

Is Islam a Religion of Peace, or Violence and Terror? A Socio-Cultural Study

هل الإسلام دين سلام أم عنف وإرهاب؟
دراسة اجتماعية وثقافية

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Abstract:

Objectives: The present paper endeavors to tackle an important topic that pertains to peace in the case of all people of the world, including Arabs and all Muslims. It also covers the nature and psychology of Muslims in general and Arabs, in particular.

Methods: The paper employs a descriptive statistical method based on the frequency of peace, war, and violence terms in the Holy Koran, the method of compiling the data for this study includes surveying all the words that recur in the Holy Quran by reference to Al-fahras Almugjam, written by Abdel-baqi Fuad. All the words related to the root 'salam' are calculated and analyzed.

Conclusions: The findings of the paper include a number of points, such as the point that peace is an integral part of thought and belief in Islam. Arabs and Muslims are peaceful people; they wish all peoples happy life and believe in co-existence with all nations, but at the same time, they like other nations to respect them and deal with them as strong and brave people as their religion wants them to be.

Keywords: The Holy Koran; peace; war; violence; Muslims.

الملخص:

الأهداف: تحاول هذه الدراسة معالجة موضوع يتعلق بالسلام الذي يهم جميع شعوب العالم بما فيهم الأمتين العربية والإسلامية وتعرض الدراسة كذلك على موضوع يتعلق بطبيعة العرب والمسلمين ونفسياتهم.

المنهجية: استخدمت الدراسة الأسلوب الإحصائي الوصفي وذلك اعتماداً على تكرار كلمتي سلام وحرب وعنّف واعتمدت الدراسة في جمع المعلومات على أسلوب مسح جميع الكلمات المشتقة من الجذر "سلم" والمتكررة في القرآن الكريم، وذلك بالرجوع إلى الفهرس المعجم لألفاظ القرآن الكريم لمحمد فؤاد عبد الباقي 1981، حيث تم حساب وتحليل جميع هذه الكلمات المشتقة.

خلاصة الدراسة: خلصت الدراسة إلى فكرة أن السلام شيء أساسي في الفكر والاعتقاد الديني الإسلامي، وأن العرب والمسلمين أناس مسالمين، ويؤمنون بالتعايش السلمي مع كل الأمم، ولكنهم يطلبون من كل شعوب العالم أن يتعاملوا معهم كذلك.

الكلمات المفتاحية: القرآن الكريم؛ سلام؛ حرب؛ عنف؛ مسلمون.

1 Introduction

Inundations of systematic campaigns have been relentlessly launched against Islam and its followers since September 11th, when the World Trade Center was attacked, what was claimed at that time, by a group of Muslims. The event engendered ostensible and fake ideas about Islam and its followers. Muslims have been accused of being fanatics or even terrorists due to the attacks on World Trade Center in New York. No event has ever affected the destiny and reputation of Muslims as that event has.

The present paper tackles a complicated issue that is intended to convince non-Muslims, especially Europeans and Americans that, Arabs, in particular, and Muslims, in general, are peaceful people as their holy book, the Holy Koran, states or ordains. The Holy Koran is the Muslims' holy and trustworthy book. Muslims are inspired by its teachings and orders. It is deeply believed by all Muslims that the Holy Koran fits all times and places and is completely revealed to Prophet Mohammad by Allah, the Almighty, through the angel called Gabriel, and is protected from any alteration. More importantly, Muslims believe that the holy Koran is a book of peace, (See Stranding, 2001), as the discussion that follows explicates. (Shahman, 2021) believes that the events of history clearly show how Muslims tolerated other non-Muslims. He cited one evidence when the Prophet (PBUH) himself received the Christian delegation from Najran and allowed them to stay at his main masjid. Not only did he do that, but he also allowed them to perform their prayers in their due time inside his masjid. On the other hand, (Koylu, 2007) compared the status of peace in various religions, such as Judaism, Christianity, and Buddhism. For instance, in Judaism, the Torah states: "what is hateful (or hurtful) to you, do not do to any other man." (Exodus, 20:13). In Christianity, the New Testament says: "blessed are the peacemakers, for they shall be called the sons of God (5:9). Finally, in Buddhism, the main goal of Buddha is to end human misery. Man should get rid of all desires which lead to all sorts of evil.

Psychologists believe that peace can be internal when a person reaches a high level of comfort, as it is in the case of practicing Yoga. It can also be external when a person can live peacefully and tolerate other people with whom he lives. Islam is more comprehensible than all the religions mentioned above. (Nimir, 2021) states that Islam meets all the above types of psychological matters. It is this type of settlement that all humans seek. (Awadallah, 2017) mentioned that the ultimate purpose of Islam is to disseminate peace and tranquility in the whole world. (Abdel-wahid, 1428 Islamic Calendar) states that the deeds of Prophet Mohammad are sufficient to reveal all the messages of Islam. (Amara, 2005) cited many examples that show the true message of Islam when he cited some examples from the life of the Prophet (PBUH) and pointed out that no religion can reach all the principles of Islam. Finally, (Al-miTani, 1996) mentioned all the principles of peace that Islam calls for.

2 Peace Terms in the Holy Koran

Peace in Arabic has a wide scope, probably more than any language in the whole world today, (but see Gowan, 1984, 10). Merriam Webster Dictionary defines peace as: 1) a state of tranquility or quiet as: a) freedom from civil disturbance, b) a state of security or order within a community provided for by law or custom 2) freedom from disquieting or oppressive thoughts or emotions. 3) harmony in personal relation, 4.a) a state or period of mutual concord between governments, 4.b) a pact or agreement to end hostility between those who have been at war or in a state of enmity. 5. Peace is used interjectionally to ask for silence or calm or as a greeting or farewell. Thus, the term 'salam' "envision a peaceful harmonious social order of justice towards all without violence or conflict." (Yazdani, 2020, 4)

It seems that the Arabic word 'salaam' carried all of the above meanings or probably more as the discussion shows below.

Mu'jam Al-wasit, an Arabic-Arabic dictionary, shows the canonical root or entry (p. 446) for the word 'peace' (salaam). This Arabic word conveys the meaning of 'free of epidemic or diseases,

innocence, peace'. The root gives derivation to many words, such as *silm*, *salm*, *salam* and *salaam*, all of which share the basic meaning of 'peace'.

The first derived word is *silm*. It means 'Islam' and recurred in the Holy Koran for only one time. It appeared in the following aya:

208. O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy. (The Cow)

The word *salm*, which means 'peace relations' recurred twice in the Holy Koran as the following ayat show:

61. But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah for He is One that heareth and knoweth (all things). (Spoils of War)

35. Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds. (Mohammad)

The third term derived from 'salama' is *salam*, which means 'submission'. It recurred four times in the Holy Koran, as the following ayat show below:

90. Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them). (Women)

91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them. (Women)

28. "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretense), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did; (The Bee)

87. That Day shall they (openly) show (their) submission to Allah. And all their inventions shall leave them in the lurch. (The Bee)

The word 'salaam' meaning 'peace' recurred thirty-five times in the Holy Koran. Due to this number, it is sufficient to state or mention three of them here:

16. Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight. (The Table)

94. O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favors: Therefore, carefully investigate. For Allah is well aware of all that ye do. (Women)

46. Between them shall be a veil, and on the heights will be men who would know everyone by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof). (The Heights)

The word *salaam* could also convey the meaning of 'greeting' which is also a sign of peace and good relationship. The meaning recurred eleven times in different verses (ayat, henceforth) in the Holy Koran. Due to the limited space, I will try to mention three ayat only:

94. O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till

Allah conferred on you His favors: Therefore carefully investigate. For Allah is well aware of all that ye do. (The Women)

10. (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!" (Johan)

23. But those who believe and work righteousness will be admitted to gardens beneath which rivers flow, - to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!" (Abraham)

The same word *salaam* carries also a further meaning which is 'paradise' in three ayat, as the following ayat show below:

16. Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light, - guideth them to a path that is straight. (The Cattle)

127. For them will be a home of peace in the presence of their Lord: He will be their friend, because they practiced (righteousness). (The table)

25. But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight. (Johan)

Finally, the word *salaam* carries the meaning of *Allah*, the Great, as the following koranic aya shows below:

23. 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. (The Exile)

Another derived form of *salam* is the word *salaaman*. This word recurred eight times, as the ayat clearly show below:

69. There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. (Houd)

52. When they entered his presence and said, "Peace!" He said, "We feel afraid of you!" (Hijr)

62. They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening. (Mary)

69. We said, "O Fire! be thou cool, and (a means of) safety for Abraham!" (The Prophets)

63. 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!" (The Standard)

75. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace." (The Standard)

25. Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people." (The Winnowing Wind)

26. Only the saying, "Peace! Peace". (The Event)

After calculating all of the above terms, one can come up with 65 terms that convey the meaning of peace or call for peace with all people whether they are Muslims, Christians, Jews, or other believers of any religion **or creed**.

Now if one consults historical references, he/she finds how the enemies of Islam treated both Muslims and Jews. One example mentioned by Krey (1921: 261) describing what the Crusader did in Palestine says:

"Wonderful sights were to be seen. Some of our men (and this was more merciful) cut off the heads of their enemies: others shoot them with arrows, so that they fell from the towers; others tortured them long by casting them into flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are normally chanted ----- in the temple and the porch of Solomon, men rode in blood up to their knees and bridle reins." (See also Yahya, 2010)

Also in 1194, Richard the Lionheart, who is portrayed to be as a great hero in British history, had 3000 Muslims, among whom were many women and children, basely executed in Acre Castle. Muslims, on the other hand, did not resort to the same way, even though they witnessed the same massacre. After capturing the city of Jerusalem, they were forgiving and tolerating, thus following the words of Allah in Surat al-Maida "Do not let hatred for a people --- incite you into going beyond the limit." After the battle of Hittin in 1187, two leaders of the crusaders, namely, Reynauld of Carillon and King Guy, were brought to Saladin, the Muslim leader, as captives; what he did was the release of King Guy as he did not commit whole crimes against Muslims, but he executed Reynauld of Chatillon, who was known in killing thousands of Muslims. (Al-farouqi, 199, 63) stated that "there is a critical distinction to be made between the religious meaning to be appropriated from history, from temporary events, and imbuing these events with an absolute sacredness that removes them from the realm of history."

A further example comes from Spain, formerly called Andalus, where all minorities enjoyed a happy life and were given enough freedom to practice their religion. (Bernard Lewis, 1984) states:

"Generally the Jewish people were allowed to practice their religion and live according to the laws and scriptures of their community. Furthermore, the restrictions to which they were subject were social and symbolic rather than tangible and practical in character. That is to say, these regulations served to define the relationship between the two communities, and not to oppress the Jewish population." The Wikipedia says that Andalus was the center of contemporary Jews.

Especially after 912, during the reign of Abd el-Rahman III and his son, Al-Hakam. The Jews prospered culturally and some notable figures held high posts in the Caliphate of Cordoba ----- Jews took part in the overall prosperity of Muslim Al-Andalus."

3 War Terms

Now if we compare the above terms that call for peace with other terms that call for waging war against the enemies of Islam, we find a limited number of such terms that reach eleven terms only. The word 'war' 'harb' with its various derived words occurs only six times in the Holy Koran as the following ayat show below:

haaraba 'he fought':

107. And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars. (Repentance)

Yohaaribuuna 'they fight':

33. The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter" (The Table)

Harb 'war':

279. If ye do it not, take notice of war from Allah and His Messenger. But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly." (The Cow)

64. The Jews say: "(Allah)'s hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them, we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief..." (The Table)

57. If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember. (The Spoil of War)

4. Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah, - He will never let their deeds be lost." (Mohammad)

The word 'fight' or 'kill' has been mentioned in the Holy Koran one hundred and seventy-one times. Most of these terms describe what people used to do in their lives throughout history. Some of these terms are related to one of Adam's sons, Qabil, who killed his brother Habil, as the latter's sacrifice for the sake of Allah was accepted while the former's sacrifice was rejected:

30. The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became himself) one of the lost ones. (The Table)

33. The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter. (The Table)

What is important to know is that the frequency of the word 'fight' or 'kill' as an incentive for fighting or killing is only *four times* as the following ayat show:

191. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. (The Cow)

89. They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks. (Women)

91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them. (Women)

The word 'fight' or 'kill' appears in twelve different positions. In eight positions, the word calls Muslims to fight the enemies of Islam as they prohibit the spread of Islam or as a strategy to defend the Islamic territories. Some of these ayat are:

190. Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. (The Cow)

36. The number of months in the sight of Allah is twelve (in a year) - so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. (Repentance)

The word 'kill' recurred twenty-nine times but this time it appeared to be related to the deeds or killings of the people of Israel. Some of these ayat are:

19. Then, when he decided to lay hold of the man who was an enemy to both of them that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!" (The Stories)

157. That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- (Women)

10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travelers." (Joseph)

The other frequencies of the word 'kill' talks about killing in general or killing or fighting related to the hypocrites or the result of fights among Muslims. Examples on these meanings are:

92. Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom. (Women)

33. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law). (Al-Isra, the Night Journey)

20. Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them. (Mohammad)

There are seven situations where Muslims are ordained not to kill, as some of the following verses show below:

29. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! (Women)

95. O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution. (The Table)

151. Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; - We provide sustenance for you and for them; - come not nigh to shameful deeds. Whether open or secret; take

not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. (The Cattle)

31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. (Isra, The Night Journey)

4 Analysis and Discussion

After surveying all the terms and lexical items relevant to peace, war, violence, fighting or killing in the Holy Koran, one finds out that peace terms outnumber all other terms in any language. Unlike (Smeik 2021) who stated that peace terms occurred 140 times and war words occurred six times, the researchers found about 133 words that are derived from the root "salam," while in the case of war the number is only six times, two as verbs and four as nouns. (Dweikat 2021) advocated the same number. This shows crystal clear that in Islam peace is the only purpose it seeks and its message is to spread peace throughout the world. There is no doubt about this as the Holy Koran has shown above. It is the only source of reference that Muslims draw what they are supposed to do in this life. However, in other religions, say Judaism, (Gowan, 1984) states that the number of peace terms in the Old testament is 250 terms, but one does not find any word for peace in the New Testament, except for the Greek word *eirene* (pronounced Eye-ray-nai), which carries a similar meaning to peace in Hebrew. The frequency of *eirene* is 90 times.

On the other hand, one finds a few words that talk about violence, fighting or relevant words to these. Commenting on this, (Galtung, 1996, 198) mentioned that violence occurs in three forms of modalities:

- Direct modality which is manifested in various forms such as killing, siege and maiming.
- Structural violence which results from the presence of social structures whose cornerstones are exploitation and repression. This modality can be witnessed in various social structures such as politics, education, religion and media.
- Cultural violence. This refers to a country that is considered racists, ethnic and monopolistic.

(Howard, 1971, 226) believes that peace carries wider meanings than just the absence of war; it is also "the maintenance of an orderly and just society." This is what is actually meant by peace in Islam.

While there are only four terms that motivate or encourage or even order Muslims to fight the enemies of Islam, there are numerous terms that call for peace between Muslims and non-Muslims. The terms which call Muslims to fight or to launch Jihad have to be understood in light of two points. The first point is that Jihad is a must on all Muslims when their countries are attacked or threatened by any foreign forces. This is really natural as all humans have the same right or tendency to do so. One well-known example is the long war in Vietnam. Vietnamese lost thousands of lives while defending their country against Americans when the latter attacked their country. The second point is that Jihad is obligatory when the word of Allah (the spread of Islam) has been prohibited by forces from non-Muslims. Allah here ordains that Islam be delivered to the whole world, whether people accept it or not. In other words, Muslims in this world are like a postman whose duty is to deliver messages. But it is not their duty to *force* people to accept the message. These two points have been proclaimed by Muslims for ages. It should, however, be maintained that the behavior of individual Muslims should not be over-generalized to all Muslims who will indeed be victims of this erroneous over-generalization. This is what is actually going on in the world today. The actual doer or destroyer of the World Trade Centers or Towers is still a large question that awaits logical answers. America launched two illogical wars against Afghanistan and Iraq imbued with uncertain information that it was Al-Kaida that attacked the Trade World Center, and that Iraq was developing a biological weapon. Thousands of innocent people were massacred or killed due to pieces of uncertain and doubtful information. These wars have engendered endless hatred and anger in the Islamic and Arab worlds. It is really time to stop these wars and similar others immediately and open channels of dialogue and communication between the east (the Arab world in particular) and the west (America in particular). This piece of

research is one form of dialogue that intends to open avenues for future thought and discussion between the east and west and between Muslims and non-Muslims.

5 Conclusion

This paper has clearly shown the frequency of the terms associated with peace compared to terms relevant to violence such as fighting, killing or war in the Holy Koran. The Holy Koran is the only religious book from which all Muslims derive their teachings, beside the well-known traditions of Prophet Mohammad (PBUP). The study shows that peace terms outnumber all other terms. This clearly points to the bright side and essence of Islam. Islam is not responsible for the behavior of some people who claim that they are Muslims but their deeds or behavior are not actually so. In other words, Islam should not be accused of what others do. If people want to recognize the true message of Islam, then the Holy Koran and the traditions of the Prophet are the only sources. In these two sources, Islam expresses the real love and care of humanity. Moreover, Islam calls for an urgent need to build a culture of peace in this world, as Allah mentioned in the Holy Koran (3:64): "Say: "O people of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye "Bear witness that we (at least) are Muslims (bowing to Allah's will)."

The present author believes that this paper and similar ones are certain to be hailed as a scientific milestone that refutes all alleged and ostensible ideas and rumors that accuse Islam of being a religion of blood and sword. Islam supports any steps or ways that are conducive to world community that enjoys tranquility, peace and happiness. Consequently, Islam is the only system of belief that guide the whole world the shore of peace, harmony and tranquility.

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