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Abbas Aroua

The Quest for Peace in the Islamic Tradition

with a foreword
by Johan Galtung

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in the Islamic Tradition

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TRANSCEND
U P
University Press

The Quest for Peace in the Islamic Tradition
Kolofon Press, 2013
ISBN 2-940130-29-9

The book may be purchased in bookstores or at www.kolofon.com and at www.transcend.org/tup

Acknowledgement

This contribution is based on various teaching notes, working papers, conference articles and columns written by the author in the last decade[1]. All this material benefitted from the invaluable discussions and comments of colleagues and students to whom the author is most grateful.

When translating the meaning of Qur'ānic verses, the following translations of Ahmed Ali, Ahmed Raza Khan, Arberry, Daryabadi, Hilali and Khan, Maududi, Pickthall, Qaribullah and Darwish, Sahih International, Sarwar, Shakir, Wahiduddin Khan and Yusuf Ali were very helpful. They are all available online at: tanzil.net.

Many thanks to all the friends who accepted to read the first draft of this contribution and to those who provided the author with precious comments, particularly Dr. Omar Benaïssa, Dr. Mourad Dhina, Dr. Anwar Haddam, Ms Florence Laufer and Dr. Youcef Nedjadi.

Last, but not least, the author is indebted to his friends Prof. Johan Galtung and Prof. Dietrich Fischer, for their constant encouragement during the preparation of this work.

Transliteration

“ā” , “ī” and “ū” are the long vowels associated with a, i and u. The apostrophe sign “ ' ” is used for the Arabic letter “*ayn*” which corresponds to an “a” coming form the back of the throat.

Illustrations

The calligraphies and other artworks used to illustrate the text are taken from a number of websites, including:

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Foreword

This important book is the work of a warm heart and a brilliant mind, hand in hand. Abbas Aroua is deeply rooted in both Islam and the Arab world, as well as fully conversant with the West where he lives, in Switzerland. At the same time, as the reader will very soon discover, he has a scientific, systematic mind, exploring all combinations of the many possibilities. And the reader will also discover that much of his logic comes from the philosophy of the Qur'ān itself, not just from his career in the health sciences.

The book is about a quest, the author's and that of his Cordoba Foundation in Geneva, for peace in, and involving, the Muslim world, "one of the poorest regions of the world in terms of conflict transformation resources both theoretical and practical", from the opening of the Preface. And yet there is very much to build on in the Islamic tradition, hence the quest to which the seven chapters of the book are dedicated.

The first chapter deals with Islam in general; the second with peace and war in Islam; the third with conflict in the Arab-Muslim tradition; the fourth with the duty to transform conflict, doing something about it; the fifth with the central place of work in Islam and the sixth with the work of goodness. The seventh chapter deals with what many readers will have on their mind: Islam-West relations.

Non-Muslims will learn much from the ten basic Islamic concepts; *jihād* and *sharī'a* being only two of them and very often misunderstood. I was particularly taken in by *ihsān*, an umbrella concept for the Greek focus on the true, the good, the right, the beautiful; missing when treated as separate realms of existence. That shared essence guides our relations to our Self, to Others and to the Creator Allah – not God for the Arabs but Arabic for God as Aroua points out – with 99 names and attributes, thousands of prophets and messengers, only 25 of them mentioned in the Qur'ān, and so many sacred texts.

This high level philosophy is the raw material for the theory and practice of peace, conflict, and conflict transformation in Islam.

Peace, *salām*, has primacy. War is out; there is no holy war. Aggression is out; what is permitted is defensive violence against aggression and against religious persecution. Modern long distance, computerized killing war is totally out, and must be banned.

But, as Aroua points out, far superior to defence is nonviolence, as repeatedly emphasized by the Prophet Muhammad. Muslims needed no Gandhi or Westerners to teach them about nonviolence, deeply embedded in Islam, more than in Christianity, and much more than in Judaism. The Qur'ān (8:61) adds to that a virtuous cycle of peace: "if they incline to peace, then you too incline to it, and rely upon God".

Conflict is seen as normal and defined as discordance, close to incompatibility. Like in the West the concept also carries confusing connotations of violence, normalizing a vicious cycle disputes-violence-more disputes. Disputes are normal, as "We have created you of a male and a female, and made you nations and tribes so that you may know each other" (Qur'ān, 49:13), but with a duty to solve them.

I like bond mending, healing relations. But I do not find in today's Arab-Muslim world moves into a new reality, using disputes to push us forward to higher levels, not just to settle to avoid *fitna*, a super-strife. The Sunni-Shī'a split from the beginning of Islam has still not healed after 1400 years.

Islam itself was a major transcendence from the old, to a new reality. But change requires efforts of the individual-group and does not fall down from the sky: "God does not change the condition of a people until they change what is in themselves" (Qur'ān, 13:11), to get closer to the attributes of God – the 99 names.

Is this similar to the Anglo-American conflict approach: win-win meaning mutually acceptable, not a new reality? Related to the shared idea of a Creator whose creation cannot be improved,

only understood and adjusted to? Does this also apply to Israeli conservatism?

I have a problem with the approach to conciliation. I see the mutual ending of strife, violence, but not the primacy of solving the underlying conflict. The rightly famous *solh* may easily become pacification only, neither clearing the past, nor building the future; better than nothing at all, letting violence escalate. But, as the author points out in section 4.5, as important as *solh* (conflict settlement ending the violence) are *islāh* (conflict solving: dealing with the root causes of the conflict) and *musālaha* (reconciliation: dealing with the psycho and social consequences of the conflict). We need all of that, in today's reality.

Aroua is deeply concerned with the inability of the Muslim Organization for Islamic Cooperation, and the Arab League to mediate effectively within, between and with the rest of the world. The failure to do so creates a "void to be filled by the UNSC and NATO". UNSC, that is Anglo-America, and NATO, that is also Anglo-America.

There is a latent force in Islam to be released, and chapters 5 and 6 are devoted to something very Islamic: the dignity of work, the work of dignity, the work of goodness. The dignity of work at all levels in society, respect for all, the right to work, to social usefulness for all, and the duty to do it well and for goodness. That concept has social justice built into it, as opposed to the much broader structural violence. And the goodness also takes the form of sharing with those in misery, even to "compete with each other in doing good", but, mindful of "O you, who believe, do not cancel your charity by reminders of your generosity" (Qur'ān, 2:148, 264). Aroua actually lists 21 very inspiring principles for the work of goodness.

The final chapter is about relations to the West. Islam must learn how to display its positive side as the answer to Western harm, hurt, insults, and disrespect, not with violence and fatwa for it. One might say for Islam to practice Islam, peace, however provoked.

One example would be to do what was proposed at the Cordoba Foundation mediation, February 2006, between high level Danes and Muslim clerics: a "both-and", both freedom of expression and freedom not to be insulted, not just one or the other, identifying the grey line or zone between them. Denmark invited Muslims for dialogues, but rejected this idea. Maybe an idea, whose time has come, inspired by this major good work.

Johan Galtung
Kyoto, 8 April 2013

Preface

The Muslim world is one of the regions with the highest densities of conflict in the world (intra- and interstate). Yet it is one of the poorest ones in terms of conflict transformation resources both theoretical and practical.

The foundational texts of the Islamic religion and the practices of the Prophet of Islam and the early Muslim community provide enough teachings to elaborate a comprehensive theory of conflict and peace. But the historical events the Muslim community went through and particularly the major political conflicts (the Big *Fitna*[*]) in the first decades of Islamic history prevented the emergence of a healthy approach to conflict.

Today there is an increasing awareness for the need in the Muslim world to master the techniques of conflict analysis and transformation. This can be measured by the increasing number of young Muslims being trained in mediation or pursuing academic curricula in conflict transformation.

The aim of this contribution from a Muslim author is to provide peace workers with a few resources from the Islamic tradition that can be used when addressing a conflict rooted in an Islamic context. Using the internal resources and a language understood by the conflicting parties has proven to be effective in conflict transformation. The concepts developed in the modern theory of conflict and peace may be expressed in words the parties are familiar with, and this is what this book aims to show.

In chapter 1, ten basic Islamic concepts are briefly presented: *dīn*, *islām*, *īmān*, *ihsān*, *rahma*, *haqq*, *karāma*, *'adl*, *jihād* and *sharī'a*. These concepts are useful keys to

[*] These political conflicts were the cause of deadly violence within the early Muslim community and led to the emergence of the Sunni, Shī'a, Khawārij schools of political thought. The tensions between these schools still lead to episodic outbreak of violence when exacerbated by political and socioeconomic factors.

understanding Islām; some of them are often misunderstood and misused. They will guide the discussions of the meaning of peace in the Islamic tradition. In chapters 2-4, the issues of peace and war, conflict and conflict transformation are addressed. In chapter 5, the value of work in the Islamic tradition and the requirements for decent work are then discussed, work conditions and environment being crucial for social justice and social peace. In chapter 6, the focus is put on the work of goodness, a concept that in the Islamic tradition goes beyond predication and humanitarian work and represents a holistic approach to human security. Chapter 7 addresses some issues related to Islam-West relations and the tensions that may arise between Muslims and Westerners, as well as the appropriate way to deal with them.

Lausanne, 22 February 2013

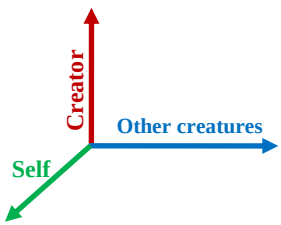
Arabic calligraphy of: "In the Name
of God the Loving, the Love-Giving"
Source: arabic-calligraphy.net

1— Ten Basic Islamic Concepts

1.1— Dīn: Obedience to God

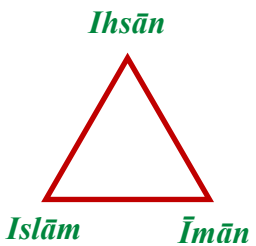
Dīn is the Arabic equivalent of religion. It is the obedience to God and the compliance with *sharī'a*, the way of conduct indicated by Him (see section 1.1.10). In the Islamic tradition, *dīn* is understood as the divine way that is suitable for all humanity, anytime anywhere.

For Muslims, *dīn* is both a personal spiritual experience, a source of inspiration for the conduct and action of the individual, and a collective experience providing a system of values and a normative framework to the community, even in the absence of a religious institution obeying a strong authority and a formal hierarchy, at least in the Sunni tradition. This explains why secularism, particularly in its extreme forms fully dissociating individual and collective experiences, is largely viewed by Muslim communities as incompatible with Islamic teachings. This duality is often a source of incomprehension by non Muslims, notably Christians, due to the known historical evolution which shaped relations between the Church and the State. As in other cultures, *dīn* for Muslims is a collective experience since it determines shared history, narrative and language, as well as a common vision allowing a projection into the future and the hereafter. In this sense it is considered as a shelter in difficult times, when the individual or the community feels threatened, such as in conflict.



In the Islamic perception, life has three dimensions: one vertical, between the individual and his/her Creator, and two horizontal, one between the individual and his/her inner self, and one between self and other creatures. So, although the vertical planes are distinct and share only the reference to the Creator (vertical axis), the horizontal plane is common to all (self and other creatures); it offers plenty of space for

cooperation and allows for co-habitation in this life. As will be mentioned in section 2.1 this has an implication on how peace is viewed in the Islamic tradition: it is projected on the three axes of the previous diagram leading to inner and outer peace.



Islām, *Īmān* and *Ihsān* are the three levels of faith in the Islamic tradition. *Islām* has a formal legal meaning, while *Īmān* is related to matters of belief. *Ihsān* is the state of accomplishment of a Muslim. These three notions are described in the following sections.

1.2— Islām: Trust in God

Islām means trusting in God, relying on Him, obeying voluntarily and sincerely His orders and complying with His law revealed by His numerous messengers and prophets. For that reason, Muslims consider all envoys of God and their followers as Muslims.

Literally the word *Islām* comes from the same root as *silm* and *salām*, meaning peace. The verb *aslama* means in Arabic both "to become Muslim" and "to enter into peace". Therefore *Islām* may be translated as "Seeking peace near or with God".

There is also a formal, legal meaning of the word *Islām* specified by a *hadīth* (saying) of the Prophet, known as "*Hadīth Gibrīl*" because it was said in the presence of Archangel Gabriel: "*Islām* is (1) to testify that there is no other divinity than God and Muhammed is the Messenger of God (*tashahhud*), (2) to perform the prayer (*salāt*), (3) to give alms (*zakāt*), (4) to fast in the month of Ramadhān (*siyām*), and (5) to make the pilgrimage to the House of God (the *Ka'ba* in Mecca) if one is able to do so (*hajj*)."[2] Therefore anybody who meets these five requirements must be considered by the community and the State as a Muslim and must be treated as such, in terms of rights and duties, irrespective of his/her inner faith that can be assessed solely by God.

1.2.1— Tashahhud

Tashahhud is to pronounce a testimony (*shahāda*[*]) of faith as a monotheist. When performing the *tashahhud*, the Muslim testifies to the oneness of the Lordship of God (*Tawhīd ar-Rubūbiya*), the oneness of the Worship of God (*Tawhīd al-Ulūhiya*), the oneness of the Beautiful Names and Attributes of God (*Tawhīd al-Asmā was-Sifāt*).

By testifying that there is no other divinity than God, the Muslim accepts the supreme authority of the Creator and, at the same time, rejects and resists all forms of false deity, be it the authority of a despot, the power of money, the passion of self, or anything alike. *Tashahhud* may be considered as the keyword to a liberating submission.

1.2.2— Salāt

Salāt is the formal prayer. Muslims are enjoined to perform daily five compulsory prayers distributed over the day: *fajr* (dawn), *dhuhr* (noon), *'asr* (afternoon), *maghrib* (sunset) and *ishā* (night). In addition to these mandatory five prayers (*furūdh*) the Muslim is advised to perform as many extra prayers (*nawāfil*) as possible (day and night).

Salāt al-jumu'a (Friday noon prayer) is performed collectively at the mosque. It is preceded by a sermon (*khutba*) that is supposed to address the state of the local community and to remind the audience to obey God and to do good. *Salāt al-Eid*, prayers accomplished during the two Islamic feasts or holidays: *Eid al-Fitr* (Feast of breaking the fast, which marks the end of the month of Ramadhan) and *Eid al-Adha* (Feast of sacrifice, which marks the end of pilgrimage) are performed similarly but here the sermons come after the prayer.

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[*] *Shahāda* also means witnessing. The Muslim must act as witness throughout his life (*shāhid*). The one who dies while exercising this duty of witnessing is called *shahīd* (martyr).

When performing *salāt*, one must face the *qibla* which is the direction pointing to Mecca's sacred mosque. The first *qibla* in Islamic history was Al-Aqsa sacred mosque in Jerusalem.

Prerequisite to any prayer is *wudū* (ritual purification): the act of physical purification that prepares the body to God's encounter. *Wudū* may be partial (parts of the body) or full according to the state of physical purity. The Qur'ān states that "God loves those who maintain purity"[3] and the Prophet said: "Cleanliness is half of the faith"[4].

Salāt consists of a set of codified ritual postures (standing, bowing, prostrating) and prescribed words (Qur'ānic verses and invocations). These words and postures, particularly bowing and prostrating, represent a regular confirmation of the submission to God, and thus the rejection of any other kind of submission. "The most beautiful attitude of man is to stand before his fellow and to kneel before God" said French writer, poet and politician Alphonse de Lamartine.

The Arabic world *salāt* has the same root as *sila* meaning bond, and *salāt* is considered in the Islamic tradition as the bond between the believer and God. It is a direct link between the creature and the Creator requiring no intermediary. *Salāt* is supposed to be a purifying process. "Establish regular prayer, for prayer restrains from indecency and evil"[5] orders the Qur'ān. When prayer is performed collectively, it represents also a social bond and allows the members of the local community to meet, to exchange and to help each other.

1.2.3— *Zakāt*

Zakāt is the formal Islamic way of almsgiving. It is mandatory. The first type is *zakāt al-māl*, the religious tax on wealth. It consists in giving 2.5% of one's wealth on a yearly basis. Usually *zakāt al-māl* is paid at the beginning of the *hijri* (lunar) year. Wealth must be understood in its broadest sense (gold, silver, cash, bonds, shares, jewellery that exceeds what could be

worn, rented buildings, commercial assets, etc.). For agriculture products, when irrigated for free by rain, the *zakāt* rate is 10%. *Zakāt al-fitr* is the second type of mandatory almsgiving consisting in giving charity at the end of Ramadhān, month of fasting, and before *Eid al-Fitr* prayer, to allow the poor to celebrate the feast decently.

Zakāt is to be distributed among eight categories of people: (1) the needy (*fuqarā*), (2) the extremely poor (*masākīn*), (3) the *zakāt* collectors (*āmilīn*), (4) the reconciliation of hearts (*mu'allafatu qulūbuhum*), (5) to free the captives (*firriqāb*), (6) those in debt (*ghārimīn*), (7) in the way of God (*fīsabilillāh*) and (8) the wayfarer (*ibnussabīl*).

In addition to the compulsory *zakāt*, the Muslim is enjoined to give alms voluntarily as often as possible. This type of charity is called *sadaqa*, an Arabic word sharing the same root as *sidq* (truth and sincerity). *Sadaqa* is the demonstration of faith.

The Arabic word *zakāt* means both purification and growth. At the individual level, it contributes to purifying the wealth and increasing it. It also contributes in distancing the individual from the worship of wealth. At the collective level, it is an effective mechanism of social solidarity, since it contributes to the redistribution of wealth among the various groups of the community.

Zakāt is a religious obligation for Muslims. In the early multi-confessional Islamic State, non-Muslims had the obligation to pay a similar contribution (same rate) for State services (defence, social protection, infrastructure, etc.). The legal status of non-Muslims in the Islamic State was *dhimmi*, meaning the one who was granted *dhimma* by the State, which is the guarantee for the protection of life and property. The contribution of non-Muslims was called *jizya*, meaning tax, avoiding the word z*akāt* with Islamic connotation. Some Christians in the Levant complained about this tax they considered as a humiliating penalty inflicted to them. When these complaints reached Caliph Omar, he said that he accepted they name this tax as they wish. Today, in Muslim countries

with sizeable religious minorities, the status of *dhimmi* is replaced by that of citizen which applies to Muslims and non-Muslims who pay equally the same civilian tax; Muslims have to pay z*akāt* on top of the tax, as a religious duty, while non-Muslims may also give alms according to their own religious prescriptions.

1.2.4— *Siyām*

Siyām is fasting from dawn to sunset, which means refraining from eating, drinking, smoking, and having sexual relations. It is mandatory during the month of Ramadhān (ninth month of the *hijri* calendar). In addition to fasting during Ramadhān, Muslims are advised to perform voluntary *siyām* as frequently as possible, notably during certain periods of the year and during certain days of the week (Mondays and Thursdays).

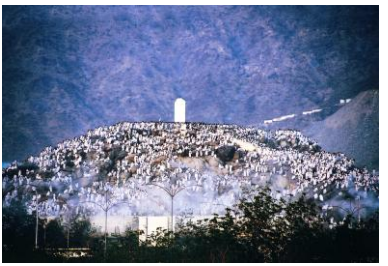
Siyām is an exercise that is considered to be good for health since it allows the body, at least once a year, to get rid of toxins and alleviate the gastrointestinal tract. It is also a process of spiritual healing, since the fasting is usually accompanied by an intense spiritual activity. *Siyām* also fosters solidarity within the community, since the one who fasts is more sensible to deprivation.

1.2.5— *Hajj*

Hajj is the pilgrimage to the House of God (*Ka'ba* in Mecca, first built by Prophet Abraham). For the believer who can afford it, it is an obligation to perform *hajj* at least once in the lifetime. Muslims are advised to perform an additional optional form of pilgrimage called *'umra* or smaller *hajj*, as often as possible.

Hajj takes place at a fixed time in the *hijri* year: 8th to 12th days of the 12th month Dhulhijjah (named after *hajj*). A series of rituals are performed during *hajj*, the most important (called pillars) are: (a) *ihrām*, a state of consecration and spiritual preparedness reflected notably in a uniform dress; (b) *tawāf*, circumambulating seven times the *Ka'ba*, walking around it counter-clockwise; (c) *sa'y*, walking back and forth between the hills of Safā and Marwa; (d) spending the afternoon of the 9th day of Dhulhijjah in the plains of Mount Arafat (from noon to sunset prayers). *Hajj* ends with the lifting of the state of *ihrām* and the celebration of the Feast of Sacrifice (*Eid al-Adha*).

During the state of *ihrām*, the pilgrim must refrain from shaving and cutting hair, clipping nails, perfuming, having sexual relations, hunting animals or cutting trees.



Hajj is both a personal and collective spiritual experience. It is a journey of return to God with a detachment of the body and the soul from anything else. It commemorates the tradition of Prophet Abraham and brings to mind the oneness of God and the unity of the *Umma*. Hajj is also a ceremony that underlines the equality of all in the sight of God and erases for a few days all socioeconomic differences; everybody wears the same modest white dress and performs the same rituals. Nobody is privileged in any way whatsoever. *Hajj* is not only a convention of faith but is also a festival that promotes exchange between peoples – of diverse ethnic origins – from all over the world as well as an annual forum to address the state of the global community.

1.3— Īmān: A Matter of Belief

Īmān is about the belief. The Prophet defines it in "*Hadith Gibrīl*" as: "to believe in God, His Angels, His Books, His Messengers, the Last Day, and in Divine Destiny, be it good or bad"[6].

1.3.1— God

In the Arabic language, *Ilāh* means deity/divinity (the Hebrew equivalent is *El*). *Allah* is *The* God (*Eloh* in Hebrew and *Elahh* in Aramaic). In the Islamic tradition, God is viewed as a universal God (The Lord of the Universe) who has a direct relationship with His creatures with no need for intermediary. Therefore *Allah* is not the God of Muslims; it is simply the Arabic name for God. Arab Christians also use the word *Allah*. The peoples of the Earth use many words to designate God as shown in the following table[7].

God	الله	�alla	Dios	Tatitu	Gott	Бог	ঈশ্বর
Déu	خودا	Bůh	Бóгъ	Typă	Gud	Mawu	Θεός
Jainko	خدا	Jumala	Dieu	Diu	Dia	Dius	Ñandejára
Tuhan	Guð	神	Hyang	ღმერთი	하느님	Xwedê	Thiên Chúa
Dievas	Dievs	ဓလေ့	देव	Паз	ईश्वर	Dùu	Bóg
Тан ара	Boh	Perëndia	Mungu	Bůg	கடவுள்	దేవుడు	UNkulunkulu
Tanrı	Xudo	Duw	Yàlla	上帝	אנא	Ọlọ́run	Siōng-tè
Doue	Bog	Dio	Jumal	Song-ti	אלוהים	Deus	Dumnezeu
Nzámbe	Dyus	Got	เทวดา	Diyos			

God in the Islamic tradition is beyond imagination and genderless. "Nothing is like him in any way"[8], states the Qur'ān. The *Al-Ikhlas* (The Sincerity) Qur'ānic chapter underscores this: "Say: He is God the One and Only; God, the Eternal and Absolute; He begets not, nor is He begotten; And there is none like Him."[9] God is known through His *al-Asmā al-Husnā*

(Beautiful Names and Attributes). The divine attributes are asymptotic levels for qualities humans should strive their whole life to embody.

The 99 Beautiful Names and Attributes of God

01- Ar-Rahmān = The Loving
02- Ar-Rahīm = The Love-Giving
03- Al-Malik = The Sovereign
04- Al-Quddūs = The Holy
05- As-Salām = The Source of Peace
06- Al-Mu'min = The Source of Security
07- Al-Muhaymin = The Guardian
08- Al-'Azīz = The Almighty
09- Al-Jabbār = The Compeller
10- Al-Mutakabbir = The Majestic
11- Al-Khāliq = The Creator
12- Al-Bāri' = The Evolver
13- Al-Musawwir = The Shaper
14- Al-Ghaffār = The Forgiving
15- Al-Qahhār = The Subduer
16- Al-Wahhāb = The Bestower
17- Ar-Razzāq = The Provider
18- Al-Fattāh = The Opener
19- Al-'Alīm = The All-Knower
20- Al-Qābid = The Constrictor
21- Al-Bāsit = The Extender
22- Al-Khāfid = The Abaser
23- Ar-Rāfi' = The Exalter
24- Al-Mu'izz = The Bestower of Honors
25- Al-Mudhill = The Humiliator
26- As-Samī' = The All-Hearer

27- Al-Basīr = The All-Seer
28- Al-Hakam = The Judge
29- Al-'Adl = The Fair
30- Al-Latīf = The Subtle
31- Al-Khabīr = The All-Aware
32- Al-Halīm = The Indulgent
33- Al-'Adhīm = The Magnificent
34- Al-Ghafūr = The All-Forgiver
35- Ash-Shakūr = The Grateful
36- Al-'Alī = The Highest
37- Al-Kabīr = The Greatest
38- Al-Hafīdh = The Preserver
39- Al-Muqīt = The Nourisher
40- Al-Hasīb = The Accounter
41- Al-Jalīl = The Mighty
42- Al-Karīm = The Generous
43- Ar-Raqīb = The Watchful
44- Al-Mujīb = The Responder
45- Al-Wāsi' = The All-Comprehending
46- Al-Hakīm = The Wise
47- Al-Wadūd = The Ever-Loving
48- Al-Majīd = The Glorious
49- Al-Bā'ith = The Resurrector
50- Ash-Shahīd = The Witness
51- Al-Haqq = The Truth
52- Al-Wakīl = The Trustee
53- Al-Qawī = The Strong
54- Al-Matīn = The Firm
55- Al-Walī = The Helper
56- Al-Hamīd = The Praised
57- Al-Muhsī = The Appraiser
58- Al-Mubdi' = The Originator
59- Al-Mu'īd = The Restorer
60- Al-Muhyi = The Giver of Life
61- Al-Mumīt = The Taker of Life
62- Al-Hayy = The Living
63- Al-Qayyūm = The Self-Existing
64- Al-Wājid = The Finder

65- Al-Majīd = The Magnificent
66- Al-Wāhid = The One
67- Al-Ahad = The Indivisible
68- As-Samad = The Self-Sufficient
69- Al-Qādir = The Able
70- Al-Muqtadir = The Powerful
71- Al-Muqaddim = The Expediter
72- Al-Mu'akhkhir = The Delayer
73- Al-Awwal = The First
74- Al-Ākhir = The Last
75- Adh-Dhāhir = The Manifest
76- Al-Bātin = The Hidden
77- Al-Wālī = The Protecting
78- Al-Muta'āli = The Exalted
79- Al-Barr = The Good
80- At-Tawwāb = The Ever-Returning
81- Al-Muntaqim = The Avenger
82- Al-'Afū = The Forgiver
83- Ar-Ra'ūf = The Clement
84- Mālikul-Mulk = The Owner of all Sovereignty
85- Dhul-Jalāli wal-Ikrām = The Lord of Majesty and Bounty
86- Al-Muqsit = The Equitable
87- Al-Jāmi' = The Gatherer
88- Al-Ghanī = The Rich
89- Al-Mughnī = The Enricher
90- Al-Māni' = The Defender
91- Ad-Dhārr = The Harmer
92- An-Nāfi’ = The Benefactor
93- An-Nūr = The Light
94- Al-Hādī = The Guide
95- Al-Badī' = The Unattainable
96- Al-Bāqi = The Everlasting
97- Al-Wārith = The Inheritor of All
98- Ar-Rashīd = The Righteous
99- As-Sabūr = The Patient

1.3.2— The Angels

Like other religious communities, Muslims believe in angels; they believe that humans and even the whole material world is only one category of creatures and that there are other parallel hidden worlds. Humans are creatures of earth (made of chemical elements) while *jinns* are creatures of fire and angels creatures of light. *Jinns* and angels are made of forms of energy unseen because undetected by the human eye. While *jinns* are bestowed with the freedom, like humans, to do right or wrong things, angels have no free will and do God's will.

The Muslim believes that s/he is surrounded permanently by two angels to protect him/her and register his/her deeds. Among the angels, some are granted the special status of Archangels such as *Jibrā'īl* (Gabriel), *Mikā'īl* (Michael), *Isrāfīl* (Raphael), *Azrā'īl* (Azrael), each one responsible for a specific task. Several others are mentioned in the Qur'ān.

1.3.3— The Messengers

Muslims believe in all messengers and prophets of God. While the messenger (*rasūl*) of God is sent to update the message delivered by his predecessor, the prophet (*nabī*) is sent to remind the community of the message delivered by the preceding messenger, which was corrupted in the meantime by human intervention. All messengers are prophets, and all messengers and prophets came with the same basic universal message: to worship God solely and to do good.

Twenty-five messengers and prophets are mentioned in the Qur'ān, namely: 1- *Ādam* (Adam) 2- *Idrīs* (Enoch) 3- *Nūh* (Noah) 4- *Hūd* (Eber) 5- *Sālih* (Sahlay) 6- *Ibrāhīm* (Abraham) 7- *Lūt* (Lot) 8- *Ismā'īl* (Ishmael) 9- *Is'hāq* (Isaac) 10- *Ya'qūb*

(Jacob) 11- *Yūsuf* (Joseph) 12- *Ayyūb* (Job) 13- *Shu'ayb* (Jethro) 14- *Mūsā* (Moses) 15- *Hārūn* (Aaron) 16- *Dāwūd* (David) 17- *Sulaymān* (Solomon) 18- *Ilyās* (Elijah) 19- *Al-Yasa'* (Elisha) 20- *Yūnus* (Jonah) 21- *Dhul-Kifl* (Ezekiel) 22- *Zakariyyā* (Zechariah) 23- *Yahyā* (John the Baptist) 24- *Īsā* (Jesus) 25- *Muhammad*. But many others are not mentioned. When asked about their number, the Prophet replied that throughout the history of humanity God sent thousands of prophets including hundreds of messengers.

Abraham is called the "Father of the Prophets" because the last prophets are of his descent, notably Moses and Jesus (from Isaac descent) and Muhammad (from Ishmael descent). Due to this filiation and because Judaism, Christianity and Islam carry the same basic monotheist message conveyed by Abraham, these three religions are called Abrahamic. Abraham is called *hanīf* in the Qur'ān, which means the one who follows the pure faith, the true, right and straight religion; *hanīf* may be translated as orthodox.

The stories of the prophets cover a large part of the Qur'ān. Most of the names of the prophets mentioned in the Qur'ān are common names in the Muslim world and so is the name of Jesus' mother: Maryam. It is not uncommon to find in the same Muslim family Ibrāhīm, Mūsā, Yahyā, Īsā and Muhammad.

1.3.4— The Books

The messengers are sent with revealed messages, later compiled into Books. Muslims believe in all of them. Five of them are mentioned in the Qur'ān: (1) *Suhuf* (Scrolls) of Abraham, (2) *Tawrāt* (Torah) of Moses, (3) *Zabūr* (Psalms) of David, (4) *Injīl* (Gospel) of Jesus and the Qur'ān of Muhammad. The followers of these messengers and books are called "People of the Book". They enjoy a privileged status in Islam.

1.3.5— The Last Day

Muslims believe in the Last Day, the day of resurrection and judgement by God, the day of reward. Life in this world is temporary, short, while life in the hereafter is lasting.

1.3.6— The Divine Destiny

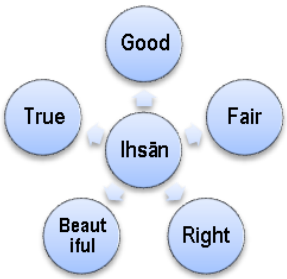
Muslims believe that whatever happens to them (good or bad) is under the will of God, within His knowledge. God is Omniscient, Eternal and Atemporal. He is not affected by the linear unidirectional movement of time. He knows all the options offered to man. Man is free to choose one of them. This freedom given to man is a requirement for the fairness of God (one of His attributes being The Fair), because judging the actions of man without granting him the freedom of action would be unfair.

The Divine Destiny should not be used as a pretext for inaction or wrong-doing. The human being is fully responsible for his/her deeds. The Prophet was once asked if the medication against a disease can repel the Divine Destiny. He answered: "It is part of the Divine Destiny"[10]. On his way to the Levant, the second Caliph Omar discovered that an epidemic had spread in this region; he decided then to return to Medina. One of his companions told him: "Do you flee the Divine Destiny?" He answered: "Yes, we flee the Divine Destiny, to seek the Divine Destiny".

A Muslim may be described as an a priori free-willed, a posteriori fatalist. S/he is enjoined to use fully his free will to make the best choice possible; at the end whatever the outcome of this choice is, s/he admits that this was predestined. Believing that "nothing will happen to us except what God has prescribed for us"[11] is a way of liberating self from all stakes.

1.4— Ihsān: The Sum of Virtues

Ihsān is the highest rank of faith and worship and represents the state of human perfection. It was also defined by the Prophet in the same "*Hadith Gibrīl*" as "to worship God as if you are seeing him, because if you do not see Him, He sees you"[12]. God orders *ihsān* as stated in the Qur'ānic verse: "God bids you to fairness, *ihsān* and the doing of good to kith and kin, and forbids indecency, evil and oppression. He advises you so that you may be mindful."[13]



Ihsān, a quite difficult concept to translate, may be considered as the sum of virtues since it covers five of them: (1) the good, (2) the fair, (5) the true, (4) the right and (5) the beautiful.

1.5— Rahma: The True Love

Rahma is a concept that occupies a central position in Islam. God tells Prophet Muhammad in the Qur'ān: "And We have not sent you but as a *rahma* to the entire universe"[14]. The Prophet himself was once asked by some of his companions to curse the disbelievers; he answered: "I was not sent as a curser, but rather as a *rahma*."[15]

God is the source of *rahma* (*dhur-Rahma*[16]). According to the Qur'ān, "He has prescribed for Himself rahma"[17]. *Rahma* encompasses all creatures (humans, animals, plants and non-living beings): "My *Rahma* embraces everything"[18]. The Prophet said: "You will not be true believers until you practice *rahma*. His companions said: We all practice *rahma*. He said it is not *rahma* towards your companion, but towards everybody."[19]

Rahma embraces human beings, in particular, and does not discriminate them according to any criterion.

Rahma comes from the same root as the word "*rahim*", which means the protective womb of a mother. It has been translated by Muslim classical and modern scholars into the words mercy, beneficence, benevolence, compassion, grace, or care. It has also been translated into a word that encompasses all these qualities and that is simply true love[20]. Human love (*rahma*) derives from the divine Love (*Rahma*): "And of His signs is that He created for you

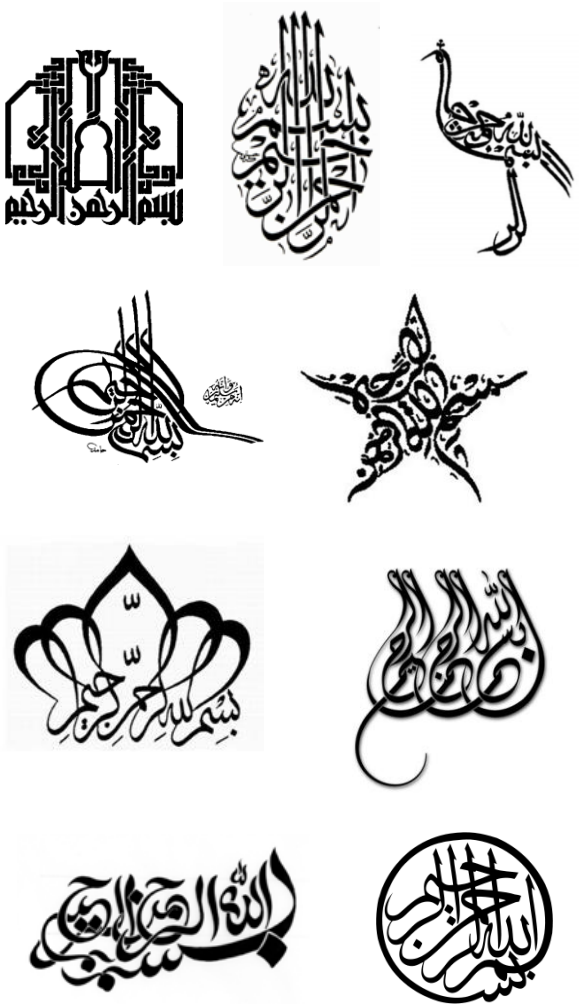
from yourselves mates that you may find tranquillity in them; and He placed between you affection (*mawadda*) and love (*rahma*). Herein indeed are Signs for those who reflect."[21]

Muslims are enjoined to begin all their activities with the statement: "*Bismillāh Ar-Rahmān, Ar-Rahīm*" (In the name of God, the Loving, the Love-Giving), which also opens every chapter of the Qur'ān. Muslims are therefore supposed to constantly remember that all what they say or do must be governed by *rahma*; they are exhorted to exhibit *rahma* in their lives towards all creatures of God. "Exhort one another to perseverance and exhort one another to *marhama* [*]"[22].

Several hadiths of the Prophet underline the importance of *rahma*: "Those who behave with others showing *rahma* will be

[*] To show *marhama* is to act with *rahma*. The Arabic word *rahma* has its equivalent in other Semitic languages such as Aramaic *Rahamana* and Hebrew *Ha-Rahaman* (Louis Jacobs. *A Jewish Theology*. Darton, Longman & Todd Ltd. London 1973.).

treated with *rahma* by the Source of *Rahma*. Treat people with *rahma* so that you deserve the *Rahma* of God"[23]. "The one who does not show *rahma* towards people, will not benefit from the *Rahma* of God"[24]. "Only the one who behaves with *rahma* will enter Paradise"[25]. "God says: I accept the prayer of the one who (...) shows *rahma* towards the poor, the traveller in need, the widow and the inflicted."[26]



1.6— Haqq: The "Right-Duty" Combination

The Islamic tradition is sometimes perceived as focusing on duties and not enough on rights. This is a false perception, since in this tradition right is inseparable from duty. The Arabic word *haqq* used for right is also used for duty[*], as shown in the following two Qur'ānic verses:

A- "Prescribed for you when death approaches anyone of you if s/he leaves wealth, is that s/he should make a bequest for the parents and near relatives according to what is acceptable, this being a *haqq* (duty) upon the righteous."[27]

B- "Give the relative his *haqq* (right), and also the poor and the traveller, and do not spend wastefully."[28]

This combination implies that in order to deserve a right, the Muslim must bear the duty to defend it and promote it for others. Algerian philosopher Malek Bennabi, in his theory of social change, indicated that the most effective way to get rights is to focus on duties and explained the underdevelopment of the Muslim community by the fact that Muslims forgot this basic principle.

Another aspect of the Islamic theory of rights is that they are considered as a whole and not separately. It views them as complementary and not in opposition, which prevents one right overshadowing others, or apparent contradictions between rights such as the right to freedom of expression and the right not to be insulted (see section 7.3).

To add to the complexity of the word *haqq*, it should be noted that it is also used in the Qur'ān to mean truth as opposite to *bātil* (falsehood). *Al-Haqq* (The Truth) is one of the names/attributes of God, and the Muslim is ordered to be

[*] The word *wājib* commonly used in Arabic for duty conveys rather the notion of legal obligation.

truthful: “Do not cover the truth (*haqq*) with falsehood (*bātil*), and do not conceal the truth (*haqq*) when you know it.”[29]

1.7— Karāma: Human Dignity

Karāma is the Arabic word for dignity. The human being is granted *karāma* by God who says in the Qur'ān: “And surely We have conferred dignity on the children of Adam”[30]. The dignity of the human being must therefore be protected and promoted by the community/State, mainly by meeting his/her basic needs. Dignity is considered to be one of the pillars of human right in Islam, along with peace, freedom, fairness and equality[31].

The dignity of the human being (child of Adam) comes from three things:

(1) The human body is made of the elements of earth (and returns to dust), and God has breathed His spirit into this body: “Your Lord said to the angels: ‘I am about to create a human being out of clay of molded mud. So when I have fashioned him and breathed into him of My spirit, fall down in prostration before him’"[32]. This is the source of the duality of the human being who is simultaneously attracted by his body to earth gravitation (both physical and emotional), and lifted by his spirit;

(2) God granted the human being knowledge that made him privileged over all other creatures: “He taught Adam all the names”[33]. Algerian philosopher Malek Bennabi writes that: “The name […] is the first definition of an object as it enters the sphere of our consciousness [...] Thus, the name is considered the first step towards knowledge. When you name an ‘object’, you extract a certain idea out of it.”[34];

(3) The human being is a trustee of God, as the Qur'ān states: “When your Lord said to the angels: 'I am about to place a trustee (*khalīfa*) on Earth'; They said: 'Will You place one there

who would cause corruption and shed blood, while we glorify You with Your praise and extol Your holiness?'; He said: 'I know what you do not know'."[35] This privileged position of *khalīfa* that some scholars translate by vicegerent or deputy of God implies also responsibility towards all other creatures. The human being should care about the well-being of all beings. This *khilāfa* is an existential function of man on earth and is different from *khilāfa* of the Prophet, which is the succession in leading the *umma* and refers to the political function of the Caliph (*khalīfa*).

Dignity confers sacredness to the human soul to the point where the Qur'ān states that "whoever kills a human being, except as a punishment for murder or for spreading corruption on earth, it is as if he killed all mankind, and whoever saves a human life, it is as if he saved the life of all mankind."[36] It is also related by Abdullah Ibn Omar that the Prophet was once circumambulating the *Ka'ba* in Mecca, which is the holiest house in Islam, built by Prophet Abraham, the focal point for prayer in Islam and the central place during pilgrimage. He spoke to it and said: "Oh how good and nice smelling, how great and sacred you are! But I swear by God that the believer is more sacred than you: his property, his life and his reputation."[37]

Dignity being a value shared by all the human family, it implies there is no privileged gender, class or cast, no elected people or nation. This is clear in the Qur'ān: "O you mankind! We have created you of a male and a female, and made you nations and tribes so that you may know each other. The noblest of you in the sight of God is the most righteous."[38] The only merit of a person or a community is related to his/her/its deeds. The Qur'ān addresses the community of believers in these words: "You are the best *umma* that ever existed among humanity. You command people to good and prohibit them from evil, and you believe in God."[39] *Umma* is not a nation in the modern political sense of the term, but rather a value-based community.

Islam came to move the Arab society from tribalism to the sense of belonging to the *umma*. The term *umma* has the same root as *umm* (mother); we could therefore translate the sense of belonging to the *umma* as matriotism, a form of patriotism associated to a community of values. At the end of decolonization, most of Muslim countries adopted the Nation/State model developed in Europe, but after 50 years, this model has shown that it does not work. It compounded the contradictions within Muslim societies pertaining to ethnic and linguistic minorities and to the artificial borders left by the former colonizer, and failed to bring peace and prosperity to Muslim peoples.

This "best" qualifier in the Qur'ānic expression "You are the best *umma* that ever existed among humanity" is not related to origin/ethnicity/race but conditioned by a certain attitude and behaviour; it is consequently lost as soon as the conditions are not met anymore[*]. In his last sermon, called the Farewell Sermon, the Prophet said: "O people! Your Lord is one and your

[*] Algerian philosopher Malek Bennabi (born 1905 - died 1973), who defines civilization as "the sum-total of the moral as well as material conditions which allow a given society to provide each one of its members with all the social guarantees necessary for his development", mentions, like Ibn Khaldun and Toynbee, the cyclical character of civilization (birth, growth and decay), and considers that any civilization goes through three stages: spiritual, rational and instinctive. "The spiritual stage occurs when a spiritual idea or religion emerges, and then it subjugates and suppresses human instinct. This instinct will be disciplined into a relationship functional to the religion. As a result, the spiritual potency controls the individual's life. [... In the rational stage] reason becomes the controlling force, and society ascends toward the peak of its cycle of civilization. But, reason would not be able to discipline the instinct as effectively as the spirit did in the first stage. [...] The third stage is the instinctive stage. This stage is marked by weakness and corruption. This is inevitable because the instinct is released. Reason has lost its social function as the human beings lose the tension of their faith. Thus, society enters the darkness of history as the cycle of its civilization ends." (For more on that see Alwi Alatas. *Malik Bennabi on Civilization*. 2009)

father is one. You are all from Adam and Adam is from dust. There is no merit for an Arab over a non-Arab, for a non-Arab over an Arab, for a red-skinned over a black-skinned, or for a black-skinned over a red-skinned except the merit of piety."[40]

1.8— 'Adl: The Imperative of Fairness

The Qur'ān enjoins the Muslim to practice *ihsān*, a concept that encompasses fairness as discussed in section 1.4. But in order to highlight the importance of fairness, *'adl* and *ihsān* are put side by side in the following Qur'ānic verse: "God bids you to fairness (*'adl)*, *ihsān* and the doing of good to kith and kin, and forbids indecency, evil and oppression. He advises you so that you may be mindful."[41] *'Adl* (fairness) is more than *qist* (justice, equity), a term also used in the Qur'ān and related to the balance in weighing things (*qist* and *qistās* meaning scale or balance), expressing a formal type and an explicit form of fairness.

Al-'Adl (The Fair) and *Al-Muqsit* (The Equitable) are two of the names/attributes of God who is considered in the Islamic tradition as the upholder of justice: "God bears witness that there is no deity save Him, as do the angels and those who possess knowledge. He is the upholder of justice. There is no deity save Him, the All-Mighty, the All-Wise."[42] He sent His Messengers and Books to order justice: "Indeed We sent Our Messengers with Clear Signs, and sent down with them the Book and the Balance that people may uphold justice."[43] "Say (O Muhammad): 'My Lord has commanded justice'."[44]

Being fair and just in dealing with others, irrespective of their social status, particularly when judging or trading, is an important issue underlined in the Qur'ān in many instances, such as the following verses:

"God commands you to deliver trusts back to their owners; and when you judge between people, that you judge with fairness."[45]

"And if you judge, judge between them with equity, God

loves those who are just."[46]

"O you, who believe, stand out firmly for justice, as witnesses to God, even though it be against yourselves, your parents or your kin; whether the case be of a rich man or a poor man, God is a better protector to both. So let not your passion make you deviate from fairness, and if you swerve or turn aside, God is aware of what you do."[47]

"O my people, fill up the measure and the balance justly, and do not diminish the goods of the people, and do not mischief in the land, spreading corruption."[48]

"Give full measure, when you measure, and weigh with an accurate balance; that is better, and fairer in the end."[49]

"Establish weight with justice and do not make deficient the balance."[50]

Fairness and justice represent an imperative not only vis-a-vis the fellow Muslims, but when dealing with non-Muslims: "God does not forbid you to do good to those who neither made war on your religion nor expelled you from your homes and to be just with them. God loves those who deal with equity"[51], and even with enemies: "O you who believe, be upright for God, bearers of witness with justice, and let not the enmity and hatred of anyone incite you not to be fair; be fair, that is closer to piety."[52]

Fairness is viewed in the Islamic tradition as the pillar of governance (*al-'adlu qiwām-ul-mulk*) and the foundation of civilisation (*al-'adlu asās-ul-'umrān*) as stated by Maghreban historian philosopher Abdurrahmān Ibn Khaldūn in his *Muqaddima*, known as *Prolegomen* (Introduction to his "Book of Lessons, Record of Beginnings and Events in the History of the Arabs and Berbers and their Powerful Contemporaries"). No human society can survive without a certain degree of fairness. Fairness is also a prerequisite to peace, a necessary condition for reconciliation. The absence of fairness leads to the rupture of the social and political order, and hence to conflict.

1.9— Jihād: An Effort In/Out

Jihād is a common word at the international level, regularly used and by and large misused by the media, most politicians and academics, and in the public discourse in general, particularly in the West. Let us begin by clarifying what *jihād* is not. *Jihād* is not aggression. Aggression is forbidden in Islam (see section 2.2). *Jihād* is not a "holy war", a concept that does not exist in the Islamic tradition. It is not about forcing people to change their faith and to convert to Islam, which is forbidden too (see section 2.3).

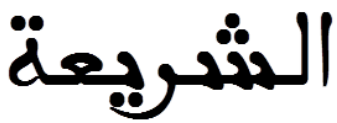
After this negative definition, let us define *jihād* positively. *Jihād* originates from the root verb *jahada*, meaning to make an effort. Two derivative verbs are *jāhada*, meaning to engage in a mutual effort, and *ijtahada*, meaning to exert an (intellectual) effort for a specific goal such as solving a problem, answering a question, passing an exam and so on. From this comes the word *ijtihād* which refers to interpreting Islamic foundational texts and inferring jurisprudential rules in a specific context.

Jihād may be defined as an effort, of any kind (of the heart, the tongue or the hand) that is permissible, made in the way of God (intention), in order to fight against (goal): (1) all forms of evil inside oneself (greater *jihād*), (2) all forms of injustice outside oneself (smaller *jihād*).

Some Muslim scholars distinguish between two types of smaller *jihād*: (1) reactive (*jihād ad-daf'*) to resist an aggression on one's land and (2) (pro)active (*jihād at-talab)* to lift religious persecution (*fitna*) in another land.

1.10— Sharī'a: A Way of Conduct

1.10.1— Scope of Sharī'a



Literally, *sharī'a* means the way or the path. In Islamic terminology, some scholars associate it with Islamic law (*ahkām*) that regulates worships (*'ibādāt*), common practices (*'ādāt*), dealings (*mu'āmalāt*) and penal provisions (*jināyāt*). Other scholars give *sharī'a* a broader scope and consider it a synonymous of *dīn* (religion) covering, in addition to Islamic law, *aqīda* (doctrine) which defines the faith and sets the system of beliefs, and *akhlāq* (ethics) which deal with matters of morality[*].

1.10.2— Ends and Higher Objectives of Sharī'a

Fourteenth century Andalusian theologian and philosopher Abu Ishāq Shātibi, who lived in Granada, wrote in his work *The Congruencies of the Sources of the Divine Law (al-Muwāfaqāt fi Usūl ash-Sharī'a)*: "From our exploration of the *sharī'a*, we have concluded that it was only set up to serve the interests of man (...) in this life and in the hereafter". The rules of Islamic law aim at: 1) removing *mafāsid*, i.e. anything that cause harm at the public or private level, and; 2) producing *masālih*, i.e. common goods that "promote the preservation and fulfilment of human life, and the realization of all that the human nature,

[*] According to Algerian academic Anwar Haddam, "Muslims believe in the comprehensiveness of Islam in all aspects of life, with its constants and variables or its principles and jurisprudence. Islam regards man as a steward and vicegerent of the Creator on earth whose aim is to achieve a balanced material and spiritual felicity. Since man is of temporal as well as spiritual nature, s/he needs temporal and spiritual principles to guide him, in light of his/her dual nature, to fulfil his/her role of vicegerent in this universe. These spiritual and temporal principles which interact to prevent the balance from tilting towards either extreme are called *Sharī'a* or 'The Way of God' (*Dīn Allah*)." (Personal communication, March 2013).

animal and rational, demands till one is happy in every respect."

Shātibi defines five universals: faith, life, progeny, mind and property. A number of contemporary scholars added freedom as a sixth universal but others argued that it is implicit because there is "no religious duty without freedom".

The obligations of *sharī'a* are for safeguarding the five universals by: (1) bringing them into being and maintaining their very existence (promotion); 2) protecting them from destruction (protection).

Shātibi defines also three levels of objectives for the *sharī'a*:

1— *Necessities* (essentials, basic needs), defined as "the objectives which are basic for the establishment of welfare in this world and the hereafter, in the sense that if they are ignored, then coherence and order cannot be established and chaos and disorder will prevail in this world and there will be obvious loss in the hereafter".

2— *Requirements* (special needs, normalities), defined as "all provisions of *sharī'a* which aim at facilitating life and removing hardship".

3— *Improvements* (ameliorative needs, luxuries), defined as "all provisions of *sharī'a* which are meant to ensure better utilization, beautification and simplification of necessities and requirements. They beautify life and put comfort into it."

As shown in the following table, any act in a Muslim's life may be permissible, recommended, mandatory, disliked or forbidden.

Harām Forbidden Prohibited	***Makrūh*** Disliked Abominable	***Jā'iz | Mubāh*** Indifferent Neutral Permissible	***Sunna | Mustahab | Mandūb*** Recommended	***Fardh | Wājib*** Duty Obligatory

Anything is by default permissible unless there is an explicit text that makes it disliked or forbidden, except in matters of worship where every act is forbidden unless there is an explicit text that makes it recommended or mandatory.

1.10.3— Sources of Sharī'a

As shown below, the sources of Islamic law are grouped into two categories: (1) the foundational texts (realm of revelation): the Qur'ān and the *Sunna* (Tradition of the Prophet), and (2) *Ijtihād* (realm of intellectual effort). Several tools of reasoning are used, such as consensus or agreement of Muslim jurisconsults in any particular age on a jurisprudential rule, analogy and deduction, i.e. the application or extension of a law established by a binding authority to a particular case (individual inferences of jurists).

Revelation	*Qur'ān* *Sunna* (Tradition of the Prophet)	Foundational Texts
Reasoning	*Ijmā'* (Consensus) *Qiyās* (Analogical reasoning / deduction) *Istihsān* (Preference / discretion) *Istislāh* (Public good / interest) *Istishāb* (Presumption of continuity) *'Urf* (Common practice / society custom) *Sadd adharāi'* (Blocking of pretexts and means)	*Ijtihād* (Intellectual effort)

The Qur'ān

The Qur'ān was revealed over a period of 23 years. The verses were revealed according to the principle of gradualness and the pedagogical requirements of an Arabian seventh century society, and the divine will to deliver a universal message that transcends space and time. The Qur'ān consists of 114 chapters (sūra) and 6235 verses (āya). Only a few percents* of the verses

* 150 verses (2.5%) according to Ibn Qayyim al-Jawziya; 500 verses (8%) according to Abu Hāmid al-Ghazāli.

are legal verses (*āyāt al-ahkām*) with explicit rulings in matters of worship, family relations or transactions. The bulk of the Qur'ān is about doctrine and ethics and enjoins the reader to explore the universe, to observe and study natural phenomena and to reflect on the history of mankind in order to derive natural and social laws and come closer to God: the knowledge of the creatures leads to the knowledge of the Creator. The Qur'ān was revealed in a style easily understandable by any Arabic speaker. However, to be able to use legal verses, one needs to be expert in what is called the "Sciences of the Qur'ān" and should master disciplines addressing "reasons of revelation", "the abrogating and the abrogated verses", "the general and the specific", "the open and the restricted", as well as prophetic exegesis.

The Sunna

The Sunna is the Tradition of the Prophet; it covers all what he said, did or approved of. It was not recorded during the life of the Prophet but at a later stage. Many scholars contributed to the collection of *hadīths* (sayings of the Prophet). Any collected *hadīth* is (in)validated according to two criteria: (1) the content (*matn*) which must comply with the Qur'ān, and (2) the chain of transmission (*sanad*) and the biographic "quality" of the transmitters which must be established accurately. *Hadīths* are therefore sorted into several categories, such as: authentic, acceptable and weak. In the Sunni school, the collections with the highest degree of authenticity are those of scholars Bukhari and Muslim.

1.10.4— Implementing Sharī'a

There are established rules and canonic principles, called

Qawā'id ash-Sharī'a, on how to derive Islamic laws from the sources of *sharī'a*[*].

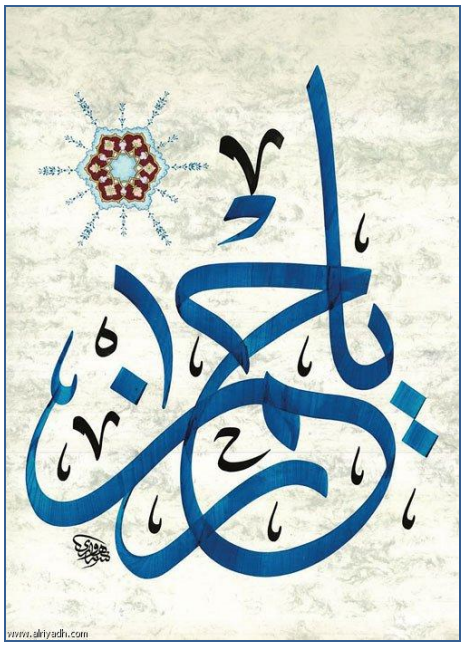
Fiqh means deep understanding about an issue. In Islamic terminology, it is the knowledge of *sharī'a* and the understanding of its legal rules and provisions and how to derive them from the sources. The one who acquired this knowledge and understanding is called *faqīh*.

The intellectual effort of interpretation (*ijtihād*) leads to different opinions and rulings. This is not a difference of opposition but rather a difference of diversity. Caliph Omar established a golden rule: "*ijtihād* does not invalidate *ijtihād*". This was reflected in the first centuries of Islam by the foundation of several schools of *fiqh* (hanafite, malikite, shafi'ite, hanbalite, ja'farite, zaidite, dhahirite, ibadhite) which are still followed by millions of Muslims all around the world.

Fatwā is a legal answer to a raised issue, given by a *muftī* who must be *faqīh*. The *fatwā* reflects the conviction of the *muftī* and his own interpretation based on the sources of *sharī'a*, on older rulings and taking into account the particular time and space context where the issue is raised. Today, in a world where

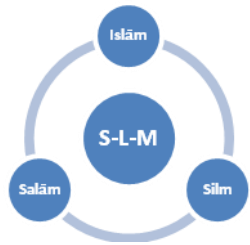
[*] "Among *Qawā'id ash-Sharī'a* are the following:
a) The primacy of avoidance of harm over bringing in benefit;
b) The principle of choosing the lesser of two evils;
c) The principle of choosing the higher of two benefits;
d) The principle of cessation of cause: where Islamic law applies to specific factual situations, the existence of the law itself is dependent on the continued existence of that factual situation;
e) The principle of public interest: laws must accord with public interest. If they do not, they must be re-examined and reformulated. Furthermore, if public interest changes, laws must change accordingly;
f) The principle that in Islam, only the Prophet (pbuh) is infallible in his judgment. No other entity, be it an individual or a group, can claim divine guidance in his/her judgment. (i.e. there is no theocracy in Islam);
g) The possibility of more than one interpretation of certain texts of Islamic jurisprudence sources.
Human reason through both Islamic and universal scholarship is the sole interpreter of the sources of Islamic jurisprudence." (Anwar Haddam, Personal communication, March 2013).

new issues are increasingly complex, the authority issuing a *fatwā* is often a panel of experts in all the fields related to the issue, where natural and social scientists and religious scholars interact, exchange and jointly derive the *fatwā*.



2— Peace and War in Islam

2.1— Salām: The Imperative of Peace



As mentioned in section 1.2, the Arabic word *Islām* comes from the same root as "*silm*" and "*salām*", meaning peace. Therefore *Islām* may be translated as "Seeking peace near or with God".

In fact, *As-Salām* is one of the names/attributes of God. According to the Qur'ān, He is the "Source of Peace"[53] and "invites unto the abode of peace."[54] The believers are called to peace: "O you who believe! Enter all of you into peace and do not follow the steps of Satan."[55] Some Muslim scholars interpret "enter into peace" as "enter into Islam" making therefore a strong association between Islam and peace.

Peace is three-dimensional: In the Islamic tradition the concept of peace is projected on the three dimensions of the Muslim's life (section 1.1). You therefore have peace with self (inner peace), peace with the Creator, and peace with other creatures (humans, animals and the whole environment). The three dimensions of peace are interlinked. As pointed out by Algerian academic Omar Benaissa: "The divine name *As-Salām* is the one by which all the other opposed names are reconciled. One must make peace within self to be able to make peace around. Moses first learned to control his inner 'pharaoh' before triumphing on the external Pharaoh"[56]. To be in peace with God implies necessarily peace with the others, and to be in peace with the others is a requirement for peace with God. For Sheherazade Jafari and Abdul Aziz Said, "within an Islamic peacemaking framework, inner personal transformation is connected to societal conflict transformation; peace within oneself and peace in relation to others is linked not only with each other, but to a relationship with God. In particular, *Tasawwuf*, the Sufi branch of knowledge and mysticism in

Islam, understands the purification of one's inner self as a way to peace, which is defined as harmony or equilibrium. [...] The Islamic framework provides a conceptualization of transformation that works from the inside out, addressing what is deeply rooted at the personal level in order to come closer to God's love and, ultimately, peace."[57] For more on that, see the "The Process of 'Transforming Self – Converting Others'" in section 3.4.4.1.

Peace is a basic need and a human right: It is a pre-requisite to the realization of other human rights. Two basic needs are mentioned in the Qur'ān in the same verse: food and peace: "Let them worship the Lord of this House (Ka'ba), who fed them from hunger and secured them from fear"[58]. Being considered as a trustee of God (*khalīfa*, see section 1.7), the duty of the human being is to guarantee these basic needs around him/her to his fellow men and women. The duty of the State is to guarantee them at a larger scale to the whole community.

Peace is the greeting of Islam: "Peace be upon you!" (*as-Salāmu alaykum*) is the greeting used by Muslims. The Prophet said: "You will not enter into Paradise until you believe and you will not believe until you love each other. Shall I tell you of something if you do it you will love one another? Spread the greeting of peace amongst yourselves."[59] "Peace be upon you!" is also the formula that closes the formal prayer.

Peace is a continuously reiterated wish of the Muslim: After every prayer it is recommended to follow the prophetic tradition and say the following invocation: "Ô my God, You are Peace, the Source of Peace, blessed is the Lord of Majesty and Bounty"[60]. Some believers may add: "You are the Origin of Peace, make us live in Peace, and ultimately let us enter the Abode of Peace (Paradise)."

Peace is the language of the righteous: "The true devotees of *Ar-Rahmān* (God, the Loving) are those who walk on the earth with humility, and when the ignorant addresses them [harshly], they say: Peace!"[61] Peace is also the salutation of God

to the righteous: “Their greeting on the day they meet Him will be: 'Peace!' and He has prepared for them a generous reward.”[62]

Peace is the name and the language of Paradise: “For them will be a home of peace (*Darussalam*) in the presence of their Lord”[63]; “They shall enter the eternal Gardens of Eden, along with the righteous from among their fathers, wives and descendants. From every gate the angels will come to them, saying: Peace be upon you for all what you have steadfastly endured. How excellent is the final abode!”[64] “They will hear no vain talk there (in the Gardens of Eden), but only peace”[65].

Peace must be the attitude and behaviour of the Muslim: The Prophet said: “The true Muslim is the one with whom the others feel in peace and do not fear his tongue and hand”[66], and “the true believer is the one who is trusted by others for their wealth and life”[67].

2.2— 'Udwān: On Aggression and Terrorism

Terrorism is about aggression and oppression. To commit a terrorist act is to inflict harm to innocent people, to destroy their property, to spoil their rights, particularly their right to physical integrity and even their right to life, with the aim of provoking fear and inducing a desired behaviour that helps achieving some predefined goals.

Terrorism consists therefore in an action (violent, harmful, deadly), committed by an individual, a group or a State, with a given intention. The intention covers an immediate objective (to provoke fear), an intermediate objective (to induce a behaviour) and an ultimate goal (legitimate or not).

The Qur'ānic words for aggression and oppression are *'udwān* and *bagh'i* respectively; they are absolutely forbidden as stated in the following verses:

“Fight in the way of God those who fight you, but do not

commit aggression. God does not like the aggressors."[68]

"O you who believe! Do not usurp unjustly the wealth of each other, except it be a trade by mutual consent; and do not kill one another. God is most merciful to you. And whoever does that through aggression and injustice, then We will drive him into Hell; and this is easy for God."[69]

"Cooperate in goodness and piety and do not cooperate in sin and aggression"[70] In this verse, goodness is associated with piety and aggression with sin.

"Tell them (O Muhammad): 'My Lord has forbidden indecent acts committed in public or in secret, all kinds of sin, unjust oppression; that you associate with God that for which He has given no authority, and that you say things about Him without knowledge'."[71]

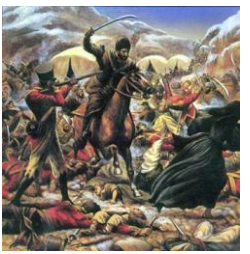
"God bids you to fairness, *ihsān* and the doing of good to kith and kin, and forbids indecency, evil and oppression. He advises you so that you may be mindful."[72]

In the Arab world the term commonly used for terrorism is *irhāb*. But *irhāb* does not convey the full meaning of terrorism. In fact, *irhāb* literally means "provoking fear" or "frightening", regardless of the action used to achieve it or the intention behind it. *Irhāb* is also a Qur'ānic word used sometimes with a positive connotation: "Mobilize your force as much as you can, including cavalry, to frighten (*turhibūna*) the enemies of God, your own enemies, and others who are besides them you may not know but whom God does know. Whatever you spend in the way of God will be fully repaid to you, and you will not be wronged."[73] *Irhāb* is used here in the context of dissuasion; it is about defensive attitude and behaviour, contrary to aggression which is about offensive attitude and behaviour. *Irhāb* in the dissuasive context is achieved by non harmful means; it aims at discouraging the other side from engaging in an act of aggression. The following table gives four situations were *irhāb* is sought as an immediate objective.

	Type	*Means*	*Immediate objective*	*Intermediate objective*	*Ultimate goal*
a) Aggression	Offensive	Harmful (violent, deadly)	provoke fear (*irhāb*)	Weaken other's defence	Spoil other's rights
b) Counter aggression	Defensive	Harmful (violent, deadly)	provoke fear (*irhāb*)	Make the other stop an aggression	Recover own or other's rights
c) Counter aggression	Punitive	Harmful (violent, deadly)	provoke fear (*irhāb*)	Make the other regret an aggression	Revenge/ Vengeance
d) Dissuasion	Defensive	Non harmful (capacity building)	provoke fear (*irhāb*)	Discourage the other from committing an aggression	Peace & security

In Islam, case a), aggression, is forbidden; case c), punitive, is highly disliked, because the Muslim is enjoined to get rid of the spirit of revenge and vengeance and encouraged to pardon (see section 4.5.3.4); case d), defensive, is recommended to guarantee peace and avoid war; and case b), defensive, is allowed under certain conditions (see the following section).

2.3— Harb: The Recourse to War



If Islam may be considered as a religion of peace, as shown previously, it certainly does not advocate pacifism. That is because even if war is considered as a disliked enterprise, it is authorised in certain circumstances and under certain conditions. "You have been enjoined to go to war, and you dislike it"[74]. Therefore a war cannot be holy and there is neither such a concept as "holy war" in the Islamic tradition, nor such a thing as a war of religion aiming to convert people to Islam; this is simply because in matters of faith no constraint or coercion is acceptable. "There shall be no compulsion in religion"[75], states the Qur'ān. Prophet Muhammad was ordered by God to "say: 'This is the truth from your Lord. Let whosoever will, believe, and whosoever will, disbelieve.'"[76] *Jihād*, defined in section 1.9, has nothing to do with a "holy war" as it is

often mistranslated in Western languages. Even the Crusades were called by Muslims the "Wars of the Franks" (*Hurūb al-Firinja*), since they were perceived more as wars of occupation than as wars of religion.

The first time the early Muslims were allowed to take arms to defend themselves was when the following Qur'ānic verses were revealed: "Permission to fight is given to those against whom war is being wrongfully waged; God has indeed the power to grant them victory. Those who have been expelled from their homes unjustly, only because they said: Our Lord is God. If God did not repel the aggression of some people by means of others, monasteries, churches, synagogues and mosques, wherein the name of God is much invoked, would surely have been demolished."[77] Muslims are also enjoined to defend others' rights when they are spoiled by an aggressor or an oppressor. This is all about smaller *jihād*: to fight against all forms of injustice. The context here is related to case b) in the previous table.

Other Qur'ānic verses set the conditions and limits of war: "Fight in the way of God those who fight you, but do not commit aggression. God does not like the aggressors. Kill them wherever you may catch them and expel them from the place from which they expelled you. *Fitna* (religious persecution) is worse than killing. Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you, slay them, this is the due punishment for such disbelievers. But if they desist, then verily God is Forgiving, Merciful. Fight them until there is no more *fitna* (religious persecution) and religion belongs to God alone. If they desist, then let there be no hostility, except towards aggressors. [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. Thus you may exact retribution from whoever aggresses you, in proportion to his aggression, and fear God, and know that God is with the pious."[78]

Once Muslims are engaged in the disliked enterprise of war to fight aggression, oppression or religious persecution then they are ordered by the Qur'ān to be firm and steady in applying violence. And since war at that time was about crossing the swords, several Qur'ānic verses[79] address the behaviour at the battle field and are about smiting the necks of those who fight for the sake of aggression, oppression and persecution.

From these verses the following principles may be extracted:

1) It is forbidden to commit aggression;
2) You are allowed to fight against aggression;
3) The retribution must be proportional to the aggression;
4) You are allowed to fight against religious persecution that you or others suffer;
5) You are not allowed to fight in order to impose a religion;
6) The fight must end as soon as the aggression and religious persecution end.

Like invasive therapy procedures, war may bring some benefit to social health, but it also brings a lot of harm. War is therefore viewed as a last resort and must be both *justified* and *optimised*.

Justification means that war must aim towards a just end and there are no other means to achieve this end. Optimisation means to maximise the benefit and to minimise the harm. This implies to comply with a code of conduct which enjoins proportionality, avoidance of non-combatants, ban of non-discriminating weapons, etc. Justification and optimisation principles, when combined, mean "doing the right thing and doing it right", they may be translated in the following formula: as low occurrence and as low harm as reasonably achievable.

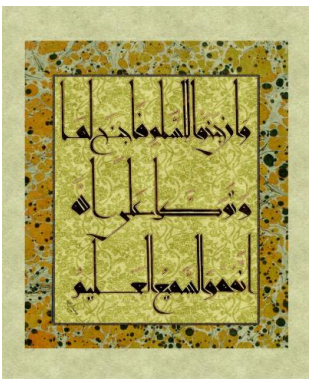
The first Caliph Abu Bakr addressed his army before leaving for a battle, and advised them with a number of rules for guidance in the battlefield, and asked them to keep them in mind.

"Do not betray;
Do not misappropriate any part of the booty;

Do not commit treachery;
Do not mutilate dead bodies;
Do not kill a child, an old man, or a woman;
Do not uproot or burn palm trees;
Do not cut fruitful trees;
Do not slaughter a sheep, a cow or a camel, except for food;
You will pass by people who have devoted their lives to monastic services; leave them alone."

It is worth noting that in old days, the principle of target discrimination could be followed somehow; however, today's war practices do not comply with it. Not only non-conventional weaponry, be it atomic, biological or chemical, but also some "conventional" arms such as strategic bombers, drones and long-range missiles kill massively and indiscriminately. Moreover, the warrior in ancient times had at least one quality: the necessary courage to confront death in a one-to-one fight. Today, the operator of an unmanned aerial vehicle or an intercontinental ballistic missile is in a control room thousands of miles far from the target; the pilot of a military jet aircraft sits comfortably in his cockpit and shells thousands of people from an altitude of ten miles. No courage, no chivalry in that. This distance creates an emotional shield that prevents the modern warrior from feeling what it is to kill. For these reasons, if for no other, modern war must be banned.

2.4— Silm: Back to Peace



Even in times of violent conflict, the preference must be for peace. This is clearly stated in the following Qur'ānic verse: "If they incline to peace (*silm*), then you too incline to it and rely upon God. He is the All-Hearing, the All-Knowing. If they seek to cheat you, God is All-Sufficient for you. It is He who supported you with His help and with the believers."[80]

From what precedes one can conclude that peace is the norm in the Islamic tradition. The Muslim community has the duty to protect it, basically by building capacity in order to face any aggression/oppression that could compromise and undermine it. This is dissuasion. In the case of aggression/ oppression, the community is enjoined to react, even by violent means, respecting specific conditions, in order to re-establish the norm: peace. If the aggressor shows a desire to make peace, then it becomes mandatory to accept it, even if there are doubts about the sincerity of his approach and a suspicion that his intention may be only tactical. At the end, the Muslim must rely upon God who will deal with the cheater.

3— Conflict, a Human Phenomenon

3.1— Conflict in Arabic Terminology

Conflict originates from Latin *confligere* (*fligere*=to strike and *con*=together). The Arabic equivalent of "conflict" would therefore be *tadhārub* (from "*dharaba*"=to strike and "*ta*"=together or mutually) or *dhirāb* (common participation in the action of striking).

In reality, several terms are often used interchangeably to name a conflict in Arabic, although they mean different things.

1) Khilāf or *Shijār:* These words mean difference, dissimilarity, distinction, divergence, disagreement, dispute, discordance. They designate a *neutral attitude focusing on the object* (an idea, an opinion, a good, a right, etc.).

2) *Khisām*: Meaning making an adversary, an enemy, a foe, antagonising, producing hostility. It is *a negative attitude focusing on the subject* (an individual, a group, etc.).

3) *Dhirāb*: Meaning striking, beating, hitting, knocking, punching, slapping, flapping, tapping. It is *a violent behaviour focusing on the subject*.

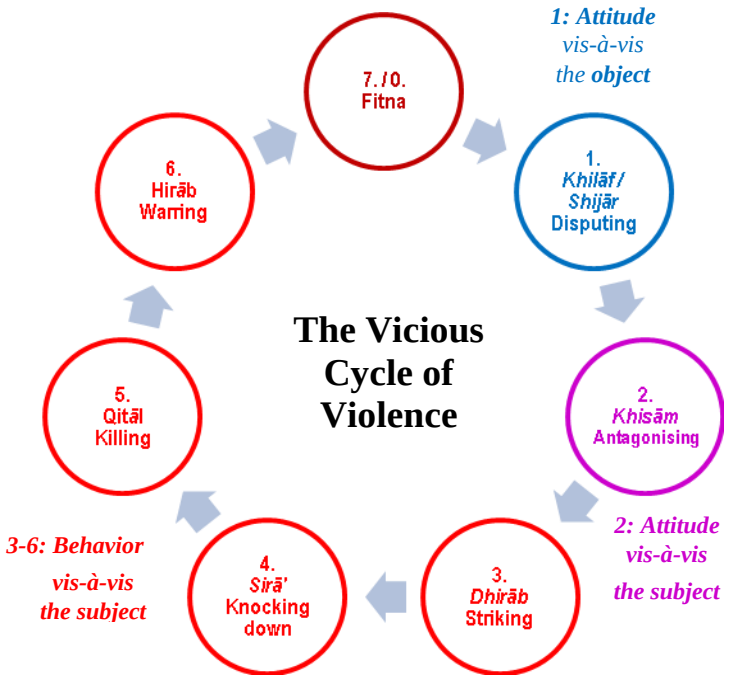
4) *Sirā'*: Meaning knocking down, flooring, cutting down, pushing down, toppling, stunning, pole axing, tossing, hitting, picking off, reversing, overthrowing, overturning. It is *a violent behaviour focusing on the subject*.

5) *Qitāl*: Meaning mutual killing, slaying, executing, putting to death, shooting, firing, putting down, finishing (usually involves two or a small number of people). It is *a deadly behaviour focusing on the subject*.

6) *Hirāb*: Meaning warring (involves a big number of people). It is *a deadly behaviour focusing on the subject*.

7) *Fitna*: a word which has two meanings according to the context: a) trial, ordeal, test, crucible, temptation; to make *fitna* is to arouse and provoke discord and division, or b) tumult, turmoil, persecution, oppression, dissension, killing of each

other, schism, civil war and chaos. In the Qur'ān *fitna* is sometimes used to mean religious persecution. It is therefore *a negative (or deadly) behaviour focusing on the subject*.



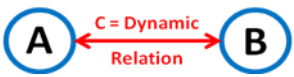
The seven terms go from a neutral attitude (*khilāf* and its synonymous *shijār*) to an extremely deadly behaviour (*fitna*). They could be displayed as a vicious cycle of violence, as shown in the previous diagram, that may start with *fitna* (fuelling discord) and may end up with *fitna* (chaotic violence). *Fitna* is forbidden in Islam. The Qur'ān considers that "*fitna* is worse than killing"[81].

The way to break this vicious cycle is to intervene at the first stage of *khilāf* (conflict) and deal with it peacefully.

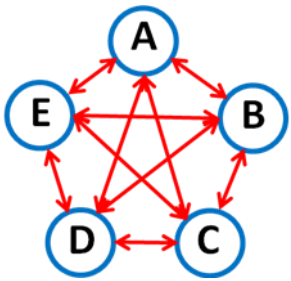
At the stage of *khisām* (antagonising) one should be moderate and avoid violence of any type against the adversary. Prophet Muhammad said: "Four vices if they meet in somebody then he is a real hypocrite, and whoever has one of them has a

trait of hypocrisy until he gives it up: when he is entrusted with something he betrays, when he speaks he lies, when he pledges he cheats, and when he engages in an antagonism with another one (*khāsama*) he lets his resentment explode (*fajara*)"[82]

3.2— Definition of Conflict



One way of defining conflict in modern conflictology is to consider it as "a dynamic relation between two or more parties (individuals, groups, states, civilizations) with (apparently) contradictory goals. The goals may be at the level of positions (what you say you want), interests (what you really want), or needs (what you must have), or values (what you believe in)".



In his theory of conflict presented in his work *The Unrestricted Thunderbolts*[83], Muslim scholar Ibn Qayyim al-Jawziyya (1292-1350) distinguished between the origin, the way and the goal.

In modern language, this could be translated as follows:

Ibn Qayyim al-Jawziyya considered the absence of conflict as the configuration where the origin is one, the way is one and the

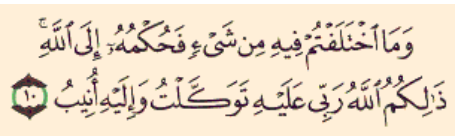
goal is one. Conflict is therefore defined by this 14th century Muslim scholar as the situation where the origins are incompatible, the ways are divergent or the goals are contradictory.

3.3— Conflict: Positive or Negative?

If making *fitna* is forbidden, as mentioned earlier, disputing is recognised as a human phenomenon. But it should be dealt with in a proper manner.

In the Islamic tradition, conflict is recognized as a normal social phenomenon and a sign of God who could have created all human beings according to the same "blueprint", but instead preferred to make every human being a singular entity with a unique intellectual and emotional character and own goals and aspirations in life. Similarly, the cultural specificity of communities is not viewed negatively and is recognized as an attractive prerequisite for communication, exchange, and mutual knowledge: "O you mankind! We have created you of a male and a female, and made you nations and tribes so that you may know each other."[84]

To have different opinions and views is in the human nature. According to the Qur'ān, this characteristic came late in the evolution of humanity: "All mankind were once one single community, and only later did they begin to hold divergent views"[85].



Dispute, difference and disagreement are acknowledged and the Qur'ān orders the Muslims to handle them by referring to the orders of God and His Prophet: "Whatever you differ/disagree upon, its ruling is to be referred to God."[86] The word used here is *ikhtalaftum* (related to *khilāf*). "By your Lord (addressing Prophet Muhammad), they will not have faith, until they let you arbitrate their disputes"[87]. In this verse the word *shajara* (related to *shijār*) is used.

Ibn Qayyim al-Jawziyya, stated that "*ikhtilāf* (conflict) occurs necessarily and unavoidably between people due to the disparity in their wills, understandings, and sharpness of mind. What is disliked is aggression and hostility to each other. Otherwise [...] *ikhtilāf* does not hurt; it is unavoidable since it is constitutive of the human creation."[88]

It is reported that the Caliph Ali said: "The excess of agreement is a form of hypocrisy and the excess of disagreement leads to strife".

If difference, disagreement and conflict between individuals and groups are a fact of human life that should be acknowledged, and if it is recognized that they may contribute to re-establishing the balance in human relations and interests and tend in general to improve the situation of the parties involved, they should not be dealt with in a violent way. According to modern conflictologists, peace is not the absence of conflict but rather its good management. In fact, what should be prevented is for a conflict to end up in a violent (sometimes bloody) form, violence being defined as "actions, words, attitudes, structures, or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential."[89]

3.4— The Virtue of Non-Violence

There is no peaceful or violent religion, culture, race or nation. For instance, some time ago Christianity and Islam were associated in the public discourse to violence and Buddhism to peace. The bloody events in Sri-Lanka, Tibet and Myanmar, and the persecution of religious minorities, particularly Muslims, by Buddhists came to demonstrate that Buddhism is not less violent than other religions. All religions call for peace and, at the same time, authorise the use of violence when justified and well controlled. But the followers of religions, the communities which belong to them, are all human beings, complex entities sharing the same inclination to violence and the ideal of peace.

3.4.1— Expelling – Repelling Dialectics

The word commonly used in Arabic for conflict is *nizā'*. But this term does not convey literally the meaning of conflict. In fact, *nizā'* (or *naz'*) means removing, stripping, taking off, tearing out, sloughing, extracting, plucking out, eviscerating, expropriating, spoiling other's rights. It refers to *an offensive behaviour focusing on the object* (an idea, an opinion, a good, a right, etc.). To engage in *nizā'* is to engage in a conflict with a non legitimate goal.

Nizā' is disliked in the Islamic tradition: "Obey God and His Messenger, and do not engage in *nizā'* one with another, for you will lose courage and strength, and be patient and persevering, for God is with those who patiently persevere."[90]

In opposition to *nizā'*, there is the concept of *difā'* or *daf'* which means pushing, boosting, pressing, giving, repelling, repulsing, protecting, defending own or others' rights. It is *a defensive behaviour focusing on the object*.

Difā' is recommended in the Islamic tradition: "By the will of God they defeated them, and David killed Goliath, and God gave him kingship and wisdom, and taught him whatsoever He willed. Had God not repelled the people, some by the means of others, the earth would have surely been corrupted; but God is most bounteous towards the entire creation."[91] "Permission to fight is given to those against whom war is being wrongfully waged; God has indeed the power to grant them victory. Those who have been expelled from their homes unjustly, only because they said: 'Our Lord is God'. If God did not repel the aggression of some people by means of others, monasteries, churches, synagogues and mosques, wherein the name of God is much invoked, would surely have been demolished. God will certainly aid those who aid His cause; for verily God is Strong, Almighty."[92]

3.4.2— Repelling with the Best Manner

If *difā'* is recommended, it must be constrained by the principles of *rahma* and *ihsān*. Therefore violence, being antagonist with *rahma*, must be avoided.

The Qur'ān orders the believer to "repel with that [manner] which is best (*billati hya ahsan*)"[93]. *Ihsān* is here the overarching principle. In another Qur'ānic verse it is explained that "the good deed and the evil deed cannot be equal. Repel with that [manner] which is best (*billati hya ahsan*), then verily he, of whom you are an enemy, will become as though he was a close friend."[94] This is about the transforming power of *ad-daf' al-hassan* (non-violence)!

But engaging in non violence is not obvious; it is not an easy task and requires a great deal of patience, perseverance and steadfastness (*sabr* in the Qur'ānic wording). The previous verse is followed by another one indicating that "none attains that [power of non-violence] except those who are patient; and none attains that except those who are truly fortunate"[95]. This is due to the natural inclination of the human being to violence which can be overcome only by returning to God as stated in the Qur'ān which adds: "And if the Devil incites you to evil, seek refuge in God. He is All-Hearing and All-Knowing"[96].

3.4.3— Non-Violence in Arabic Terminology

In modern Arabic terminology, several formulations are used for "non-violence". They are made of an action followed by a qualifier. The action terms used are resistance (*muqāwama*), struggle (*nidhāl*), challenge (*mughālaba*), effort (*jihād*) and seeking God's reward (*ihtisāb*). The qualifiers used are non-violent (*lā-'unfī*), peaceful (*silmī*) and civil (*madanī*). This leads to the fifteen formulations given in the following table. Those most commonly used are civil resistance, non-violent struggle, and peaceful challenge.

	Muqāwama (Resistance)	*Nidhāl* (Struggle)	*Mughālaba* (Challenge)	*Jihād* (Effort)	*Ihtisāb* (Seeking God's reward)
Lā-'Unfī (Non-violent)	Non-violent resistance	Non-violent struggle	Non-violent challenge	Non-violent Effort	Seeking God's reward non-violenty
Silmī (Peaceful)	Peaceful resistance	Peaceful struggle	Peaceful challenge	Peaceful Effort	Seeking God's reward peacefully
Madanī (Civil)	Civil resistance	Civil struggle	Civil challenge	Civil Effort	Seeking God's reward civilly

3.4.4— Rooting Non-Violence in the Islamic Tradition

Several Muslim scholars have attempted to highlight the Islamic basis of the concept of non-violence, either by expounding the Islamic precepts advocating non-violence, or by showing practical examples of non-violent attitudes and behaviours from the life of the prophets, particularly the Prophet Muhammad.

3.4.4.1— The Process of "Transforming Self – Converting Others"

Algerian thinkers Malek Bennabi and Mahmoud Bouzouzou are among the most influential figures of the national movement who contributed over a period of four decades (1930s – 1960s) to the awakening of the people under French occupation and the training of generations of Algerians. Both of them shared a deep and wide knowledge of both Muslim and European cultures, and both were interested in social change.

Malek Bennabi (1 Jan 1905 – 31 Oct 1973) was the one who coined the concept of "colonisability", meaning that when there is colonisation, there is necessarily a predisposition to it within the colonised society, and the first step in the process of decolonisation is to be aware of this condition and endeavour to change it. He also elaborated thoroughly on the Qur'ānic verse: "God does not change the condition of a people until they change what is in themselves"[97]. First trained in electrical engineering, he used to compare the role of a Muslim to that of a *social transformer*[98],

and insisted on the necessity to focus more on duties than on rights, the latter being a logical result of meeting the former (see section 1.6). He admired the work of Gandhi whom he met during the visit of the Mahatma to Paris in 1932. In 1953, one year before the outbreak of the Algerian war of independence (1 November 1954), Bennabi wrote three editorials on non-violence and the Indian experience: *Tribute to the Apostle of Non-Violence*[99], *Romain Rolland and the Message of India*[100], *Universality of Non-Violence*[101]. In 1972, he wrote a foreword to an essay authored by Jawdat Said, an Arab theorist of Non-violence (see section 3.4.4.3), entitled *Until they change what is in themselves*.

Mahmoud Bouzouzou (22 Feb 1918 – 27 Sept 2007), was a teacher, director in the early 1950s of a *Al-Manār* biweekly (political and cultural magazine), and president and chaplain general of the Algerian Muslim Scouts (1947-1954). He reflected thoroughly on the issue of conversion, that is how to win the heart of the adversary, in a period where the trend was for armed resistance. Persecuted by French police who considered him as a spiritual leader of the revolution, since most of those who ignited it spent their youth at the Algerian Muslim Scouts, he fled Algeria in 1955 and joined the *Moral Re-Armament* movement in Caux, Switzerland, now known as *Initiatives of Change*, an experience that affected him profoundly. In 1958 he wrote: "We can fight for what is right, without bitterness. In our case, I realized that healing the bitterness is solving half of the problem, the other half, which is the origin of bitterness lies in the spirit of domination, which is no less curable. Having seen that a Westerner released from the spirit of domination and an African freed from bitterness can find unity, I discovered that the struggle for each other is more beneficial to mankind than the struggle against each other, and that changing enemies into friends is the highest moral action in human relations."[102] For Mahmoud Bouzouzou, the mission of the prophets and those who take them as examples is to convert not to conquer, to win the hearts, not to enslave.[*]

[*] Mahmoud Bouzouzou regretted for example that the Algerian people could

Despite their commitment to non-violence, both Malek Bennabi and Mahmoud Bouzouzou backed the Algerian War of Independence, because they realized that this was the only way left to the Algerian people to get rid of the plague of French colonialism, after decades of political struggle that failed to improve the daily life of the Algerians. In fact, after the aggression of the French troupes, the occupation of Algeria and more than half a century of a bloody "pacification" campaigns, French colonialism showed during another half a century its worst through the oppression of the Algerian people in addition to its cultural and religious persecution[103]. Paris viewed Algeria as part of France and the French were not ready to leave this country. In one of his seminars, Malek Bennabi brought the example of Ghandi and pointed to the difference between British and French colonialisms; he said that Ghandi would have never been received in Paris as he was in London[104]. However, both Malek Bennabi and Mahmoud Bouzouzou were not well regarded by some of the leaders of the Algerian revolution, because they were critical thinkers and showed their disagreements with some of the methods used in the revolutionary struggle.

3.4.4.2— Notion of Rifq / Leen

The principle of *rifq* was used by Muslim thinker Muhammad Shīrāzī to refer to non-violence. Shīrāzī was born in Najaf, Iraq, in 1928 and died in Qum, Iran, on 17 December 2001. According to the two most important Arabic dictionaries

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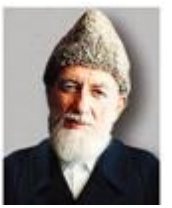
not convert the French who occupied Algeria for 132 years, as did Muslims in Mesopotamia with the Mongols. (Personal communication).

(*Lisān al-Arab* of Ibn Mandhur and *Tāj al-Arūs* of Murtadha az-Zubaidi), *rifq* in Arabic is the antonym of *'unf* (violence). It is therefore better to use this word than the negative formula "*lā-'unf"* (non-violence). Several hadiths of the Prophet incite to *rifq*: "God likes *rifq* in everything"[105], "The one who is deprived of *rifq* is deprived of good"[106], "God is *rafīq* and gives for *rifq* (non-violence) what He does not give for *'unf* (violence)"[107], "When *rifq* is in something it makes it beautiful and when it is removed from something it leaves it ugly"[108].

The term *leen* convey more or less the same meaning as *rifq* and could also be used as an equivalent of non-violence. The Qur'ān relates how God ordered Moses and his brother Aaron to go and talk to Pharaoh: "Go to Pharaoh, for he has become a despot, and speak to him with a speech that is non-violent (*layinan*), perhaps he may mind or fear (God)"[109]. The Qur'ān also drew the attention of the Prophet that if he managed to gather his companions around him, it was because of his *leen* in dealing with them: "It was by the mercy of God that you were lenient/non-violent with them (*linta lahum*) [the companions of the Prophet]. Had you been rough, harsh-hearted, they would all have deserted you."[110]

3.4.4.3— Example of the "First Son of Adam"



Jawdat Said is the first Muslim thinker who attempted to develop an Islamic theory of non-violence based on the story of the two sons of Adam: Cain and Abel. He was born in 1931 in Bir Ajam, a village in the Golan Heights in Syria. He pursued his secondary studies at Al-Azhar (Cairo) and graduated at the Faculty of Arabic Language. Jawdat Said was influenced by the thought of Malek Bennabi whom he met during his stay in Egypt, particularly by his theory of social change.

The story of the two sons of Adam is related in the Qur'ān as follows: "Relate to them, the true story of the two sons of Adam. When they both presented an offering, it was accepted

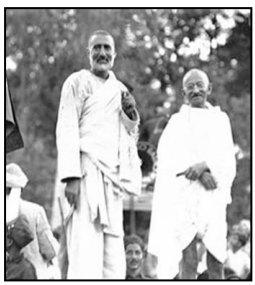
from one of them and not from the other. The latter said, 'I will kill you!' The former said, 'God accepts only from the righteous. If you raise your hand to kill me, I will not raise mine to kill you. I fear God, the Lord of the Universe.'"[111]

For Jawdat Said the attitude and behaviour of the first son of Adam must be the norm in a true civilized society. He developed his thesis in several publications, such as *The Doctrine of the First Son of Adam* (1964), *Until They Change What Is in Themselves* (1972) and *Be as Adam's Son* (1996).

3.4.4.4— Example of the Prophets

Several Muslim scholars refer to the life of the prophets and how they dealt non-violently with their violent opponents in an attempt to convert them. The example of Prophet Muhammad is no exception, since he and his first companions responded non-violently, particularly by peaceful protests, to the fierce repression by his tribe Quraysh in Mecca, and when the repression became unbearable to the weak small Muslim community, they were ordered to flee to Abyssinia, and later on to Medina (*Hijra*).

3.4.4.5— Example of Abdulghaffar Khan



A good example of how non-violent change has worked in recent Islamic history is the struggle against British colonialism in India led by Abdulghaffar Khan, called Frontier Gandhi, who founded the *Khudai Khidmatgar* (Servants of God) during the 1920s. This organisation reached over 100,000 members and played a major role in decolonising the sub-continent. Like his friend Mohandas Gandhi, Abdulghaffar Khan adopted non-violence as a means of struggle. He told his followers: "I am going to give you such a weapon that the police and the army will not be able to stand against it. It is the weapon of the Prophet, but you are not aware of it. That weapon is patience and righteousness. No power on

earth can stand against it."[112]

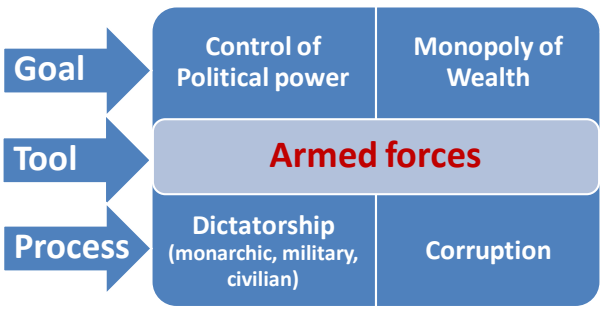
The oath of the *Khudai Khidmatgar* that was taken by anyone who intended to join the organisation gives a clear idea on the profile of the *Khudai Khidmatgar* members and their commitment to non-violence:

"I am a Servant of God, and as God needs no service, serving His creation is serving Him;
I promise to serve humanity in the name of God;
I promise to refrain from violence and from taking revenge;
I promise to forgive those who oppress me or treat me with cruelty;
I promise to refrain from taking part in feuds and quarrels and from creating enmity;
I promise to treat every Pashtun as my brother and friend;
I promise to refrain from antisocial customs and practices;
I promise to live a simple life, to practice virtue, and to refrain from evil;
I promise to practice good manners and good behaviour and not to lead a life of idleness;
I promise to devote at least two hours a day to social work;
I put forth my name in honesty and truthfulness to become a true Servant of God;
I will sacrifice my wealth, life, and comfort for the liberty of my nation and people;
I will never be a party to factions, hatred, or jealousies with my people; and will side with the oppressed against the oppressor;
I will not become a member of any other rival organization, nor will I stand in an army;
I will faithfully obey all legitimate orders of all my officers all the time;
I will live in accordance with the principles of nonviolence;
I will serve all God's creatures alike; and my object shall be the attainment of the freedom of my country and my religion;
I will always see to it that I do what is right and good;
I will never desire any reward whatever for my service;
All my efforts shall be to please God, and not for any show or gain."[113]

3.4.4.6— The "Arab Spring"

Another more recent example demonstrating that non-violence can bring change in a Muslim/Arab society is the "Arab Spring", and particularly the uprisings that took place in Tunisia and Egypt in January 2011.

For decades Arab counties lived under the darkness of illegitimate, repressive and corrupt dictatorship. Instead of meeting its main mission, which is securing basic needs to their citizens, particularly food, peace and security (see section 2.1), Arab leadership behaved rather like gangs with the aims of 1) controlling the political power, and 2) monopolizing nation's wealth. To this end, as shown in the following diagram, they used the armed forces to implement the processes of dictatorship and corruption.



This led to a high degree of structural violence*, expressed

* A quantification of structural violence in Arab countries the year preceding the advent of the "Arab Spring" can be made through the following indices presented in the reports of the organisations between brackets: Inequality-adjusted human development index (UNDP, 2010); Uneven economic development index (Foreign Policy & the Fund for Peace, 2010); Gender inequality index (UNDP, 2010); Sharp and/or severe economic decline index (Foreign Policy & the Fund for Peace, 2010); Progressive deterioration of public services index (Foreign Policy & the Fund for Peace, 2010); Military expenditure (Stockholm International Peace Research Institute, 2010); Security apparatus as a "State within a State" index (Foreign Policy & the Fund for Peace, 2010); Violation of human rights index (Foreign Policy & the

in the Maghreb by the Arabic word *hogra*, which refers both to a sense of injustice and a feeling of humiliation.

Structural violence breeds *hogra* in that it includes unmet basic needs, violated human rights, no decent life and social consideration, in the midst of rapid, unequal, disproportionate and ostentatious wealth grabbed by the few, unemployment, large-scale man-made poverty, impossibility of political participation, electoral fraud, coercion, repression, etc. This, in turn, leads to frustration, despair, alienation, hopelessness, and to the corrosion of social solidarity, individualism, loneliness, forced corruption, etc.

To this *hogra*, the Arab societies, particularly the youth, reacted for a long time either in a passive way or violently. Again an Arabic word is used in the Maghreb to express this type of reaction: *harga*, which means burning. This word was first coined by the Maghreban youth who flee North Africa for a better life in Europe, and cross the Mediterranean Sea in precarious boats. The few of them who do not perish at sea, when they reach the European cost, they burn immediately their Ids, to avoid identification and extradition to their home countries.

But *harga* may also be used to describe a broader category of passive or violent reactions to structural violence (*hogra*). It is about rupture, bond-breaking, link-burning. *Harga* may refer to one of the following attitudes and behaviours:

– *Quitting the social and political sphere*: retreat, citizen resignation;

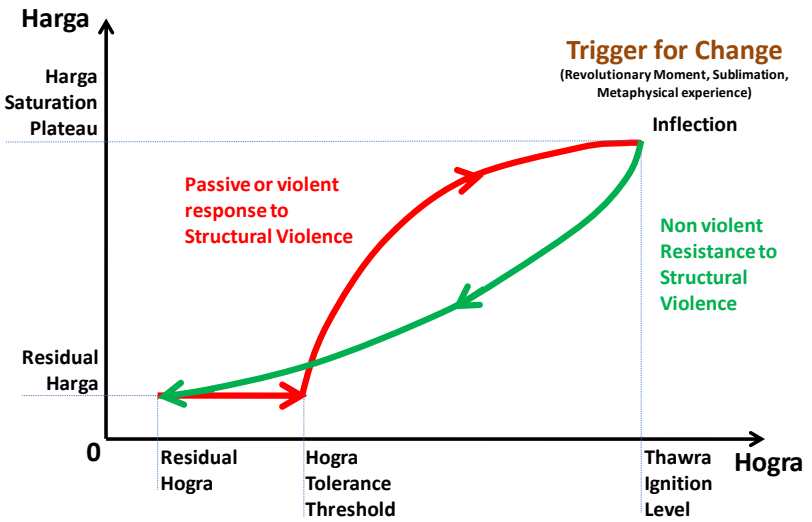
– *Quitting the civilian sphere*: armed resistance;

Fund for Peace, 2010); Group grievance index (Foreign Policy & the Fund for Peace, 2010); Political rights index and civil liberties index (Freedom House, 2010); Press freedom index (Reporters sans Frontières, 2010); Internet users index (UNDP, 2010); Corruption perceptions index (Transparency International, 2010); State fragility index (Marshal and Cole. Centre for Systemic Peace, 2010); Failed state index (Foreign Policy & the Fund for Peace, 2010); Criminalisation and/or delegitimisation of the State index (Foreign Policy & the Fund for Peace, 2010); Chronic and sustained human flight index (Foreign Policy & the Fund for Peace, 2010).

– *Quitting the country*: various forms of emigration, brain drain, boat people; and ultimately

– *Quitting life*: various forms of suicide, self-immolation (the literal meaning of *harga*).

The following figure shows the relationship between *hogra* and *harga*, symptoms of a social disease.



There is no ideal society (utopia) in the real world. Every society, even where the rule of law and good governance prevail, lives with a certain degree of residual *hogra*/*harga*. When *hogra* increases, the society bears it up to a given tolerance threshold. Above this threshold, some members of society start reacting passively or violently as already described. The intensity and scale of this kind of reaction increase until the society reaches a high degree of exhaustion (*harga* saturation plateau). Then comes a moment in time when an inflection of the curve occurs. Another form of reaction to structural violence takes place: non-violent action that resets society to its normal state. The level of *hogra* associated with the uprising/revolution (*thawra*) ignition level and the timing of the trigger for non-violent change are context-specific. If this trigger or ignition is unavoidable, its timing is unpredictable.

A few lessons can be learned from the “Arab Spring”:

1– All people yearn for freedom, dignity and a decent life;

2– All peoples have a “revolution ignition level”, Muslims and Arabs are not an exception;

3– The “spark” is context specific;

4– No dictator is invincible, and dictators are not as strong as they appear;

5– The key of victory against dictatorship is unity in diversity;

6– A charismatic leader is not a prerequisite for victory;

7– Youth can make the change;

8– Non-violent civil resistance is efficient *even* in Muslim/Arab countries;

9– Social networks and satellite channels may help, but the real struggle is in the street and sacrifices are required;

10– World powers have no permanent friends, and cannot plan and predict everything.

4— The Duty of Conflict Transformation

4.1— Dealing with Conflict

A conflict may either be dealt with violently, or transformed by peaceful means. An attempt to transform the conflict may follow one of the nine processes presented in the following table. These are approaches that may involve only one conflict party (unilateral), all conflict parties (bilateral/multilateral) or a third party.

Unilateral	*Bilateral/Multilateral*	*Third party*
Good concession		
	Dialogue/Diapraxis[114]	
	Negotiation	
		Facilitation
		Mediation
		Arbitration
		Law enforcement
		Good intervention
Non-violent resistance/Advocacy		

Partly adapted from Christopher W. Moore[115]

Good concession: Ideally the conflict parties should take the initiative to give rights back to the owner, or to concede some of their own rights for the sake of peace. This should come from a profound conviction that peace is worth it and not a form of conflict avoidance because of a lack of the necessary power to restore the rights, thus keeping a feeling of discomfort, bitterness or even hatred. This scenario is possible but rare.

Non-violent resistance / Advocacy: In case of high power asymmetry and the absence of a third party involvement, non-violent resistance aims at re-establishing a power balance using

internal resources, while advocacy is about mobilizing external support for the cause of the weakest party.

Between these two extreme unilateral scenarios, there is enough room for an approach that involves all conflict parties through informal talks or formal dialogue and negotiation.

Dialogue / Diapraxis: An exchange between the conflict parties, by words or by actions, agreed by them, for inter-knowing and in order to reach a shared understanding.

Negotiation: A discussion agreed by conflict parties that seek an agreement between them.

When dialogue and negotiation are difficult to reach by the own initiative of the conflict parties, a third party may (should) intervene to help them transform the conflict. This could take one of the following forms:

Facilitation: A non-structured support – usually limited to logistical assistance – to negotiation, by a third party, with the consent of the conflict parties.

Mediation: A structured support to negotiation, by a third party, intervening in the process and the content, with the consent of the conflict parties.

Arbitration: An arbiter decides after listening to the conflict parties, with their consent. The conflict parties agree to comply with the arbiter's decision.

Law enforcement: The conflict is settled by legal means even if one party does not consent. A court of justice issues a ruling after hearing a case. The decision is applied by a law enforcement authority/mechanism.

Good intervention: Intervention of a third party in order to convince the party refusing negotiation to engage in talks, and to re-establish the balance of power between the parties.

As an example of conflict, we may consider a political conflict in a society lacking political and civil rights. Transforming this type of conflict is engaging in a political transition from dictatorship to democracy. This can be achieved by violent or non-violent means, in a unilateral way (State or opposition), in a bilateral way (State and opposition), involving

an external party, or in a multilateral way (State, opposition and external party). This leads to twelve possibilities, six violent and six non-violent, as shown in the following table.

Scenarios for political transition from dictatorship to democracy

Way	Actor					
	State	State/ Opposition	Opposition	Opposition/ External	External	State/Oppos./ External
High Violence	Military Coup	Bi- Coalition	Armed Resistance	Bi- Coalition	Military Intervention	Tri- Coalition
Non- Violence	Hand Over	Negotiation	Civil Resistance	Colour Revolution	Soft Persuasion	Mediation

The best-case scenario is "hand over", such as what happened in Spain in the period (1975-1977), while the worst-case scenario is external "military intervention", such as what happened in Iraq (2003-present time).

4.2— Conditions of a Successful Negotiation

Several conditions are necessary for the success of a negotiation process. They cover:

1) the *attitude* vis-a-vis negotiation: the readiness of the conflict parties, their perception of and approach to negotiation;

2) the *content* of negotiation: the positions, interests and goals to be negotiated;

3) the *process* of negotiation: the way the negotiation will proceed, who takes part in it and who supports it.

These conditions include: (1) the *legitimacy* of goals and interests and their negotiability. Some issues are negotiable and others – such as basic needs of the individual and the group – cannot be negotiated; (2) the *representativeness* of the negotiators. All conflict parties and stakeholders must be represented in the negotiation process.

In the case of mediation or facilitation, two additional conditions are important: (3) the *credibility* and *acceptability* of the mediator, and (4) the *lack of vested interests* and the *impartiality* of the mediator.

But the main condition for a successful negotiation remains the *power symmetry*. The intention, the goodwill and the readiness of all conflict parties is an imperative, as is the balance of power and the conviction that the interests of the parties are best safeguarded through negotiation and that any other "best alternative to a negotiated agreement" (BATNA) would lead to a worse outcome.

4.3— The Value of Bond Mending

The intervention of a third party aiming at transforming a conflict is qualified as being relationship restoring; the Islamic Arabic expression used by the Prophet is *islāhu thātil-bayn*, which means bond mending. This formulation recognises that conflict is a relation, and could occur between good people. In a conflict the parties are not necessarily bad, while the relation between them is. This idea is supported by the Qur'ānic verse that mentions mediation of a conflict between believers: "If two groups of believers come to fight one another, then amend (*aslihū*) the relation between them."[116]

Several Qur'ānic verses incite Muslims to engage in mediation:

"There is no good in most of their secret talk, except in the case of those who enjoin charity and kindness, or *islāh* (bond mending) between people. If anyone does that, seeking the pleasure of God, We will give him an immense reward."[117]

"Do not swear by God to avoid doing good, being righteous and bond mending. God is All-Hearing and All-Knowing."[118]

"Fulfil your duty to God and mend (*aslihū*) the relation between yourselves"[119]

"S*olh* (conflict settlement) is better"[120].

There are also hadiths of the Prophet which praise the merit of mediation:

"Making peace justly between two parties is an act of charity."[121]

"Do you want to know what is more valuable than fasting, praying, and almsgiving?", asked the Prophet. His companions answered: "Yes". He then said: "It is to restore the bonds between conflicting parties."[122]

The Prophet himself has proven to be an excellent mediator between individuals and tribes both in Mecca and Medina.

4.4— The Good Intervention

In the case where bond mending is hampered by one side considering that the power asymmetry plays to his advantage, the community should then engage in a good intervention (*at-tadakhul al-hassan*) for bond mending. The verse mentioned earlier on continues like this: "If two groups of believers come to fight one another, then amend (*aslihū*) the relation between them. But if one of them oppresses the other, fight the oppressor until it submits to the command of God. If it complies, then amend (*aslihū*) the relation between them with fairness and be just. God loves those who are just."[123]

This verse sets the successive steps of a process:

1) Try mediation between the two fighting groups;

2) If one group refuses mediation, rejects conflict settlement and persists in oppressing the other group, taking advantage of

power asymmetry, you (the community) have the duty to intervene until the oppressor reconsiders his position;

3) If the oppressor gives up oppression and inclines to peace, then you (the community) must cease the intervention;

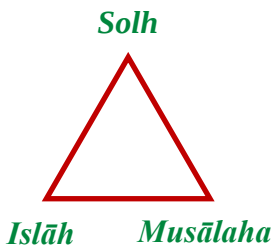
4) Resume the mediation with fairness and do not be unjust with the group who ceased oppression.

If these four steps had been followed by the international community in WWI, particularly step 4 in dealing with Germany at the end of the war, the world would have avoided WWII.

In conflicts occurring in the Muslim world, good intervention should be the duty of the Muslim community, through its organizations such as the Organization of Islamic Cooperation and the League of Arab States. These institutions must endeavour to convince conflicting parties to negotiate, and exert pressure on the party that resists a peaceful solution. Unfortunately, in the absence of such an active role of these Arab and Muslim organisations, the void is filled by others such as the UNSC and NATO who intervene, by and large militarily, in conflicts related to the Muslim world.

4.5— Achieving Reconciliation

4.5.1— The Timing of Reconciliation



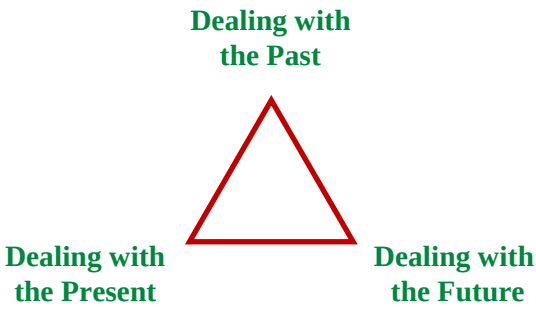
Conflicts can be analysed using the three basic components introduced by Johan Galtung[124]: a) attitude; b) behaviour; c) context, structure or contradiction. Consequently, after the detailed analysis of the structure, dynamics, and context of a given conflict, its management must go through three processes: a) *Solh*, conflict settlement (ending the violent behaviour; e.g. cease-fire); b) *Islāh*, conflict resolution (treatment of the root causes of the conflict); c) *Musālaha*, reconciliation (treatment of the psychological and social effects of the conflict).

Obviously, in an open conflict with widespread visible violence, conflict settlement is an urgent issue and the priority is to end violent actions. But if the intervention is limited to this first step, this will result only in a "negative peace"[125] with no guarantee that it will be a lasting one. In fact it is almost certain that the conflict will resume some time later. A "positive peace" can be achieved only when the hidden aspects of violence are removed through conflict resolution and reconciliation. Conflict settlement may be the fastest step in conflict management, compared to both conflict resolution, which seeks to remove all the structural obstacles to peace, and reconciliation, which aims at healing both superficial and deep "collective injuries or trauma" caused by the conflict. The latter two are slow and lengthy processes that may take years or even decades, a period called transition.

4.5.2— The Challenges of Transition

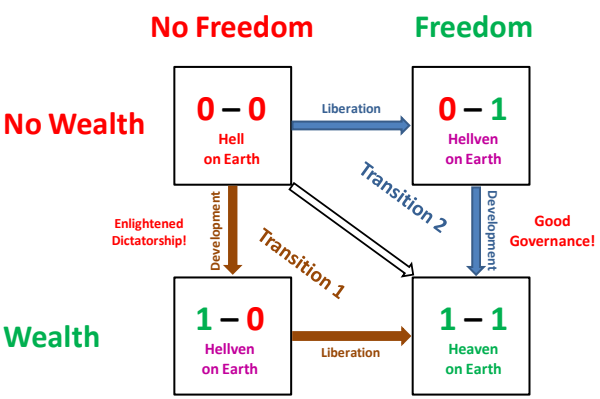
A transitional society is a society that moves from a state of violence/war to a state of peace, or from dictatorship to the rule of law, from an era of violence and repression to one of political stability. During this transition, in the case of a political change such as the one observed today in a few Arab countries, the new State faces three categories of challenges:

1) *Dealing with the past*: attending to the social and psychological consequences of the war/dictatorship/violence.
2) *Dealing with the present*: meeting the basic needs and assuring an efficient production of wealth and its fair distribution, fighting corruption, etc.
3) *Dealing with the future*: legislating, building institutions and dismantling structural violence.

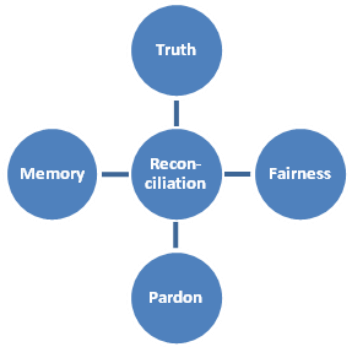


The heritage of the past, particularly gross human rights violations, can be dealt with by means of judiciary and non judicial State tools as part of a transitional justice which consists of a set of policies, procedures and institutions able to deliver the maximum justice within the constraints of the negotiated settlement and resources of the State.

It is important to stress on the fact that any individual or society aspires to both freedom and enough wealth to live in dignity. From a situation where the society lacks both freedom and wealth to a situation where both are guaranteed, the transition is usually indirect (two-step process), as shown in the following diagram. The society passes through an intermediate state. It can have (1) wealth (through development) then freedom, in the case of an enlightened authoritarian regime which moves slowly to democracy, or (2) freedom then wealth, in the case of a liberation followed by good governance.



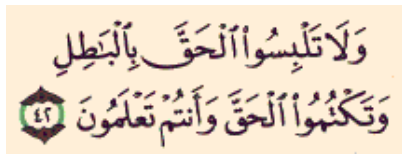
4.5.3— The Pillars of Reconciliation



The pillars of reconciliation are: (1) Truth, (2) Memory, (3) Fairness, and (4) Pardon. World precedents showed that if one of these pillars is by-passed, the whole process of reconciliation is undermined, and violence is highly likely to recur. The four pillars go by pairs: "truth/memory", "fairness/pardon", because memory has to be built on truth and fairness must be governed by pardon otherwise it will turn into a mere retributive justice.

4.5.3.1— Truth

It is important for the community in transition to know what exactly happened and who did what in the dark period; the truth has a relieving effect and contributes to healing the wounds. If the truth is a right both for the individual, particularly the victim and his family, and the community, it is also a duty for every member of society.

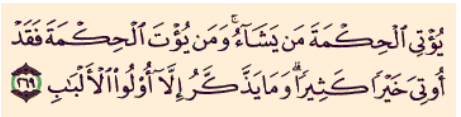

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٤٢

In the Islamic tradition, everyone is expected to contribute to uncovering and discovering the truth. Hiding it is considered a major sin. The Qur'ān says: "Do not confuse truth with falsehood, nor conceal the truth knowingly"[126], "Why do you mix the false with the true, and hide the truth knowingly?"[127] A wise man said that "the one who keeps the truth is a dumb devil and the one who spreads the lie is a speaking devil".

A number of mechanisms and tools are used today to safeguard the right/duty of truth: truth commissions, fact-finding missions, forensic anthropology, official and public acknowledgement and possibly apology, access to archives, protection of evidence, etc.

4.5.3.2— Memory

Every community has the right and the duty to safeguard its collective memory. Maintaining this memory to recall the violent episode in its history is useful in order to avoid the recurrence of the violent events. It is well known that "those who forget their past are condemned to repeat it"[128].


يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ
أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

In the Islamic tradition, memory is important because it is closely linked to the process of recalling, whose educational virtues are recognized and highlighted in the Qur'ān. God regularly attracts the attention of the Prophet in this regard: "And continue to remind, for surely the reminder profits the believers."[129] "Therefore do remind, surely reminding does profit."[130] The fact to remember is seen in the Qur'ān as a sign of intelligence: "Only the men of understanding are mindful."[131] To learn from their own history and the history of others is an obligation for Muslims. The Qur'ān contains many stories of ancient peoples, so that Muslims ponder their fate and experiences and draw lessons: "In their stories there is certainly a lesson for men of understanding."[132] And the Qur'ān insists that these stories rich in lessons are based on truth, not the falsification of history: "We relate to you their story in truth."[133]

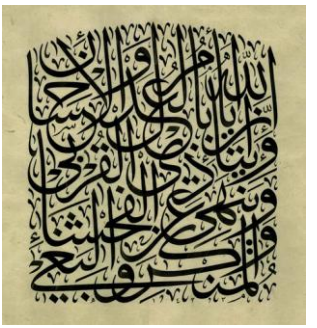
Here again, a number of mechanisms and tools can be used to safeguard the right/duty of memory: collecting testimonies, documenting and archiving, specialized museums, memorial shrines, national and local celebrations, use of literature and art, adapted school curricula, etc.

4.5.3.3— Fairness

Fairness, a key concept in the Islamic tradition as shown in section 1.8, is a requirement for any reconciliation process. It is a right for both the victim and the community and prevents impunity which leads to the recurrence of violence. In Islamic law there is a distinction between "individual rights" and

"collective rights", and while the State can intervene in the case of "collective rights" and grant amnesty for those who abused them (with prior consultation of the people, through a referendum for instance), it cannot intervene in the case of "individual rights". The person who suffered a violation of his/her private rights is the only party who can grant pardon to the perpetrator.

In transitional societies fairness needs more symbolic, restitutive and restorative than retributive (punitive) justice. This gives victims a sense of justice by recognizing – verbally or through symbolic acts – that an injustice has occurred and that harm was suffered. The focus must be on the recovery of losses and compensations and reparations for the damage. Obviously this approach requires the voluntary involvement of the victim, the perpetrator and the community with the common goal to restore the broken relationships, heal the wounds and prevent the recurrence of violence.



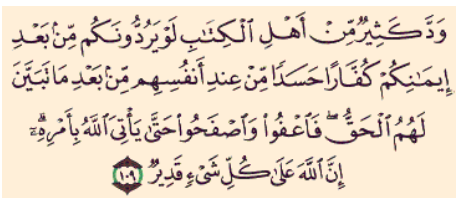
In order to safeguard the right to fairness, the responsibilities in the committed crimes must be established and the perpetrators identified, those responsible for crimes deemed serious in international human rights law must be prosecuted, while the others must be excluded (permanently or temporarily) from positions of responsibility, and the victims must be compensated for, rehabilitated and reintegrated into their professional and social position.

4.5.3.4— Pardon

Pardon is an essential tool in any reconciliation process, because it enables restoring the broken link between the victim, the offender and society in general. It can bring about a sort of moral conversion and frees both the perpetrator and the victim.

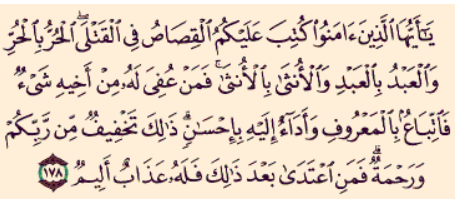
Forgiveness is a core value in all cultures and religious traditions. In the Islamic tradition, several beautiful names and

attributes of God are related to forgiveness: The Loving, The Merciful, The Forgiving, The Clement. As for Muslims the attributes of God are absolute references and guiding asymptotic limits for their quest to approach perfection, they conceive human forgiveness as a way to reflect God's forgiveness and move closer to Him. Moreover, to pardon is an act of the prophets who are exemplars for the believers to follow. After the persecution he had suffered from his people, Jesus Christ spoke to God saying: "Forgive them, for they do not know what they do", and these are the same words used by Prophet Muhammad in the city of Taif where he had gone to seek shelter. Snubbed and received by stone throwing, the face and the feet bleeding, with some teeth broken, he raised his hands to heaven and said: "O God! Forgive my people because they do not know".



The Qur'ānic verses that encourage pardon are numerous: "Pardon and forgive!"[134] "And hasten to the forgiveness of your Lord and to a Paradise as vast as the heavens and the earth, prepared for the pious, those who spend whether in prosperity or in adversity and those who restrain their anger and forgive others. God loves such good-doers."[135] "They should pardon and forgive. Don't you love that God forgives you? God is Forgiving, Love-Giving."[136] "If you pardon and forgive, then surely God is Forgiving, Love-Giving."[137] "If you do good openly or do it in secret, or pardon an evil, then surely God is Pardoning, Powerful."[138]

But in the Islamic tradition, forgiveness is a choice that must be made freely, voluntarily; it cannot be ordered by a decree or elicited by pressure or threat. The right of the victim to the criminal sanction is warranted, even if s/he is encouraged to adopt a more restorative than retributive approach. The Qur'ān states: "The retribution for an evil act is an equivalent evil act, but whoever pardons and makes reconciliation, his reward is due from God. Indeed, God does not like the unjust."[139]


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَى ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ذَٰلِكَ تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ١٧٨

The Qur'ān also points to the law of retaliation, prescribed in the Torah, accompanied by an invitation to forgiveness: "We prescribed for them [in the Torah]: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a wound for a wound. But if anyone remits the retaliation by way of charity, this shall be for him expiation."[140] Other verses mention the law of retaliation, tempered by encouraging forgiveness: "O believers, retribution is prescribed for you in cases of murder"[141]; "Do not kill the soul whom God has forbidden except by right. If anyone is killed unjustly, We have given his heir authority [to demand retribution or to forgive]."[142] In addition, the offender who has obtained a pardon must still make a gesture of reparation to the victim or his family, as recommended by the Qur'ānic verse: "He who is partly forgiven by his brother, should deal with equity and courtesy and compensate in proper manner; this is a relief and a mercy from your Lord"[143]

There are prerequisites to pardon: the victim must first know the truth and understand what happened and why; the offender must show signs that s/he is ready, willing to receive pardon, and acknowledge his/her wrongdoing and regret it. *

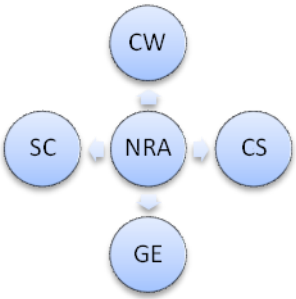
4.5.4— The Design of Reconciliation

Any reconciliation process must be: 1) rooted in the local political, economic, social and cultural context; 2) institutional (rely on institutions) and not improvised; 3) inclusive of all stakeholders, and not excluding any social group or category concerned by reconciliation; and 4) holistic and comprehensive,

* The Truth and Reconciliation Commission (TRC) in South Africa used the principle of "3Cs against A": Confession, Contrition, Compensation against Amnesty.

approaching reconciliation in all its aspects.

Any reconciliation project must meet the following conditions: 1) acceptability, 2) representativeness, 3) legitimacy, 4) technicity, and 5) effectiveness.



One possible setting for a national reconciliation authority (NRA) may consist of four bodies:

1) Council of the Wise (CW): includes notables (elders, religious leaders, respected figures) known for their honesty and integrity. The CW guarantees the acceptability of the NRA;

2) Committee of Stakeholders (CS): consists of representatives of all sections of the society concerned by the reconciliation process. The CS guarantees the representativeness for the NRA;

The CW and the CS guarantee the legitimacy of the NRA.

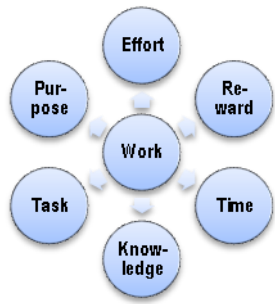
3) Group of Experts (GE): made up of experts in peace studies, conflict transformation, sociology, psychology, political science, history, etc. The GE guarantees the professionalism and technicity of the NRA;

4) Secretariat of Coordination (SC): comprises administrative staff. The SC guarantees the effectiveness of the work of the NRA.

5— Dignity in Work, Work in Dignity

There is no lasting positive peace in a society without social peace that requires social justice. As shown in section 4.5.2, people need both freedom and wealth to guarantee a decent life which is a basic human need. This can be met by securing work for anyone who can do so. Dignity in work and work in dignity are therefore essential for peace building.

5.1— A Working Definition for Work



The Arabic equivalent of work is *'amal*. This word or one of its derivatives appears hundreds of times in the Qur'ān.

Work may be defined as "an *effort*, deserving *reward*, made within a *time* interval, with prior *knowledge*, in order to achieve a specific *task*, for a predefined *purpose*".

The effort can be either physical or mental or both. Thus defined, it encompasses: acting, doing, making, producing, saying, thinking, reflecting, etc.

Work originates from the *jawārih*, which could be translated as the "effective organs" such as the hand and the foot, but also the tongue, the brain and the heart.

Work includes not only words and acts of commission (*af'āl*) but also words and acts of omission (*turūk*), since an effort is necessary to refrain purposely from saying or doing something.

5.1.1— Work has a Purpose

Any activity is considered as work if it is purposeful, i.e. guided by an end and intent. The Prophet said: "Works are by intention

and everyone shall have what s/he intended"[144].

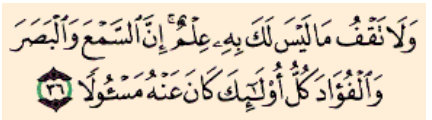
For the Muslim the purpose of work is related to the purpose of his creation, which is to assume the responsibility of *khilāfa* on Earth. As mentioned earlier, at the creation of Adam, God said to the Angels: "I am going to appoint a *khalīfa* on Earth"[145], *khalīfa* meaning here trustee. Assuming the responsibility of *khilāfa* requires the willingness and capacity to please God by obeying Him and implementing His order, and to spread *rahma* over the creatures of God by serving them and caring for them. (see section 1.7).

God also says in the Qur'ān: "He made you from earth and let you make of it a convenient place to spend your life-time"[146]. The Arabic word used in this verse is *ista'marakum* which, according to Muslim scholars, conveys the meanings of life-time (*'umr*) and development (*'imāra*) in the sense of farming, manufacturing, building, producing goods, trading, etc. The work of development must therefore be congruent with the basic requirements of life for humanity (present and future generations), hence sustainable.

5.1.2— Work is Task-Oriented

Work can be compulsory (necessity) or optional (volunteering). It can be a paid or an unpaid activity. It is necessarily about achieving a task, be it economic, social, political, religious, moral, or whatever. This task must comply with the purpose already mentioned.

5.1.3— Work is Knowledge-Based



Work must be knowledge-based. In the Qur'ān, the order of God is: "Do not

pursue that of which you have no knowledge"[147]. On the other hand, knowledge must also be work-oriented, in other words useful. In the daily invocations of the Muslim, s/he always asks God for both "a useful knowledge and a righteous work".

5.1.4— Work is Time Consuming

Time is considered a limited resource and a valuable commodity to be consumed efficiently. Time must be used in a meaningful and productive way.

Just as it is mandatory in Islam to perform *zakāt* (almsgiving) on any valuable commodity in order to purify it and to contribute to social solidarity, it is also required to perform zakāt on time by doing useful voluntary unpaid work.

Any human activity is considered as work if it involves a consciousness of time. Even recreation, entertainment, and leisure may be considered as work provided the purpose of these activities is not to waste or "kill" time, but to use the spare-time in order to recover energy.

Islam imparts a sharp consciousness of time on its followers, since whatever activity the Muslim is performing, his daily life is punctuated by acts of worship such as the five daily prayers. In fact, prayer is described in the Qur'ān as a "timed prescription"[148].

In the Islamic tradition there is no "work-free" day, devoted for instance to the Lord, as actually all days of the week are devoted to Him. It is true that Friday is a blessed day in Islam, since it is the day of congregation (*jumu'a*) and it may be considered as a "holiday", but it could be a working-day. In fact, God says in the Qur'ān: "O you who believe, when the call to prayer is made on Friday, come to the remembrance of God and leave off business; that is better for you, if you know. And when the prayer is finished, then disperse in the land and seek the favour of God. And

remember God frequently so that you may prosper."[149] In Muslim countries, Friday or another day of the week, is declared a "job-free" day, this is not for religious reasons but rather for considerations of public health and for the wellbeing of the society.

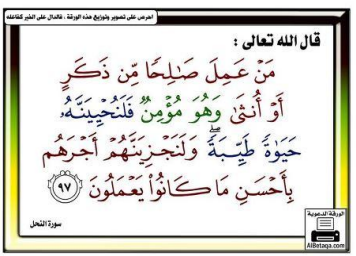
5.1.5— Work is Effort Making

Work involves an effort. But in the Islamic tradition it is regarded as a positive load rather than a negative burden. Work is not considered as a penance or a punishment of Adam and Eve after leaving Paradise for Earth. The first parents of humanity were pardoned and granted free choice to do good or bad deeds. Work is viewed as a way to erase one's daily sins. The Prophet said: "The one who, at the end of the day, is exhausted by the work of his hands, is forgiven by God"[150].

5.1.6— Work is Reward-Motivated

In the Islamic tradition work is necessarily rewarded in this life or/and in the hereafter.

God says in the Qur'ān: "Whoever does the weight of an atom of good work will see it, and whoever does the weight of an atom of bad work will see it."[151] He says: "We do not waste the wage of whoever does a good work."[152] He also says: "Whoever works for good, man or woman, and is a believer, we will surely grant him/her a good life and reward them a wage in accordance with the best of what they worked."[153]



God orders the Prophet to say to his companions: "Work and God will surely see your work, and His Messenger, and the believers; and you will be returned to Him who knows the unseen and the visible, and then He will inform you of what you have worked."[154]

The believer's expectations are more focused at the reward in the hereafter, but he is asked not to forget the reward in this life.

The order of God in the Qur'ān is: "And seek the abode of the hereafter through what God has given you, and do not forget your part in this world. Do good to others as God has done good to you, and do not try to spread corruption on Earth. Surely God does not like corrupters."[155]

A wise person said: "Work for this life as if you were going to live forever, and work for the hereafter as if you were going to die tomorrow".

The Prophet said: "Anything you sow or plant that will benefit a bird, a human being or an animal is an act of charity."[156] He also said: "If the Hour of Resurrection comes whilst you have a shoot in your hand, and if you still can plant it, then do it."[157]

5.2— The Value of Work

5.2.1— Work, an Evidence of Faith

Work is often associated with the faith of the believer in tens of Qur'ānic verses and in many sayings of the Prophet. Faith is viewed as both doctrine and work.

The statement "those who believe and perform righteous work" appears in the Qur'ān over fifty times. For example, at the end of Surat Maryam (Chapter Mary), God says: "On those who believe and work deeds of righteousness, will God Most Gracious bestow love."[158]

The Prophet said: "*Īmān* has seventy odd branches. The uppermost of all these is to testify that there is no true divinity except God, while the least of them is the removal of a harmful

object from the road."[159]

Muslim scholar Al-Hasan Al-Basri (642-728) said: "*Īmān* is not by wishful thinking or outward trappings; it is rather a conviction in the heart confirmed by work."[160]

5.2.2— Work, an Act of Devotion

Work may be considered as an act of worship (*ibāda*) if it is performed to please God and to serve His creatures. Muslims are advised in the Qur'ān not to spend the whole night performing voluntary prayer, even if it is stated that the hours of the night are more suitable for prayer, the reason being to save one's energy for the hard work and the prolonged occupation of day time.

5.2.3— Work, a Form of *Jihād*

If work is an effort to please God and serve His creatures, in other words with the intention to be in the way of God, then it can be equated to *jihād* as defined earlier (see section 1.9). In fact many texts confirm this interpretation.

A man who passed near the companions of the Prophet was showing a great deal of activity and dynamism; they were impressed and said: "If only this was in the way of God! The Prophet replied: 'If this man is striving for his young children, then it is in the way of God, and if he is striving for his old parents, then it is in the way of God, and if he is striving for himself to remain chaste, then it is in the way of God, but if he is striving to seek splurge and show off, then it is in the way of Satan.'"[161]

In another circumstance, the Prophet said: "The one who strives for the widow and the poor is like the one who performs *jihād* in the way of God and like the one who spends his night praying and his day fasting."[162]

The second Caliph Omar said: “The place where I would prefer dying is while struggling for the sustenance of my children.”[163]

5.3— Work as a Necessary Paid Job

5.3.1— Earning a Decent Living is an Obligation

One form of work is aimed at maintaining and supporting oneself and one’s family and providing basic subsistence need. In this form, work is performed against an amount of money called *ajr* in Arabic; that is remuneration, wage, pay, salary. But another *ajr* or reward for that work is also expected in the hereafter.

Work aimed at guaranteeing decent living conditions is an obligation in Islam. The Prophet said: “The best food man eats is what he earns working with his own hands; the Prophet of God David ate from what he earned with the work of his hands.”[164]

Laziness is disliked in Islam and anyone who has the capacity and the possibility to work is not allowed to beg for his livelihood or rely on private or public assistance. The Muslim in his/her daily prayer invokes God to protect him/her from laziness.

The Prophet said: “It is better for one of you to take his rope, to go and fetch a bunch of firewood on his back and sell it than to beg from people whether they give him or not.”[165]

The Muslim is not entitled to give up working to earn a living even for worshiping God. Once the Caliph Omar entered the mosque and found people retreating and devoting their time only to prayer, relying on the community for their living. He ordered them: “Do not refrain from seeking a livelihood and say God grant me sustenance. You know that the sky does not rain gold and silver.”[166] The Caliph Omar also said: “Seek the bounty of God and do not be a burden on one another.”[167]

5.3.2— All Lawful Jobs are Valuable

In the Islamic tradition there is no hierarchy of values associated with the various types of lawful jobs. There is no preference for intellectual over manual work, for skilled over menial work, for out- over in-house work, or for trading over farming or manufacturing. There is no degrading profession. When lawful, work is honourable whatever it is about. The diversity of/in work is related to diversity in predisposition and aptitude of human beings. Everybody is predestined to what s/he is best suited for.

Learning crafts and exerting them is considered by Muslim scholars[168] as a communal obligation (*fardh kifāya*) because they are necessary for the common good.

All prophets exerted a profession while assuming their divine mission. They were craftsmen and ate from their hands. You find the farmer like Adam, Job and Jethro, the hunter like Ishmael, the fisherman like Jonah, the shepherd like Sahlay, Isaac, Jacob and Moses, the baker like Ezekiel, the carpenter like Noah, Zechariah and Jesus, the weaver like Elijah, the tailor like Enoch, the trader like Eber, the smith and armourer like David, the administrator like Joseph and Aaron. Prophet Muhammad worked as shepherd in his early life. Later on he worked as trader and ran the business of his wife-to-be Khadidja, and when he was at home he always engaged in housework.

5.3.3— Five Basic Requirements for a Good Job

5.3.3.1— Karāma

If work contributes to protecting the dignity of the human being and to saving him from the humiliation of being a burden on others, work has to be undertaken in an environment and under conditions that safeguard the dignity of the human being. Any work that fails to do so is forbidden in Islam. Worth mentioning are the professions that objectify man or woman and alienating

conditions that dehumanize the worker for the sake of productivity and the logic of unlimited profit.

One fundamental aspect of dignity is usefulness. This is an attribute of the human being that covers his/her whole life and accompanies him/her from birth to death. The believer is requested to develop this quality as much as possible. It is stated in a *hadith* of the Prophet that "the most loved by God are those who are useful to people"[169].

Losing the sense of usefulness is losing the meaning of life and the attachment to it. This can lead to self-immolation as in the case of Mohamed Bouazizi, on 17 Sept 2010, in Sidi Bouzid (Tunisia) who was the trigger of the 2011 "Arab spring", or that of the Rémi L., employee of France Telecom – Orange, who wrote in a letter preceding his suicide on 26 April 2011: "I am useless (*Je suis en trop*)".

The usefulness of the human being must not be job-related as it is the case in today's culture, where the labour jargon strengthens this relation. When you cease your professional occupation you are retired, a word close in meaning to tired, used, and useless. In French you are withdrawn from society (*retraité*), losing your active role. In contemporary Arabic you are among the seated (*mutaqā'id*), losing your capacity to stand up and act. The dignity of the human being must not be conditioned by his/her position or job; his/her function in society must go beyond that and encompass the broader field of the work of goodness (see chapter 6).

5.3.3.2— Itqān

Itqān is the technical aspect of *Ihsān*. It is the attitude and behaviour of professionalism, which is to perform a work as well as technically achievable. Muslims are ordered to learn a profession and to be trained for a craft. The Prophet said: "God likes when one of you does a work s/he achieves it in a professional way"[170]. He also said: "God likes

the believer who is professional (has a profession)"[171]. Caliph Omar said: "Sometimes I see a man and I like him. Then I ask if he has a profession. When he says no, I hold him in low regard."[172]

5.3.3.3— Amāna

Capacity is not enough. Responsibility that involves trust, honesty, sincerity and integrity matters too in order to achieve a good work. When Prophet Moses met with the daughter of Prophet Jethro and she came to know him, she discovered in him two qualities: capacity and responsibility. As the Qur'ān recounts, she asked her father to recruit him for a job and said: "O my father! Hire him! The best one you can employ is the strong and trustful"[173].

The Prophet said: "Everyone of you is a shepherd, and everyone one of you is responsible for his flock."[174]

Any act of cheating, bribery or another form of corruption is condemned in Islam. The Prophet said: "The one who cheats us is not one of us"[175]. He said: "Fulfil the trust to the one who trusted you, and do not betray the one who betrayed you."[176] He also said: "The best earning is the one made by the hands of an honest worker"[177]; and "The honest trader will be resuscitated in the Day of Resurrection with the prophets, the truth lovers and the martyrs."[178]

5.3.3.4— 'Adl

Dignity, capacity and responsibility cannot be implemented in an environment lacking fairness, notably towards the worker.

Fairness implies that the worker is not overloaded and assigned tasks that s/he cannot bear. We read in the Qur'ān that: "God does not burden anyone, except with something within

his/her capacity."[179]

The Prophet said: "Your servants are your brothers. God has put them in your care, so feed them with what you eat, clothe them with what you wear, and do not burden them beyond their capacity; if you assign for them a heavy burden, then help them."[180] He also said: "Anytime you help your servant in his/her work you will be rewarded for it."[181]

5.3.3.5— Haqq

In Islam the worker has duties. He or she must honour his/her work contract following God's injunction: "O you who believe, fulfil the contracts."[182] The work provider is also requested to do so.

In return the worker has rights. One of them is that s/he must be paid correctly and with no delay. The Prophet reported in a hadith that God will take as an adversary "a man who hired an employee, got the job done and did not give him his wage"[183]. He also said: "Pay the employee before his sweat dries"[184].

6— A Holistic Approach to Human Security

6.1— The Concept of Work of Goodness

'Amal al-Khayr[*] (work of goodness) is often associated in the West, and even in the Muslim world, with humanitarian work. This is not an accurate association since humanitarian action covers only one aspect of the work of goodness. In fact any work that is useful to the creatures of God and provides them with *rahma* is considered a work of goodness. There are countless types of work that meet this aim and which could be grouped into the seven following categories (between brackets is the modern term designation):

1) *Calling to God (predication).* That is to convey the message brought by Prophet Muhammad (similar to that of other prophets) to the entire humanity which was summarised by the companion of the Prophet Rab'i bin 'Amir's address of the Persian leader Rustam: "To deliver people from worshiping the creation to worshiping the Creator and from the injustice of false religions to the justice of the true religion". It is therefore a call to two basic values: freedom and justice. The Qur'ān says: "Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the right way."[185]

2) *Helping the weak, assisting the needy, and relieving the afflicted (humanitarian action).* That is to provide basic needs such as food, water, clothing, shelter, the material means for marriage, health and educational services for everybody, particularly vulnerable groups: the weak, the handicapped, the indigent, the widow and the orphan, the victims of wars and

[*] Other Arabic words are used to convey the meaning of *khayr* such as *ihsān* and *birr*.

natural disasters, etc.

3) *Defending the victim of injustice (protection and promotion of human rights).* That is to safeguard human dignity and to defend whoever suffers violation of his rights until s/he recovers them.

4) *Bond mending (conflict transformation)*. That is to contribute mediating conflicts that may arise between individuals and groups (organizations, tribes, States, etc.) and prevent them from becoming violent (see chapter 4).

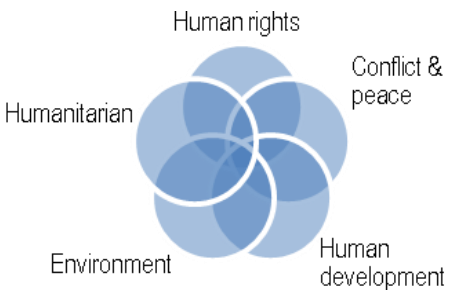

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ
لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَٰسِقُونَ ﴿١١٠﴾

5) *Enjoining what is right and reprobating what is wrong (civic action).* That is endeavouring to build a State based on the rule of law and good governance and a society governed by solidarity and the awareness of the common good. The Qur'ān says: "You are the best *umma* that ever existed among humanity. You command people to good and prohibit them from evil, and you believe in God."[186] The Prophet said: "If someone of you sees an evil s/he must change it with his/her hand, if not possible then with his/her tongue, if not possible then with his/her heart, and that is the weakest degree of faith."[187] He also said: "If people see evil and do not change it, it is likely that God will reserve for them a collective punishment."[188]

6) *Caring of animals (protection and promotion of animal rights).* That is to provide basic needs for animals such as food, water, shelter, and to protect them from harm. The Qur'ān states that "there is no animal crawling on the earth, no bird flying with its two wings, but they are communities like you [human beings]."[189] The Prophet said that a woman entered Heaven because she gave water to a thirsty dog on a hot day[190], and a woman entered Hell because she confined a cat and did not provide it with food and water and did not leave it seek its needs outside.[191]

7) *Caring of all other creatures (protection and promotion of the environment)*. That is to take care of other creatures of God (plants and inert things) on earth, in the air and in the sea and to protect and promote the environment, particularly by fighting squandering, limiting surplus, curbing excessive consumerism and exploitation of natural resources: water, energy, wood, raw materials. The Qur'ān says: "Do not cause corruption on earth"[192]. The Prophet said: "Planting a tree or seeding a plant useful for feeding a bird, a human being or a beast, is an act of charity." [193]

Work within these seven categories has evolved simultaneously throughout Islamic history. This holistic approach to what we call today human security was adopted from the beginning. This is an effective way to respond to the interdependence of the various fields, as shown in the following figure.



For instance, violent conflict impacts the situation of human rights, has humanitarian consequences, hampers human development and may affect the environment; the massive violation of human rights is a cause of violent conflict, the degradation of the environment affects human development, etc.

6.2— Challenge of Associating Various Works of Goodness

The believers are asked to cover all the fields of work of goodness that are complementary. It is a collective obligation

(*fardh kifāya*), i.e. it must be assumed by a group of believers only, but if nobody assumes it, then all the community is sinful[*]. But acting simultaneously in two fields may result in a synergy (+), an opposition (—) or may have no effect (0).

Field	Calling to God	Helping the weak, the needy, and the afflicted	Defending victims of injustice	Bond mending	Enjoining the right, reprobating the wrong	Caring of animals	Caring of all other creatures
Calling to God							
Helping the weak, the needy, and the afflicted	—						
Defending victims of injustice	—	—					
Bond mending	—	+	—				
Enjoining the right, reprobating the wrong	+	+	+	+			
Caring of animals	0	0	0	0	+		
Caring of all other creatures	0	0	0	0	+	+	

Below are examples of synergy (relief and conflict transformation) and opposition (calling to God and relief, relief and human rights, human rights and conflict transformation) between two fields of work of goodness.

Relief and Conflict Transformation

Violence obstructs humanitarian action and development programmes in countries in crisis. Violent acts often hamper the

[*] Unlike individual obligation (*fardh 'ayn*) which must be assumed by all members of the community.

projects pursued by charities. These NGOs usually restart the projects but often with no result as long as violence is there. It is absurd to engage in humanitarian work and development in the same spot, as this leads only to wastage of public money. However, if the humanitarian work is done simultaneously with an attempt to transform the violent conflict and mediate between its parties, the success of this process will result not only in the resumption of peace and security but also in the achievement of the necessary conditions of a healthy and effective development.

Calling to God and Relief

Combining calling to God and relief, if done simultaneously by the same party, may be problematic. At the international level, the humanitarian work has suffered in the past from disasters in terms of credibility, caused by a too close linkage with proselytizing and preaching. It is religiously and morally indecent to exploit the weakness and vulnerability of others and their urgent needs in order to change their faith (or practice) and to force them to convert. Faith is the fruit of persuasion and not the result of pressure and fraud. Accordingly the NGOs working in the areas of proselytizing and relief must show transparency and honesty in their work and separate completely between these two areas at the organizational level (create separate sections for each area), and at the field level (time and place of carrying out the projects).

Relief and Human Rights

Many relief organizations live a major dilemma; they often find themselves compelled to silence about human rights violations and the abuse of human dignity and not to expose those responsible, in order to keep the channels of communication with victims and provide them with the assistance they need. This is painful for a lot of workers who find themselves in such circumstances and who feel they

abandoned their role as witnesses. Nevertheless, these organisations can play a role by informing other organisations about the deterioration of the human rights situation in the places where they operate and encouraging them to include them in their programs.

Human Rights and Conflict Transformation

In many cases, mediators and conflict transformation workers find themselves sitting at a table in presence of persons known to have committed gross human rights violations (war crimes, crimes of genocide, and crimes against humanity), knowing that these perpetrators represent key actors in the process of mediation and peace promotion. Addressing human rights issues at this stage may hinder the efforts of conflict transformation. In this kind of situations a few principles must be kept in mind: 1) there is no antagonism between human rights and conflict transformation since, as already mentioned in section 2.1, peace is a basic need and a human right. It is a pre-requisite to the realization of other human rights; 2) human rights must be prioritised in terms of their importance and acceptance (primary/fundamental that are trans-cultural, and secondary that are culture-specific); 3) human rights must be prioritised in terms of their urgency (past, present, or future oriented), especially in transitional societies. As shown in section 4.5.2, the challenge of any political transition is dealing with the past, the present, and the future simultaneously. In terms of priority, the rights of truth, recognition and reparation for past human rights violations, as well as the establishment of a solid legislative framework and institutional basis for the promotion and protection of human rights in the future, are less urgent than the immediate cessation of massive human rights violations in the present. Good sequencing is the keyword for a successful approach. In addition, once again, peace workers can inform other human rights NGOs or those fighting against impunity to address this file.

6.3— Value of the Work of Goodness in Islam

The work of goodness is a requirement of rahma. God is the source of *khayr*. One of His names/attributes is *Al-Barr* (The Good). "Surely, He is the Good, the source of Rahma"[194]. *Birr* or *khayr* is defined in the Qur'ān as follows: "*Birr* is not whether you face Eastwards or Westwards [in prayer]; but *birr* is [the quality of] the one who believes in God, the Last Day, the Angels, the Book and the Prophets, and gives wealth – to which s/he is so attached – to relatives, orphans, the needy, the destitute traveller, those who ask [for help], and to ransom the slaves; [and who] performs prayer and gives *zakāt*; [those who] fulfil their promise when they promise; and [those who] are patient in poverty, hardship and times of peril. Those are the truthful, and those are the righteous."[195]

The work of goodness is concomitant with faith. There is a strong relationship between *khayr* and faith. Many Qur'ānic verses and sayings of the Prophet indicate clearly that there is no faith without *khayr* and no *khayr* without faith. The true believers are those who "believe in God and the Last Day, and enjoin what is good and reprove what is wrong, and who hasten to do good works. And those are among the righteous."[196] The disbeliever is described in the Qur'ān as the one who refrains from doing good: "Have you seen the one who denies the religion. That is he who repulses the orphan and does not urge the feeding of the indigent."[197]

The work of goodness is concomitant with piety: "And hasten to the forgiveness of your Lord and to a Paradise as vast as the heavens and the earth, prepared for the pious, those who spend whether in prosperity or in adversity and those who restrain their anger and forgive others. God loves such good-doers."[198]

The work of goodness is related to acts of worship; they are often mentioned in association in the Qur'ān. The believers are

described as “those who perform prayer and spend out of that We have provided them”[199]. According to a hadith of the Prophet, God says: “I accept the prayer from the one who shows humility towards my magnificence, who does not overpower my creatures, who does not spend his night persisting in disobeying me, who spends his day in my invocation and who shows *rahma* towards the needy, the wayfarer, the widow and the afflicted.”[200] The Prophet also said: “Assisting somebody in sorting out a personal matter is better than a ten-year religious retreat”[201].

6.4— Reward of the Work of Goodness

The reward of the work of goodness is not proportional to its absolute value but rather to its relative value. This allows everybody (rich or poor) to be equally rewarded. The Prophet said: “The best charity is the effort of the one who has little”[202]. He also said: “One dirham preceded a hundred thousand dirhams. A companion asked: 'how come?' He answered: 'A man had a huge fortune and gave a hundred thousand dirhams of it as charity; another one had only two dirhams, he kept one for himself and gave the other as charity'.”[203]

Any work of goodness is known by God: “Whatever good you do God knows it”[204].

The reward of the work of goodness is guaranteed: “Whatever you spend in good, it will be repaid to you in full, and you shall not be wronged”[205]; “Who does good equal to the weight of an atom shall see it”[206].

The reward of the work of goodness is unlimited: “Who is the one who lends to God a goodly loan, then God will increase it manifold to his credit?”[207]

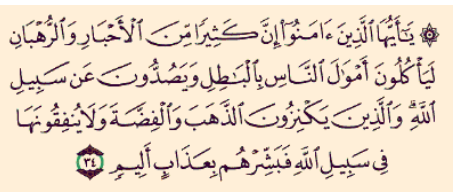
The work of goodness is rewarded in this life and in the

hereafter: "Whoever does good, whether male or female, and s/he is a believer, We will most certainly make him/her live a happy life, and We will most certainly give them their reward for the best of what they did."[208] The Prophet said: "The shield of the believer in the Day of Resurrection is his almsgiving"[209].

The work of goodness contributes to the expiation of sins: The Prophet said: "Almsgiving extinguishes the sin like water extinguishes fire"[210].

The work of goodness leads to God's Love: "God loves the good-doers"[211]. The Prophet said: "The creatures are the children of God, the most loved by God is the one who does good to God's children"[212].

The work of goodness prevents God's retribution: the Qur'ān says that: "those who hoard gold and silver and do not spend it in the way of God, announce to them a grievous penalty."[213]


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ
لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا
فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

The work of goodness is the way to Paradise: "Those who patiently persevere, seeking the countenance of their Lord, perform regular prayers, spend out of what We have given them secretly and openly, and repel evil with good, theirs shall be the final abode (Paradise)"[214].

The work of goodness keeps one in good health: The Prophet said: "Treat your patients with almsgiving"[215]; "Almsgiving extinguishes the wrath of the Lord and repels the bad death."[216]

The work of goodness increases wealth: "God wipes out usury and nurtures charity"[217], says the Qur'ān. The Prophet said: "Almsgiving never reduces wealth"[218].

6.5— Characteristics of the Work of Goodness

Respecting the Dignity of the Recipient

It was mentioned earlier that some types of the work of goodness are mandatory, some others are voluntary. The believers are ordered in the Qur'ān to "compete with each other in doing good"[219]. Therefore the one who does good to another one should refrain from behaving in a way that humiliates the recipient of charity and affects his dignity: "O you, who believe, do not cancel your charity by reminders of your generosity or by hurtful words"[220], warns the Qur'ān, and adds: "Those who spend their wealth for God's cause and do not follow their almsgiving with taunts and insults shall be rewarded by their Lord; they shall have no fear, nor shall they grieve."[221] "A kind word and forgiveness is better than a charitable deed followed by hurtful words."[222]

Truth and Sincerity

As was already said, the Arabic word for mandatory almsgiving, *zakāt*, means both purification and growth and the word for other voluntary almsgiving, *sadaqa*, shares the same root as *sidq* meaning truth and sincerity (see section 1.2.3). This indicates the concomitance of the work of goodness with purity and sincerity. The Prophet ordered the believers to "keep to the truth, for it guides to the work of goodness which, in turn, guides to Paradise."[223] The good doer must therefore act by conviction and passion, with truth and sincerity, otherwise his act may be considered a form of hypocrisy, as mentioned in the Qur'ān: "Nothing prevents the acceptance of what they spend except that they do not believe in God and His Messenger, and come to prayer but lazily and

spend only unwillingly"[224]. His act may also be a way of showing off as mentioned in the Qur'ān when describing the disbelievers: "Those who spend of their wealth to show off"[225]. The good doer must not expect any other reward than that promised by God in return (see section 6.4). The true believers do good for the sake of God as mentioned in the Qur'ān: "[They] give food, despite their love for it, to the poor and orphans and captives, [saying]: 'We feed you for the sake of God, desiring neither recompense nor thanks'"[226]. Nobody (individual or NGOs) should therefore exploit the work of goodness for another sake, to achieve some gain, be it financial, promotional, political, military, or related to security and intelligence.

Diversity and Availability for All

The work of goodness is available for everybody irrespective of the social and economic conditions. It was mentioned earlier that any work that is useful to the creatures of God is a work of goodness and this encompasses a wide range of activities. The Prophet said that "meeting your brother with a cheerful face is charity, commanding the good and prohibiting the evil is charity, showing the way to somebody lost is charity, guiding a blind person is charity, removing harmful stuff from the road is charity"[227]. To encourage people to charity is charity: "The one who urges others to do good is like the one who does good"[228], said the Prophet.

Even refraining from doing evil is considered as an act of charity. It is reported that "the Prophet said: 'Charity is for every Muslim'. He was asked: 'What if a person has nothing to give?' He answered: 'He works with his hands for his own benefit and to be able to give alms'. He was further asked: 'What if he is not able to work?' He said: 'He helps somebody in distress in sorting out a personal matter.' He was again asked: 'What if he cannot

do it? He said: 'He urges others to do good.' He was then asked: 'What if he does not do that?' He said: 'He should refrain from doing evil. That is also charity.'"[229]

Wide Scope

The beneficiaries of the work of goodness are all creatures of God, including human beings irrespective of the origin or religion. A Qur'ānic verse was revealed to answer the question if it is allowed to be charitable towards non Muslims: "God does not forbid you to do good to those who neither made war on your religion nor expelled you from your homes and to be just with them. God loves those who deal with equity".[230] Another Qur'ānic verse in line with the previous one was revealed when the companions of the Prophet were reluctant to give alms to non Muslims and particularly to Jews and Associators: "It is not for you to guide them: God guides whom He will. Whatever you spend you will do so for yourself"[231].

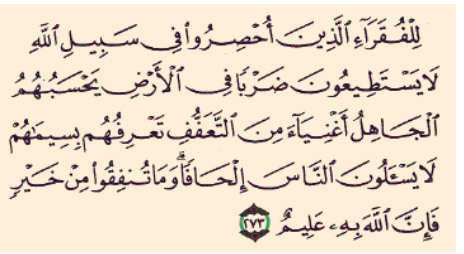
Proximal Solidarity

Proximal solidarity is about setting priorities in spending and going from the closest to the remote, starting with the family (parents and children), the relatives, the neighbours, and so on. The Prophet insisted on the relatives (*dhawil-qurbā*) in many occasions. He said: "Almsgiving to the indigent is a charity and to the relative is equivalent to two charities: almsgiving and bond keeping"[232]. He also said: "God does not accept almsgiving from somebody whose relatives need it, but he gives it to others"[233]. The Prophet also highlighted the duty towards the neighbour: "He is not a believer the one who is satiated while his neighbour is hungry"[234].

Decentralisation of Spending

The funds collected for the work of goodness must be spent near their sources, except when there is a reasonable justification for their transfer elsewhere. The local needs must be covered first, before using the surplus to cover the needs in other areas. This was the teaching of the Prophet when he instructed his companion Mu'ādh ibn Jabal, his envoy to Yemen, to tell the Yemeni people that "God has set for them a mandatory almsgiving, to be taken from their rich ones and to be returned to their poor ones."[235] This was also the practice of the Guided Caliphs who used to instruct their *zakāt* collectors to redistribute it locally or in their way back to Medina. Only a small amount or nothing reached the capital city and was delivered to the central treasury. This is an effective way to avoid bureaucracy in managing the *zakāt* institution.

Focus on Those Who Do Not Voice Their Need



People in need differ in their attitude and behaviour. Many of them voice their difficult situation and ask others for help, and some of them keep it for themselves and ask assistance from no one but God. This category of poor people whose quality is called *ta'affuf* is mentioned in the Qur'ān which orders the believers to pay particular attention to them: "[Alms are] for the poor who have been restricted for the cause of God, unable to move about in the land [in search of a livelihood]. The one who is unaware of their condition thinks they are wealthy because of their restraint (*ta'affuf*) (they refrain from begging). But they can be recognised from their appearance. They do not persistently beg people. Whatever wealth you spend, God knows it."[236]

Focus on Vulnerable Categories

The priority in spending is given to the neediest and then progressively to the less needy, with a special focus on vulnerable categories in society such as widows and orphans, those who lack a provider, the handicapped, and anyone unable to guarantee his/her basic needs. If we take the orphan as an example, we find that many texts insist on the duty of taking care of him/her, a fortiori if s/he is a relative. The Qur'ān says: "Do not oppress the orphan"[237], "[the virtuous] give food, despite their love for it, to the poor and orphans and captives"[238]. The best things a believer can do are "to free someone [from slavery or from captivity], or to feed in time of famine an orphan near of kin or a poor in misery."[239] The Prophet said: "I will be with the one who takes in charge an orphan like this in Paradise, pointing to his forefinger and middle finger"[240].

Focus on Basic Needs

The work of goodness focuses on the basic needs (essentials, necessities) and moves on to special needs (requirements, normalities) then to ameliorative needs (improvements, luxuries) (see section 1.10.2), when possible and the resources allow it. The basic needs include freedom, peace and security, food, water, clothing, health, education, means of marriage, means of transport and communication, etc. Since God is considered the provider of food and security in the Islamic tradition: "[God] provides them with food against hunger and with security against fear"[241], the mission of the human being, who is His trustee on earth (see section 1.7), is to guarantee, if he has the capacity, food, security and peace for the other human beings who are unable to do it for themselves. The Prophet was once asked what the best Islam is. He answered: "To provide food for the needy and to greet with peace whoever you know or do not know."[242] Propagating peace greetings is a commitment to peace and security.

6.6— Funding the Work of Goodness

Spending from the Good and Desired

The sources for funding the work of goodness must be clean. God orders the believers in the Qur'ān: "O you, who believe, give charitably from your lawful earnings"[243]. The Prophet said "God is good and accepts only the good."[244]

The mandatory spending is conditioned by a threshold of wealth below which one is under no obligation to do so. You are asked to first guarantee your basic needs and those of your family before widening the circle to others, as mentioned in the Qur'ān: "They ask you what they should spend. Say: 'What is beyond your need'"[245]. "The best almsgiving is that which comes after you meet your needs, and which goes first to your dependents"[246], said the Prophet. Muslims are also asked to spend with moderation. The true believers are described in the Qur'ān as "those who, when they spend, are neither extravagant nor miserly and hold a medium stand between those extremes."[247] But when it comes to voluntary almsgiving, then the best spending is from what you desire, as indicated in the Qur'ān: "You will never come to piety unless you spend from the things you love"[248]. The virtuous are "those who, despite their love for it, spend from their wealth"[249], "they give food, despite their love for it, to the poor and orphans and captives"[250], "they give preference [to the others] over themselves even if they are indigent; those who are saved from their own greed are truly successful."[251]

Diversity and Sustainability of the Sources of Funding

The sources for funding the work of goodness are diverse and complementary. The main ones are the mandatory almsgiving

(*zakāt*, see section 1.2.3) and other obligatory spending, the meat available during the Feast of Sacrifice and *hajj* (*adhāhi*, *had'y* and *fad'y*), what is given out (money or in-kind) to expiate sins (*kaffārāt*) or to honor fulfilled vows (*nudhūr*), all forms of voluntary almsgiving (*sadaqāt*), in addition to public funding sources. All these are lasting sources since they are related to an ever ongoing human activity.

One of the best almsgiving in the Islamic tradition is investing in projects seeking to fund sustainable work of goodness. This is the *waqf* (or *habs*) system established by the Prophet in Medina and which may be defined as "freezing the assets and allocating the profits" (*habs al-asl wa sabl al-manfa'a*). Usually the asset is an inalienable estate or other kind of property dedicated to one or more types of work of goodness. It is equivalent to what is known today as charities and non-profit organizations receiving funding and using it in projects that serve the common good. The first *waqf* in Islam is "*waqf* Mukhayrīq". Mukhayrīq, a Jew of Medina, offered all his properties to the Prophet to use them for the common good[252]. *Waqf* is considered as an ever running almsgiving. The Prophet said: "When the son of Adam dies all his work stops but three things: a running almsgiving, a useful science he taught, or a good son who prays for his parents."[253]

The other Islamic principle that ensures a sustainable work of goodness suggests that, instead of providing the needy with consumable goods, it is preferable to help him/her become independent by providing him/her with a capital to start a lucrative activity (craft or commerce), or to get trained. "A man came to the Prophet and begged. He asked him: 'Do you have something at home?' The man answered: 'Yes, a cloth we use as carpet and blanket, and a goblet to drink'. The Prophet asked him to bring them and sold them for two dirhams. He gave the money to the owner and asked him to buy with one dirham some food for his family and with the second dirham an axe. The Prophet told the man: 'Go to cut wood and sell it, and do not show up for the next fifteen days'. The man left and when he came back after a fortnight he had already earned ten dirhams as a woodsman and could buy some food and clothing. The Prophet

said to him: 'This is better for you'."[254] This is about capacity building.

6.7— Work of Goodness Principles

Based on what preceded, we list below twenty-one principles for the work of goodness, grouped in seven chapters, as part of an Islamic Charter of Work of Goodness[255] that may be adopted by Work of Goodness organisations (WGOs) in the Muslim world.

A— Clarity of Purpose

Principle 1— To Please the Creator

The Work of Goodness organisation (WGO) shall disclose its faith-based purpose and that it considers the work of goodness a binding act of worship requiring sincerity and aiming at pleasing the Creator.

Principle 2— A Mercy on the Creatures

The mission and goal of the WGO shall be to serve with benevolence the creatures, which is the way to please the Creator. It shall set its objectives, strategies and activities to achieve its mission and realise its goal. The creatures, in this context, include human beings, animals and the inanimate.

Principle 3— No Other Goal Than Providing Services

The WGO shall consider the public good and distance itself from any consideration of private profit, be it material or moral.

B— Comprehensiveness in the Approach

Principle 4— Holistic Vision

The WGO shall adopt a holistic approach to providing services to the creatures and shall consider their various basic needs as representing a comprehensive whole, necessary to be fulfilled for a decent life.

Principle 5—Positive Neutrality

The WGO shall act with empathy and bear true witness against any observed violation of the rights of creatures; it shall not remain silent before such abuses for the sake of neutrality. In case the WGO cannot respond directly to the violation, it shall inform other specialised organisations.

Principle 6— Active Impartiality

The WGO shall endeavour to implement the principle of impartiality and non-discrimination and shall refrain from selecting the beneficiaries on ethnical, religious, ideological or political grounds or any other identity consideration, but based only on their needs.

C— Complementarity in the Goal

Principle 7— Meet the Basic Needs

The WGO shall set priorities on the needs of the beneficiaries and focus primarily on meeting their basic needs for decent life, before moving to special and then to ameliorative requirements.

Principle 8— Capacity Building

The WGO shall contribute locally in capacity building to the benefit of the organisations and the individuals, through the necessary education and training and by empowering them with the skills and tools required to become autonomous.

Principle 9— Sustainable Development

The WGO shall prioritise its support to local initiatives and projects – once their effectiveness and feasibility are examined and demonstrated – which contribute to self-sufficiency and independence from aid, and shall not restrict its activity to providing short term basic needs.

D— Transparency in the Mission

Principle 10— State the Domain of Goodness

The WGO shall determine and make public the field of work and the type of activity it specialises in. It can cover more than one, in which case it shall separate the fields of work, which may conflict if carried out together, into departments independent from each other within the WGO.

Principle 11— State the Source of Funding

The WGO shall determine and make public its sources of funding, excluding donors who wish to remain anonymous, and verify that they comply with the legal and ethical requirements, in particular the donations from private and public institutions. The work of goodness must be funded only by clean sources.

Principle 12— State the Beneficiaries

The WGO shall determine and make public its expenditures and verify that they comply with the declared field(s) of work and type(s) of activity, and that the beneficiaries are not involved in any activity that is legally or morally reprehensible.

E— Independent Decision-Making

Principle 13— Independence from the Donor

The WGO shall preserve its independence from the donors and refuse any support conditioned by anything except the designation of the category of beneficiaries. It shall ensure that the donors do not interfere in its strategic planning and ground work.

Principle 14— Independence from the Political and Ideological Authority

The WGO shall preserve its independence from any governmental agency, political organisation, doctrinal school, ideological current, or any other lobby, and shall not determine its activities and beneficiaries under their pressure.

Principle 15— Independence from the Military and Intelligence

The WGO shall preserve its independence from any security or military apparatus, and shall refuse any overt or covert partnership with them, particularly in conflict zones, that affects the mission of the organisation. It shall watch any likely infiltration by local or foreign intelligence agencies, by strict mechanisms of control, particularly in matters of employment of staff or recruitment of volunteers.

F— Respect in Dealings

Principle 16— Respect of the Donor's Will

The WGO shall use the resources received according to the donor's will and shall protect the donor's identity when requested. Allocating the resources to a field different from that specified by the donor, when necessary, shall be conditioned by his/her prior authorisation. When possible, at receiving the donation, the donor shall be asked to specify, or not, several fields of expenditure classified by priority.

Principle 17— Respect of the Recipient's Dignity

The WGO shall treat the beneficiaries as full human beings, whatever their conditions. It shall respect their dignity and avoid any act, word or attitude that may hurt it.

Principle 18— Respect of the Cultural Environment

The WGO shall endeavour to respect the local customs and norms and avoid transgressing them or imposing other external norms. It shall educate the expatriates on the cultural and religious values of the host societies.

G— Good Performance

Principle 19— Cooperation with Others

The WGO shall cooperate with other local, regional or international organisations, working in the same field or in another one, for the sake of joining forces, networking, concerting, and exchanging experiences and information. It will work in the spirit of stimulating competition for the good and not in that of unhealthy rivalry.

Principle 20— Use of Local Resources

The WGO shall resort to local human and material resources, when available, and shall prefer them to external resources of better quality, thus contributing to local development: capacity building of local human resources, supporting local products, lowering the costs of projects, and protecting the environment by avoiding wasteful transportation.

Principle 21— Best Practices

The WGO shall promote professionalism, build and consolidate its internal capacities, adopt the established best practices in administration, finance and project management from planning to execution, establish and apply ethical standards, develop internal procedures for quality assurance and accountability and submit to peer evaluation and to quality control and auditing by an external trustful, expert and independent authority.

7— Islam-West Relations

7.1— "Clash of Civilizations"?

The "Clash of Civilizations" thesis prompted a wide debate when Samuel P. Huntington publicised it with his 1993 controversial paper in Foreign Affairs[256], followed by his essay on "The Clash of Civilizations and the Remaking of World Order" published in 1996[257]. This thesis gained a renewed interest in the aftermath of 9/11. The thesis can be summarized by the idea that: "In the post-Cold War world the most important distinctions among peoples are not ideological, political, or economic. They are cultural". It predicts that "conflict between groups within different civilizations will be more frequent, more sustained and more violent than conflicts between groups in the same civilization". Huntington divides the world into nine "major civilizations": African, Buddhist, Hindu, Islamic, Japanese, Latin American, Orthodox, Sinic, and Western.

According to Huntington, "the clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future," and "a central focus of conflict for the immediate future will be between the West and several Islamic-Confucian States," with an emphasis on the Muslim world which displays "bloody borders". Based on this thesis the author issued a set of recommendations in the interest of the West which include: a) "to promote greater cooperation and unity within its own civilization, particularly between its European and North American components"; b) "to limit the expansion of the military strength of Confucian and Islamic States"; c) "to exploit differences and conflicts among Confucian and Islamic States"; d) "to support in other civilizations groups sympathetic to Western values and interests"; and e) "to strengthen international institutions that reflect and legitimate Western interests and values".

The "Clash of civilizations" thesis gained some support from a number of academics in the West but many of them

opposed it from various intellectual standpoints. Part of the opponents to Huntington criticised his approach to civilisation and his perception to its relationship with culture[258]. Others challenged his classification of civilisations and his tendency to consider them as static entities with no internal dynamics and no capacity to interact with each other. A third category of opponents focused on the hidden political agenda behind the "Clash of civilizations" thesis, considering it as a tool for the re-shaping of the US foreign policy after the collapse of the Soviet Union. Edward Said concluded his paper "The Clash of Ignorance", published in 2001, by saying that: "'The Clash of Civilizations' thesis is a gimmick like 'The War of the Worlds', better for reinforcing defensive self-pride than for critical understanding of the bewildering interdependence of our time."[259]

But the fiercest opposition to the "Clash of Civilization" thesis was empirically grounded. It was criticised by a number of academics who considered that it was based on "anecdotic evidence" and was not well grounded at the factual level. Mohamed Braou for example sees that "the examples used in the thesis are partially selected or suffer inaccuracy"[260]. Most empirical studies published recently in the field of conflictology[261], which addressed international conflicts of the past decades, led to results that tend to invalidate the thesis and showed that the frequency of conflicts between groups from different civilisations did not register any significant relative increase in the post-Cold War era.

7.2— The sources of Islam-West tensions

There is no one single conflict between the Muslim world and the Western world – as monolithic blocs – that could be attributed exclusively or mainly to culture. There are however various conflicts between parties form the Muslim world and other parties from the Western world. These can be explained within the framework of history and geography, by considering ideological, political and economic factors. Muslims' perception

of the West differs from one region to another and from one class to another within the same society, according to the level of contact and the degree of friction with Western civilisation. Similarly, the Western perception of the Muslim world is not the same in different countries, social spheres and ideological currents; it is correlated with the level of knowledge of the Islamic civilisation. If we consider for example the Algerian and Egyptian perceptions of France and Great-Britain, we notice that they are in opposition. Another example is the Muslims' perception of the USA and the UK which is completely different from their perception of Switzerland and Sweden. Similarly, the Greeks' or the Germans' perception of Turkey is different from that of the Britons or the Canadians.

Events such as "9/11" in the USA, "3/11" in Spain, "7/7" in the UK, the shelling of Afghanistan and Iraq, the Palestinian massacres, "Guantanamo", "Baghram" and "Abu Ghraib" detention camps, have caused deep "collective trauma" in Western and Muslim societies.

There are also older "collective trauma" traceable to historical conflicts that have been ignored – hence remain unhealed preventing peace –, such as the Crusades in the Middle East, the Inquisition in medieval Spain, the Palestinian Nakba, the colonial massacres in Algeria, etc. Concerning the latter example, not only the "collective trauma" caused by French colonialism was ignored, but the French Parliament "poured salt on them" by adopting on 10 February 2005 – more than four decades after the independence of Algeria – a bill glorifying the "positive role" of the French presence in Algeria.

There are also tensions related to the growing diversity – in its various forms – in modern societies in the West as well as in the Muslim World, due to globalisation and international migration. This type of tensions is diverse, usually with religious, cultural or value-system dimensions.

7.3— Conflicts Related to Values

7.3.1— Introduction

There are various examples of conflicts related to (perceived) contradictory values, between groups of different cultural background, such as the contradiction between democracy as a philosophical doctrine (and not just as a political practice) and Islamic faith, or even within the same culture such as the contradiction between human development and economic growth on the one hand and the protection of the environment on the other, or the contradiction of rights like the right to the individual freedom to smoke and the right of the patients, victims of smoking addiction, to be treated by the public health service, or the clash between the right of the people to decide (democracy) and human rights as in the case of the ban of the scarf in public schools and hospitals in France or the minarets ban in Switzerland. But this section will focus on one type of contradiction and that is "freedom of speech vs. respect of the sacred".

7.3.2— "Freedom of Expression" vs. "Religious Symbols"

Any conflict is a contradiction of goals. In this case, two goals are in opposition: to protect freedom of expression and to respect religious symbols, or to protect the right not to be insulted in one's profound belief. It has been said that the Muslim world and the West stand each at a position to defend one of these values and only one. But this is not a realistic picture. The contradiction must not be depicted as being between a "Western value" and a "Muslim value" but should be regarded as a clash between two universal values whose relative importance is different in two different cultural contexts as shown in the following table.

	Western culture	Muslim culture
Freedom of expression	**High importance for the majority** Long democratic tradition, bills of human rights	**Low importance for the majority** Political history: long lasting dictatorships, oppression, repression
Religious symbols	**Low importance for the majority** Religious history: Church/State clashes, advent of Secularism	**High importance for the majority** Influence of religion in all aspects of life, no oppression by a clergy

7.3.2.1— Freedom of Expression in the Muslim Culture

Freedoms, particularly of belief and expression, are well rooted in the Islamic tradition and a number of Muslim scholars elaborated a fundamental rule from the foundational texts of Islam: "No religious duty without freedom". In most Muslim/Arab countries, this is a burning issue and active segments of the societies are fighting for freedom, especially freedom of expression. But for large segments of the societies the control of the media by the executive power has been the rule for so long that they do not have the right measure of the importance of the independence of the press in the West. Hence they demanded that the Danish government apologize for the offense committed by the *Jyllands-Posten* (see section 7.5), a demand which was considered an aberration in Denmark.

7.3.2.2— Respect of Religious Symbols in the Muslim Culture

The intensity and scale of the protest in the Muslim world after the publication of the *Jyllands-Posten* cartoons cannot be explained exclusively by an instrumentalisation by some State actors. Other factors ought to be considered to answer questions such as: Why was there that level of consensus and federation of efforts to deal with the cartoon crisis? Why did the boycott

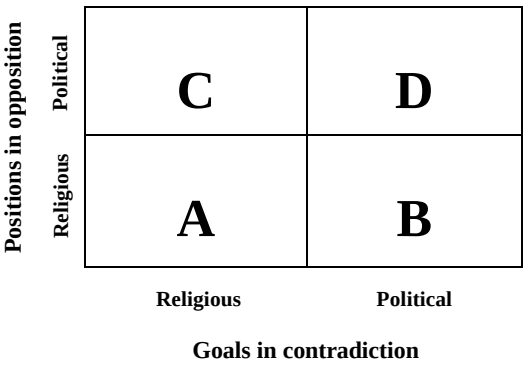
target not only Arla milk but Carlsberg beer as well, uniting both devout and non practitioner Muslims? What unified this joint action of Shī'a, Sunnis, Salafis, Sufis, and Muslim Brotherhood, from Turkey, Persia, Indonesia, Pakistan and the Arab world?

The main reason is that Muslims felt profoundly injured in their faith and, as mentioned earlier, the protection of faith stands in the first position in the ranking of the essential requirements of Islamic law. In addition, the emotional factor related to the special status of the Prophet Muhammad within the Muslim collective consciousness is as important as this legal requirement. After God, he is the most venerated religious symbol, cherished more than parents and children, just as is Jesus-Christ for Christians and Muslims alike. Almost every Muslim family has a member named after the Prophet, be it the name Muhammad or one of its variants and derivatives. And even if his pictorial representation in not permitted in the Muslim culture (at least in the Sunni school), he is close to the Muslim, present in his everyday life, since it is believed that praising the Prophet is one of the keys to Paradise.

7.4— Conflicts with Religious Dimensions

7.4.1— Goals versus positions

The positions adopted by the conflict parties do not necessarily reflect, explicitly, the goals in contradiction, and may be expressed in a language relating either to the temporal or the spiritual. If we limit the space of analysis to two dimensions: a) religious (a parameter associated with the spiritual order), and b) political, in the broadest sense of the term (a parameter associated with the temporal order), then the four configurations shown in the following diagram are theoretical possibilities.



It is useful to distinguish three categories of "conflicts with religious dimensions":

A) a conflict involving a contradiction of religious goals that manifests itself in terms of opposition of religious positions;

B) a conflict involving a contradiction of political goals that manifests itself in terms of opposition of religious positions;

C) a conflict involving a contradiction of religious goals that manifests itself in terms of opposition of political positions.

Other mixed configurations are also possible involving contradictory goals under the spiritual and the temporal that manifest themselves in terms of opposition of religious or political positions (centre of the diagram).

Based on the practical experience with a number of conflicts in the Arab world (Algeria, Egypt, Yemen, Morocco, Somalia, Sunni/Shī'a, al-Qā'ida/US administration) and on the study of what is called "political Islam", most conflicts in or involving the Arab world seem to belong to category B. This can be explained by:

— The failure to master the political language, due to the political deadlock and the impoverishment of political culture in the Arab world after decades of occupation and tyranny;

— The formulation of grievances and discontent and the expression of claims in a mastered religious language that is rich in vocabulary relating to the issue of fairness, conceived as a social bond, a source of legitimacy, and a means of

legitimisation of the discourse;

— The feeling, largely shared among the Arab-Muslim peoples, that the international system of positive laws consistently fails to address their distress.

Often, these conflicts are falsely regarded as belonging to category A (contradiction of religious goals expressed in terms of opposition of religious positions), and this misperception can be explained by:

— The lack of effort committed to analyse this type of conflict and to explore the real underlying contradictions;

— The desire of one of the parties to instil such a perception in order to isolate the other party and to deprive it of support or sympathy in public opinion;

— The desire of a third party to impart such a perception, for reasons (legitimate or not) often external to the conflict.

7.4.2— Examples of Conflicts in or Involving the Arab World

The most explicit example, and the one nearest to the author, is the Algerian civil war that began in 1991, which was presented to the public opinion for over a decade, through the media and also by "experts" in Arab and Muslim world affairs, in conflict, and in terrorism, as a religious war led by medieval fanatics against the modern republic. However, over time, this perception proved to be inaccurate for the following reasons:

— Although one of the conflicting parties used religious rhetoric, the conflict has been shown to be essentially political in nature. The respective goals of the conflict parties relate to the temporal and mainly concern fundamental rights and freedoms such as the respect for identity, political participation, equitable distribution of wealth, etc.

— Both "Islamists" and "Secularists" are found in both conflict parties (*Le Pouvoir*, or the political establishment, vs. the opposition), which proves that the divide in Algeria is not ideological, but political.

Another example is the "Cartoon Crisis" caused by the "Faces of Muhammad" cartoons published on 30 September 2005 by the Danish daily *Jyllands-Posten* (see section 7.5).

7.4.3— Methodological Implications

Based on the observations made concerning the typology of conflicts in or involving the Arab world, the operational methodology advocated to treat this type of conflict is similar to transformational methods used in mathematics and physical sciences to facilitate the resolution of systems of complex equations. These methods consist of transforming the equations and reformulating them in a space where their resolution is easier, then reconverting the solution and reformulating it in the original space. In the context of conflict resolution, this method consists of the following steps:

1) Listen directly to the conflict parties, separately, and avoid relays that may alter their discourse and create a bias;

2) Decode the language used by the conflict parties, and translate it in terms of goals (transformation allowing the transition from the religious to the political space);

3) Analyse the goals of the conflict parties and identify the points where they are at odds;

4) Proceed with legitimisation of the goals of the conflict parties in their law system(s);

5) Find a way to transcend the contradictions (this is the most difficult task and requires expertise and the ability to think laterally);

6) Formulate the solution in the language used by the conflict parties, to facilitate its acceptability (inverse transformation from the political space back to the religious).

This process of decoding and recoding is elaborate, since it obviously requires sufficient mastery of the social, legal, religious, and cultural systems involved, as well as sufficient familiarity with the vocabulary used. But it is also rewarding, since it provides an effective way to attain a sustainable conflict resolution.

7.5— The Jyllands-Posten Cartoon Crisis

7.5.1— A Culturally-Balanced Mediation

In early 2006 the Cordoba Foundation of Geneva (CFG) was requested by some of its partners to attempt mediation between the Danes and the Muslims during the cartoon crisis. The CFG approached the Danish authorities (Ministry of Foreign Affairs, Mission in Geneva) as well as a number of transnational Muslim organisations with big influence on civil societies, representing both Sunni and Shī'a schools.

Both parties accepted the offer of mediation and agreed to send delegations for a first contact and exchange meeting in Geneva, planned for 13 February 2006, at the offices of the Cordoba Foundation. The Danish Ministry of Foreign Affairs appointed a 3-member delegation comprising a diplomat, an academic and a cleric, headed by a Muslim Dane, Ambassador Wøhlers Ole Olsen. The delegation of the Muslim World was mandated by the Global Anti-aggression Campaign, the International Committee of Support of the Final Prophet and the Union of Muslim Scholars, among other NGOs.

At its request, the Danish delegation was assisted by a Muslim adviser, Prof. Tarik Ramadan. The Muslim delegation was advised by Scandinavian scholar, Prof. Johan Galtung. The meeting was co-facilitated by two CFG members, one Muslim and one Christian. The setting of a culturally-balanced mediation[262] shown in the following diagram helped assuring a fluid exchange. The co-facilitators were useful in confidence building and the advisors contributed in helping the parties (a) understanding the other's point of view and (b) convincing the other. The meeting lasted four hours and the discussions were frank and friendly.

After the presentations and a brief description of the situation and the main phases of the crisis, the Danish delegation explained the social and political context in which took place the publication of cartoons: effect of globalization, a feeling of loss of identity, a sense of isolation and loss of influence and insecurity, the extremists having the voice aloud that the Danish Prime Minister erred by refusing to receive the delegation of Arab/Muslim ambassadors, which led to the escalation.

The Muslim delegation reported that the situation in the Muslim world was characterised by intense popular widespread anger, with the feeling that the honour and sanctities of Muslims were being trampled on. It stated that although there is a determination to continue the boycott of Danish products, the majority of Muslims favours dialogue and finding a solution that prevents the repetition of such behaviour. The Muslim delegation stressed that the popular character of the reactions had nothing to do with governments, and that with the exception of two incidents in Damascus and Beirut, which it condemned, these reactions have been non-violent; the boycott and peaceful demonstrations – democratic rights – were mainly used. The Muslim delegation said that this crisis is indicative of the resentment of Muslims against Western policies in the Muslim world: various forms of aggression, particularly the military invasion of Iraq and Afghanistan (Denmark was involved in both cases). The consequences of the crisis on Muslim/Western

relations were evoked, as well as the negative impact on Muslim minorities in Denmark and Christian minorities in the Muslim world. The delegations agreed that the crisis must be addressed, not just by governments but by all segments of the society.

The Muslim delegation submitted a list of demands to be conveyed to the Danish Government. They included for instance: (a) to distance the official Danish position from that of the *Jyllands-Posten* and to take measures of appeasement expressing goodwill; (b) to establish legislation that protects the rights of Muslims and prevents harming the image of Islam; (c) to recognize Islam as a component of Denmark's religious landscape on the same footing as other religions; (d) to establish an observatory, funded by official authorities, to monitor the respect for Muslims and their religion in the political, economic, cultural, and educational fields; (e) to organise an international conference on dialogue among civilisations in Copenhagen or in another European country chosen by common agreement; (f) to withdraw Danish soldiers from Iraq and Afghanistan.

At the end of the meeting the two delegations agreed on the need to organise a second meeting enlarged to other personalities as soon as possible.

7.5.2— The Underlying Issues

When analysing the reactions of Muslims to what was felt as an attack against Islam, one should be cautious and distinguish the various actors: the government, the political and religious movements, and the civil society as a whole. Each one of them may show the same position but they differ in interests and motivation. It is legitimate to raise the question: Why did the Arab ministers of Interior, at the end of their meeting of 31 January 2006 in Tunis, issue a statement asking for "tough sanctions" by the Danish government against the authors of the blasphemous cartoons? This comes from the "Arab First Policemen" who on many occasions assault the holiness of life (through gross and systemic human rights abuses), knowing that in Islam life is far more sacred that any religious symbol (see section 1.7).

Obviously, the attitude and behaviour of some Muslim State actors are motivated by some political interests as mentioned by French academic François Burgat[*]. This can be for internal consumption (dissipation of popular pressure, instrumentalisation of religion and its use as a mean of political justification, etc.) or may have an international dimension (a way of escaping isolation, countering Western critiques about the situation of human rights, etc.). But as far as Muslim civil societies are concerned, there are underlying objective and subjective factors behind their reaction to media incidents such as "provocative" cartoons and video clips, and these explain the resentment, anger, and sometimes hatred vis-à-vis the West.

7.5.2.1— Double Standard and Unequal Treatment

In all societies, particularly democracies, freedom of expression is not absolute and is limited by moral, legal, political, and

[*] « Curieux timing ! Etranges protagonistes… Au lendemain du formidable camouflet monté du fond des urnes palestiniennes, comme il est étrange cet engouement des régimes arabes exsangues à vouloir s'approprier, à l'occasion de l'affaire des caricatures, les ressources «religieuses» de leurs opposants islamistes! Et quid de notre propre empressement à souffler de conserve sur des cendres où, plus de quatre mois après les premières publications concernées, le feu avait quasiment disparu? Ne serions-nous pas, à prendre tout cela trop au sérieux, les «idiots utiles» d'une farce dont la recette est aussi simple qu'elle est ancienne? Les généraux dictateurs refont le plein de ressources religieuses. Pour faire oublier l'évidence politique du message des urnes palestiniennes, leurs protecteurs occidentaux «théologisent» un peu plus encore la lecture des résistances dont ils font l'objet dans le monde en général, au Proche-Orient en particulier. Pour ne pas avoir à assumer l'évidente responsabilité d'un conflit de type colonial, quoi de mieux que de le masquer sous le voile d'une guerre des religions? Et qu'importe si une partie de la planète s'enflamme, pourvu que de solides intérêts partagés en réchappent, fut-ce provisoirement! Si l'on ne se méprend pas dans la construction des catégories, le «fond» religieux du débat sur les caricatures s'avère donc en fait n'en être qu'une «forme» imposée pour mieux brouiller les cartes. L'enjeu n'est pas théologique mais bien, plus que jamais, politique.» François Burgat, Les tabous des uns et les tabous des autres. (*Le Soir* du 7 février 2006)

social constraints. This is particularly true for the freedom of artistic expression (cartoons, films, novels, painting, theatre, etc.). But there is a feeling in the Muslim world that these kinds of constraints are just wiped off when Islam and Muslims are targeted. For Muslim academic Younes Bounab: "Freedom of expression has always been restrained, its borders are often defined by laws on obscenity, incitement to racial hatred, subversion, treason and endangering national security, defamation, etc." and thus the publication of the Danish cartoons "cannot be defended coherently using the argument of freedom of expression."[263]

A) Discrimination between Muslims and Christians

The attitude of the *Jyllands-Posten* itself is quite illustrative. In April 2003 a Danish cartoonist submitted to this newspaper a series of unsolicited cartoons offering a light-hearted take on the resurrection of Christ. They were rejected, the Sunday editor saying: "I don't think *Jyllands-Posten*'s readers will enjoy the drawings. As a matter of fact, I think they will provoke an outcry. Therefore I will not use them."[264] The attitude of *Jyllands-Posten* Sunday editor is a common practice in the press as described by Simon Jenkins from *The Sunday Times*[*]. Johan Galtung commented on this statement as follows: "Thus, the idea that offense to human feelings by intruding into their private space sets limits to the freedom of expression was not unknown, exposing the Danes to accusations of unequal treatment, against the Golden Rule, and against Kantianism."[265]

[*] "A newspaper is not a monastery, its mind blind to the world and deaf to reaction. Every inch of published print reflects the views of its writers and the judgment of its editors. Every day newspapers decide on the balance of boldness, offence, taste, discretion and recklessness. They must decide who is to be allowed a voice and who not. They are curbed by libel laws, common decency and their own sense of what is acceptable to readers. Speech is free only on a mountain top; all else is editing. […] Over every page hovers a censor, even if he is graced with the title of editor." Simon Jenkins, These cartoons don't defend free speech, they threaten it. (*The Sunday Times*, February 5, 2006)

B) Discrimination between Muslims and Jews

In Muslim countries there is a strong perception that the West raises the issue of "freedom of expression" only when Islam or Muslims are attacked and offended. But when the Jews are the target of any kind of critique, then "freedom of expression" is put to one side and repressive actions (legal, professional, and social sanctions) are applied, precisely in the name of the "sacred". The laws introduced in the legal systems of several European countries to punish "revisionism" are often mentioned. For Amr Musa, former Secretary General of the League of Arab States, the European press uses "*deux poids et deux mesures*" because "it fears being accused of anti-Semitism but invokes freedom of expression when it caricatures Islam." Similarly, Younes Bounab argues that: "Freedom of expression is not absolute in Europe, and its limits are constantly being negotiated to ensure social harmony and protection of certain minorities, especially the Jewish minority, and rightly so. If freedom of expression is therefore not, in fact, absolute, the question is why its limits do not include the protection against incitement to anti-Islamic hatred?"[266]

C) Selective Use of the "Raison d'Etat"

This can be best illustrated by the case of Salman Rushdie. In the mid 1990s, a worldwide campaign was conducted to condemn the "fatwa" issued by Imam Khomeini against Rushdie for his defamatory portrait of the Prophet Mohammad and his wife in his *Satanic Verses*. At the very moment when Rushdie received honours in Paris at the highest political level and was presented as a martyr of the freedom of expression, the French ministry of interior banned a book[267] containing a collection of testimonies on the widespread practice of torture in Algeria following the military coup of 1992. The French authorities who were the main ally of the Algerian military regime ruled that "because of hatred contained in the book, its circulation is likely to affect public order."[268]

7.5.2.2— Western Disrespect

The collection of twelve editorial cartoons entitled "Muhammeds ansigt" generated a huge reaction because it summarised in a few sketches, like the one showing the Prophet wearing a bomb-shaped turban, all the stereotypes that Muslims see propagated in the West about the Islamic religion: terrorism, misogyny, obscurantism, fanaticism, etc. Furthermore, Muslims observed that the Western official and media discourse will not acknowledge that they can be hurt. As Johan Galtung put it: "The standard Western 'We deeply regret that you found this offensive' borders on an insult, placing the onus on the Other."[269] Younes Bounab addresses this attitude from a Muslim perspective: "Not satisfied with violating the sanctity of Muslims and promoting hatred against their religion, liberal fundamentalism dictates also to Muslims, with a brazen condescension, how they should react with 'maturity' against the offense caused to them. The liberal inquisition exerts what it considers its democratic right to offend Muslims, but at the same time it denies them the right to feel offended!"[270]

7.5.2.3— Western Aggression

As mentioned by several authors, Muslim and Western, there is a profound sense of injustice within Muslim societies and a feeling that the Muslim community (*Umma*) is being besieged and targeted from all parts, militarily (Afghanistan, Iraq, Somalia, Chechnya), economically (oil and other natural resources), culturally (Western interference in educational

programs of many Muslim countries) and symbolically (defamation of Islam). The Israel-Palestine conflict crystallises the Muslim frustration of seeing most Western States adopting a partial stand and granting full and unconditional support to Israel. Moreover the Muslim minorities in the West are perceived as victimised communities, especially after 9/11.

7.5.2.4— Western Support to Dictatorships in the Muslim World

The mainstream positions of Muslim citizens in the media (satellite channels and the Internet) and the reports of many political and social analysts all indicate that Western governments are perceived in the Muslim world, particularly in Arab countries, as the main support to repressive dictatorships and corrupt rulers that ruin their countries and prevent the emergence of real democracies in the region. They are hence considered as complicit in the widespread human rights violations, as well as in the material and intellectual impoverishment of the Arab world. A contradiction is observed between the Western countries' declared principles for the rule of law and human rights and their foreign policy practices in the Arab world. The common examples often given are: the unconditional support to the Saudi and the Mubarak Egyptian regimes and the non-acceptance of the results of the poll in Algeria and Palestine. The continuing isolation of Hamas and the daily TV images of the concomitant collective punishment of the population of Gaza make this double talk all the more bitter.

7.6— Reacting to Provocation and Manipulation

7.6.1— Recent Examples

Several events in the last decade led to the resurgence of Islamic-Western tensions around a seeming opposition between freedom of expression and respect for religious symbols. Following the publication of the "*Muhammeds ansigt*" cartoons (2005) by the Danish *Jyllands-Posten* daily newspaper, the

"Fitna" video clip, produced in the Netherlands (2008), was released on the Internet. Another video clip, "Innocence of Muslims", was produced in the USA (2012), followed by cartoons on the Prophet Muhammad published by the French satirical weekly *Charlie Hebdo* (2012).

Muslim societies react in two ways when it comes to facing what they perceive as "maliciously provocative" acts from the West: the first advises that this kind of behaviour should be simply ignored, because any kind of reaction would only give it free publicity, while the second argues that the Muslim world must show a strong unified reaction in order to signal to the West that such "offenses" are unacceptable and must end. The latter trend recommends the use of legitimate/legal proportionate tools like economic boycotts, peaceful demonstrations, petitions, etc. But obviously there is always a minority of people that join this kind of protest with an inclination to resort to violent means.

During the crisis provoked by the Danish cartoons the latter group managed to mobilise the Muslim street. It was helped by state agents that may share the same positions with the masses but not necessarily the same interests and needs. This instrumentalisation was clear in several Muslim countries such as Syria, Lebanon and Libya, where no gathering is tolerated without the approval of the authorities. However, the protests ended in death and destruction (burning of embassies).

When the Dutch movie "Fitna" was released on the Internet by Dutch extreme right politician Geert Wilders on 27 March 2008 the first approach was chosen (ignoring the offense). Obviously, some lessons were learnt by Muslim public opinion from the cartoon crisis concerning the impact of their action at the international level, and the fact that they had been "used" by their governments. In fact, despite the huge amount of publicity that preceded and announced "Fitna" no real attention was granted to the film in the Netherlands and in the Muslim world, and the only noticeable reaction to it was a couple of video clips both from Sunni and Shī'a schools, like "Schism"[271]

and "Beyond Fitna"[272] that attempted to discredit "Fitna" by mirroring it, using the same construction and technique and similar discourse with an inverted message, replacing the Qur'ān by the Bible, and Muslim history by the Christian one. Consciously or not, in countering "Fitna", the film makers used some of the basic principles of counter insurgency (COIN) strategy. Moreover, "Schism" used humour to increase the impact; the producer/commentator of this film ended it by this warning: "Please don't feel offended by this movie. It is crap. Admit. Just like the other movie… where mister Wilders did the same. As wrong the movie Fitna is, as wrong the movie Schism is. I made it in 12 hours. Mister Wilders did it in 3 months. There is only One Divinity… and that is God. Let us make this world a better place."[273]

One hoped that the unfortunate episode of the "*Muhammeds ansigt*" cartoons and the violent reaction in some cities of the Muslim world demonstrated to all parties how both provocation and the violent reaction to it can threaten world peace. The non-violent response to the film "Fitna" comforted this hope. But the webcast on 1 July 2012 of the film "Innocence of Muslims" and the publication on 19 September 2012 of cartoons on the Prophet Muhammad by the French satirical weekly *Charlie Hebdo*, and the anger and violent demonstrations they provoked in some Muslim countries indicate that, unfortunately, the lesson has not been learnt from the previous episodes.

The film "Innocence of Muslims" and the *Charlie Hebdo* cartoons seem to be provocations, although the authors want to market them as contributions for the defence of artistic freedom and freedom of expression. Some political analysts have noted that the cartoons follow an opportunistic and purely commercial logic to boost the declining sales of the French weekly, while the film was claimed to be motivated by politicking goals related to the presidential election campaign in the United States, the Israel-USA tensions on Iran, and the willingness of some parties, individuals and groups, to undermine the dynamics of emancipation ongoing in the Arab world since 2011.

The violence that followed the release of the film, including the attack on the US consulate in Benghazi and the death of

diplomats, were widely condemned around the world, especially in the Arab and Muslim world. The violence directed by the filmmakers towards Muslims was also condemned. In the joint statement by the High Representative of the European Union for Foreign Affairs and Security Policy, the Secretary General of the Organization of Islamic Cooperation, the Secretary General of the League of Arab States and the Commissioner for Peace and Security of the African Union, published on 20 September 2012, the four regional organizations declared that they share "the anguish of Muslims at the production of the film insulting Islam". The UN High Commissioner for Human Rights, Navi Pillay, declared on 14 September 2012, that "the film is malicious and deliberately provocative and portrays a disgracefully distorted image of Muslims", and added: "I fully understand why people wish to protest strongly against it, and it is their right to do so peacefully". In France, however, for Manuel Vals, minister of the Interior, it was necessary to suspend this right by forbidding Muslims to protest peacefully in French cities, in order to preserve public order. This prohibition has tended to exacerbate sectarian tensions in France, as France's Muslim population do not understand why the minister Vals did not suspend also the right to publish the cartoons in order to preserve the same public order.

The debate is far from closed on the balance to find between the defence of freedom of expression and the respect of religious symbols, between the right to criticize everything and the right not to be insulted, and on the boundary to set in order to distinguish between the expression of art and the expression of hatred. The UN Council of Human Rights has struggled to pass in March 2011, after months of debate, resolution 16/18, which calls in consensual terms for a coordinated action at national and international levels so that some rights and freedoms are not misused to undermine other rights and freedoms. In this debate, often passionate, many forget that the supreme values overarching all others are peace and the sacred life of the innocent soul. They are the ones who should set the limits of the various rights and freedoms.

7.6.2— Negatively Perceived Attitudes and Behaviours

The Western attitudes and behaviours vis-à-vis Islam which are perceived negatively in the Muslim world may be classified into seven categories.

1) *Criticism of Islam*, that is to say the questioning and evaluation of Islamic values from a Western standpoint, this being motivated by the West's perception of a conflict (real or imagined) between Western and Islamic values. It is an intellectual and rational critique that is of the realm of methodology;

2) *Anti-Islamism*, which is the opposition to the interference of Islam (and religion in general) in the political sphere, which is of the order of politology;

3) *"Anti-Islam"-ism*, which is the rejection of Islam based on dogmatic religious ground; this is about theology;

4) *Islamophobia*, or the fear and the irrational prejudice towards Islam and Muslims. The ignorance of the other, the lack of communication and the "collective injuries", new and old, unhealed because untreated and ignored, are the main causes of this fear; this is the realm of psychology;

5) *Islamo-racism*, where Muslims in the West are seen as an invasive alien "race", which justifies their discrimination and even persecution; this is the realm of ideology.

For these five categories, the best approach is dialogue, be it intellectual, political or religious, and exchange to dissipate fears.

There are however two other categories where dialogue and exchange may be ineffective.

6) *Provocation of Muslims*; it is a vicious attitude and aggressive behaviour towards Muslims, of the order of pathology. To this, the only effective remedy is disregard and indifference. Legal means could also be used.

7) *Manipulation of Muslims*, that is to say the malicious and opportunistic induction of the so-called Islamic violence to serve personal or collective goals, political or economic, which is

about strategy. In this category, the best approach is disregard or non-violent reaction, because violence only reinforces the instigators in their strategy. Again, legal means could also be used in this case.

The seven categories are summarized in the following table.

Phenomenon	*Description*	*Realm*	*Best remedy*
1.Islam-criticism	Challenging Islamic values from a Western standpoint	Methodology	Dialogue
2.“Anti”-Islamism	Opposing the interference of Islam in the public sphere	Politology	Dialogue
3. “Anti-Islam”-ism	Opposing Islam from religious dogmatic grounds	Theology	Dialogue
4. Islamo-phobia	Irrational fear or prejudice towards Islam and Muslims	Psychology	Dialogue
5. Islamo-racism	Viewing Muslims as an alien invasive “race” and discriminating them	Ideology	Dialogue
6. Muslim provocation	Vicious attitude and aggressive behaviour	Pathology	Indifference, Legal means
7. Muslim Manipulation	Opportunistic induction of Muslims’ violent reaction to serve personal or collective political or economic goals	Strategy	Non violence, Legal means

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[230] Qur'ān, Al-Mumtahina (60:8).
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[232] Reported by Ahmad, Tirmidhi and Ibn Māja.
[233] Reported by Tabarāni.
[234] Reported by Bukhāri.
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[237] Qur'ān, Adh-Dhohā (93:9).

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[247] Qur'ān, Al-Furqān (25:67).

[248] Qur'ān, Āl Imrān (3:92).

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The Quest for Peace in the Islamic Tradition

with a foreword by Johan Galtung

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Medical and health physicist, Abbas Aroua is adjunct professor at the Lausanne Faculty of Biology and Medicine, and TRANSCEND convener for the Arab world. He is also the founder in 2002 and director of the Cordoba Foundation of Geneva (CFG) for peace studies. Involved in research, training and mediation the CFG focuses on conflicts in or involving the Muslim world.

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