



Research Article

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Promoting Qur'anic Verses That Reject Violence

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Abstract

This article highlights the mistaken paradigms that underpin the use of Islam to justify violence and terrorism. Its exploration of the Qur'an shows that Islam emphasizes peaceful values and promotes non-violent approaches; this study, thus, differs from previous ones that have argued Islam's emphasis on peace based on a deconstruction of verses with violent implications, thereby challenging religious violence and violence perpetrated in religion's name. This study analyses the content of the Quranic verses that emphasize Islam's openness and friendliness, prohibit acts of violence and narrate the peaceful resolution of problems as well as mitigating conflict. The analysis of these patterns of Quranic verses shows Islam's alignment with the values of peace and, conversely, disapproval of violence. This exploration of the non-violent values offered by the Qur'an thus offers an important complement to the existing literature on peace and Islam. This study, thus, emphasizes the strategies to promote non-violence which are universal values of the Qur'an.

Keywords: *Qur'an, non-violence, peace, content analysis, exegesis*

1. Introduction

Islam has often been perceived as a violent religion, with the Qur'an being viewed as a text that promotes violent behavior (Esposito, 2015). According to Global Terrorism Index, released annually by the Institute for Economics and Peace, between 2000 and 2014 there has been a significant increase in acts of terrorism and violence; the majority of these incidents have occurred in majority-Muslim countries. Religious and sectarian conflict has been similarly widespread. Perpetrators frequently legitimize their acts of violence by citing religion (Volk, 2020). Venkatraman (2007) writes that the Qur'an permits violence where necessary to uphold Islam and its law. Mistaken

interpretations of such components, however, are not only inappropriate, but ultimately detrimental to Muslims as they result in significant stigmatization (von Sikorski et al., 2018). Some western scholars who are hostile towards Islam often mention the “sword verses” (Qur’an 9:5) as “proof” that Islam is inherently violent (Pipes, 1983). As noted by Holmes (2017), the discourse of Islamic terrorism implies that violence is an integral part of Muslim society, as the very term *Islamic terrorism* suggests a causal link between Islamic beliefs and terrorist actions. This discourse frames Islam as a source of significant problems (Holmes, 2017).

To date, studies have placed little emphasis on the non-violent and peaceful teachings of Islam. Rather, studies have fallen into two main categories. First, various acts of violence are linked with their perpetrators' Muslim faith (Chapman, 2017; Dornschneider, 2010; Spruyt & Elchardus, 2012; Steven Fish et al., 2010; Venkatraman, 2007). Following Venkatraman (2007), discussion of Muslims' involvement in terrorism and conflict have produced heated academic debate. Second, Studies that examine the Islamic doctrines and values that allow violence (Heller, 2015; Saiya, 2017; Sukma, 2011; von Sikorski, Matthes, & Schmuck, 2018). Heller (2015) notes that several elements of the Qur'an, as well as the hadiths (the collected words and deeds of the Prophet Muhammad), contain violent elements that have been used to justify violence and terrorism; indeed, Qur'anic verses may be deliberately interpreted to justify acts of violence (Aisyah, 2012; Holbrook, 2010; Ibrahim & Abdalla, 2010; Muluk et al., 2013; Venkatraman, 2007). In both categories, scholars tend to position religion as a source of problems.

This article seeks to provide another perspective, one in which Islam and its non-violent teachings are emphasized. More specifically, this article examines the verses that highlight social adhesion and prohibit detrimental actions. In doing so, it seeks to prove that Islam is a religion of peace wherein acts of violence must be rejected as not reflecting the teachings and values of Islam and the Qur'an. It makes three points: *first*, there are religious values and tenets that promote non-violence; *second*, there are jurisprudential bases for embracing non-violence; and *third*, there are Qur'anic verses that promote non-violent approaches to conflict resolution. All of these points challenge the exegeses that legitimize and justify acts of violence with reference to the Qur'an. In this manner, this study highlights Islam as a religion of peace that celebrates differences and rejects religious violence and conflict. Besides, this study emphasizes the strategies to promote the non-violence which are universal values of the Qur'an. This point distinguishes this article from the previous studies.

This article's arguments are built upon concrete evidence that Islam rejects violence. *First*, Islam's rejection of violence is evidenced through religious statements (i.e. Qur'anic verses) that emphasize Islam's openness and friendliness. *Second*, Islam's emphasis on non-violence is evidenced in its prohibition and regulation of particular human behaviors, as justified by the need to maintain peace. Islam staunchly prohibits acts of violence and severely punishes any transgressions; as such, it does not tolerate violence. *Third*, Islam's rejection of violence is evidenced in Qur'anic verses oriented towards the peaceful resolution of problems as well as mitigating conflict. Through these verses, the Qur'an staunchly rejects conflict and violence, offering instead non-violent and solution-oriented approaches such as mediation.

2. Review of the Literature

2.1 Use of Religion to Justify Violence

Pratt (2010) defines violence as any act that stimulates, threatens, or causes injury, be it physical, written, or verbal. A similar definition is offered by Setiawan et al. (2020). For Stewart and Strathern (in Pratt, 2010), meanwhile, violence refers to a dangerous act that legitimizes conflict and contestation. As such, Widiyanto (2017) writes that any correlation between religion and violence may be seen from two perspectives: the potential for violence to originate from within religious structures, and the potential for violence to originate from within religious communities. In the

current era, religious violence is often replete with religious symbols and justified by religious values and norms. Huntington (2001), similarly, describes contemporary global politics as entrenched in an "Islamic war" and argues that Muslims fight amongst themselves, and with other religious communities, far more than the practitioners of any other faith. Huntington argues that many ongoing conflicts—the global war on terrorism, as well as several guerilla wars, civil wars, and international wars—are rooted in the "rise of an Islamic awareness" (in Karakaya, 2015). Islam has become closely identified with the politics of violence, and attributes this to the prevalence of Muslim terrorists in the past few decades (Kumar, 2010; Munson 2013).

Ostebo (2012) writes that the religious violence perpetrated by Muslims may be attributed to their efforts to assert their religious preferences as well as their social and political norms. Similarly, Impara (2018) writes that, within radical and extremist movements, violence and religion often go hand-in-hand; such a tendency was noted by Durkheim, who found that violence has often been realized through extreme ascetism, martyrdom, and crusades. One study, which investigated the case of Indonesia's Islamic Defenders Front (Front Pembela Islam, FPI), found that hate speech and demonization are commonly used to justify the movement's attacks on organizations and individuals that it deems sinful or deviant (Woodward et al., 2014). Other studies have shown that acts of violence may be sectarian (Formichi, 2014), sometimes characterized as inter-religious or inter-ethnic (Osaretin & Akov, 2013).

2.2 Use of Religion to Legitimize

Volk (2020) writes that the sources of Islam is sometimes used to legitimize acts of violence. The Qur'an does not command Muslims to perpetrate violence and terrorism, nor does it justify such acts; at the same time, however, the Qur'an does recognize the need to respond to aggression, attacks, and opposition (Esposito, 2015). The history and traditions of Islam are similarly steeped in both peace and violence; indeed, the Prophet Muhammad, who received the Qur'an, led a military campaign (Esposito, 2015). The Qur'an is often held to permit acts of violence when necessary to uphold Islam (Venkatraman, 2007). Similarly, Esposito (2015) writes that the Qur'an obliges Muslims to fight in a jihad, to follow God's plan, and to realize said plan by living well, opposing injustice and subjugation, and promoting social reform. If violence is necessary, it may be accepted. Views of this violence differ significantly. Some Muslims refuse to accept religion as a basis for violence, as seen in Iraq and Afghanistan, while others (as in Pakistan, Nigeria, and Lebanon) perceive religion as precipitating conflict (Religion, 2020).

Those who perpetrate acts of terror and violence against civilians often argue that the Qur'an emphasizes the importance of frightening one's opponents, while Muhammad's life history is replete with examples of violence perpetrated for a sacred cause (Leaman, 2017). Although violence is widespread around the world, many have seen Islam as the most violent religion, citing news coverage of conflict in Palestine (Jews vs. Muslims); the Balkans (Orthodox Serbs vs. Croatian Catholics; Orthodox Serbs vs. Muslim Bosnians and Albanians); Kashmir (Muslims vs. Hindus); Sudan (Muslims vs. Christians and animists); Nigeria and Indonesia (Muslims vs. Christians); Iran, Iraq and Pakistan (Shias vs. Sunnis), Indonesia (Muslims vs. Christians); and Chechnya and the Philippines (Muslim rebellion) (Triandis, 2013). Likewise, entering the word *jihad* in a search engine returns images of soldiers, swords, and rifles, as well as the flags of extremist Muslim groups (Kaati et al., 2016; Scerri, 2011; Sedgwick, 2015).

2.3 Islam and Terrorism

Terrorism is defined as all threats of violence, including text, writing, images, and symbols, that create a sense of fear and limit individuals' freedoms (Nakissa, 2020). Radicalization is another form of religious violence, a phenomenon that has influenced communities around the world, often influencing the faithful to use violence in order to reject the status quo (Baugut & Neumann, 2020).

Such radicals have often used the jihad concept to legitimize violence against civilians and spread their religious beliefs (Lenz-Raymann, 2014). Indeed, Venkatraman (2007) notes that terrorists often use the *jihad* concept to justify their actions, believing that their activities reinforce God's plan and defend the Islamic community.

At its core, terrorism is a political act, one that often involves acts of violence against civilians, and is even perceived by its perpetrators as an act of retribution (Ashford, 2012). Von Sikorski et al. (2017) write that terrorism is commonly linked with radical Islamism, which often understands jihad as involving terror, threats, and violence against Muslims and non-Muslims alike. Kamali (2015) notes that terrorism is often identified with extremism, be it at the local, national, or international level, and that acts of terrorism—including bombings—are destructive acts targeted primarily at civilians. Corbet et al. (2019) define terrorism as the creation of fear and terror through violent acts designed to disrupt the social system. As a result of this terror, discourse have emerged that associate Islam and Islamic practices with terrorism and violence (Holmes, 2017). A major driver of terrorist acts is religious fundamentalism, which perceives religious texts as justifying violence and thus uses said texts to justify terrorist activities (Putra & Sukabdi, 2014).

3. Method

This article examines Qur'anic verses that promote peace and non-violence. This theme is particularly important given the rise of transnational movements that teach extremism, promote radicalism, and even justify terrorist acts. Previous studies have focused on deconstructing that texts used to justify terrorism. This article, conversely, reveals the peaceful and non-violent messages of the Qur'an that have only rarely been discussed.

The main resources used in this study are the Qur'an, exegetical works, and secondary sources (primarily journal articles). After identifying Qur'anic verses through a keyword search, the researchers investigated the implicit/explicit orientation (violent/non-violent) of said verses. Verses that explicitly or implicitly promoted non-violence were subsequent selected and analyzed in terms of their linguistic structure and in terms of their context (*sabab a-nuzul*); this enabled the researchers to ascertain their meaning. At times, existing exegeses were consulted to obtain a deeper understanding of these verses and their common interpretation. For ease of reading, the selected verses and messages are presented in tables, as are their translations, orientations, and sources.

After data were collected and recorded, content analysis was employed to analyze the verses identified. From this analysis, an understanding of Qur'anic verses and their messages of peace was obtained.

4. Results

A spirit of non-violence permeates the Qur'an, and is found both implicitly and explicitly. Many Qur'anic verses express Islam's view of violence, and there exist legal foundations for minimizing violence as well as sanctions for perceived transgressions. At the same time, there are many instances where the Qur'an offers non-violent solutions to social issues.

4.1 Qur'anic Verses that Promote Non-Violence

Several elements of the Qur'an can be seen as promoting non-violence and as rejecting violence, as highlighted in Table 1 below:

Table 1: Qur'anic Verses that Promote Non-Violence

Verse	Meaning	Orientation	Source
<i>Wamā arsalnāka illā rahmah li al- 'ālamīn</i>	We have sent you 'O Prophet' only as a mercy for the whole world.	Invitation to bring mercy to all	Qur'an 21: 107

Verse	Meaning	Orientation	Source
<i>Ud'u ilā sabīli rabbika bi al-ḥikmah wa al-mau'izah al-ḥasanah wa jādilhum bi al-latī hiya aḥsan</i>	Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided.	Wisdom in communication	Qur'an 16: 125
<i>Lā ikrāha fi al-dīn</i>	Let there be no compulsion in religion	Freedom of religion	Qur'an 2: 256
<i>Walaw shā'a rabbuka la'amana rabbuka man fi al-arḍ kulluhum jamī'ā</i>	Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them!	Recognition of diversity	Qur'an 10: 99
<i>Qul yā ayyuhā al-kāfirūn, lā a'bud mā ta'budūn</i>	Say, 'O Prophet, "O you disbelievers! I do not worship what you worship.	Tolerance	Qur'an 109: 1-2

As evidenced in the above table, the Qur'an contains several verses that implicitly convey a message of non-violence.

First, as shown in the table, the Qur'an understands the Prophet Muhammad as *rahmah li'ālamīn* (a blessing for all), as seen in Qur'an 21: 107. This verse was revealed to guide the Prophet in dealing with the prisoners of war captured during the Battle of Badr, i.e. in deciding whether to kill or free them. Following the revelation of this verse, the prisoners of war were released, pursuant to the recommendations of Abu Bakar (Mahalli, 2002). The word *rahmah*, which translates to 'mercy' or 'blessing', is often understood as inexorably involving kindness, forgiveness, and goodness (Lukman, 2019). This verse provides a foundation for the concept of Islam as a blessing to the entire universe (Machasin, 2012; Yaqub, 2002); indeed, Mustaqim even understands this blessing as the foundational paradigm of the Qur'an (Mustaqim, 2018; Hannas & Rinawaty, 2018)

The second verse is Qur'an 16: 125 was revealed as a means of commanding the Prophet to peacefully end the Battle of Uḥud (Wāhidī, 1991). This verse emphasizes the use of diverse means of conveying Islam and its messages, including *ḥikmah*, *al-mau'izah al-ḥasanah*, and *al-jidāl bi al-latī hiya aḥsan*. The first method, *ḥikmah*, refers to rational and evidence-based arguments that can influence humans' thoughts and feelings. The second, *Al- al-mau'izah al-ḥasanah*, refers to all things that can influence the thoughts and feelings of mankind. Finally, *al-jidāl bi al-latī hiya aḥsan* refers to a refined debate, one that avoids harsh words and violence (Ibn Kathīr, II: 737-738; Baghawi, 1411, V: 52, al-Baidawi, I: 561). According to Chaiwat Satha-Anand, interpretations of this verse have emphasized that these approaches do not permit violence as a means of spreading Islam, but rather rely on patience and understanding (Satha-Anand, 2002). Similar exegeses have been offered for Qur'an 20: 43-44 and its prohibition of *khamr* (alcohol), particularly its emphasis on implementing the prohibition slowly and adapting to audiences' psychological conditions (Sodiqin, 2017; Istiqomah, 2019).

Third, a prohibition of violence is also found in Qur'an 2: 256 which was revealed in response to Husain's request for permission to force his son to convert from Christianity into Islam (Wahidi, 1991). This verse, by extension, emphasizes the importance of freedom of religion (Shihab, 2002). Indeed, in his book *Lā Ikrāha fi al-Dīn* (1997), Jawdat Sa'id argues that this verse is a universal one, and that it is no less important than the Throne Verse (Qur'an 2: 255). The main difference, he notes, is that the Throne Verse emphasizes the sacrality of Allah, while Qur'an 2: 256 underscores the need to respect other human beings and protect their religious freedom. This verse may be understood simultaneously as a command (*kalam inshā'i*) and as a statement (*kalām ikhbāri*). As a command, it urges Muslims to avoid coercing others into converting to Islam. Meanwhile, as a statement, it emphasizes that nobody can be considered to have truly converted if their hearts continue to reject it (Ghazali: 2012). Similar messages are also found in Qur'an 10: 99 and Qur'an 109: 1-2.

Such prohibitions highlight Islam's abhorrence of violence in all forms, physical and symbolic, as well as its desire to promote peace.

4.2 Legal Basis for Non-Violence

The Qur'an also offers a jurisprudential or legal basis for non-violence, as evident in Table 2 below.

Table 2: Legal Basis for Non-Violence

Legal Basis	Meaning	Orientation	Source
<i>Walā tasubbū al-ladhīna yad'ūna min dūn Allāh fa yasubbū Allāh 'adwan biḡhair 'ilm</i>	'O believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance.	Prohibition against hating other religions	Qur'an 6: 108
<i>Walā taqtulū al-naḡs allatī harrama Allāh illā bi al-ḡaḡq, wa man qutila maḡlūman faḡad ja 'alnā li waliyyih sultāna fa lā yuḡriffi al-qatl innahū kāna maḡsūra</i>	Do not take a 'human' life—made sacred by Allah—except with 'legal' right. If anyone is killed unjustly, We have given their heirs the authority, but do not let them exceed limits in retaliation, for they are already supported 'by law'.	Right to justice	Qur'an 17: 33
<i>Udhīna li al-ladhīna yuḡātalūna bi annahum zulimū wa inna Allāh 'ala naḡrihim laḡadir. Alladhīna ukhrijū min diyārihim biḡhairi ḡaḡq illā an yaḡtūlu rabbunā Allāh</i>	Permission 'to fight back' is 'hereby' granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them 'prevail'; 'They are' those who have been expelled from their homes for no reason other than proclaiming: "Our Lord is Allah."	Invitation to peace	Qur'an 22: 39-40
<i>Min aḡli dhālik, katabnā 'ala banī isrā'ila annahū man qatala naḡsan biḡhairi naḡs aw faḡad fi al-arḡḡ faka 'annamā qatala al-nās jamī'a</i>	That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity.	Humanity's right to life	Qur'an 5: 32

As shown in the table above, the Qur'an provides several legal bases for rejecting violence in favor of non-violence.

First, The Qur'an 6: 108 emphasizes that Islam forbids Muslims from insulting non-Muslims for their beliefs. This verse was revealed as Muslims were beginning to insult and otherwise deride the worship activities of non-believers, who responded by insulting the Muslims' God (Yaqub, 1997). To realize this verse, the Prophet introduced the Charter of Medina, a social contract between Muslims and non-Muslims that includes (among other points) that the "Muslims, Jews, and other peoples of Medina are free to embrace their own religion and beliefs. Their freedom of worship is likewise guaranteed" (Embong et al., 2021; Fajriah, 2019). Pursuant to this charter, the people of Medina were not allowed to commit violence against anyone, so long as they were not subjugated to oppression or cruelty. Likewise, non-Muslims could not be coerced into embracing Islam (Hashmi, 2003). This verse shows that the Qur'an is tolerant of and protects minority ethnic and religious groups, and as such promotes diversity while rejecting violence (Huda et al., 2019).

Second, The Qur'an 17: 33 firmly prohibits the killing of others, except in very specific conditions: in times of war and as a form of legal punishment (Shihab, 2002). War is further limited to fights for survival, such as by defending against aggressors where fighting is unavoidable. If a conflict may still be resolved by other means, war is not permitted. In *Aḡkām al-Qur'an*, Ibn al-'Arabi adds that, in times of war, only adult men may be targeted; women, children, and priests are off limits (Ferdiansyah, 2018). This verse, as with other verses in the Qur'an, emphasizes the need to avoid killing human beings (Qur'an 5: 32).

Third, Qur'an 22: 39-40 emphasizes that Muslims may only go to war in order to defend themselves, such as during times of oppression or when facing expulsion. This verse was revealed when the Prophet Muhammad and his companions were being driven away from Mecca (Wahidi, 1991). Mujāhid, al-ḡaḡḡak, Ibn Abbās, Urwah ibn al-Zubair, Zaid ibn Aslam, Muḡātil ibn ḡayyān, and Qatādah note that this verse was revealed at a time when jihad was necessary. Indeed, this verse was the first one to be revealed that dealt with war, and even then it was evident that jihad was only a final solution, one that could be used only if all other approaches failed—in this case, to deal with the unbelievers of Mecca and their oppressive treatment of the Prophet and his companions (Irawan, 2012). As such, Sahiron understands this verse as one promoting peace (King & Tan: 2014)

The verses contained the Qur'an clearly prohibit violence, and allow only defensive war. As such, it can be seen that Islam does not tolerate violence.

4.3 Qur'anic Verses Providing Peaceful Solutions to Problems

Islam's non-violence is also evidenced by the verses that offer peaceful solutions to various problems, as noted in the following table:

Table 3: Qur'anic Verses Providing Peaceful Solutions to Problems

Verse	Meaning	Orientation	Source
<i>Yā ayyuha al-ladhina āmanū in jā 'akum fāsīq bi naba 'fatabayyanū an tuṣībū qauman bijahālah fa tuṣbihū 'alā mā fa 'altum nādīmīn</i>	O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done.	Avoiding hoaxes	Qur'an 49: 6
<i>wa shāwirhum fi al-amr</i>	... and consult with them in 'conducting' matters.	The importance of consultation	Qur'an 3: 159
<i>Wa in jā 'ifatāni min al-mu 'minīn iqtatalū fa aṣliḥū baynahumā fa in baghat ihādhumā 'alā al-ukhrā faqātīlū al-latī tabghī hattā tafi 'a ilā amri Allāh</i>	And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah.	Addressing conflict peacefully	Qur'an 49: 9.
<i>Wa in khiftum shiqāq bainihimā fab 'athū ḥakaman min ahlihī wa ḥakaman min ahlihā</i>	If you anticipate a split between them, appoint a mediator from his family and another from hers.	The importance of mediation in times of conflict	Qur'an 4: 35

Aside from the above-mentioned verses, the Qur'an also contains verses that are oriented towards preventing conflict and violence, or towards employing peaceful solutions to problems. The Qur'an 49: 6 emphasizes the need to verify information from various sources, as well as to seek clarification regarding rumors. This verse was revealed when Ibn al-Walid was asked by the Prophet Muhammad to collect alms (*zakat*) from the Banu Mustaliq, but claimed that the tribe had threatened to kill him, thereby triggering the anger of Muslims (Wāhīdī, 1991; Mahalli, 2002). According to Jawad Mugniah and Kerwanto, this verse clearly prohibits the simple acceptance of information without verification (*tabayyun*), as doing so could potentially endanger others (Kerwanto, 2018). The need to avoid conflict is also emphasized by Qur'an 24: 12–20. Hoaxes and misinformation have a significant effect, threatening social harmony and solidarity (Sabry, 2018; Afandi, 2018).

The Qur'an 3: 159 emphasizes the importance of employing consultative approaches to overcome various difficulties and resolve diverse conflicts. This verse was revealed at a time when enmities were peaking in Mecca, during the fifth year of Muhammad's prophethood, and many of his companions were forced to evacuate to Habsyah (Ibn Kathīr, n.d., IV: 117; Badri Yatim: 1994). According to Shihab, when this verse was revealed, Muslims lacked any political power, but still had a significant tradition of discourse (Shihab, 2002). This verse is understood as a command to forefront discursive principles in decision-making and to avoid violence. This verse is inexorably linked with the principle of *mushāwarah*, and many have seen democracy as an actualization of this principle (Ichsan, 2014; Ari, 2016; Zaenuri, 2018). The importance of discourse is also emphasized by Qur'an 42:38.

The Qur'an provides Muslims with a means of reconciling individuals and parties in times of conflict, as seen in Qur'an 49: 9. In context, this verse discusses the case of Ummu Zaid, the wife of Imran, who intended to visit her family but whose husband prohibited her from meeting her family. When Ummu Zaid's family arrived to take her away, her husband asked his family to come and stop them. As a result, there occurred significant conflict between their families, including armed fighting. The Prophet Muhammad sent a representative to meet with them and to seek reconciliation (Wahidi, 1991). This verse emphasizes the importance of peaceful mediation, as a means of finding justice and as a means of achieving compromise (Rifa'i, 2010). Mediation is not only offered for social conflict, but also for household disputes, as seen in Qur'an 4: 35.

The verses of the Qur'an show the importance of verifying information, conducting discourse, and resolving conflict through mediation. This shows Islam's emphasis on non-violence and peaceful problem-solving.

5. Discussion

This study shows that the Qur'an strongly rejects violence, as seen in three areas. First, non-violence is evident in verses that highlight peace, tolerance, and love, and that prohibit the coercion of others. Second, non-violence is evident in verses that firmly prohibit acts of violence (up to and including warfare). Third, non-violence is evident in verses that urge Muslims to employ peaceful approaches to solving problems, including discussion and mediation, and avoid conflict. Through all three channels, the Qur'an emphasizes non-violence as Islam's universal value. Rather than support terrorism and radicalism, it emphasizes values of peace, tolerance, and non-violence.

Unfortunately, however, the Qur'an's emphasis on non-violence is commonly ignored—especially by fundamentalists and terrorists, whose understanding of the Qur'an and its verses tends to be partial and superficial. As such, the *naskh* (abrogation) of verses promoting non-violence is common amongst them, as is the emphasis on the 'verses of the sword' (Wardani, 2016). Exacerbating the situation, these fundamentalists and terrorists' misunderstandings of the Qur'an, as manifested through acts of violence such as suicide bombing, murder, and terrorism, results in Islam being misinterpreted by others (Zuhdi, 2017; M. Abou El Fadl, 2014; Fadilah, 2019). Further misconduct is evident in their abuse of religion and religious interpretations in their social lives—i.e., in their use of religion to justify the persecution of minorities, the destruction of cultural properties, and the prohibition of non-Islamic worship (Rijal, 2017; Perkasa, 2016; Sachedina, 2010)

This study has differed from previous research by emphasizing how Islam views and frames peace. Previous studies of peace in the Qur'an have sought to reinterpret verses that implicitly endorse violence, and that are commonly used to justify acts of violence (Umar, 2014; Arifin, 2015; Abdillah, 2017; Mustaqim, 2018). Conversely, this study has presented Qur'anic verses that explicitly promote non-violent approaches. This article's categorization of Qur'anic verses the diversity of anti-violent messages contained within the sacred text. At the same time, this article has provided a clearer understanding of the substantial messages of Islam as manifested through interrelated verses. Such a thematic approach to interpreting the Qur'an must be enriched by a hermeneutic approach (Malik, 2019; Mohseni, 2014; Zayd, 2004; Syamsuddin, 2018)

By examining the non-violent principles that are explicit and implicit in the Qur'an, a richer methodology is being offered. First, readings of Qur'anic verses may be enriched through a structural understanding of the sacred text's language and explicit message. Second, a reading may offer an understanding of the meanings implicit within them. Analysis must not only consider the linguistic structure of the verse, but also the verse's implications within specific behavioral frameworks. Readings of the Qur'an must be sited within a comprehensive framework of mindsets, values, and behaviors that are structured by the Qur'an through its verses.

To promote the non-violence promoted by the Qur'an, it is necessary for mainstream, moderate to adopt three strategies. First, it is necessary to offer a madrasa curriculum that promotes non-violence through its lessons and through its orientations (Fitriani, 2015; Prihatin, 2020; Suryadi & Mansur, 2018). Second, a "public campaign" is necessary to transform non-violence into a shared social understanding and commitment; this could be realized through public discussions, lectures, and social media (Aisy et al., 2019; Lee, 2018). Third, deradicalization policies must recognize and embrace the non-violent values contained within the Qur'an, as this text structures the values embraced by Muslims worldwide (Arifinsyah, Safria Andy, 2020).

6. Conclusion

This article has shown that the non-violence promoted by the Qur'an, in three different realms, has

yet to be optimally recognized. Islam's understanding of peace can be readily socialized by emphasizing these verses, rather than deconstructing those that are commonly understood as promoting violence—as commonly used in efforts to prevent terrorism and fundamentalism.

The above textual analysis has shown the Qur'an contains a multitude of verses that explicitly promote non-violence, and that these verses have been reinforced by extensive exegesis over centuries. Literal understandings of verses that seemingly promote violence can only be combated by literal understandings of verses that explicitly call for non-violence and non-violent approaches. In such contestation, verses that advocate non-violence can offer a friendlier perspective, a tolerant Islam that is inclusive and civilized. Through its analysis, this article has underscored the peace values within Islam, showing a peace that other scholars have long explored by deconstructing Qur'anic verses with violent implications in order to combat extremism.

This study has been limited to a textual analysis of the Qur'an itself. Its understanding of the verses' social context, however, has been limited to the context in which the text of the Qur'an was revealed. To achieve a deeper understanding of how communities have understood the Qur'an and its text, further research is necessary. Only then can the specific readings of texts, and their relevance within specific social contexts, be elaborated.

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