

The Approach of Peace (Al-Salam) in the Ethics of Warfare in the Narrations (Qiraat)

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Abstract

This paper outlines the principles of "Salam," which is the concept of reconciliation, based on the two facets found in the field of Qiraat. The principle of "Salam" holds significant significance in the context of warfare in Islamic tradition. In Arabic, "Salam" means peace and safety. In the context of warfare, the principle of "Salam" refers to the ethics that govern the relations between parties involved in a conflict, even amidst battle. Islam advocates caution before passing judgment on someone under any circumstances, even in situations of warfare, and encourages acting with benevolence during warfare. Based on these two recitations, the first facet of recitation conveys the meaning of greetings (tahiyyah), while the second facet of recitation conveys the meaning of surrendering. Both facets of recitation are profoundly influential and engaging, aiding in a deeper and more comprehensive understanding of the Quranic verses. In an indirect manner, they have helped strengthen and enhance the interpretation of these verses in relation to one another.

Keywords: Peace, Qiraat, Ethics, Warfare

Introduction

This paper delves into the fundamental principles of "Salam," a concept deeply rooted in the field of Qiraat, with a particular focus on its significance within the context of warfare in Islamic tradition. The term "Salam," originating from Arabic, carries the profound connotations of peace and safety. In the intricate landscape of warfare, "Salam" represents more than a mere word; it embodies a set of ethical guidelines governing the interactions between conflicting parties, even within the tumultuous arena of battle.

One of the central tenets of Islam is the emphasis on exercising prudence before passing judgment upon others, irrespective of the circumstances at hand, including the throes of war. It advocates for benevolence and restraint in the most trying of situations. This paper expounds on the dual facets of recitation associated with "Salam." The first facet is rooted in

the concept of greetings, or "tahiyyah," and the second facet relates to surrender. Both of these facets play a pivotal role in facilitating a more profound and comprehensive comprehension of the Quranic verses.

Through these facets of recitation, the paper indirectly contributes to the enriched interpretation of Quranic verses by establishing meaningful connections between them. This exploration not only sheds light on the principles of "Salam" but also underscores the intricate tapestry of ethics and values that shape the Islamic tradition, even within the complexities of warfare.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾﴾ (al-Nisa', 4: 94)

Means:

"O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace, 'You are not a believer,' aspiring for the goods of worldly life. For with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor [i.e., guidance] upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted."

Farsh Huruf (scriptural spelling) in the Verse: The word in question is "السلام" (as-salam).

For First reading:

Asim, Ibnu Kathir, al-Kisa'i, Abu 'Amru, Yaaqub: It is read with an alif (mad) after the letter "lam", making it "السَّلَام" (as-salaama).

First Reading According to first Qiraat: "السَّلَام"

In the reading according to the First qiraat, the phrase "السَّلَام" is read with a fathah on the letter "sad" (س) and a kasrah on the letter "lam" (ل). There is a long alif after the letter "lam", thus extending it for two harakah (vowel durations). This conveys the meaning of a greeting of peace (Islamic greeting: السلام عليكم).

Interpretation: In the context of the mentioned verse, with this reading, the verse cautions the believers who are about to go for battle or jihad in the way of Allah. They are urged to be careful and not hastily suspect or categorize someone who greets them with the Islamic salutation (السلام عليكم) as a non-believer. This message discourages violence against fellow Muslims without clear justification.

For Second reading:

Nafi, Ibnu Amir, Hamzah, Abu Jaafar, Khalaf al-Asyir: It is read without an alif (without mad) after the letter "lam", making it "السَّلَم" (as-salami).

In summary, the difference lies in the pronunciation of the word "السلام" in First and Second readings, specifically in the presence or absence of the alif (mad) after the letter "lam".

Second Reading According to second Qiraat: "السَّلَم"

In the reading according to the Second qiraat, the phrase "السَّلَم" is read without an alif (without mad) after the letter "lam" (ل), resulting in a kasrah after the letter "lam."

Interpretation: This reading also refers to the greeting of peace, albeit with a slight difference in writing and pronunciation. Despite the difference in form, the meaning still conveys the

message of not suspecting fellow Muslims who greet them. Therefore, the crucial message of refraining from violence or harm towards fellow Muslims remains relevant.

Research on Each Recitation and its Interpretation

In the phrase "al-salam," there are two recitations. First, according to the First qiraat (السَّلَامُ), which is read with a fathah and elongated for two harakah due to the alif after the lam. This recitation signifies a greeting of peace (Islamic greeting: السلام عليكم). From this recitation, it conveys the meaning, "O believers, when you go to fight in the way of Allah or strive in His cause, then investigate. Do not label the one who greets you with the greeting of peace (Salam) as a non-believer, and then kill them to seize their wealth" (Muhaisin, 1997).

The killing, in this context, occurs merely based on the assumption that the greeting of peace (Tahiyyah) is mentioned to avoid being killed (Ibn Khalauyh). According to Ibn Abu Maryam (1993), this verse can be understood as, "Do not say to someone who greets with the greeting of peace that it is to exempt oneself (ensure one's safety); rather, you should believe in what has been stated regarding Islam, and you should be armed until the true state of the person is revealed." This is because, according to al-Qurtubi (1998), the utterance of the greeting of peace (Tahiyyah) is sufficient to denote the person's obedience and submission to the religion of Islam.

In the Second qiraat, the recitation is "السلام" with a fathah on the lam without elongating its vowel. This recitation implies surrendering or submitting. Based on this reading, the verse can be understood as, 'O believers, when you go to fight in the way of Allah or strive in His cause, then investigate. Do not say to the one who surrenders or submits to you, "You are not a believer," and then kill them. Instead, it is incumbent upon you to thoroughly examine the true nature of the person' (Muhaisin, 1999). Ibn Abi Maryam (1993) is of the opinion that this verse conveys the meaning, "Do not assert that those who do not fight against you and those who surrender or submit to you are not Muslims."

Al-Zuhaili (1996), when combining both of the above recitations, concluded that this verse means, "O believers, if you are at war with your enemy and you come across someone whom you doubt whether they are a Muslim or a disbeliever; or someone who wishes to make peace (surrender) or someone who is fighting, then withhold judgment on them until you clearly ascertain their true state."

This also means, do not hastily kill someone who has uttered the greeting of peace before you (in accordance with the First recitation) and do not label someone who surrenders, submits, and complies with Islam as a non-Muslim (in accordance with the Second recitation). Instead, you are instructed to accept them as they are based on their expressed words, for only Allah truly knows their reality (al-Zuhaili, 1996).

In summary, the variety of recitations present in the readings of specific verses play their own roles and can demonstrate the depth of the message and the meaning of a particular verse in the Quran

The Legal Rulings and Effects of Its Recitation According to Jurists

The difference between these two recitations indirectly sheds light on the understanding of the establishment of fiqh (Islamic jurisprudence). "السَّلَامُ" as read in the First qiraat means "greeting of peace upon you." This reveals why Prophet Muhammad (peace be upon him) prohibited the killing of someone who had uttered the greeting of peace. This prohibition is based on two reasonable justifications:

Firstly, a person who utters the greeting "tahiyyah" may have likely embraced Islam for a considerable duration. Their conversion to Islam might have been concealed due to living under a non-Muslim government. Therefore, when in a situation as described in the Quranic verse above, they openly acknowledge their faith. If this is indeed the case, the rights of a Muslim must be upheld and protected to the best of our ability. Moreover, any reckless act in implementing the death penalty against individuals in such circumstances is considered wrongful and strongly prohibited by the Prophet. This is because their affirmation of Islam is evident, and the religion of Islam strictly forbids aggression against one another, be it in terms of life, property, or their kin.

In the context of fiqh, especially in the chapter of jihad, a person who utters the greeting "tahiyyah," even if they are a disbeliever, should not be killed at all, especially at the moment of utterance. This is because the utterance of "tahiyyah" signifies obedience and submission to Islam (Al-Qurtubi, 1996). Clearly, the jurists (fuqaha') have unanimously agreed that the rights of a Muslim must be preserved. According to Ibn Kathir (1998), there are many hadiths that explain the circumstances of the revelation of this Quranic verse. The discussions among the fuqaha' on this issue are based on the following hadith

عن عطاء عن ابن عباس رضي الله عنهما قال: كان رجل في غنيمة له، فلحقه المسلمون، فقال: "السلام عليكم، فقتلوه وأخذوه غنيمته، فأنزل الله في ذلك: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا إِلَىٰ آخِرِهِ

Meaning: From the narration of Ibn Abbas (may Allah be pleased with him): "A man who had participated in the spoils of war met some Muslims and greeted them saying: السلام عليكم (peace be upon you). The Muslims then killed the man and took the spoils. It was after this incident that this Quranic verse was revealed."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا إِلَىٰ آخِرِهِ
Clearly, this hadith illustrates Islam's prohibition against the crime of unjust killing and emphasizes caution in actions towards others, especially non-believers, during wartime. Among other hadiths that explain the circumstances of the revelation of this verse, although different from the first hadith, is the story of a companion named Usamah bin Zaid (may Allah be pleased with him).

عن أسامة قال: "بعثنا رسول الله (ص) في سرية، فصبحنا الخرقات من جهينة، فأدركت رجلاً فقال: لا إله إلا الله، فطعنته، فوقع في نفسي من ذلك، فذكرته للنبي (ص)، فقال رسول الله (ص): "أقال: لا إله إلا الله، وقتلته؟ قال: قلت: يا رسول الله، إنما قالها خوفاً من السلاح، قال: أفلا شققت عن قلبه، حتى تعلم أقالها أم لا؟" وروي عن أسامة أنه قال: إن رسول الله (ص) استغفر لي بعد ثلاث مرات، وقال: "أعتق رقبة". ولم يحكم بقصاص ولا دية (Muslim: 1998)

Meaning: Usamah narrated: "We were sent by the Prophet (peace be upon him) for a battle. In the morning, we reached a place called al-Khuraqat in the area of Juhainah. I captured a man, and when he uttered لا إله إلا الله (There is no god but Allah), I stabbed him. Doubt arose within me regarding what had transpired, and I informed the Prophet (peace be upon him) about the incident. The Prophet (peace be upon him) asked, 'Did he utter لا إله إلا الله and yet you killed him?' Usamah replied, 'O Messenger of Allah, he said it out of fear of the weapon.' The Prophet (peace be upon him) asked, 'Did you open his heart to check whether he said it sincerely or not?' Usamah narrated, 'The Prophet asked for forgiveness for me three times.'

The Prophet (peace be upon him) then said, 'Free a slave.' No retaliation was sought, and no fine was imposed."

From this hadith, the jurists (fuqaha') are of the opinion that qisas (retaliatory punishment of killing) would be applicable to someone who kills under such circumstances. However, in Usamah's situation, he was exempted from the qisas punishment because this incident occurred in the early stages of the advent of Islam. Additionally, the event took place because of Usamah's assumption that the man's statement was only due to fear of the weapon threatening his life (Al-Zuhaili, 1999). It is evident that Usamah's action was reprimanded by the Prophet Muhammad (peace be upon him), who completely disagreed. This is because what is concealed in one's heart cannot be revealed. Therefore, whether the man's statement was genuine or not, only Allah knows. It is clear from the man's confession that he should have been safe from any threats to his life, wealth, and family. As a result of this incident, Usamah pledged not to kill anyone who had professed the shahadah (al-Bugha, 1998). In the context of fiqh, this issue involves a lengthy debate among the jurists regarding whether a punishment should be determined by something that is explicit and apparent rather than what is engraved in the heart (Al-Qurtubi, 1996).

Secondly, it is possible that these individuals are indeed disbelievers, but under duress, they are willing to profess Islam to protect their lives, possessions, and families. Even in such cases, Islam prohibits the act of killing such individuals. Moreover, their actions and intentions behind their declaration must be carefully observed. This understanding is revealed through the Second qira'at, which is recited as (السَّلْمُ) - surrendering to a Muslim or the Islamic army. Hence, Imam Malik stated that merely saying, "I am a Muslim," "I am a believer," or "I will perform prayers" is not sufficient. Instead, one must utter the shahadah to exempt themselves from the punishment of death. This aligns with the saying of the Prophet Muhammad (peace be upon him): "I have been commanded to fight against the people until they say, 'There is no god but Allah'" (Al-Qurtubi, 1996).

Ibnu al-Arabi stated that even if a disbeliever performs prayers or engages in actions related to the Islamic religion, they are not considered a Muslim until they pronounce the shahadah. The same applies after uttering the tahiyyah. If, after saying the tahiyyah, they pronounce the shahadah, the truth of their profession is evident. However, if they refuse to pronounce the shahadah, it clearly indicates opposition to Islam and may result in them being subject to being killed (al-Qurtubi, 1996). This is because the judgment is based on explicit declarations and not on internal thoughts (al-Habsh, 1997). According to Shaykh Wahbah Al-Zuhayli, the explanation regarding the surrender of a non-Muslim to a Muslim involves a lengthy discussion, each aspect needing thorough analysis (Al-Zuhayli, Fiqh, 2001). However, what has been discussed here is sufficient and aligns with the objectives of this book.

Conclusion

The foundation and precision of implementing Islamic laws during times of war are clearly outlined in the Quran. Through the understanding derived from the First recitation, namely the utterance of tahiyyah by an individual, it is evident that it is sufficient to safeguard their life and property from harm. On the other hand, the understanding derived from the Second recitation explains that Allah has made the surrender and obedience of an individual (a non-Muslim) to Islam a means of protection ('ismah) for their life and property, subject to the conditions discussed earlier. Islam teaches its followers to be cautious in their actions and to

show compassion to such individuals. This reflects the high moral values and ethics instilled by Islamic teachings in its followers. All of this can be fully understood and revealed through in-depth research and a harmonious integration of interpretations from both recitations.

Diagram 1.0: Farsh al-Huruf (The Mat of Letters) Impacting Fiqh Differences

Issues in Islamic Jurisprudence	The Recitation Styles and Their Attribution to Their Transmitters	The relation and role of Qiraat in Fiqh	Kesimpulan
السلم	السَّلَم Second: pronounced without 'alif' (without prolongation) after the letter 'lam'	surrender oneself	Both recitations play an extremely impactful and intriguing role where, through both, we can understand the verse in a more extensive and profound manner. Indirectly, these recitations have aided and further strengthened the interpretations, complementing each other.
	السَّلَام First: pronounced with 'alif' (prolongation) after the letter 'lam'	Meaning to give greetings	

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