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**Peace in the Holy Qur'an from the Perspective of Mysticism**

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**Abstract**

The concept of peace in the Holy Qur'an is one of the most profound mystical and ethical concepts, derived from divine names and attributes. Beyond its literal meaning of greeting and peace, this word, in its deeper meaning, symbolizes health, tranquility, and the attainment of a state of submission to the divine will. From the perspective of Islamic Sufis, "peace" is not merely a verbal word. Rather, it is a manifestation of the divine name "Peace" within the believer's soul; the very light that liberates the seeker from worldly fears and sorrows, leading them to the abode of peace, that is, the abode of divine security. This research, employing an analytical-example methodology, seeks to explore the epistemological and existential dimensions of the concept of greeting and demonstrate its relationship to Islamic mysticism. Peace is a vital requirement of life, something inherently loved by humankind, as it is essential for the establishment of religious affairs and the proper functioning of worldly matters. Therefore, all religions agree on the necessity of preserving security and peace among individuals, families, and societies, and on promoting respect for human rights throughout the world. Indeed, the Holy Qur'an and the pure progeny of the Prophet (pbuh) have the distinction of being the first to establish the foundations of such virtuous ethics, advocating for them and urging their practice, both theoretically and practically.

**Keywords:** The Holy Qur'an, Peace, Gnosis, Sufism.

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## Statement of the Problem

The topic «peace» One of the fundamental concepts in the Holy Qur'an, which is presented at first glance as a greeting and a sign of peace and security among people; however, upon contemplating the divine verses and Sufi analyses, it becomes clear that peace is a reality that transcends a mere social term. At its core, it signifies inner well-being, existential peace, and the attainment of a state of surrender and contentment before the divine will.

Therefore, the central question of this research is: “What is the place of peace in the Holy Qur'an within the epistemological and mystical framework of Islam, and how is it existentially linked to the concept of divine peace?” Exploring this question leads us to discover humanity's journey from the outward appearance of Islamic law to the inner essence of truth, and from the outward appearance of Islam to its inner reality.

### Research objective

The main objective of this research is to explain and analyze the concept of the peace. As one of the manifestations of the Most Beautiful Names of God, and to clarify its role in the human spiritual journey, this research attempts to uncover the relationship between peace, surrender, and tranquility, relying on Qur'anic, exegetical, and Sufi sources. It demonstrates how the Holy Qur'an considers peace not only the ultimate goal of faith, but also the ultimate goal of knowledge, leading the researcher to a safe and stable haven of tranquility. (And classical works of Islamic Sufism, such as *Al-Risalah al-Qushayriyyah* and *Al-Futuhat al-Makkiyah*.)

### Research Methodology

This research employs an analytical and citational approach, relying on a thematic interpretation of the Holy Qur'an and a conceptual comparison between exegetical and esoteric texts. Data was extracted from reliable Qur'anic sources and authoritative commentaries (such as *Al-Mizan* and *Majma' al-Bayan al-Ma'nawi*). A library-based methodology was used for data collection and text analysis to clarify the relationship between the two.

«peace» By divine names, submission, tranquility, and the abode of peace, based on narrative and argumentative evidence. This approach was used for the purpose of comparative interpretation of meaning «peace» Its function in both the Qur'anic and esoteric realms is to clarify the trajectory of its semantic development from the emergence of Islamic law to its esoteric reality.

The sources were selected based on their scholarly credibility, mystical depth, and direct relevance to the theme of peace. The references are arranged according to the journal's style (verse number in the text, Latin equivalent of the author's name in the footnote).



## Background of the study

Most Qur'anic studies on the subject «peace». It adopted a lexicographical and interpretive approach, but did not adequately address its mystical aspects. In the commentaries al-Mizan and Majma' al-Bayan, peace is considered a sign of security and mercy for believers, and in the works of Sufi works such as Ibn Arabi's \*Futūḥāt al-Fuḥāt\* and al-Qushayri's \*Risālah\* are considered manifestations of the name "Peace" in human existence. However, a comprehensive and comparative study of these two fields has not yet been presented, and this article seeks to fill this scholarly gap.

In a coherent manner, however, few studies have coherently explained the comparative relationship between the Qur'an and Sufism on the subject «peace» The innovation of this study lies in this approach: demonstrating the relationship Islam → Faith → Sufism → Submission → Trust « peace» And clarifying «*Dar al-Salam*» as the goal of the Sufi journey.

## The Origin of the Word «Salam» and its Qur'anic and Mystical Meanings

The word peace is derived from the root *salama* which literally means health and safety from harm and deficiency. Ibn Manzur says in *Lisan al-Arab*: Peace be upon the sick, and upon the healthy one who is safe from harm (Ibn Manzur, vol. 7, p. 326).

In this sense, peace refers to purity from all disturbance and harm, whether in the physical or spiritual and moral dimensions. In Qur'anic culture, this word divine perfection, becoming a manifestation of mercy and tranquility in the transcends its purely literal meaning to become a sacred and existential concept; peace is not merely a description of creation, but also one of the beautiful names of God. (He is Allah, other than whom there is no deity, the Sovereign, the Pure, the the) (Hashr: 23). Thus, peace expresses a manifestation of divine perfection, becoming a manifestation of mercy and tranquility in the existential order of the world.

## The Qur'anic meaning of peace

Peace in the Holy Qur'an has multiple meanings, ranging from a verbal greeting to an existential reality. Its outward appearance signifies courtesy, while its inner meaning is a divine word that embodies affection. (And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.) (Nisá: 86) God's mercy descends upon the hearts of the believers: ("Peace," a word from a Merciful Lord ) (Ya-Sin: 58).

Finally, « peace» is the entry of man into the safe realm of God: « What is meant by peace is the security and tranquility that God has made for His believing servants in the abode of mercy. (Tabatabai, v. 13, 124)



In other words, peace is the peace that descends upon the human heart through God's mercy. From this perspective, peace in the Qur'an is not merely a word, but rather the transition of humanity from multiplicity to unity. Unity is the journey from anxiety to trust, from fear to security; it is the same path that begins in Islamic mysticism with surrender and ends in the abode of peace.

Peace in the Holy Qur'an is a multifaceted word, possessing a social dimension, a sacred dimension, and an existential dimension. The Holy Qur'an uses this word with various meanings, all of which ultimately revolve around the themes of peace, security, and divine mercy.

### **Peace is a greeting of faith**

In the Holy Verse : (And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.) (Nisá: 86)

God commands believers to respond with the best of greetings. This verse is the foundation of Islamic etiquette and a testament to the spirit of humility and love within the community of believers, for peace is a means of uniting hearts and an invitation to security and purity. Commentators have stated that peace in this context is a religious greeting, derived from the divine name *Salam* (The «Peace». Every greeting is a remembrance of God, and every response to it is a divine remembrance. It has been recorded. The meaning of the verse:« When you are greeted with a greeting, respond with one better than it or at least return it.» From an inner perspective, this verbal greeting is a sign of a heartfelt greeting, because the believer greets with his tongue, but its true essence stems from the tranquility of the heart. If peace settles in the heart of the one asking, then peace will flow from his tongue.

### **Peace as a message of divine mercy**

On a higher level, peace in the Qur'an is a direct divine message to believers; ( [And] «Peace,» a word from a Merciful Lord ) (Ya-Sin: 58). That is: Peace is a word from a Merciful Lord.» In this verse, peace does not originate from the tongues of the servants, but from the Merciful Lord; this is evidence of divine acceptance and approval. Allamah Tabatabai states in *Al-Mizan* that the meaning of this peace is the objective realization of God's mercy in the hearts of the believers, and not merely a word is<sup>(2)</sup> (This means that believers in Paradise (Tabatabai, vol. 18, p. 108.).

Peace is its essence. From an esoteric perspective, this verse refers to the same divine manifestation that descends upon the heart of the seeker; as if a call comes from the unseen: O tranquil heart, in safety. This is the state that the Sufis interpreted as “peace of the heart”—the state in which the soul is freed from fear and sorrow and attains peace.



### **Peace is one of the manifestations of peace in Paradise :**

The Holy Qur'an describes "peace" in several verses as a description of Paradise and the spiritual atmosphere of the believers (Having been told], Enter it in peace, safe [and secure] .) (Hijr: 46) - (For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.) (An'am: 127) - (They will not hear therein ill speech or commission of sin) (Waqiah: 25-26) The meaning of the verses: "Enter Paradise in safety" and "For them is the abode of peace with their Lord." The interpretation of Majma' al-Bayan states that the abode of peace is Paradise, which is the ultimate tranquility for the souls of the believers, where there is neither fear nor sorrow.

Commentators have explained that peace in these verses symbolizes existential security and eternal mercy. From an esoteric perspective, and through attaining inner contentment, one enters spiritual paradise; a paradise where the abode of peace represents the ideal image of the previous state of divine closeness, that is, when a person departs this world having truly accepted death in the heart of the seeker. (Tabarsi, vol. 4, p. 229)

The analysis of the verses and interpretations shows that peace in the Holy Qur'an has three functions :

1. A verbal greeting (at the level of the community of believers(1-
2. A divine greeting (at the level of the relationship between the servant and his Lord. Existential peace (in the Hereafter and the abode of peace(
3. Therefore, the Holy Qur'an describes the end of the believer's journey as peace: (Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!") (Yunus: 10) Because the beginning and end of a believer's life is in peace and within peace.

### **The inner meaning of peace**

In Islamic mysticism, "peace" is a state and a stage in the spiritual path, in which the seeker is liberated from the inner conflict of the self and the duality of the soul, and attains existential security and tranquility. Al-Qushayri says in his Epistle: "If the servant's heart is free from evil, hypocrisy, and deceit, the Truth (Qushayri, p. 67) calls him 'Peace.'"

Ibn Arabi says in *Al-Futuh al-Makkiya*: "The perfect human being is the

reflection of God's name, As-Salam (The Peace). Whoever sees him is safe from evil." (Ibn Arabi, vol. 2, p. 321). That is, the perfect human being is the manifestation of the name "As-Salam," and in light of this manifestation, he is safe from harm and evil. In Sufism, peace is not a greeting, but rather a state of being in which the seeker finds security from



all other than the Truth and settles in the absolute presence of the Truth. It is a state of annihilation and subsistence in God.

### **The relationship between the Qur'anic meaning and the Sufi meaning of the word "peace"**

A comparative analysis of the Qur'anic and Sufi perspectives reveals that both stem from a single truth: the Qur'anic word peace is based on the axis of security and mercy, while the Sufi word "peace" is based on the axis of surrender and annihilation; both are derived from the divine name *Al-Salam* (The Peace). In fact, Islamic Sufism is the esoteric interpretation of the teachings of the Holy Qur'an; and peace is the point of convergence between these two realms: in the Holy Qur'an, the ultimate goal of the believer's journey is to enter the abode of peace, and in Sufism, the ultimate goal of the seeker's journey is to attain a state of tranquility and to die in peace. As the Holy Qur'an states [To the righteous it will be said], "O reassured soul,) (Return to your Lord, well-pleased and pleasing [to Him],) (And enter among My [righteous] servants) (And enter My Paradise.)" (Fajr: 27-30). In Sufi interpretation, "the return" is the return of the soul to the abode of peace and divine communion.

### **Greetings as a Manifestation of the Beautiful Names of God:**

Peace in the Holy Qur'an is not merely a greeting between believers, but also a reflection of divine names. God Almighty says in describing it( He is Allah, other than whom there is no deity, the Sovereign, the Pure, the the) (Ḥashr 23).

The meaning of the verse is: "He is Allah, besides Whom there is no deity, the Sovereign, the Pure, the Giver of Faith, the Guardian." Thus, Peace is one of the Most Beautiful Names of Allah, and it is the origin of all goodness and security in the universe. From an esoteric perspective, the manifestation of this Name in the universe is the foundation of peace and security at all levels of creation. Human beings, as God's vicegerents, can be a manifestation of this Name; therefore, they are tasked with "proclaiming peace" and demonstrating the attribute of peace in their relationships with others

### **Peace is a divine attribute:**

In the Holy Verse (He is Allah, other than whom there is no deity, the Sovereign, the Pure, the the) (Ḥashr: 23) The word "peace" is presented as one of the beautiful names of God. Allamah Tabatabai says in *Mizan*: "Peace is that which is free from all deficiency and imperfection in its essence, and all peace in the world is derived from it." (Tabatabai, vol. 19, p. 237.) That is, God is absolute existence, free from all deficiency and imperfection, and all peace and security in the world is a ray from Him. From a Sufi perspective, this meaning refers to "existential peace"; that is,



existence in a pure state, free from multiplicity and distortion Ibn Arabi says in the Meccan Revelations: "All good and all security in the world is but a manifestation of the name of Peace in appearances." (Ibn Arabi, vol. 2, p. 321) From this perspective, the name "Peace" is the origin of all good and the source of security in existence. Consequently, "Peace," in its essential aspect, is an intrinsic attribute, not an action, because it

refers to existence itself, not to divine actions. However, in its manifestational aspect This peace manifests itself in the various levels of creation as mercy, kindness, and tranquility in the hearts of believers. Therefore, peace is an attribute of God and a path for humanity to attain it, for it originates from Him and returns to Him: He is peace, from Him comes peace, and to Him returns peace.

### **Greeting as a divine command**

God has commanded believers to spread the quality of peace in their relationships (And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.) (Nisá: 86): "When you are greeted with a greeting, respond with one better than it or at least return it." This Qur'anic command is an invitation to strengthen security and tranquility in society. The Prophet Mohammad (peace be upon him) said: "Spread peace among yourselves so that you may love one another." From an esoteric perspective, the command to greet in the Qur'an is a command to manifest the name "Peace" within a person. The seeker of God must attain the state of a "sound heart" so that only greetings emanate from it. As the Qur'an says: (The Day when there will not benefit [anyone] wealth or children) \*(But only one who comes to Allah with a sound heart.) (Shu'arā, 88-89)

### **Manifestations of peace in righteous servants**

God's special servants—whom the Qur'an calls the servants of the Most Merciful—are manifestations of divine peace among people. (And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,) (Furqan/63) This means: « Manifestations of peace in righteous servants.» When the ignorant address them, their response is "Peace." In this verse, peace is a sign of good manners, humility, and purity of heart. (Muslim, Sahih Muslim, Book of Faith, Chapter on Spreading Peace)

Al-Qushayri says in his *Lata'if al-Isharat*: "Their greeting of peace is a sign of the purity of their hearts, for ignorance is only answered by a tranquil and serene heart, which responds to ignorance with kindness." (Qushayri, vol. 2, p. 421.) That is, their response of peace is a sign of the purity of their hearts, for the heart The truly at peace does not respond to ignorance with kindness. Indeed, the righteous servants of God are the



embodiment of the name "Peace" in the realm of ethics and conduct; they are the very ones of whom the Holy Qur'an says: ("Peace be upon you for what you patiently.

The analysis of verses and narrations reveals that "peace" in the Holy Qur'an has three dimensions:

1. On the divine level, it is one of the Most Beautiful Names of God, the source of absolute mercy and security.
2. On the human level, it is a command to spread peace, affection, and love.
3. On the spiritual level, it is a state of annihilation and salvation in which the listener is freed from all fear and anxiety.

Consequently, the believing servant becomes an embodiment of the name "peace" when he spreads health and security within himself, his family, and his community. As the Holy Qur'an states: (But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter]). (Zumar: 73). Peace, in the end, is a bridge between the servant and his Lord, from peace of the tongue to peace of the heart, and from peace of the heart to the abode of peace. It is peace, from it comes peace, and to it returns peace.

### **An Inner Reading of the Qur'anic Greeting**

In the Holy Qur'an, the greeting is considered a sacred word that transcends mere verbal salutation, reaching a level of inner presence and reassurance. The Holy Qur'an presents the greeting in several verses as a sign of divine security and a manifestation of mercy. ( [And] "Peace," a word from a Merciful Lord ) (Ya-Sin: 58) - [Having been told], "Enter it in peace, safe" [and secure].) (Hijr: 46) - (For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.) (An'am: 127). From an esoteric perspective, this greeting is not merely a heavenly address, but a manifestation of God's presence in the human heart; a voice from within that liberates the listener from fear and sadness, and leads him to a state of divine certainty and security.

### **Peace in Theoretical Sufism: From Ibn Arabi to Imam Khomeini**

Ibn Arabi considers Peace (*Al-Salam*) to be one of the most comprehensive names of God, a name signifying "pure existence" without deficiency or anxiety. He says, "All peace in the world is derived from the name of God, *Al-Salam*." (Ibn Arabi, p. 45) That is, all peace and tranquility in existence is a ray of manifestations of that name.

In his *Fusus al-Hikam*, he also affirms that the essence of peace is the



Imam Khomeini (may God have mercy on him), in his explanation of the dawn manifestation of unity, which encompasses multiplicity within itself. Similarly, prayer, considers peace to be a light that shines upon the heart of the seeker, liberating it from all that is other than God: "Peace is the manifestation of God's mercy in the sound heart, and it is the station of security from all fear and

anxiety." (Khomeini, p. 210) In theoretical Sufism, peace is the result of annihilation in the will of God, where the believer passes through the duality of "I" and "He" and settles in the ocean of unity. The Holy Qur'an also affirms this meaning: [To the righteous it will be said], "O reassured soul,) - (Return to your Lord, well-pleased and pleasing [to Him],) Fajr: 27-28). This return is a return to security, a return from multiplicity to unity, from fear to security, and from the self to God.

### **Peace in ethical and educational Sufism:**

From al-Qushayri to Jalal al-Din Rumi and Mutahhari, al-Qushayri says in the Epistle: "The true peace of God is upon His servant, and the radiance of security in his heart." That is, the peace of God is a light that shines in the servant, freeing him from anxiety and heedlessness. From this perspective, peace is not the end of the path, but rather the beginning of refining the heart. The seeker adheres to the etiquette of "Peace be upon us and upon the righteous servants of God," and connects servitude with love.

Jalal al-Din Rumi also considers peace to be the voice of the Beloved, speaking with passion and love: "That peace which descends from God upon the heart / Shakes away fear and sorrow." In his Sufism, peace means the presence of peace: (But only one who comes to Allah with a sound heart.") (Shu'arā: 89) Martyr Motahhari extends this meaning to the social level, writing: "Peace is the harmony of man with God, with himself, and with society; and the believer is the one from whom nothing but peace emanates. From this perspective, peace is the link between Sufism and ethics: reconciliation between the inner and outer worlds, and the individual's conduct with social responsibility."

In the Holy Qur'an, the greeting is central to peace and divine presence, and in Sufism, it is the secret to achieving unity and inner purity.

\*Theoretically, the greeting is evidence of the unity of existence;

\*Ethically, it is the etiquette of interaction and purity of heart;

\*Educationally, it is the path to the well-being of society.

\*Thus, the greeting is the link between *Shariah* (Islamic law), *Tariqah* (Sufi path), and *Haqiqah* (ultimate truth);

\*Its beginning is a greeting, its middle is tranquility, and its end is the abode of peace.



## Peace and Stages of Surrender in the Qur'an and Islamic Sufism

Peace in the Holy Qur'an is not merely a sign of tranquility and serenity, but an existential reality stemming from the essence of "submission." The words Islam, faith, and peace originate from a single source, and from a Sufi perspective, they represent three stages of a single path: Islam is outward submission, faith is inward submission, and Sufism is existential submission. These three stages depict the path of human spiritual development from outward submission to inner tranquility, culminating in a state of peace.

### Islam; outward submission

Islam is the beginning of the path of servitude. The Holy Qur'an says, addressing Abraham, son of Abraham, peace be upon him: (When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds.") (Baqarah: 131) At this stage, a person submits to God's command and surrenders their will to His. Martyr Mutahhari says: "Islam is harmony with the order of existence; the believer is one who is at peace with themselves and with their Lord." (Motahhari, vol. 1, 4) Thus, Islam is the gateway to all levels of conduct; without it, faith and mysticism cannot be achieved.

### Faith; peace of heart and tranquility of soul

Faith is the second step on the path of surrender. At this stage, a person moves from outward acceptance to heartfelt faith. (They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.) (An'am: 82) In this verse, pure faith is accompanied by "security" and guidance. This security is inner peace or tranquility. Al-Qushayri says in his Epistle: "Peace is the station of security from doubt," meaning that in it, the believer's heart is freed from anxiety and hesitation. (Qushayri, Abd al-Karim, Al-Risalah al-Qushayriyyah, Beirut: Dar al-Kitab al-Arabi, 1408 AH) Thus, faith is the stage in which submission moves from the outward to the inward.

### Sufism: Achieving surrender in the world of existence

Sufism is the culmination and fruit of the path of Islam and faith. At this stage, submission becomes an existential experience, and the name "peace" manifests itself in the human soul.

Ibn Arabi says: "Whoever submits his affairs to God sees the entire universe as a manifestation of divine peace" (Ibn Arabi, vol. 2, p. 11). Imam Khomeini also says: "Submission is a prelude to peace. Whoever submits himself to God is safe from all fear and anxiety." (Khomeini, p. 341.) In this sense, Sufism is a stage in which the servant reaches a state of tranquility in light of the name "Peace" and is freed from all fear and anxiety. [Having been told], "Enter it in peace, safe [and secure].) (Hijr: 46)



Islam, faith, and Sufism are three dimensions of a path whose destination is peace: Islam is practical submission, faith is submission of the heart, and Sufism is submission in existence.

\*Peace is the ultimate fruit of this path; it begins with submission, is established in faith, and is perfected in Sufism. From the perspective of the Holy Qur'an, a person on this path...

moves from "I have submitted" to "I have found peace," and finally to enter it.

In the Holy Qur'an, peace is not merely a sign of peace, but also the fruit of submission and faith.

### **Conclusion**

Peace in the Holy Qur'an is a multi-dimensional concept, transcending mere social greetings to become, in Islamic mysticism, a level of divine presence and existential peace. In light of Qur'anic and mystical analysis, we see that "peace" is the essence of all levels of human behavior, from outward Islam to inner faith and existential mysticism. From the perspective of the Holy Qur'an, peace is a divine gift and a symbol of security and mercy. ([And] "Peace," a word from a Merciful Lord) (Ya-Sin: 58). This peace is not merely the word of God, but also a manifestation of mercy and tranquility in the heart of the believer. Sufism extends.

The Islamic perspective on this truth leads to the inner experience of humanity, considering it the ultimate goal of spiritual conduct. In the light of the name Peace, the seeker is liberated from fear and sorrow, living in absolute peace with the Truth. In this sense, the greeting is the link between the *Shariah* (Islamic law), the *Tariqah* (Path), and *Haqiqah* (Truth). In the Sharia, it appears as a ritual of peace and greeting among believers. On the Tariqa, it is the tranquility of the heart and the certainty of faith; and in Haqiqa, it is annihilation in the Divine Will and attainment of the Abode of Peace. Thus, the believer's path begins with "the submission of the trustworthy," and in faith, it reaches « the trustworthy one,» and in Sufism, it attains its perfection with « enter him in peace, trustworthy.

Therefore, the path of the believer is to move from « peace of the tongue» to «peace of the heart» and settle in « peace of existence»: He is peace, from Him is peace, to Him is peace, and He calls to the abode of peace.

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