people to live in harmony and unity while prohibiting corruption and destruction on Earth. Peace is a universal goal of humanity, as it paves the way for progress and a prosperous life.

Conclusion. Islamic Shariah emphasizes the protection of life, property, religion, intellect, and lineage, achievable only through peace. Peace is a profound blessing bestowed upon humanity by Allah Almighty. Islam has rightfully made the concept of peace its central theme and significant motto. This religion calls individuals to safeguard peace and ensure stability through faith, integrity, justice, unity, and solidarity, urging the elimination of discord and mutual enmity. True religious belief does not contradict worldly progress and enlightenment, just as secularism does not equate to atheism. The Quran and Hadith address numerous worldly matters, indicating that everything serves humanity. All teachings aim to contribute to human perfection, catering to the human heart and aspirations as fundamental criteria. From this perspective, preserving life on Earth and ensuring that people live peacefully, freely, and prosperously necessitates dialogue among various religions, nations, and ethnic groups, as well as interactions between cultures and civilizations. In today’s era, establishing proper relations between religion and secular governance is a pressing issue to foster cooperation and unity among the world’s peoples. Uzbekistan exemplifies such harmony, where over 130 nationalities coexist peacefully, reflecting the nation’s

inherent tolerance. This environment enables individuals of diverse faiths and ethnicities to live in mutual respect and contribute to the nation's development. Moreover, the country's commitment to religious tolerance and enlightenment has been internationally recognized. For instance, the United Nations General Assembly adopted a special resolution titled "Enlightenment and Religious Tolerance", acknowledging Uzbekistan's efforts in promoting these values. Therefore, fostering an atmosphere of mutual respect and understanding among different religions and secular institutions is crucial for global peace and prosperity.

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