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Faculty of Graduate Studies

**Conflict Resolution and Tolerance in Islam's Approach
To Peace**

By
Abdel Fattah Tallouzi

Supervisor
Prof. Ayman Yousef

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By
Abdel Fattah Ahmad Mefleh Tallouzi

This thesis was defended successfully on 26/01/2019 and approved by:

Committee members

Signature

1. Supervisor: Dr. Ayman Yousef
2. Internal Examiner: Dr. Rezeq Salmoudi
3. External Examiner: Dr. Nidal Jayousi



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Abd Al-Fattah Ahmad Tallouzi

Dedication

To My father and Mother, who I owe them everything I'm today.

To My wife “ Yara” and my two children “Jad” & “Taym”, the reason of everything in my life.

To all my teachers, who gave me insight and encouraged me all the time to work hard and achieve what I dream of.

To all Palestinian's Martyrs and Prisoners, who paved the way with their struggle for our future liberated Palestine.

To you all I dedicate this.

Abd Al- Fattah Tallouzi

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Abstract

The objective of this research is to identify how Islam sees peace and tolerance between Muslims and Non-Muslims, and what approach does Islam provides toward conflict resolution and peacebuilding. Through out this thesis, the researcher used a qualitative methodology, I collected primary data from main sources of Islam; the Holy Quran and Prophet Mohammad's Hadeeth. I also collected data from available books, journals, websites and reports. What is unique about this methodology is the utilization of global theoretical paradigms in order to reflect on local case study.

The results of this thesis show that Islam calls for peace among all humans; Muslims and non-Muslims. Wars in Islam is allowed under certain conditions and circumstances, still Islam forbids aggression and oppression. Islam orders Muslims to achieve internal and external peace and seeks harmony and tolerance among all humans, which leads to a well defined approach for peace and conflict resolution. By showing and understanding this, Islam has the potential to work with others emphasizing on values of sacredness of human life, freedom of religions, freedom of speech, equality and justice which can bridge the gap between Islam and other international beliefs and religions.

Islam is capable of addressing political and social conflicts through showing needed teachings and beliefs that call for non-violence and peace, which gives Islam a valid approaches to conflict resolution and peacebuilding for all types and levels of conflicts. Islam is considered also a tolerant religion; attacking others in Islam is a sin, and the coercion of faith is prohibited. Islamic history showed tolerance toward other religious groups inhabitants in the Islamic lands, where values of equality, freedom, justice and satisfaction of basic human needs prevailed.

Also throughout this thesis, the researcher found commonalities between Islam and international theories in the principles of peacebuilding and conflict transformation. Islam provides protection for the five necessities in human life; life, wealth and property, religion, intellect and progeny. Values of equality, forgiveness, justice and social empowerments are core Islamic teachings that are necessary for an effective conflict transformation process.

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Chapter One: Research Framework

1.1 Introduction

1.2 Research Problem

1.3 Research Questions

1.4 Aims And Objectives Of The Study

1.5 Methodology

1.6 Previous Studies

1.7 The Anticipated Contributions Of The Study

1.8 Chaptalization Plan

1.1 Introduction

Though the issue of war and peace has been a vital agenda in human history and international relations, it is more important than ever before to discuss it in our interdependent and interconnected current world. The approach of Islam regarding this issue is still not clear specially the western countries and communities.

The concern for peace can be seen in different religious scriptures and ceremonies and paths, including Muslims, Christians, Hindus and other communities. The international community realized the importance of peace against war after hundreds of war including first and second world wars that left millions of victims and large scale destruction.

The debate of Islamic approach to peace has been a central issue in contemporary world especially since the 9/11 attacks on American soil and the war launched by the US and its allies on Islamic countries such as Afghanistan and Iraq. The war on Syria and the rise of ISIS (Islamic State In Iraq & Syria) and attacks happened in different European countries urged the need to explain the true Islam approach to peace. Many questions about Islam have been raised lately including; what is Islam approach to peace and violence? Is violence is religiously justified? How Islamic extremism can be understood? What contribution does Islam make to peacemaking and peacebuilding? How we can bridge the gap between Islam and the West through dialogue?

Due to the misconception of Islam and series of terror attacks committed by Muslims (as they called), International community, especially the West, seems to forget the common beliefs and values presented by the three religions; Islam, Christianity and Judaism. The West still sees the symbols and expressions of Islam as provocative whilst many Muslim fundamentalists view much of the western cultures as anti-Islam. This can be attributed mainly to their asymmetric power relations and many wars conducted against Muslims by the West. And many Muslims interpret those wars as a new crusade. Since the West and Islamic world have not found a path for dialogue, what is needed today is that the West understands what is going on in Arab and Muslim world while Muslims convey their true intentions. There should be an active listening and open hearts in order to engage into a constructive peace dialogue.

In response to the stereotype images in western minds, many researchers advocated that there are many verses in the holy Quran and hadeeth (the prophet Mohammad sayings, actions and deeds) which call for nonviolence and peace that all Muslims should live by. Islam also calls for fighting oppressions, solidarity and equality as all people are the creation of God. Islam gives no privilege on the basis of race, color, ethnicity or tribal affiliation. Islam also calls for the quest of physical, mental, and spiritual peace. Other verses in the holy Quran preaches for tolerance and kindness, this can be seen when prophet Mohammad entered the holy city of Mecca and the forgiveness he gave to people who tortured him and other Muslims. Allah stated in the holy Quran “Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.”¹

Despite those values, there are many social, political, and economic obstacles impeding the implementation of those values. The obstacles include the corruption, the gap between governments and religious leaders, economic dependency on the West and humiliation by the West.

Islam does not fully promote the use of force, the principles of Jihad (which is fighting in the path of God) prohibit violence expect of cases that deems necessary, those cases shall be explained further in this thesis.

1.2 Research Problem

In the last three decades , there is a great debate about whether the religion of Islam can provide an approach of peace for the world . The rise of Islamic extremism specially Al-Qaeda and lately ISIS(Islamic State In Syria) and there attacks specially on the West has raised many question about the religion of Islam and whether Islam contain values for peace and tolerance or not, and whether if there are example in the Islamic history where conflicts were solved peacefully .

In order to answer this problem , the researcher is going to review global theoretical paradigms and compare them to Islamic books and main Islamic theorists and writers .

¹ The holy Quran, surah number 2, Verse 262

1.3 Research Questions

In the context of what was mentioned above , the main question of the thesis is: how Islam sees Peace between Muslims and Non-Muslims and what approach does the Islam religion bring to the world.

In order to explain the above mentioned question and which Peace approach does Islam provide , the researcher need to adapt some sub-questions that were formulated the following way.

- What is Islam approach to peace and violence?
- When does Islam Justify violence?
- How Islam support the value of tolerance?
- What kind of Conflict Resolution does Islam present to the world?
- What approaches do new Islamic researchers adopt to change the west view of Islam?
- What contribution does Islam make to peacemaking and peacebuilding?
- How the gap between Islam and the West through dialogue can be bridged?

In addition to understanding the possibilities of Islam approach to peace and conflict resolution , the study also aims at focusing on how other nations and ideologies specially the West view Islam.

1.4 Objectives Of The Study

This study objectives is to explain the common beliefs and values presented by Islam, and what are the necessary steps that are needed to explore ways of presenting those values and beliefs.

The main objectives of this research are presented in the following points:

- To show Islam role in building a solid foundation for peaceful relationships between people on the principles of mutual interest of all parties
- To explain in what cases Islam Justifies violence
- To explain the concept of tolerance in Islam

- To bridge the gap between Muslims and non-Muslims, specially the west about the Islamic Peace approach
- To explain Islam contribution in the fields of Conflict Resolution, Conflict Transformation ,peacemaking and peacebuilding

1.5 Methodology

Methodology is believed that it is crucial in both quantitative and qualitative studies. In well-known literature, methodology has been defined as a systematic and an organized way of data collection, data analysis and data explanation. We cannot define methodology without adding that it can be helpful in reaching final conclusions and find results.²

This research at methodology level is qualitative because the researcher is going to collect data and information from the available books, journals, magazines, websites, and reports....etc. What is unique about this methodology is the utilization of global theoretical paradigms in order to reflect on local case study.

Along with that, the current study is making use of different resources for primary data collection, the researcher has a list of important religious books , academic researchers who have a well-known international researches and books , and who have contributed massively throughout the very core of the study.

1.6 Related Literature Review

There are many definitions for Islam. Originally the word Islam is “derived from the Arabic root "Salema": peace, purity, submission and obedience”.³ Islam can be defined as “the religious faith of Muslims, based on the words and religious system founded by the prophet Muhammad and taught by the Quran, the basic principle of which is absolute submission to a unique and personal god, Allah”.⁴

² Advanced Research Methods. Performed by Prof. Ayman Yousef. Arab American University, Ramallah. January 2017.

³ Barghouti, “Meaning Of Islam” .2017. Available at <http://www.barghouti.com/islam/meaning.html>.

⁴ Dictionary, Islam Principles.2017. Available at <http://www.dictionary.com/browse/islam>.

The basic concept of Islam is Tawhid which means that the whole universe was created by Allah; the one almighty god. who created man and appointed him a predefined period of life on earth with the aim of worshipping him and inhabiting the earth with justice and equality. Allah has given man the freedom of choice whether to follow his path or not. Those who choose to follow his path become believer (Muslim) and those who refuse to follow this path become Disbeliever (Kafir).

A Man who wishes to honestly join Islam and believe in the oneness of Allah and the words of his prophet (the prophet hood of Mohammad has to Declare the following; La ilaha illa Allah, Muhammad Rasul Allah. (There is no Allah except Allah; Muhammad is His Prophet.)

The word "Peace" has been mentioned several times in many chapters in the holy Quran, precisely the word "peace and relevant meaning of this word was mentioned 50 times."⁵ The heaven was called Dar Al Salam "home of peace", Almighty Allah states in the Quran, "For them will be a home of Peace with their lord. He will be their Friend, because they practiced righteousness." ⁶ The Muslims greeting is Al Salam Ailkom "Peace be upon you", and even Allah called himself al Salam. The meaning of peace in Islam is safe, rest assured .⁷

Islam came with different missions and messages to Muslims and to the whole humanity as well. In his book (Islam is the religion of peace) Dr. Ash-Sheha consider that one message of Islam is to establish justice at all times, and to create friendly relations with all people including enemies as long as they abstain from hostile acts, and to promote peace when possible.⁸ This is evident in the following phrase from the holy Quran:

⁵ Jalal Murshed, "Peace And War in Islam" ,The critiq. 2015.PP 1-4.

⁶ The holy Quran, surah number 6, Verse 127.

⁷ Sawan Malla Hussein, "The Concept of Peace in Islam." International Journal of English Language, Literature, and Humanities".2014. PP 1-14.

⁸ Abd Ar-Rahman bin Abd Al-Karim Ash-Sheha,"Islam is the religion of peace". Available at www.islamland.com .

“It may be that God will grant love and friendship between you and those whom you hold as enemies. For God has power over all things; And God is Most Forgiving, Most Merciful. God forbids you not, with regard to those who do not fight you for your Faith nor drive you out of your homes, from dealing kindly and justly with them: for God loves those who are just. God only forbids you, with regard to those who fight you for your Faith, and drive you out of your homes, and support others in driving you out, from turning to them for friendship and protection. Those who turn to them (in these circumstances) do wrong”.⁹

Another verse that asks Muslims to incline to peace whenever the enemy is inclined to peace is the following; “If they incline towards peace, then incline towards peace, and trust in God, for he is All-Hearing and All-Knowing.”¹⁰ In Hadeeth, the prophet Mohammad also called Muslims to practice peace with others ,he said “A true Muslim is the person from whom other Muslims feel secured against abuse and attacks from his tongue and hands, and a true immigrant is a person who forsakes what Allah the Almighty has declared unlawful.”¹¹

Islam calls for peace to achieve State stability for all citizens whether they are Muslims or not. In Islam early times ,after Prophet Mohammad (PBUH) immigrated (moved) from Mecca to Medina, the first thing he did was conducting reconciliation between the Muslims inhabitants of Al Madina and Muslims who immigrated from Mecca, and conducted a treaty between Muslim and Jewish tribes. According to Sawan Malla Hussein , the peace treaty with Jews stated that Jews are one nation with Muslims, and each one has his own religion.¹² By this Mohammad (PBUH) was able to build a society based on peace and stability.

The known Islamic scholar; Sayed Qutob in his book (The World Peace And Islam) believes that Islam is against bloodshed and all types of wars; whether the war is for

⁹ The holy Quran, surah number 60, Verses 7-9.

¹⁰ The holy Quran, surah number 8, Verse 8.

¹¹ The Prophet Mohammad Hadeeth, Saheeh Al Bukhari, Hadeeth Number 6119.

¹² Sawan Malla Hussein, "The Concept of Peace in Islam". International Journal of English Language, Literature, and Humanities.2014. P7.

political, economic gains or for the sake of family, tribes and for the self.¹³ A man came to the prophet Mohammad (PBUH) and said “ A man fight for money, A man fight to be known, a man fight to be seen, which fight is for the sake of god? , and the prophet said the man who fight to raise the word of Allah , is the fight for Allah only “. ¹⁴

Islam also seeks to spread justice – social, legal and international. And those who want to spread injustice shall be fought. Almighty Allah said “ and if two parties of the believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just”. ¹⁵

Islam call for removing of injustice if it was applied on them or on those who cannot fight. Almighty Allah says” and what is the matter with you that you fight not in the Cause of Allah and of the weak-men ,women and children - who say, ‘our lord take us of this town, whose people are oppressors, and make for us some friend from thyself, and make for us from thyself some helper”. ¹⁶

Also Sayed Qutob stated that the idea of peace in Islam is that (the Peace is the rule ,and the war is necessary to remove injustice)¹⁷ not only injustice for Muslims but for all humanity, where every man can live free of fear, free of injustice, free from badness and necessary to achieve the ultimate justice.

Islam also preaches for Tolerance , a virtue that is based upon the dignity of human beings. Mehdi Rahimi in his article (Historicizing Islam: Re-Thinking Tolerance) sees that the holy Quran honors mankind a caliph on earth and equality of all in creation.¹⁸

¹³ Sayed Qutob, "The World Peace and Islam", In The World Peace and Islam, by Sayed Qutob. Cairo: Dar Al shurouq.2006.PP 24-100.

¹⁴ The Prophet Mohammad Hadeeth, Saheeh Al Bukhari, Hadeeth Number 2810.

¹⁵ The holy Quran, surah number 49, Verse 10.

¹⁶ The holy Quran, surah number 4, Verse 75.

¹⁷ Sayed Qutob, "The World Peace and Islam", In The World Peace and Islam, by Sayed Qutob. Cairo: Dar Al shurouq. 2006.PP 24-100.

¹⁸ Mehdi Rahimi, "Historicizing Islam: Re-Thinking Tolerance", Journal of Islamic Thought and Civilization. 2012.PP 1-10.

This is obvious in the following verse “O you men! We have created you of a male and a female, and made you tribes and families that you may know each other (not that ye may ignore or despise each other); the most honorable of you with Allah is the one among you most careful (of his duty).”¹⁹ According to this verse, men showed respect for people of other races, colors or religious background.

Religious freedom is one aspect of this tolerance. In his article (The Concept of Peace in Islam), Dr. Hussein sees that freedom of belief is a basic right of all people, that there is no coercion in Islam regarding religion and belief.²⁰ This principle is very clear in the following verse “There is no compulsion in religion”.²¹ Dr. Rahimi sees that religion was never meant to force individuals against their own will, where this could have the meaning to belief if religions were oppressed.²² Related to this Allah says, “And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?”²³

Islam also is considered the religion of mercy and wisdom, in the holy Quran Allah advises the Messenger: “Call to the way of your Lord with wisdom and godly exhortation, and have disputations with them in the best manner”²⁴. This verse shows that Muslims are obliged to follow the path of wisdom and show mercy and compassion for other religious groups. Yet Muslims should solve disputes not with violence but on the base of sanity and humanity.

All of the precedent verses from the holy Quran emphasize that Islam is the religion of tolerance and dialogue. Islam calls all humans to accept the truth and salvation in a clear way without constraint. Muslims are ordered to behave kindly, justly and righteously²⁵.

¹⁹ The holy Quran, surah number 49, Verse 13.

²⁰ Sawan Malla Hussein, "The Concept of Peace in Islam. International Journal of English Language, Literature, and Humanities.2014. P9.

²¹ The holy Quran, surah number 2, Verse 256.

²² Mehdi Rahimi, “Historicizing Islam: Re-Thinking Tolerance ", Journal of Islamic Thought and Civilization. 2012.PP 1-10.

²³ The holy Quran, surah number 10, Verse 99.

²⁴ The holy Quran, surah number 16, Verse 125.

²⁵ Mehdi Rahimi, ibid. PP 1-10.

Allah says “Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.”²⁶ Prophet Mohammad (PBUH) was an example for tolerance with non-Muslims, it’s clear in the following Hadeeth :“The one who kills a mu'aahid (true believer) will not feel the smell of the Paradise although its smell can be felt from a distance of forty years”.²⁷

The precedent verse and hadeeth explain to Muslims that they are not allowed to start any conflict with any other religion and not to force people to convert to Islam. Only persuasion is admitted to help people be converted to Islam. Islam has presented to the world with wisdom and calls for modern human rights values specially for those who are looking for truth and justice.

In order to understand the Islamic philosophy of war, there should be a clear understanding of current world theories of war, this could provide an insight for comparison as war is matter of political question not a moral one as articulated by realists. The most important theories concerning the issue of war are realist theory, self-defense theory, non-violent and pacifist theory, and then just war theory.²⁸

Political Realism is a major theory that considered the world as anarchical in which the state is the form of authority, it is in the hand of the state to decide peace and war. In the eyes of realists, the state can wage a war for any reason to pursue its own interest. Of course, this does not mean the state initiate invasion into other countries any, but it means that the government of the state should justify the benefits of a war and its cost to the citizens of the state and defend its position in the international community.

Idealism on the other hand believes in the universal concept of law and morality. States must comply with human rights and respect of other states sovereignty. Idealists stress

²⁶ The holy Quran, surah number 60, Verse 8.

²⁷ The Prophet Mohammad Hadeeth, Saheeh Al Bukhari, Hadeeth Number 3166.

²⁸ Abdul Karim Bangura, "Islam and Just War Theory, School of International Service & Center for Global Peace. 2004. P4.

that humans are good and work for peace, equality and prosperity for themselves as much as their neighbors, unlike realists who consider human as selfish and egoistic in nature and work for their own interests.

Self-defense theory stresses that a state can only engage in war in its own defense or in response to aggression from another state. Self-defense is acceptable due to an international condemnation of aggression.²⁹ But this allows the victim state to respond with aggression by both the original victims and their allies if any within international law. The question is how every state defines aggression ; it does not necessarily mean breaching another country borders or any of its citizen was killed or harmed. The US invasion in Iraq in 2003 is a good example. Before the military operation, the US and its ally UK claimed that Saddam Hussein had been arming Iraq and aggressive towards neighboring countries. This war justification is still debatable until today.

Pacifism and non-violence philosophy forbids the use of force. Political activities and movements around the world adapted this philosophy as the only moral international order. In practice, non-violence is not just A theory; it is a way of life, which calls its followers to embrace the theory in all aspects of their life. Mahatma Gandhi, Nelson Mandela and other activists and leaders embraced nonviolence against their oppressors and their experience is being taught around the world.

Just War theory is a doctrine of military ethics studied by theologians, ethicists, policy makers, and military leaders. This doctrine is to ensure that War can be morally justified by testing it through a series of criteria to be matched before considering this war as just.³⁰ The criteria is divided into three parts; the first is the morality of going to war, the second is the moral conduct within war, and the third is dealing morally in post war settlement and reconstruction. Just War Theory assumes that despite its horrible nature, war is not necessarily the worst option if it avoids undesirable results, is conducted with moral responsibility and can prevent atrocity.

²⁹ Abdul Karim Bangura, *ibid.* P6.

³⁰ Charles Guthrie and Michael Quinlan, "The Just War Tradition: Ethics in Modern Warfare". United kingdom: Bloomsbury Publishing.2010

Though the theory condemns war itself immoral, it argues that there are situations in which war cannot be necessarily obliterated as an option such as when another state is invading our state or when a certain state threatens the world order. In all cases war must be justified to the international community.³¹

Just war is basically a Christian ideology, which can be broken down into two categories: the theoretical justification where the theory serves to guide nations to act in the right manner (morality of going to war), and the historical justification that followed(rules or agreements applied while in a state of a conflict).³²

All of the above war theories are important in modern international politics and relevant to the study of Islamic theories of war which have specific criteria for engaging in war and where war is rationalized and justified by the teaching of Islam. It's important to mention the term "Islamic" can refer to the beliefs and tenets that are the heart of Islam, or can refer to the actions of individuals who claim the identity of Islam. The latter meaning can cause the gap between Islamic world and the West as Muslims involved in war and violent action are labeled as Islamic.

The most important sources to Islam are the holy Quran and prophet Mohammad (PBUH) Hadeeth, but still Muslims scholars' interpretation of the precedent sources is also important to show that Islam as a religion is still valid throughout time and in different occasions whether in peace time or war time³³. Islam has set specific conditions to engage in a war. The key to this is Islamic notion of social justice and stability. Self-defense is the first condition similar to the principle of international relations which lies within the boundaries of justice. Allah says "And fight in the cause of God those who

31 Abdul Karim Bangura, "Islam and Just War Theory, School of International Service & Center for Global Peace. 2004.P7.

32 John Raymond, "Monks of Adoration". 1986. Accessed 04 18, 2017. Available at <http://monksofadoration.org/justwar.html>.

³³ John L. Esposito, "Unholy War". Oxford University Press. New York. 2002. PP 35-55.

fight you, but do not commit aggression; God does not love the aggressors.”³⁴ This shows that Allah orders Muslims not to transgress the limit even in the case of self-defense. The holy Quran also shows that default situation for Muslims is peace. Allah says: “But if they incline to peace, you also incline to it, and (put your) trust in Allah”.³⁵

Islamic studies and scholars like Abdul Karim Bangura in his work (Islam and Just War Theory) have also emphasized that the absence of Islam is itself an injustice.³⁶ As a result, Muslims have to fight to make Islam the dominant religion in the world. To defend this argument, Allah Says “Fight against those who (from among the people of the book) who believe not in Allah, nor in the Last Day, nor hold as unlawful what Allah and His Messenger has declared to be unlawful, nor follow the true religion, until they pay the tax with their own hand and acknowledge their submission”.³⁷

Though Islam orders Muslims to fight for justice, the dilemma is what constitutes injustice. Some scholars agree that invasion and oppression are among the qualities of injustice; Caner Dagli in his book (War and Peace In Islam: The Uses and Abuses of Jihad) claims that The West main criticism for Islamic beliefs is that based on their interpretation for some verses in the holy Quran to suggest that Allah encourages Muslims to drive out non-Muslims and even to kill them.³⁸ But the underlying truth that the word fight does not imply the use of sword and thus violence against those who have different beliefs or religions or even non-believers at all, fight can be with words or example.

This suggest that Allah desires that fighting to promote Islam is to happen through the beauty of Islam, Allah Says “Invite to the way of your Lord with wisdom and good advice, and debate with them in the most dignified manner. Your Lord is aware of those

³⁴ The holy Quran, surah number 2, Verse 190.

³⁵ The holy Quran, surah number 8, Verse 61.

³⁶ Abdul Karim Bangura, "Islam and Just War Theory, School of International Service & Center for Global Peace. 2004. P10.

³⁷ The holy Quran, surah number 9, Verse 29.

³⁸ Caner Dagli, "War and Peace In Islam: The Uses and Abuses of Jihad", The Royal Aal al-Bayt Institute for Islamic Thought. 2013. PP 59-65.

who stray from His path, and He is aware of those who are guided”.³⁹ Also its clearly stated in the holy Quran that forcing other people to become Muslims is not allowed . Allah Says: ” There shall be no compulsion in religion: the right way has become distinct from the wrong way. Whoever renounces evil and believes in God has grasped the most trustworthy handle, which does not break. God is Hearing and Knowing”.⁴⁰ This verse coincide that fighting doesn’t not mean the form of actual fighting , but rather to educate others about Islam without forcing others to accept it .

There are three forms of Islamic war “definition of Jihad”, to educate people about Islam without forcing them to accept it, war against injustice, and war against the self-poor qualities. Thus, injustice is unacceptable to Islam, and starting a war is only one way of fighting injustice among many other forms that may be used. Before engaging into war Muslims offer others a way to avoid it. To compare Islamic definition of war with modern theories of war, there is a similarity to just war theory and self-defense theory. As these two theories states that war can’t be waged unless justified morally unlike realist theory that depends on self-interest.⁴¹

Islam also handle the issues of conflict resolution and conflict transformation .But before handle Islam’s perspectives in those fields, It is very important first to understand Conflict transformation to address the debate in the field between the terms resolution and transformation. Some theories for transformation suggest that the word resolution implies short-term trends toward quick solutions, while many theorists in conflict transformation tried to integrate the beliefs of a transformative approach into the definition of conflict resolution. They wanted to do so to maintain the familiarity of conflict resolution but adopt the philosophy of conflict transformation.⁴²

Skinner presents how conflict resolution and transformation differ as follows; the former tends to resolve visible and short-term elements of conflict without addressing structural

³⁹ The holy Quran, surah number 16, Verse 125.

⁴⁰ The holy Quran, surah number 2, Verse 256.

⁴¹ Abdul Karim Bangura, "Islam and Just War Theory, School of International Service & Center for Global Peace. 2004.P11.

⁴² Michael McRay, "On conflict Resolution: Between Resolution and Transformation." 2012. Accessed 01 05, 2017. Available at <https://michaelmcray.com/tag/conflict-settlement/>.

sources of conflict and promoting constructive communication between conflict parties while the latter, viewing conflict as an opportunity for change, seeks to transform the experience of conflict from within the conflict dynamics. In conflict transformation, parties to conflict explore the root causes of conflict and empower collaboratively themselves to respond to the conflict with a higher degree of understanding.⁴³

John Paul Lederach defines the differences between conflict resolution and conflict transformation through six elements as shown in the below table:⁴⁴

	Conflict Resolution Perspective	Conflict Transformation Perspective
The key question	How do we end something not desired?	How to end something not desired and build something for the future?
The focus	Content oriented	Relational oriented
The purpose	Agreement and solution to the presenting problem	Constructive change processes
The development of the process	Immediate relationship	Slow change of relations
Time frame	Short term	Mid to long term
View of conflict	need to de-escalate conflict processes.	Escalate and de-escalate as a constant process

Islamic approaches to conflict resolution are informed by religious values, concept of reconciliation, tolerance and historical practices of Muslim civilization inside the Muslim community and with other religious groups or civilizations. Conflict resolution was

⁴³ Alexandria Skinner, Netsolhost.2010. Accessed 12 28, 2016. Available at <http://02e1cd2.netsolhost.com/wordpressDE/2010/12/03/conflict-resolution-or-conflict-transformation/>.

⁴⁴ John Paul Lederach, John Paul, "Conflict Transformation" In The little book of Conflict Transformation. United States: Good books.2003.PP 6-15.

practised by Muslim individuals and community groups in disputes between Muslims themselves and others.

Islam has the potential to address social and political conflicts based on Islamic traditions and multiple resources where conflict can be solved peacefully. Mohammad Abu Nimer sees that Islam teachings and the holy Quran and hadeeth are rich with values, beliefs and methods to promote peaceful resolution of conflict, add to this the early Islamic period has impacted modern non-violent movements including mahatma Gandhi methods of nonviolence.⁴⁵

The validity of Islamic teachings depends mainly in the type of interaction involved in interpersonal, internal conflicts and with non-Muslims, however Islam contains set of values if applied correctly can handle all types of conflict, such as justice, wisdom and beneficence which forms the main principles in conflict resolution and peace building strategies. Understanding those values can help Muslims and non-Muslims researchers in building a solid foundation and addition to the field of conflict resolution.

Orellana sees that employing religions specially Islam in conflict resolution and peacebuilding can have many advantages; researchers and conflict resolution practioners can equip themselves for more proactive role in this field, it also can bring moral and spiritual resources to bring engagement and commitment. Furthermore, religious values, beliefs, values such as repentance, forgiveness, justice and patience, among others can advise for emphasizing mutual concepts of humanity and coexistence and used as tools for removing hated, creating cooperation and healing deep injuries and traumas resulting of conflicts.⁴⁶

1. Restoring to Islam its Messages of Justice, Freedom and Equality

The holy Quran has described Islam message of justice, equality and freedom. Allah Says “o ya who believe, be steadfast in the cause of Allah, bearing witness in equity, and let

⁴⁵ Mohammad Abu-Nimer, "A framework for nonviolence and peacebuilding in Islam", Journal of Law and Religion, Vol. 15. 2001-2002.PP 217-265.

⁴⁶ S. Ayse. Kadyifci-Orellana, “Religion, violence and the Islamic tradition of nonviolence”, The Turkish Yearbook of International Relations No. 34. 2003.PP 1-20.

not a peoples' enmity incite you to act otherwise than with Justice. Be always just, that is nearer to righteousness, and fear Allah. Sure Allah is aware of what you do. “⁴⁷ Also Allah Says” Verily, Allah Enjoins Justice , and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression, he admonished you that you may take heed”.⁴⁸

Many Verses in the holy Quran indicated that the prophets have confronted societies who had unjust and unfairness.⁴⁹ It's the duty of intervener and practioners of conflict resolution to repeat the restoration of Islamic principles by making it clear to conflicting parties the misunderstandings and negative practices that have influenced their lives.

2. Engaging the community in the intervention and resolution processes.

Islamic Culture has always stressed out the strong sense of Community with family and thus individuals as a basic unit. And it supported involvement in community issues of justice and solving conflicts.⁵⁰ Allah Says “Verily, Allah command you to make over the trusts to those entitled to them, and what, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you. Allah is all hearing, all seeing.”⁵¹ There are many other verses in the Holy Quran that emphasize on the same meaning.⁵²

3. Adjusting the intervention techniques according to the conflict situation, and its stages.

Conflict Dynamics can vary according to the stage of conflict which goes through ups and downs. In Islam, conflict intervention technique should correspond to the stage of

⁴⁷ The holy Quran, surah number 5, Verse 9.

⁴⁸ The holy Quran, surah number 16, Verse 91.

⁴⁹ The holy Quran ,7:85, 11:84-85, 21:11, 26:128-130, 26:146-152, 26:165-166, 26:181-184, 28:4-6, 29:28-29.

⁵⁰ S. AYŞE. Kadyifci-Orellana, “Religion, violence and the Islamic tradition of nonviolence”, The Turkish Yearbook of International Relations No. 34. 2003.PP 20-40.

⁵¹ The holy Quran, surah number 4, Verse 59.

⁵² The holy Quran , Verses 2:177, 4:36, 4:75, 4:97-100, 4:135, 5:9, 49:10

conflict with the aim to restore justice and adhere to Islamic beliefs and values.⁵³ Islam has set a clear example of third party intervention according to the stage of conflict, yet it has promoted reconciliation as an intervention technique between conflicting parties.⁵⁴

Many researchers and scholars have emphasized that there is a great potential for nonviolence in the philosophy of Islam, they have highlighted the values and principles which prove their claim; including the unity of all mankind, the values of mercy, and that Muslims are accountable for their words and actions. The quest of peace is essential in Islam and all human efforts must be sincerely reflected within this meaning.⁵⁵

According to Satha- Anand ,The nonviolence in Islam can be illustrated in eight main points:⁵⁶

1. For Muslims the problem of violence is an integral part of the Islamic moral sphere
2. Violence, if any, used by Muslims must be governed by rules prescribed in the Qur'an and Hadeeth
3. If violence used cannot discriminate between combatants and noncombatants, then it is unacceptable to Islam
4. Modern technologies of destruction render discrimination virtually impossible at present
5. In the modern world, Muslims cannot use violence
6. Islam teaches Muslims to fight for justice with the understanding that human lives, as all parts of God's creation, are purposeful and sacred
7. In order to be true to Islam, Muslims must utilize nonviolent action as a new mode of struggle

⁵³ Amr Abdalla, "principles of Islam interpersonal conflict intervention: A search within Islam and western", Journal of law and religion. 2002.PP 25-39.

⁵⁴ The holy Quran, surah number 49, Verse 9-10.

⁵⁵ Mohammad Abu-Nimer," A framework for nonviolence and peacebuilding in Islam", Journal of Law and Religion, Vol. 15. 2001-2002.PP 217-265.

⁵⁶ Glenn D. Paige, Chaiwat Satha-Anand, Sarah Gilliatt, "Islam and Nonviolence". Honolulu: Center for Global Nonviolence Planning Project.2001.

8. Islam itself is fertile soil for nonviolence because of its potential for disobedience, strong discipline, sharing and social responsibility, perseverance and self-sacrifice, and the belief in the unity of the Muslim community and the oneness of humanity.

1.7 The Anticipated Contributions Of The Study

This thesis is anticipated to explain that the concept of Peace is embedded in Islam , and that Islam can provide a comprehensive approach to deal with all aspects of life including peaceful relationships with non- Muslims based on Mutual interest of freedom of worship, human rights, tolerance, Mercy and other values. Firstly, Islam has proved to be a religion of peace through out the history. Secondly, Islam seeks to establish social, economic and political justice and protect the rights of all citizens of the Islamic state whether they were Muslims or non-Muslims. Thirdly, The idea of peace in Islam that (the Peace is the rule, and the war is necessary to remove injustice) not only injustice for Muslims but for all humanity, where every man can live free of fear, free of injustice, free from badness and necessary to achieve the ultimate justice. Fourth, Islam has the potential to address social and political conflicts based on Islamic traditions and multiple resources where conflict can be solved peacefully. Finally, there is a high potential of a harmonic life between Islam and other religions and beliefs.

1.8 Chaptalization Plan

In this thesis , the researcher is going to deal with five main chapters as following :

1. in chapter one , the researcher will talk about the research Proposal ; we will highly the research problem statement and questions , the objective of the study, the methodology followed in this study, and the literature review .
2. In chapter two the researcher will investigate the peace studies, Peace theory in Islam and Conflict resolution.
3. In chapter three, the researcher will seek to articulate the Conflict Resolution concept in Islam and its applicability in the current times
4. In chapter four, the researcher will explain the concept of Tolerance in Islam toward other religions and beliefs and peacebuilding concept in Islam.

5. And finally in chapter five , the researcher will come out with thesis findings, conclusion and recommendations.

1.9 Study Limitations

Through out the process of writing this thesis, the researcher found the following limitations:

1. The Availability of few Arabic references about Islamic peace studies, Islamic approaches of conflict resolution and conflict transformation
2. The major secondary data available resources were Journals and articles , only few books were found. The researcher tried to buy books online , but they were not allowed to enter Palestine from the Israeli side.
3. The Negative stereotypes about Islam from Western Literature. Many consider that Islam approach to conflict resolution can be considered a global approach that can be applied to solve conflicts peacefully.
4. The negative Image about Islamic history in the field of conflict resolution and in term of Islamic value of tolerance, specially in the written historical narrative about the various Islamic Khilafas (for example the accusation of the Ottoman's rule in various places).

Chapter Two: Conflict Resolution, Peace Studies & Peace Theories

2.1 Conflict Resolution

2.2 Fundamentals Of Conflict Resolution

2.3 The Practice Of Conflict Resolution

2.4 Conflict Resolution As Problem Solving

2.5 Problem-Solving Conflict Resolution : Philosophy Vs. Political System

2.6 Peace Studies

2.7 The Context Of Peace Studies

2.8 Peace Theories

2.1 Introduction

The field of conflict resolution has developed dramatically in the last 50 years. It has evolved based on the work of academic analysts and practitioners. Conflict resolution is a general approach that provides a brief definitions of the many new terms that have grown out of the area of conflict resolution. It also explains the ideas behind those terms, the processes by which conflict can be resolved through creative, non-violent, non-confrontational solutions. The practice of problem-solving conflict resolution is realized from the theory of conflict as a universal response to frustrated needs.

Conflict resolution evolved mainly in the 1950s and 1960s while the cold war was at a high stage of rivalry. The conflict between main super powers; which are the united state of America and former USSR, seemed to threaten human survival. Some theories and social scientist from different fields took the initiative to study the conflict as a general phenomenon, with similar properties whether it occurs in international relations, domestic politics, industrial relations, communities, families or between individuals.

The changing global political seen ,the dissolution of the Soviet Union, and the quick rise of internal conflicts, ethnic conflicts, conflicts over secession and power struggles within countries became the norm in the 1990s. In this new climate, the attention of scholars of international relations and comparative politics changed the perception of the type of conflicts that had dominated the conflict resolution thinkers for many years. This created worries that conflict resolution will not solve conflicts and would not change things in any significant way.

Many people specially in North America and Europe began to establish research groups to develop these new ideas. The new ideas attracted interest, and the field began to grow and spread. Many Scholarly journals in conflict resolution were created. Institutions to study the field were established, and their number rapidly increased. The field developed its own sectors, with different groups studying international crises, internal wars, social conflict .

By the 1980s, conflict resolution ideas were increasingly making a difference in real conflicts. Like in In South Africa, for example, the Centre for Intergroup Studies was applying the ideas in the field to the developing clash between people who supported apartheid system and those who fought it, the result was making a success. In Northern Ireland, fighting groups inspired by the new approach and had to start initiatives that were becoming an accepted responsibility of local government.

By the end of Cold War, the climate for conflict resolution was changing radically. The superpowers' relationships were improving, thus ideological and military competition that had drove many regional conflicts was disappearing. Many regional conflicts in Southern Africa, Central America, and East Asia moved towards settlements.

After The termination of the Soviet Union the single international conflict that had dominated the international system seemed to fade away. Instead, internal conflicts, ethnic conflicts, conflicts over secession and power struggles within countries became the norm in the 1990s. In this new climate, the attention of scholars of international relations and comparative politics turned to exactly the type of conflict that had dominated the conflict resolution thinkers for many years. A richer interaction of ideas developed between conflict resolution and these traditional fields. At the same time, practitioners from various backgrounds were attracted to conflict resolution.

The work of many practitioners have brought much attention to phases of conflict resolution specially for the pre-negotiation and the phase of bringing the conflicting parties to the table. The attention included also post resolution phase, including the development of stable political structure and reconciliation phase . All of this led to a change in viewing conflicts in a long term perspective , the transformation of protracted conflict into traceable ones ,and the creating of stable peace and reconciliation between previous conflicting parties .Thus more arenas of conflict resolution has emerged that

handle conflict according to context, issue at stake , nature and history of conflicting parties, and methods to be used and employed.⁵⁷

One of the most important scientist is Professor John W. Burton , who was acknowledged by many as a founder and among leading theorist in this discipline. John burton has expanded the boundaries of knowledge about conflict resolution and provided a new philosophy or view about how it should be perceived as a theory and practice .John Burton's theoretical work on conflict resolution has resulted largely to make conflict resolution as an academic specialization at different world class universities . Also through his “Human Needs” theory, Burton investigated the roots of conflict, thereby they can be avoided or marginalized to reach possible solutions.

The field of conflict resolution focuses attention on large-scale, protracted and destructive conflicts and how they change so they are conducted positively, in large measure. It emphasizes peace as embedded in justice, the building of right relationships and social structures through a radical respect for human rights, and nonviolence as a way of life.

2.2 Fundamentals Of Conflict Resolution

Historically conflicts were attributed to the human “Natural Aggressiveness”. Burton refused to consider this as a theory and considered this as label in order to justify immorality and anti-social behavior. Another view suggested that conflict is inevitable because of the need to compete for scarce resources, Burton refused this because it underestimate the individual ability to be productive and the willingness to share.⁵⁸

Burton discussed if the human’s conflict is due to human aggressiveness and thus shall be lived with and controlled by police or preventive strategies , the sources of the

⁵⁷ Louis Kriesberg,. “The Development of the Conflict Resolution Field.” In I. William Zartman and J. Lewis Rasmussen, eds., *Peacemaking in International Context: Methods and Techniques*. Washington, DC: Institute of Peace Press.1997. P 36

⁵⁸ John Burton, "Conflict Resolution: Towards Problem Solving," *Peace and Conflict Studies*: Vol. 4: No. 2, Article 2. 1997 P 12 Available at: <http://nsuworks.nova.edu/pcs/vol4/iss2/2>

problem is obvious and can't be changed except by changing personal behavior as the case deems necessary. But if social conditions are the problem, then conflict resolution and prevention would be possible by removing the sources of conflict; institutions and social norms would be adjusted to the needs of persons.⁵⁹

He further argued that if aggressions and anti-social stimulated behaviors are by social circumstances, then there are limitations to obey for such institutions and norms. Burton concluded that the person is not wholly malleable and his needs shall be satisfied one way or another. Those needs are not limited to food and shelter, they far exceed that to identity, social recognition, security ...etc. Denial of such needs will lead at all social levels to modified behaviors designed to satisfy such needs that can vary from ethnic wars to domestic violence .

Burton argued that there is much resistance by society in general to include the human factor and needs in social analysis, because they see human as wholly malleable. Burton claimed that Problem solving conflict resolution is based on an analytical explanatory theory that provides different means of dealing with the conflict . Burton believes that the human struggle is at all social aspects in order to satisfy universal needs such as security, identity, recognition and development .⁶⁰ Thus the emphasis here to change institutions to assure that such needs are satisfied not to alter attitudes with predominant norms of behavior.

Then a shift was made by Burton when he suggested that conflict has been classified into interest based conflict vs. value /needs based conflict. Interest based (wages, territory and other negotiable issue) can be negotiated through legal or arbitration techniques. Whereas value /needs based conflict reflect demands that are not negotiable. Burton highlighted the relationship between unsatisfied basic needs and human conflict as a

⁵⁹ John Burton, "Conflict Resolution: The Human Dimension," *The international journal for peace studies*: Vol. 3: No. 1. 1998. Available at: http://www.gmu.edu/programs/icar/ijps/vol3_1/burton.htm

⁶⁰ John Burton, "Conflict Resolution: Towards Problem Solving," *Peace and Conflict Studies*: Vol. 4: No. 2, Article 2. 1997 P 12 Available at: <http://nsuworks.nova.edu/pcs/vol4/iss2/2>

recent discovery, as it contradicts with western political philosophy that assume aggressiveness can be socialized into behaviors required by elite norms .⁶¹

2.3 The Practice Of Conflict Resolution

Conflict Resolution provides brief definitions of the many new terms that have grown out of the area of conflict resolution. It also explains the ideas behind those terms, the processes by which conflict can be resolved through creative, non-violent, non-confrontational solutions. The practice of problem-solving conflict resolution is realized from the theory of conflict as a universal response to frustrated needs. Burton suggested that in order to practice conflict resolution, conflict parties should be involved in the following processes.⁶² First, analyze relationships to gain an accurate definition of the problem in terms of motivations and human needs. Second, to total their goals and policies once they are aware of all aspects of the dispute, including motivations and values of the opposing side. Third, to discover the possible options after full analysis of the conflict in all its elements.

In summing up the conception of conflict resolution, Burton differentiated between “Resolution” and “Settlement“. Resolution means solving the problem at the long run and leaving all parties satisfied, where as settlements means that the outcome is not necessarily to meet all parties needs at this time due to many reasons including jurisdiction of a court, superior power of the opposing party, or some intervention by coercive means of a third party.⁶³

⁶¹ John Burton, "Conflict Resolution: Towards Problem Solving," *Peace and Conflict Studies*: Vol. 4: No. 2, Article 2. 1997 .P 14 Available at: <http://nsuworks.nova.edu/pcs/vol4/iss2/2>

⁶² John Burton, " Conflict Resolution as a Political System," *PEACE in Action*".1989. P 19. Available at: <http://www.promotingpeace.org/2007/4/burton.html>

⁶³ John Burton, *ibid*. P 20.

The practice of conflict resolution follows the theory in which they can be applied to all social levels. Moreover, this broad notion of conflict and of problem-solving conflict resolution implies that a wide range of current social problems are potentially resolvable.

2.4 Conflict Resolution As Problem Solving

Traditional societies from feudalism, industrial societies and western political traditions have reflected the view of rule by the relatively strong. This view didn't achieve democracy in its true sense, it left large portion of people isolated. This approach seems to be dominant on relations between sovereign states. This made the conclusion that peace and conflict resolution can be achieved by coercive means. Coercion seems to be not an effective way in today's global system, as military becomes an inefficient mean to conflict resolution, the evidence that the number of conflicts is still rising around the world. Despite this, it's still not accepted by great powers that deterrent strategies do not work, Burton wondered if civilization should face yet another major crisis before the shift from power to something else takes place.⁶⁴

In all human relationships there are inevitable disagreement on resources allocation, roles and rights. Burton argued that if in some cases when material resources are the source of differences, there can be acceptable compromises and settlements. Whereas in other cases there can be no compromise. These are cases in which there are values and goals, such as group identity and personal recognition, which cannot be divided up as can material resources.

Burton stated that law, politics and sociology were based on the proposition that the individual must conform with legal norms. This in turn assumes that the individual is wholly malleable and has the capacity to conform and to adjust to institutional

⁶⁴ John Burton, "Conflict Resolution: Towards Problem Solving," *Peace and Conflict Studies*: Vol. 4: No. 2, Article 2. 1997 .P 15 Available at: <http://nsuworks.nova.edu/pcs/vol4/iss2/2>

requirements. No social discipline or political philosophy has considered that the individual may have inherent needs requiring institutions to adjust to the person.⁶⁵

Burton has reassured the distinction between "disputes" and "conflicts." Disputes were those confrontations that could be settled by traditional means of negotiation or arbitration, while conflicts had to be resolved by analytical processes. Burton concluded that If there were limited human capacities to adjust and to conform, then in some circumstances deterrence would not deter. Threat and coercion would not be effective instruments.⁶⁶

Conflict Analysis and Resolution has appeared historically to describe a major change in decision making theory and practice from power theory to problem solving. That is a decision-making process which depends on reaching to the source of problems and resolving them to the satisfaction of all parties more than depending on power or enforcement .

Solving a specific conflict is with no importance to the approach /theory of conflict resolution in the long term if the roots of a problem has not been checked and used to predict and to prevent further conflicts. Conflict Analysis and Resolution has become, therefore, an approach to policy, a basis for decision-making in all social science areas. For this reason burton has introduced a new concept ,which is "provention" to distinguish this decision-making role from "prevention" by which usually used to remove the sources of problems by the police without a concern for causes. Burton suggested that Conflict Resolution can provide the opportunity to return to a more universal approach; law can focus more on sources of problems, Politics can redefine democracy, Psychology can examine the consequences for the individual of structural violence.⁶⁷

Burton indicated the importance of third part role in interactive problem solving. He suggested that the third party should be well-informed about the conflict, and thus present

⁶⁵ John Burton, "Conflict: Resolution and Provention". St Martin's Press. 1990. P 24

⁶⁶ John Burton, "Conflict Resolution: Towards Problem Solving," Peace and Conflict Studies: Vol. 4: No. 2, Article 2. 1997 .P 15 Available at: <http://nsuworks.nova.edu/pcs/vol4/iss2/2>

⁶⁷ John Burton, *ibid*. P 25

ideas about the requirements to reach a mutually acceptable solution. Still burton's concern was that the third party shouldn't push his ideas too much rather than facilitating the process, and that the conflicting parties themselves should generate the ideas or solutions. Solutions that emerge from the interaction between the parties themselves will be responsive to their needs, to produce their commitment, and to lead to stable and durable peace.⁶⁸

Burton among others used problem solving approach to facilitated dialogue and conflict resolution by affecting on conflicting parties to help them do what they seem unable to do alone, not for lack of intelligence but through an accumulation of emotional commitment to increasingly tighter means for achieving narrowing goals.⁶⁹

2.5 Problem-Solving Conflict Resolution: Philosophy vs. Political System

Power can not solve conflict, the evidence is that conflicts are increasing in all aspect of life from family conflicts, ethnic, to the international ones. The approach of conflict and it's resolution is based on a more positive view of human beings. It assumes that participants in conflict situations are struggling to satisfy universal needs and values, such as security, identity, recognition, and development.

Burton implied that human needs and values of a universal nature are not for trading. Coercion and the lack of bargaining power can sometimes lead to a temporary suppression of such demands and to what is often labeled the "settlement" of a dispute, but not to its full resolution.⁷⁰

⁶⁸ Herbert c. Kelman."The Development of Interactive Problem Solving: In John Burton's Footsteps". Political Psychology, Vol. 36, No. 2. P 243

⁶⁹ Dennis J.D. Sandole.2001. "John Burton Contribution To Conflict Resolution Theory And Practice " A Personal View ". The international journal of peace studies . Spring 2001 ,ISSN 1085-7494,Volume 6, Number 1 .

⁷⁰ Burton, John (1989) " Conflict Resolution as a Political System," *PEACE in Action*". P 21. Available at: <http://www.promotingpeace.org/2007/4/burton.html>

Political philosophy, undermines many basic assumptions; that the individual can be socialized into behaviors required by elite norms, and that the social self is what matters only. The recent discovery is that deep-rooted conflict cannot be solved by conventional mediation, arbitration, and other implicitly coercive and non-analytical processes.

Burton stated that the new perspective on conflict resolution is far from “Utopian”. He suggested that there will be no political stability until all universal needs are met. The policy of coercion does not create political reality; it is the motivation by individuals and identity groups for their independent development. Burton suggested that conflict resolution process can take the place of courts and power based negotiation. He also suggested that conflict resolution should be treated conceptually as a political system; this because conflict resolution results changes in institutions and norms as much as problem solving requires, also because it’s a major influencer for change and adjustments to changing conditions which make it a system of decision making. When conflict resolution through analytical problem solving provides an alternative for elite rule, legal norms and power politics; it becomes a political system.⁷¹

Burton further suggested that when authoritative processes are unable to satisfy basic human needs, conflict resolution processes can be institutionalized universally. In effect, as legal processes are coercive and prohibitive, conflict resolution processes are positive means of social control which seek to establish non-conflictual relationships. Problem-solving conflict analysis and resolution is a system which allows all members of a society to interact in harmony by dealing with the totality of the relationships in the total environment, and adapting appropriate ways. Burton concluded that Because conflict analysis and resolution may be a component of any system, and as means of change, it has the prospective of bringing competing systems into harmony. It has the potential to link person to person, group to group, and system to system.

Through his concept of global civil society, Burton indirectly promoting the idea of conflict transformation. By transforming international system, he brought the idea of

⁷¹ Burton, John (1989) " Conflict Resolution as a Political System," *PEACE in Action*". P 22. Available at: <http://www.promotingpeace.org/2007/4/burton.html>

world society with the intention of replacing State-Centric approach with global civil society approach. Thus state at the broader level must surrender part of its authority to civil society. Further more, Burton believes that vigilant civil society can promote global peace more that the states can do. “This is Burton's contribution, his message, and his impact. This is the message of conflict resolution as a political philosophy and as a political system: to pursue conflict provention and maximize the fit between basic human needs and the means and resources for fulfilling them, or to bear the consequences!”⁷²

2.6 Peace Studies

The pursuit for peace has been a human goal since the beginning of time. Almost every civilization has sought peace and tried to understand and put rules for war and peace. Despite that peace is perceived differently among different religions and nations. Religions tried to explain peace to their followers; many peace scientist and researchers understandings of peace and war are based on individuals over time, like Jesus Christ, Prophet Mohammad, Mahatma Gandhi, Johan Galtung, Emmanuel Kant to name a few. Their lives, thoughts and actions had a great influence on the studies of peace and understanding it .

Religions play a vital role in shaping people actions and understandings regarding peace. Peoples religious network of relations as part of peace studies stress the importance of analyzing individuals and communities religious belief systems and its effect on conflict and violent actions. This can lead to providing answers for the causes of conflicts and wars as much as solutions. Many different peace studies aim at preventing conflicts and escalations and try to find peaceful means to resolve the conflicts.

The peace studies is a multi-disciplinary field that can include political science, psychology, international relations, philosophy, sociology, economics, history and religious studies. The aim of all those fields is to understand root causes of conflicts and

⁷² Dennis J.D. Sandole.2001. “John Burton Contribution To Conflict Resolution Theory And Practice “ A Personal View “. The international journal of peace studies . Spring 2001 ,ISSN 1085-7494,Volume 6, Number 1 .

people behaviors that could lead to a dispute, a conflict and a war. Further more , they can provide an insight for finding solutions and prevention methods. World War II was a turning point for peace studies and conflict resolution .Many of Scandinavian countries with academic backgrounds were initiators for creating peace studies and conflict resolution specialized departments.

2.7 The Context of Peace Studies

Many terms and ideas have been formed around the concept of peace. Peace can be looked at as a synonym for internal equilibrium and stability, an internal state of mind for a human being that is at peace with himself. Peace can also mean law and order; where people act in a certain manner because of the fear of shame, punishment and to avoid conflict. In “shame and Repugnance”, Elias argues that conflict of shame-fear is not a conflict of the person with the prevalent social opinion , rather it’s a conflict of the person with the part of himself that represents the social opinion (see himself as inferior), he fears the loss and or the respect of others. Elias said that both rationalization and the advance of shame and repugnance thresholds are expressions of a reduction in the direct physical fear of other beings, and of a consolidation if the automatic inner anxieties; the constraints which the person now exert on himself.⁷³

Peace can have another meaning as the absence of organized collective violence, which is referred to as “Negative Peace”,⁷⁴ that is the violence which happens between groups like nations, classes and ethnic or racial groups. Albert Einstein see that peace is more than the absence of war or violence, it includes values of justice, law and order or the presence of government, he said “Peace is not merely the absence of war but the presence of justice, of law, of order – in short, of government”.⁷⁵ Martin Luther king share a similar

⁷³ Norbert Elias. "Shame And Repugnance." In *The Civilizing Process*, by Norbert Elias. New York: Blackwell Publishing, 1978. PP 414-421

⁷⁴ Johan Galtung, “Theories Of Peace : A Synthetic Approach to Peace Thinking. Oslo: International Peace Research Institute, 1967. P11

⁷⁵ P. Aarne Vesilind, “Peace engineering: when personal values and engineering careers converge”, Lakeshore Press. USA. 2005. P 43.

view as Einstein, “True peace is not merely the absence of tension: It is the presence of justice”.⁷⁶

The Dalai Lama sees that peace means respect of human rights, a wellbeing of human, and individuals and nations freedom , he said “ Peace, in the sense of the absence of war is of little value...peace can only last where human rights are respected, where people are fed, and where individuals and nations are free”.⁷⁷

Another concept of Peace - which is a little more vague – which is synonym to all good positive things between different groups, mainly the integration and cooperation between humans, a concept that Galtung refers to as “ positive Peace”. Galtung believes that such a concept can be found more in under-privileged groups, because he thinks that both first concepts of peace are more accepted for over-privileged, as they are more interested in law, order and stability, as violence would mean unpleasant status for them .⁷⁸ For Galtung, violence can be seen in two main groups; personal and structural. Personal violence can occur as a result of an actor or event such as war that can causes injuries to people, while structural violence is a result of a situation caused by unequal power systems, which mean unequal life for people.⁷⁹ Therefor, Galtung see that those two types of violence have different term of peace that are connected to them; Negative peace which is referred to as the absence of war is connected to the personal violence, while as the concept of positive peace is connected to the values of Justice , harmony and equality which all connected to the term of structural violence.⁸⁰

⁷⁶ Coretta Scott Kin , “The Words of Martin Luther King, Jr.”. Newmarket Press. 2008. P 83.

⁷⁷ Irwin Abrams, Ed. , “The Words of Peace: Selections from the speeches of the winners of the Noble Peace Prize”. New market Press.New York. 1995. P 16.

⁷⁸ Johan Galtung, “Theories Of Peace : A Synthetic Approach to Peace Thinking. Oslo: International Peace Research Institute, 1967. P 12

⁷⁹ John Barnett, “Peace and Development: Towards a New Synthesis” in Journal of Peace Research vol. 45, no. 1. 2008

⁸⁰ Charles Webel, (2009): “Introduction: Toward a philosophy and metapsychology of peace” in Handbook of Peace and Conflict Studies. Charles Webel & Johan Galtung (eds.) London: Routledge [2007]

We can see that theorists and practitioners of peace has defined peace based on their knowledge and experience and the context where the term is used. Peace can be considered a mean or a tool to end conflict or war. However, we can not say that people or societies are in peace if there is no apparent conflicts or disputes because problems and hidden conflicts can still be there . For peace scholars, peace means all the good values that includes , justice ,law and order, respect for human rights , freedom , security, the absence of violence to name a few.

The world of today is full of violence, conflict and war. Thus the “ Positive Peace” looks as an idealistic idea than a practical one .⁸¹ Still this does not mean that positive peace can not be attained, once humans believes in the objective of positive means , the chances of violence and war are limited. Peace should be an ethical duty for every individual not only to achieve peace as a goal, but as an essential way to achieve it. Istvan Kende emphasized that “ Peace is not only an everlasting dream, but also an everlasting source which inspires theories and encourages cooperation among people, nations and states”.⁸²

Further more, Nigel Dower has created the concept “Just Durable Peace”, where he believes that global justice mechanism can play a vital role to sustain it through a suitable and effective applications of international laws, which should be supported by local and international politics and public opinion. ⁸³ “Just Durable Peace” can be linked to Kenneth Boulding’s definition of “Stable Peace”, in which the possibility of war is very limited, where parties to a conflict are submitted to the rules of engagement in international relationships. ⁸⁴ However from a realist perspective, the international politics does not support a strong positions of ethics whether in bilateral relations between states or the international ones.

⁸¹ Nigel Dower, “The Ethics of War and Peace: Cosmopolitan and Other Perspectives”. Polity Press. 2009. P 6.

⁸² Istvan Kende, “The History of Peace: Concept and Organizations from the Late Middle Ages to the 1870s”. Journal of Peace Research, Vol. 26, No. 3. 1989. P 245.

⁸³ Nigel Dower, *ibid.* P 6.

⁸⁴ Kenneth E. Boulding, “Stable Peace”. University of Texas Press. 1989. P 13.

2.8 Peace Theories

Since the beginning of time, war occurred for many different reasons. Philosophers and theorists have worked to discover the human nature and its role in discovering humans political and social life. Peace has been a major cornerstone in this journey of discovery which shaped the concept of humanity in our time, out of which many peace theories have been created to explain war and peace. In the last three centuries with the rise of the concept of nation state after Westphalia treaty in 1648, the relations between states has dominated the scene. Theories were created to increase our understanding of how states interact with each other, why they engage into wars and what motivates them to do so. Add to this how states manage their interests and motivation in order to reach peace. Further more, different theories have identified many obstacles in the pursuit of peace.

In order to understand the peace prospects in international relations, we need to understand why war happens so frequent in states' history, and to understand the nature of international relations and the factors that determine the states actions ,collaboration, hostility and peace. The rise of nation states raised the question of whether the freedom and independence of humans was the main goal or whether the survival of the state was the main goal of political discourse. The main two theories that investigated this argument toward peace and conflict resolution are Realism and Liberalism.⁸⁵ In the last two centuries, both theories have been the base for explaining the states behavior and their effects on peace between the states. Other theories including idealism, Marxism and pacifism have also affected the peace states and participated in forming the international relations field. In this section, I will shed the light on those theories and their effect on peace and conflict resolution.

Liberalism & Liberal Democratic Peace

Liberalism can be defined as the “ freedom for the individual”, as this theory believes that humans are good in nature . The main ideas of liberalism are individualism, universality, freedom from authority, human rights, equality under law, respect of others and freedom

⁸⁵ Hamza Jehangir, "Realism, Liberalism and the Possibilities of Peace." E- International Relations Students. 02 19, 2012. <https://www.e-ir.info/2012/02/19/realism-liberalism-and-the-possibilities-of-peace/> (accessed 10 10, 2018).

from social actions.⁸⁶ Add to this individuals freedoms are the concept of representative government, private property ownership and right of free economic activity.⁸⁷ Liberal scholars such as Kant see that harmony between people can be achieved through the judicial system and the representative government ,where politicians and leaders practice their authority with the consent of “free people existing in a political order”.⁸⁸ Because the liberal state is represented by the government of the people and not subject to external intervention.

Liberal institutionalism is a brand of liberalism that appeared after the US president Woodrow Wilson put the League of Nations foundations . This brand of liberalism is based on Kant’s concept of Perpetual Peace which put three articles of peace .⁸⁹ First, Countries constitutions must protect their citizen’s essential freedoms.⁹⁰ Second, the concept of alliances pacific unions between liberal states, which Kant termed as “a treaty of the nations among themselves which maintains itself, prevents wars, and steadily expands.”⁹¹ And the third article to treat the civilians and visitors of other countries of the pacific union with dignity and respect, which was known later as the Cosmopolitan Law.⁹²

There are some shared assumptions between Neoliberals and Neo-realists about the international system; as some brands of liberalism deals with institutions’ effect on the

⁸⁶ Michael W. Doyle, “ Kant, Liberal Legacies, and Foreign Affairs”. *Philosophy & Public Affairs*, 12(3). 1983. PP 205-235. Avialble At: <http://www.jstor.org/stable/2265298>

⁸⁷ Francis Fukuyama, “The end of history and the last man”. Macmillan Inc. New York.1992. P 44.

⁸⁸ Michael W. Doyle, *ibid.* P 209.

⁸⁹ Hamza Jehangir, "Realism, Liberalism and the Possibilities of Peace." *E- International Relations Students*. 02 19, 2012. <https://www.e-ir.info/2012/02/19/realism-liberalism-and-the-possibilities-of-peace/> (accessed 10 10, 2018).

⁹⁰ Andrew Williams, “Liberalism and War: The victors and the vanquished”. Routledge. New York. 2006. P 25.

⁹¹ Michael W. Doyle, *ibid.* P 226.

⁹² Andrew Williams, *ibid.* P 25.

states' behavior in the international system. Liberals ideology believes that states can cooperate in term of economic field even if they are competing with each other , with the reason of being interdependence in term of benefits for parties involved , which eventually reduces the risk of violence and war and increase the peace prospects among states.⁹³ Both schools of liberalism and neo-liberalism propose the idea of democratic peace theory which is based on Kant's ideas and work that emphasize on the idea that a democracy does not fight another democracy. Liberals argue that democratic states are peaceful in nature and that war between them is rare. Further more democratic peace theory is based on the idea of Kant's thesis of asocial sociability, where people learn from the past and cooperate by letting go war and work to achieve peace .⁹⁴ Jervis stated that in a government' democratic system, the power is not in the hand of a single leader, and that there are many power groups that prevent a quick decision to go to war with other countries.⁹⁵

The other dimension of Kant's theory of liberal peace is that commercial and economic ties between nations can solidify opportunities for peace, because economics including free market economy and free trade can create an interdependent world. Kant's liberal peace is connected to the new liberalism school. Liberal peace assumes that permanent international institutions can play a positive role in making peace at international level possible, in other words the existence of international ethics and international law .

The main principles for Kant's theory of liberal peace can be summarized in the following. First, peace is possible when nations are democratic and having free market economy. Second, democracy does not fight democracy. Third, if nations are democratic, then the possibility of war is minimal. Fourth, democracy is not suppose to expand,

⁹³ Lisa L Martin and Beth A. Simmons, "Theories and empirical studies of international institutions". *International Organization* 52(4). 1998. PP 732-735.

⁹⁴ Francis Fukuyama, "The end of history and the last man". Macmillan, Inc. New York.1992. PP 58-64.

⁹⁵ Robert Jervis, "Theories of War in an Era of Leading-Power Peace". *The American Political Science Review*, 96(1). 2002. P4 . Available At : <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=208442>

borders and sovereignty must be respected. Finally, if there is a dispute among democratic nations, it would be resolved peacefully.

Realism

Realism sees that the international system can be best described as anarchy - the absence of a central authority. Realists believe that states are autonomous and sovereign, there is no society or inherent structure that can exist or even emerge to put relations between them into order. State power in an anarchic system is based only on interest, and through power, states can defend themselves and wish to survive. Power in a realistic point of view can be understood in multiple ways; economic, military and diplomatic, but still the main determinant of international politics is the distribution of coercive material capacity. Classical realists view the international politics as a moral exercise that is destroyed by conflict and war because of human nature.⁹⁶

For realists the world is dependent on main four assumptions.⁹⁷ First, state main goal is survival, thus war and occupation are the main threat for states. Even when a country domestic politics is based on national ideals and cooperative goals, the existence in an anarchic world requires that a state should maintain enough power to defend itself. Second, states are rational actors and thus states will do its best to continue to exist. Third, all states have a kind of military capacity and thus states do not know what other states intend because world is uncertain. Fourth, the great powers that possess an economic and military powers are decisive; in this view the world scene is dominated by great power politics.

Some realists who are called offensive realists believe that in order for a state to survive, it should maintain and maximize its powers relative to others.⁹⁸ If a state rival is possessing enough power to threaten a state, the latter will never be safe, thus the best

⁹⁶ Thomas Hobbes, "Leviathan". Penguin Classics. London. 1985. P 185

⁹⁷ John J. Mearsheimer, "The False Promise of International Institutions". International Security, Vol. 19, No. 3 (Winter, 1994-1995).

⁹⁸ John J. Mearsheimer, "The Tragedy of Great Power Politics". Norton. New York. 2001. P 8

strategy for this country to pursue is hegemony. Further more defensive realists believe that the balance of power can achieve stability; when power is distributed among many countries, no state will risk to attack another state.

Neo-realists sees that state shall serve its own interests in anarchic world, where there is no above authority that can protect it, and thus will try to acquire enough power to ensure protection and survival. Waltz argues, “because some states may at any time use force, all states must be prepared to do so-or live at the mercy of their militarily more vigorous neighbors.”⁹⁹ Still this does not mean that there is a constant conflict and war between states in an anarchic world , as Mearsheimer state that there is no constant war but a “relentless security competition with the possibility of war looming in the background”.¹⁰⁰

In this situation, states do not trust each other and have no stable or limited cooperation, thus competition between them occur leading to forming alliances to achieve security and power.¹⁰¹ Realists view as unitary rational actors in the international politics, and seek to dominate others to secure themselves due to the lack of trust.

Thus we can conclude that the chances for peace in the perspective of neo-realists is limited in anarchic world. Still many others suggest that pursuing realism can achieve a more stable world with less conflicts and wars. Desch argues that when states security is not threatened , they can serve a moral purpose, giving an example of the NATO intervention in the Balkans to end the ethnic conflict between the Serbs and Bosnian Muslims.¹⁰²

⁹⁹ Kenneth N. Waltz, “Theory of International Politics”. Addison-Wesley Reading. 1979. PP 103-104

¹⁰⁰ John J. Mearsheimer, “The False Promise of International Institutions”. International Security, Vol. 19, No. 3 (Winter, 1994-1995). P 9

¹⁰¹ Kenneth N. Waltz, “Theory of International Politics”. Addison-Wesley Reading. 1979. P 106

¹⁰² Michael C. Desch, “It is kind to be cruel: The humanity of American Realism”. Review of International Studies. 29(4). 2003. P 417. Available At:
<http://journals.cambridge.org/action/displayFulltext?type=1&fid=163110&jid=RIS&volumeId=29&issueId=03&aid=163109>

Neo-realism believes that a relative peace can be achieved in mechanism such as nuclear deterrence, which was used during the cold war between the United states and the former Soviet Union. But Nuclear Weapons does not propose world peace , but it is used as a last resort as a deterrent and a provider of security when it feels threatened in a system of anarchy.¹⁰³

Kenneth Waltz is the originator of new realism (structural realism), and because of that we need to understand reasons and development that took place, which led to the rise of new realism. New realism came as a result of some important development that took place in early 1970's, which is the second phase of the new cold war which is called détente. At this stage the world economy had been changing in the sense that new interdependency was emerging. For example, the Soviet bloc was in real need for raw materials and good quality technology that mainly came from the West. Hence, we can summarize that the science, technology, politics and economic were the reason for the rise of new realism. Last but not least, international structure became an important actor at international system with the presence of state and non-state actors, including world organizations, global civil societies, human rights groups and international funding agencies.

Marxist theory

Marxism theory gives the peace and war theories a realistic and comprehensive framework and includes political, economic and social perspectives in the study of causes of war. Marxism level of analysis is the individual, the state and the international system. One of Marxism main concerns is changing the international system environment specially in term of dealing with global conflicts.

In the writings Marx and Engels in the mid of 1840's, they considered that capitalism is changing the international system , their view were centered around the two main social classes; the national bourgeoisie which control the means of production and government

¹⁰³ K. Sagan Waltz, "The Great Debate: Is Nuclear Zero the best option?". 2010. Retrieved on 28th of October, 2018 from <https://nationalinterest.org/greatdebate/no-3951>

different systems, and the cosmopolitan proletariat. They considered that the international proletariat and through revolutionary actions can contain the enlightenment ideas of equality, liberty and fraternity in a more holistic new world order that have the capability of freeing all humans from domination and exploitations.¹⁰⁴

Many international relations theorists have debated Marx historical materialism', because Marxism has revolved around conflict and competition between political communities. Kenneth Waltz claimed that Marxism is utopian and will not eliminate states conflicts, because the struggle for security and power is unavoidable in the international anarchic world.¹⁰⁵

In his Communist Manifesto, Marx explained 'historical materialism' and the 'Means of production' importance in the formation of history.¹⁰⁶ Further more, Marx showed the importance of the role of economic basis of society in defining the social structure and the people psychology in it. He believed that the struggle between classes will soon happen and that the proletarian class will eventually win leading to a no-class society. Marx said "on a certain level of (economical) development the forces of production enter a contradiction with the relations of production. The latter soon becomes an obstacle to the development of the forces of production what commences the social revolution".¹⁰⁷ Kenneth Waltz interpreted this in the following "War is the external manifestation of the internal class struggle, which makes the problem of war coeval with the existence of capitalist states".¹⁰⁸ This Marxism beliefs offers the basic analytical framework that Marxist use to view the world conflicts in the political sense.

¹⁰⁴ Karl Marx and Friedrich Engels, "The Communist Manifesto", in D. McLellan (ed.), Karl Marx: Selected Writings. Oxford. 1977

¹⁰⁵ Andrew Linklater, and others, "Theories of International Relations". Palgrave Macmillan . Hampshire. 2005. P 110

¹⁰⁶ See K. Marx, F. Engels, Manifesto of the Communist Party, <http://www.anu.edu.au/polsci/marx/classics/manifesto.html>.

¹⁰⁷ Jean Touchard, "Histoire des idées politiques". Presses Universitaires de France. Paris. 1959. P 32

¹⁰⁸ Kenneth N. Waltz, "Man, the State and War: A Theoretical Analysis". 3rd edition. Columbia University Press. New York. 2001

Marx and Engle's idea of dialectical materialism provide a valid approach for conflict analysis. They think that historically all events that ended in conflicts are all based on material needs for conflicting parties. Those needs includes; resources of physical needs, the ability to exploit these resources and the securing of such resources. Therefore, economic interests are always influencing individuals and groups actions, which makes Marxism sees that the conflicting actors as forerunners of class struggle, and this struggle will lead eventually to revolution.¹⁰⁹

Marxist theory examines how states act, based on the state level of analysis. Vladimir Lenin explains how socialism see the capitalist states' interests tend to cause conflicts with other states. Lenin suggests that class struggle between states causes war between states because capitalists states are certain to clash with other states in pursuing their economic and political interests.¹¹⁰ Lenin describes this interaction between states as Imperialism. Michael Doyle expresses this with the following statement, "Imperialism, as Thucydides had long before explained, was a rational strategy to enhance security, prestige, and interests (trade, population, territory, resources) when the costs of conquest were less then the gain".¹¹¹ In this perspectives, states pursuit by coercive means to control other states' resources during colonization could be explained. Marxism sees the causes of capitalist states coercive actions as inherent to Capitalism needs to penetrate into new markets while maintaining their hegemony and interests and existence.¹¹²

¹⁰⁹ Stephen Hobden and Richard Wyn Jones, "Marxist Theories of International Relations", in John Baylis and Steve Smith, eds., *The Globalization of World Politics: An Introduction to International Relations*, 2nd edition. Oxford University Press. New York. 2001. PP 200-221.

¹¹⁰ Lenin, V.I. (1915), "Socialism and War". in Lawrence Freedman (1994), ed., *War* (Oxford and New York: Oxford University Press), pp. 95-99.

¹¹¹ Michael W. Doyle, "Ways of War and Peace: Realism, Liberalism, Socialism". W.W. Norton & Company, Inc. .London and New York. 1997

¹¹² James Whitcomb Riley, "Does Marxism Offer a Viable Basis for Analysing the Causes of War?" E-International relations students. 03 16, 2008. <https://www.e-ir.info/2008/03/16/does-marxism-offer-a-viable-basis-for-analysing-the-causes-of-war/> (accessed 10 31, 2018).

Marxism today give theorists the chance to consider the nature of international system and the prospect of conflicts on a global level. Marxism view socio-political conflicts as events raised by the structure of states interaction. This can be described in the following quote “Moreover, it is the location of these states and classes within the structure of the capitalist world-economy that constrains their behavior and determines patterns of interaction and domination between them”.¹¹³ The interests on the international level are mainly driven by states material needs which will lead to collisions that will eventually cause wars.

Both Peace and war are determined by economic and socio-political factors, as such the mentioned factors can cause conflicts on variant levels. Therefore Marxism proposes that states interact on the international level within a global capitalist system , which produces military aggression and states become reluctant to cooperate on the economic level . Much of the criticism for Marxism from different theorists are based on the fact that socialist states could not stop wars initiated by capitalist’s states, and the failure of class struggle to start a revolution as Marx predicted .Marxists-Leninists have always believed that world revolutions and war as an important to achieve a utopian end.¹¹⁴ However, the collapse of the former soviet union does not make Marxism theory as null and void. Because many Marxists did not view the soviet union as absolutely Marxist.¹¹⁵

Moreover, Marxist theory and analysis are still valid in examining the driving forces behind creating nationalists movements and the so called terrorist organizations. For example, John B. Judis states “Al Qaeda and its terrorist network were the latter-day products of the nationalist reaction to Western imperialism. These Islamic movements

¹¹³ Stephen Hobden and Richard Wyn Jones , “Marxist Theories of International Relations”, in John Baylis and Steve Smith, eds., *The Globalization of World Politics: An Introduction to International Relations*, 2nd edition. Oxford University Press. New York. 2001. PP 200-221.

¹¹⁴ Lenin, V.I. (1915), “Socialism and War”, in Lawrence Freedman (1994), ed., *War* (Oxford and New York: Oxford University Press). PP 95-99.

¹¹⁵ James Whitcomb Riley, "Does Marxism Offer a Viable Basis for Analysing the Causes of War?" E-International relations students. 03 16, 2008. <https://www.e-ir.info/2008/03/16/does-marxism-offer-a-viable-basis-for-analysing-the-causes-of-war/> (accessed 10 31, 2018).

shared the same animus toward the West and Israel that older nationalist and Marxist did".¹¹⁶ Marxism also provides a valid approach for analysis of the reason and implications of the 'War on Terrorism' and the preemptive wars and intervention, such as the US invasion of Iraq and Afghanistan.

To conclude, Marxism provides a useful analytical tool to investigate the world norms that changed the world politics in our fast changing world. Some Marxists believes that no other international relation theories can give a framework of understanding conflicts as Marxism does. For example, Realism provides a narrow analysis for the causes of power, which is based on state actors and power. Further more, Liberalism proposes that economic cooperation is the main way to achieve a perpetual peace and end of wars. Unlike Marxism which proposes that social ,political and economic factors are the main influencers of states' actions .

We can say that Marxism contributed in the international theory in main four aspects. First, historical materialism that concentrate on production, class and property is important comparing to realist theories which proposes that struggle for power and security are the main determinants for world politics. Second, the capitalism that is spread around the world is affecting the organization of international relations and the development of modern societies. Third, Marx criticism of liberal political economy is based on the fact that social world are not innocent and objective as it appear. Fourth, according to Marx and some neo-Marxist like Antonio Gramsci , there are spheres to exercise hegemony in capital society, one of them is means of production (infrastructure), and the other is super structure (state, civil society and culture). Finally, Marx believes that imperialism is the final stage of capitalism. Marx expected that the revolution will happen in the industrial Britain, because factories workers are expected to rebel because of the existence over production and under consumption, as workers could not buy the manufactured products, and thus Britain exported these problems through colonization and selling its products to the new colonies. But in fact the revolution took

¹¹⁶ John B. Judis, "Imperial Amnesia". Foreign Policy. Carnegie Endowment for International Peace. Washington, D.C July/August 2004. PP 50-59.

place in the agricultural Russia, mainly because of the dominance of feudal system, and because of there was no existence of a root change in the political structures and improving new economic thoughts and theories.

Antonio Gramsci came with the concept of hegemony. By this concept he means cultural hegemony, because of that he defended the idea of organic and cultural intellectual, who has leadership and set of values. According to Gramsci, real change is not easy in democratic liberal societies by using economic powers and force. Further more Gramsci invented the concept of super structure, through which he put different organizations and institutions in this category. According to him, super structure includes political society and civil society, the army, taxation department, government and other groups associated with education and universities.

According to Gramsci, you can not obtain hegemony as an intellectual if you fail to create or reengineer a kind of historical bloc that includes student movement, academia, youth organizations, women organizations, trade unions and peasants. For Gramsci civil society that includes churches, culture, education, folklore and art is crucial because it is situated between state and market (factors of production). In this Gramsci supported the war of positions which is different from war of maneuver . War of position is convenient for western democratic societies, where capturing authority or power should be peacefully and democratically through civil society. While war of maneuver is apparent in feudal farming society where there is no class maturity and no intellectual in-depth. Physical force is justified to change the values of society from feudalism to socialism.

Immanuel Wallerstein world system theory divides the world states into three areas; “The Core” or mature capitalists states, “The semi-periphery” or developing states and” The Periphery” or undeveloped states. The interests of core states will be positioned on the expense on Semi-periphery states, and Semi-periphery does in contrast to the periphery, this will lead to the rise of conflicts.¹¹⁷ This theory considered a multidisciplinary

¹¹⁷ James Whitcomb Riley, "Does Marxism Offer a Viable Basis for Analysing the Causes of War?" E-International relations students. 03 16, 2008. <https://www.e-ir.info/2008/03/16/does-marxism-offer-a-viable-basis-for-analysing-the-causes-of-war/> (accessed 10 31, 2018).

approach to world history and social change. Which emphasizes that the World-System and not the nation state is the unit of social analysis.

Wallerstein justified his theory of world system analysis on the basis of his reactionary criticism to the modernization theory on the following points. First, according to modernization theorists state is the main unit of analysis at global level. Second, all countries follow the same path of development, capitalism and democracy. Third, there always has been a kind of equation between transition vs. modernization. Finally, Wallerstein stressed on ignoring transitional structure.

On the basis of this criticism, Wallerstein assumed- in world system theory -the following points. First, world economy is integrated into global market forces rather than political centers. Second, there is a territorial division of labor. Third, he thought that raw material and cheap labor are versus capital, technology and finished commodities. Fourth, Wallerstein believes that there are interdependent regions(core, periphery and semi-periphery).

2.9 Conclusion

This chapter has outlined the literature related to conflict resolution and its fundamentals. Secondly, an overview of the concept and history of conflict resolution has been explained and provided. The practice of problem-solving conflict resolution is realized from the theory of conflict as a universal response to frustrated needs. Those needs that have been developed by many scholars, mainly the work of international relations scholar John Burton. Burton has reassured the distinction between "disputes" and "conflicts." Disputes were those confrontations that could be settled by traditional means of negotiation or arbitration, while conflicts had to be resolved by analytical processes.

Thirdly, In order to understand the peace prospects in international relations, the research has explained the main international peace theories related to the study of peace and conflict resolution. Those theories include; Liberalism & Liberal Democratic Peace, Realism and Marxism.

Chapter Three: Peace Theory And Conflict Resolution In Islam

3.1 Introduction

3.2 Islam View Of Peace

3.3 The Concept Of Jihad And It's Ethics In Islam

3.4 Islam And The West

3.5 Islamic Approach To Conflict Resolution

3.6 Islam: Conflict Resolution And Peace

3.7 Prophet Mohammad And Conflict Resolution

3.8 Islam, Human Nature And Conflict

3.9 Islam :War And Peace

3.10 Conclusion

3.1 Introduction

In the mind of many people exists the idea that religions in one way or another call for violence and war .There are many examples in history where such people can cite violence. For example, the Crusades in the medieval Europe, the Islamic jihadist movements and the Israeli state which call for violence against other religious and ethnic groups, which their histories perceived as a history of violence and war. Such people think that religions should be secularized and modernized to get rid of the violence aspects and legacy.¹¹⁸

On the other hand, there are the believers who think that the pervious accusation or anti-religious thoughts are intended to mutilate of the religious faith. Religious in fact don't call for violence, on the contrary religions teachings call for peace, meant to create harmony between people on earth and create a linkage between the creator and the followers of those religions. The problems lies in the fact that some religious teachings are falsely manipulated to call for violence mainly for political or personal gains. Violence is usually committed in the name of religions and the role of religious people is to defend their religions and to protect themselves and others from such manipulations. Further more religious people should create non-violence and peace values in the mind of their followers and held the bad practioners of religions accountable for their actions.

Both beliefs have their own cases in defending their point of view, but they should not predefine a fixed positions toward religions .Their positions should not be reduced to a particular traditions or any historical moment .When we think of Islam for example, the rightful way is to look at the holy scriptures (Holy Quran and Prophet Hadeeth) and compare them to the history and practices, and then identify the discrepancies between the holy texts and people practices where societies have not lived up to the religions standards as demanded by the religious texts. Still this approach need to take under consideration that religious texts are correctly interpreted and made as part of particular

¹¹⁸ Ibn Sina, "Kitab al-najah". edited by Majid Fakhry. Beirut: Dar al-Afaq al-Jadidah, 1985. P 265

communities life. We should consider that the holy text is immune from any false historical practice .¹¹⁹

In Islam and despite the various interpretations, the Quran and Prophet hadeeth remain the main source of Islamic point of view. Mainly the various interpretations of Prophet Hadeeth is part of Muslim's life, and without it we can not fully understand the Quran. In fact this is how the first Muslims who became role models and moral examples for later generations, how they understood Islam under the prophet Mohammad guidance.

This is how Islam history is evolved through aliening the binding text within the context of living traditions and how the prophet hadeeth became a source of the Islamic law leading to the creating of "Religious Sciences" based on pervious Muslims generations and how they understood the Quran and Prophet hadeeth. Without understating this, it will be much difficult for non-Muslims to understand true Islam. For those who consider Islam as a religion that calls for violence and war against others to achieve some theological or political goals, in fact pick some verses of the Quran and link them with violent moments in Islamic history, and then make conclusions that the Islamic teachings give justification for the use of violence .

For many centuries, Islamic history has been misguided like many other religions teachings that were interpreted falsely. This is where the necessity of proper test hermeneutics should be presented to explain the true teaching of Islam that calls for peace among nations and stand for the values of worship freedom, tolerance, human rights and mercy.

It is also important to mention the issue of the literature on legal peace aspects and violence in Islam. It is important to explain when Islam permitted violence and when war can be legally conducted and ended . To explain this, it is important to address" deeper philosophical and spiritual issues that must be included in any discussion of religion and

¹¹⁹ Prince Ghazi bin Muhammad, Ibrahim Kalin, Mohammad Hashim Kamali, "War And Peace In Islam: The Uses And Abuses of Jihad". Jordan: The Royal Aal al-Bayt Institute for Islamic Thought, 2013. P 218

peace".¹²⁰ This is importantly true for Islam for two main reasons. First, the view of peace and violence were legally articulated in the teachings of Islam law, which is mainly dependent on the realities and necessities of communal life. This is true in the case of political conflicts that were only seen as political conflicts, and were not extended to a war between Islam and other religions that Muslims encountered through out the history . For example if there was a fatwa of a particular Jurist of one school of law that allowed the use of force against a Christian ruler under certain circumstances become an excuse for the practice of violence against a Christian, Jewish or even a non-believer neighbor. Second, the ethical and spiritual teachings of the Quran and Sunnah support everything in Islam. The legal Islamic orders related to peace and war are part of a larger set of moral and spiritual principles; the main ultimate goal of Islam is to create a just and free society than can practice a spiritual life free from all types of economic and political exploitation and injustice . Without seeing this larger context, we will not be able to see how Islam advocate for peace and fight exploitations of both religious and secular fundamentalists that we see today in our societies.

3.2 Islam View Of Peace:

Islam advocate for many peace and non-violent values unlike many of the stereotypes about Islam, and Islam expects Muslims to live by these values. There are a group of scholars who claim that Islam and its tradition justify the use of force and violence in certain circumstances and a well-defined contexts. They say that Islamic traditions allow the use of force to settle conflicts as a mean to deal with others based on the following verses in Quran : "Permission to fight is granted to those upon whom war is made, because they are oppressed."¹²¹ And "Fight in the way of God with those who fight with you, and do not exceed this limit."¹²² There for the concept of pacifism cant not intersect with the Islamic teachings.¹²³

¹²⁰ Prince Ghazi bin Muhammad, Ibrahim Kalin, Mohammad Hashim Kamali, "War And Peace In Islam: The Uses And Abuses of Jihad". Jordan: The Royal Aal al-Bayt Institute for Islamic Thought, 2013. P 220

¹²¹ The holy Quran, surah number 22, Verse 39.

¹²² The holy Quran, surah number 2, Verse 190

In the holy Quran there are many other verses that put preference to peace instead of war and violence and emphasize on forgiveness rather than hatred.¹²⁴ This can be found in about 60 verses in Quran that deals with war and Jihad.¹²⁵ The following verses are an example of the Islamic instructions and urgings for peace :

“Allah calls to the home of peace”.¹²⁶

“Do not by your oaths make Allah a hindrance to your being righteous and observing your duty to Him and making peace among mankind”¹²⁷

“Do no mischief on earth”¹²⁸

“Disturb not the peace of the earth after the fair ordering thereof by God”.¹²⁹

“Killing one human being is akin to killing all of mankind”.¹³⁰

In the Prophet hadeeth there many evidences that show that Prophet Mohammad calls for peace and reconciliation among Muslims and non-Muslims. He urged his companions to ask for peace from God, as the Prophet message was to communicate peace.¹³¹ Here are some examples:

“God grants to peace what he doesn’t grant to violence”.¹³²

¹²³ Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 222

¹²⁴ Albert B. Randall, “Theologies of War and Peace among Jews, Christians, and Muslims”. Edwin Mellen Press. New York. 1998. P 292.

¹²⁵ Dr. M. R. Anjum And Bilal Ahmad wani, "Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence". International Journal of Scientific and Research Publications, Volume 7, Issue 6, June 2017. PP 383-400.

¹²⁶ The holy Quran, surah number 10, Verse 25

¹²⁷ The holy Quran, surah number 2, Verse 224

¹²⁸ The holy Quran, surah number 7, Verse 50

¹²⁹ The holy Quran, surah number 7, Verse 56

¹³⁰ The holy Quran, surah number 5, Verse 32

¹³¹ Dr. M. R. Anjum And Bilal Ahmad wani, ibid. PP 383-400.

¹³² The Prophet Mohammad Hadeeth, Saheeh Muslim , Hadeeth Number 2593

“A Muslim is one from whose tongue and hands people are safe”.¹³³

“One, who betrays, harms, or deceives a Muslim, is not of us”.¹³⁴

Further more, Prophet Mohammad described the ideal Muslim as “A Muslim is one from whose hand and tongue people are safe. A believer is one from whom people know that their wealth and lives are safe.”¹³⁵

Thus it is very clear that Islam is a religion of peace based on the pervious Qur’anic verses and prophet Mohammad hadeeth, and that Islam teachings has nothing to do with violence. And that the violence that are currently waging the war in the name of Islam has no permission from the holy Quran or the life of prophet Mohammad .

Mohammad Abu Nimer sees that scholars in the “war and peace group” emphasize largely on the idea that the struggle for justice and nonviolence as means to an end, which is a secondary important to Islam. This is best described by Jaggi "In one form or another, the principle of nonviolence has an important place in every religion. Some religions limit its practice to human beings; others encompass the entire world of living beings. Some consider it the highest virtue, and others regard it as second only to social justice."¹³⁶

Still, the literature that put nonviolence in a secondary place stem from the limited definition of this literature to the concepts of nonviolence or pacifism. The problem of this view of Islamic interpretation of war and peace is based on the framework of war, security and classical Islamic studies instead of conflict resolution and peace studies. Thus those scholars look or define pacifism and nonviolence as a way to submit or

¹³³ The Prophet Mohammad Hadeeth, Al-Tirmidhi

¹³⁴ The Prophet Mohammad Hadeeth, Saheeh Muslim , Hadeeth Number 101and 102

¹³⁵ The Prophet Mohammad Hadeeth, Saheeh Muslim , Hadeeth Number 64 and 65

¹³⁶ Peter O. Jaggi, “Religion: Practice and Science of Nonviolence”. Musnshiran Manoharla. New Delhi. 1974. P 25

surrender to the conflict party or enemy. Thus they have the conclusion that Islam based on this definitions can not be described as religion that support pacifism.¹³⁷

Many scholars including Hashmi understood this argument. He has identified many essential points from the holy Quran that discussed the rightness and propriety of peaceful and non-peaceful conflict resolution methods.¹³⁸

1. Human basic nature is innocence and free from sin.
2. Human Nature is characterized by living in harmony and peace with others. "This is the ultimate import of the responsibility assigned by God to man, his viceregent on this planet".¹³⁹ Therefore peace is not the absence of war but rather the elimination of the basis of conflict and the resulted corruption. Peace is God's main purpose for humanity not war nor violence.
3. There will always be some human who chose violence and transgress against God's commandments, because of human capacity of wrongdoing.
4. All prophets have encountered opposition from those who justifies their actions through unbelief, self-delusions and oppression.
5. Peace is attainable only when human beings live according to god's laws and surrender to his well.
6. Muslims must always be ready to preserve Islamic principles and faith as there will always be individuals or societies that will never fully obey the teachings of Islam.¹⁴⁰

In the pervious points, Hashmi explained a well defined approach for Islam in the fields of peace and conflict resolution. He believed that human nature is to seek peace and not violence, they seek living in harmony and believed in tolerance with other people. People normally are born innocent and they can correct their wrong doings, they can change and

¹³⁷ Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 222

¹³⁸ Hashimi, supran . 13, at 142. See Sachedinas, upran . 13. In Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 223

¹³⁹ The holy Quran, surah number 2, Verse 30

¹⁴⁰ The holy Quran, surah number 8, Verse 60 and verse 73

live in peace. Further more, Hashmi believes that conflict transformation is part of the humans reality, as such the disbelievers or those who rejects god's will shall be fought by the ones who reached peace. By achieving both external and internal peace, faithful Muslims will arise.

In his last point, Hashmi pointed out that true Muslims will defend their faith and this can be considered as a call for oppression resistance. In this point Hashmi clearly argues that Islam can not be a pacifist religion, and that Islam under certain conditions allows and justifies violence and even war. Still Islam prohibits aggression,¹⁴¹ and provides a clear approach to peace through faith preservation and providing justice and other values. This can be found in other scholars assuming that defending Islamic values and attaining peace can not always be nonviolent, therefore using justified force under certain conditions is an essential step.¹⁴²

There are similar analysis provided by different scholars like the analysis of John Kelsay who investigated the Sunnite perspective to peace. He provided four main features for peace:¹⁴³

1. Human have enough knowledge to develop the sense of responsibility of their actions.
2. Humans are born with the freedom of choice ; the way to submissions, in other words Islam, or the road to ignorance .
3. Politically, the path to submissions or ignorance creates Islamic and non-Islamic political entities. In other words, Dar al- Salam; the territory of Islam, or Dar al-Harb; the territory of war.
4. An actionable program, through which Islam can extend the territory of Islam.

¹⁴¹ The holy Quran, surah number 2, Verse 190

¹⁴² Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 224

¹⁴³ John Kelsay, "Islam and War: A Study in Comparative Ethics". John Knox Press. Westminster. 1993.

Kelsay concluded that the Sunni theorists see that force can be a possible mean to extend the territory of Islam as a mean for questing peace .

Islam again does not advocate pacifism all the time. Many scholars have argued that violence and war is permitted and can be justified in Islam under certain circumstances or conditions . Professor Muqtedar Khan states that the theory of Jihad which means (struggle in the path of god) permits the use of force under three conditions. ¹⁴⁴ First, when Muslims can not practice their faith freely. Second, when people are subjugated and oppressed. Finally, when people's land is taken from them under the use of force.

Under these circumstances Islam allows various range of responses; either to forgive the oppressor or to respond by using force. The Quran mentioned the two Responses; Allah says "Tell those who disbelieve that if they cease persecution of believers that which is past will be forgiven them". ¹⁴⁵ But Allah also says in the Holy Quran "And slay them wherever you find them, and drive them out of the places from where they drove you out, for persecution is worse than killing". ¹⁴⁶ Khan wanted to explain that those who privilege the first verse will seek for forgiveness and a diplomatic way to end oppressions, but those who privilege the second verse will wage war and use force to end injustice. Those two verses can be considered as exemplary of the tension between idealism and realism in Islamic view of international relations. But Khan states in the end Islam is what Muslims make of it . ¹⁴⁷

Mohammad Abu Nimer said that scholars of war and peace in Islam have investigated whether Islam is compatible with pacifism or not. Despite that those scholars think that Islam permits war in order to defend Islamic territories and the Islamic faith, still Islam

¹⁴⁴David Smock, "Islamic Perspectives On Peace And Violence". Special Report 82 : Workshop On Islamic perspectives on peace and Violence. United States Institute Of Peace. Washington. 2002. P 3

¹⁴⁵ The holy Quran, surah number 8, Verse 38

¹⁴⁶ The holy Quran, surah number 2, Verse 191

¹⁴⁷ David Smock, *ibid.* P 3

prohibits aggression.¹⁴⁸ Islam undermines unconditional pacifism, Allah say in the Holy Quran: “Fighting is prescribed for you, even though it be hateful to you; but it may well be that you hate something that is in fact good for you, and that you love a thing that is in fact bad for you: and God knows, whereas you do not”.¹⁴⁹

Hashimi concludes that: “The Islamic discourse on war and peace begins from a prior assumption that some types of war are permissible-indeed required by God-and that all other forms of violence are, therefore, forbidden”.¹⁵⁰ Thus the holy Quran is defensive and limits the use of force to the violation of personal rights and freedom of faith.

Islam should not be associated with violence and expansion, in fact Islamic faith calls for pursuit of justice and nonaggression and non-violent peaceful ways as a natural and proper means. This is found in many Quranic verses and in the prophet commitment to nonviolence in his early years in Mecca, and even when he moved to Madinah, the Prophet endorsed limited wars to show that fighting and violence is not desirable for Muslims unless there is no other effective ways to fight aggressions against Islamic faith.¹⁵¹

Some scholars like Sachedina proposes that Muslims practice what is called “Quietism” rather than pacifism. They argue that Islam looks at human existence trapped in the conflict and contradictions of justice and injustice, guided and misguided ways and that it is a continuous morale struggle to achieve peace and justice. Add to this, these scholars think that Islam has always asked its follower to find a middle way, to follow a realistic path in dealing with daily life issues. Further more, Islam asks it’s followers to maintain the values of equality, brotherhood and purity in their mind. Thus, limited use of force is

¹⁴⁸ Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 225

¹⁴⁹ The holy Quran, surah number 2, Verse 216

¹⁵⁰ Hashimi, *supran* . 13, at 142. See Sachedinas, *upran* . 13. In Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 225

¹⁵¹ Wahiduddin Khan, “Nonviolence and Islam”. In Forum on Islam and Peace in the 21st Century 5 (D.C.: Am. U. 1998).

permitted under certain circumstances and not the absolute non violence is considered as a middle way.¹⁵² The Holy Quran says “ We ordained for the children of Israel that if anyone slew a person-unless it be for murder or for spreading mischief in the land-it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people”.¹⁵³

Professor Mohammed Abu-Nimer sees that Islam advocate for many peace and non violent values and it is expected that Muslims should live by them. These values include the pursue of justice, struggling against oppression, the help of people in need, and that all humans' lives are sacred and should be preserved as we all are God's creation. Therefore Islam gives no privilege based on racial, ethnic or tribal affiliations.¹⁵⁴ Other verses in Quran stresses on the importance of tolerance to other fellow humans, and to live in peace and harmony.¹⁵⁵

3.3 The Concept Of Jihad And It's Ethics In Islam

The word Jihad in Arabic means to strive, to struggle and exert oneself to the maximum to achieves one's goal. In this sense, the word Jihad in Islam means to strive and struggle in the path of God.¹⁵⁶ The famous Muslim philosophe Al-Farabi, gave a clear distinction between “War” and ”Jihad “. For him war is one form of Jihad, which means the physical military action. He stated that the true spirit of Jihad is the internal struggle between the various forces of reason and his desires , in order to control the later or moderate them in order for the virtue to prevail.¹⁵⁷ Thus Jihad for the cause of justice is based in the moral concept of feeling responsible toward God.

¹⁵² Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 226

¹⁵³ The holy Quran, surah number 5, Verse 35

¹⁵⁴ The holy Quran, surah number 5, Verse 8 and surah number 7, Verse 11

¹⁵⁵ The holy Quran, surah number 16, Verse 90

¹⁵⁶ Dr. Farida Khanam, “A Study of World's Major Religions” Goodword Books. New Delhi. 2014. PP 236-237.

¹⁵⁷ Joshua Parens, “An Islamic Philosophy of Virtuous Religions: Introducing Al Farabi” .Albany: State University of New York Press. 2006. PP 64-65.

Islam like many other religions does not call for armed or violent struggle, unless certain measures and steps are carried on . Thus the holy Quran give a permission for Jihad based on the following purposes :

“Permission is granted to those who are fighting because they have been oppressed, those who have been expelled from their homes without any just cause”.¹⁵⁸

“And what is the matter with you that you do not fight in the way of God for [the sake of] the oppressed men, women, and children who pray: ‘Our Lord, take us out of this town whose people are oppressors, and appoint for us from Thee a guardian and give us from Thee a helper...’”.¹⁵⁹

“Fight in the way of God those who are fighting against you; and do not exceed (the limits). Verily Allah does not love those who exceed (the limits)”.¹⁶⁰

“Prepare against them (i.e., the enemy) with whatever force and trained horses you can in order to frighten thereby Allah’s enemy, your enemy, and others besides them who you do not know but Allah knows them”.¹⁶¹

“Whoever meets Allah not associating anything in worship with him, and not having shed any blood unlawfully, will enter Paradise”.¹⁶²

We can conclude from these verses that Islam allows armed Jihad in specific situations and under certain goals with discipline. This includes, aggression gathering of armed military to face and frighten the enemy, religious persecution, and to order to defend themselves. Add to this that there certain rules for armed men to follow during armed Jihad that are different from the cases of peace. Islam provides teachings for Muslims to defend themselves, but this does not mean that they can become unjust or aggressive . some of the ethics that Muslims shall submit to during war are :

¹⁵⁸ The holy Quran, surah number 22, Verses 39-40

¹⁵⁹ The holy Quran, surah number 4, Verse 75

¹⁶⁰ The holy Quran, surah number 2, Verse 190

¹⁶¹ The holy Quran, surah number 8, Verse 60

¹⁶² The Prophet Mohammad Hadeeth, Sunan Ibn Majah, Hadeeth Number 2618

1. As Islam is a religion of peace . it commands peace in time of war whenever the enemy is inclined to peace . the Quran states this in the following verse: “If the enemy is inclined towards peace you should also incline towards peace and trust in God.”¹⁶³
2. Islam consider peace as a rule and that war is an exception, and that any act of aggression doesn't mean that Muslims should hurry to war .¹⁶⁴

There are some writers and scholars that takes some verses in the Quran out of its context, and try to consider Islam promoting for violence and war. For example, they take part of the following verse “ And kill them wherever you find them ”¹⁶⁵ as a call for violence, but the truth is that Islam are giving permission for Muslims in Madinah to defend themselves against the aggression of Makkah's unbelievers. On the other hand , just because some Muslims misuse the term jihad for their political agenda, Muslims are not obliged to abandon their faith, thus we can find some Muslims are calling for the use of spiritual jihad and stay away from the concept of armed jihad for defending themselves or their faith .¹⁶⁶ Muslims should not feel shy or apologize for the misleading aims of political agenda's for some misguided¹⁶⁷

It is now clear that Islam is not permitting jihad for the reason of aggression, but rather to give the right for Muslims to defend their lives and properties against any aggression, and to defend oppressed men, women and children against oppression. Jihad in some sense is similar to the concept of just war, where the UN charter gives the legitimacy for people to defend themselves and resist and fight aggression.

¹⁶³ The holy Quran, surah number 8, Verse 61

¹⁶⁴ Maulana Wahiddudin Khan, “The Age of Peace”. Goodword Books. New Delhi. 2015. P 162.

¹⁶⁵ The holy Quran, surah number 2, Verse 191

¹⁶⁶ Dr. M. R. Anjum And Bilal Ahmad wani, "Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence". International Journal of Scientific and Research Publications, Volume 7, Issue 6, June 2017: 383-400.

¹⁶⁷ Sayyid Muhammad Rizvi, “Peace and Jihad in Islam”. Ahlul Bayt Digital Islamic Library Project. 1995-2017

3.4 Islam And The West

After explaining the true call of Islam based on the Quran and Hadeeth, Muslim and Non-Muslim scholars should be able to bridge the gap between Islam and the West. The Gap which started to become vast in the aftermath of 9/11 attacks, which was a turning point in the relations between Muslims and the West. The western media and public become very sensitive to the religion of Islam and Muslims accusing them of terrorism. But still there is another face for Islam that has not been featured by the west ; that there are more than 1.5 billion Muslims around the world, the majority of them are good law abiding citizens, living peacefully with other people from other faiths or even non religious ones.

Many of Muslims around the world are respected for their kindness, hospitality and generosity. Many Muslim countries like Indonesia – the largest populated Muslim country even have adopted the principles of religious tolerance and cultural pluralism in their constitution.¹⁶⁸ On the other hand in countries like former Yugoslavia states and in some African countries like Nigeria and Sudan, where relationships has been for so long harmonious with mutual respect for other faiths . But nowadays, the world have seen the rising of violent movements and the spread of religious and ethnic conflicts that lead to the death of so many and the destruction of those communities.

Thus it is very crucial to understand these developments. For Muslims who have been living in harmony and freedom should be aware of threats that can impact their living conditions and pay attention to those who are suffering in other places. And for those who are caught up in the middle of conflicts should analyze the roots of these conflict and embrace the true Islamic values of tolerance and harmony in order to reach suitable solutions that end their miseries.

Current modern western societies philosophical principles, social structure and institutions are based on the values of liberal democracy. Those values that evolved over time has influenced by the Judeo-Christian traditions. The main values of liberal

¹⁶⁸ Caroline Cox and John Marks. “The West, Islam and Islamism : Is ideological Islam compatible with liberal democracy?”. Civitas: Institute for the Study of Civil Society. London. 2003. P 1

democracy includes; commitment to fundamental basic freedoms protected by laws that assure not abusing them, such the freedom of religion, freedom of association, freedom of speech, freedom to publish and that all citizens are equal before the law.

Despite that western societies are very heterogonous in term of religion or non religion, race, culture and lifestyles, they are very committed to the legal system and laws in their countries, and the law assure that they respect the differences in their societies and behave accordingly. The state institutions are subject to accountability and transparency, which make sure that the citizens of this state and organizations are all equal before the law and can be accountable for their actions. On the other hand, Islamic societies include a range of heterogeneous societies, people and cultures. For example, part of Muslim societies have adopted some f the western societies values and showed commitments to those values as mean to bridge the gap between the two societies in to follow the process of modernization that happened in the West .¹⁶⁹

In the current days, Muslims and Islam has been market with negative picture in the west. Many books, movies and articles were made against the religion of Islam and Muslims. The majority of Muslims have been marked with extremism and terrorism. This can be found mainly in the US and Europe, where the far right have created propaganda to increase the feeling of hatred and discrimination against Muslims specially after the September 11 attacks . A survey that was done by the Pew Research Center released in 2005 showed that “About a third of Americans (36%) say the Islamic religion is more likely to encourage violence among its followers.”¹⁷⁰

In Europe, Islam is the second largest religion. Many reports have showed that in many European countries Islamophobia has become increasing largely and becoming a political

¹⁶⁹ Kurzman, C. (ed.), *Liberal Islam: A Sourcebook*, Oxford University Press, 1998. In Caroline Cox and John Marks. “The West, Islam and Islamism : Is ideological Islam compatible with liberal democracy?”. Civitas: Institute for the Study of Civil Society. London. 2003. P 1

¹⁷⁰ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013. P 20

disease.¹⁷¹ Paul Hokenos noted in his article “Europe’s Rising Islamophobia” that between 34 and 37 percent of French, Dutch, Portuguese and Danes say they have a negative opinion of Muslims. Further he stated that “Of all the specters haunting Europe, none are as potent -- or potentially disruptive to democracy -- as Islamophobia.”¹⁷²

The important question is where all this hatred and discrimination came from, and what are its origins? John Esposito tries to answer this question stating the following “Islamophobia did not suddenly come into being after the events of 9/11. Like anti-Semitism and xenophobia, it has long and deep historical roots. Its contemporary resurgence has been triggered by the significant influx of Muslims to the West in the late twentieth century, the Iranian revolution, hijackings, hostage taking, and other acts of terrorism in the 1980s and 1990s, attacks against the World Trade Center and the Pentagon on September 11, 2001, and subsequent terrorist attacks in Europe”.¹⁷³

But is it true that this discrimination is new or it has historical roots that should be investigated? Seyed Hossien Nasr in his book “The Heart of Islam: Enduring Values for Humanity” pointed out that “distortion of matters Islamic in the West is not new; it has a thousand-year-old history going back to monstrous biographies of the Prophet of Islam written mostly in Latin in France and Germany in the tenth and eleventh centuries”.¹⁷⁴ This shows that this negative look of Islam has roots in Europe medieval times, even before the Crusades, which continued later in the anti-Ottomans rhetoric and ended with

¹⁷¹ Muhammad Abdul Bari, “Islamophobia: Europe's new political disease” . In Al-Jazeera. (2012, May 6). Retrieved November 6, 2018 from <http://www.aljazeera.com/indepth/opinion/2012/05/201255112042394786.html>

¹⁷² Paul Hokenos, “Europe's Rising Islamophobia”. In The Nation . (2011, April 24). Retrieved November 7, 2018, from <http://www.thenation.com/article/160094/europesrising-Islamophobia>

¹⁷³ John L. Esposito, “What Everyone Needs to Know About Islam”. Oxford Univ. Press. New York, AL. 2002

¹⁷⁴ Seyed Hossien Nasr, “The Heart of Islam: Enduring Values for Humanity”. Harper One Publishing. 2004. P *viii*

the spread of Colonialism, Orientalism and Imperialism, which its effect is still changing people's minds in the West about Islam and Muslims .¹⁷⁵

However, time has come to understand the true message of Islam and Muslims instead of blaming and feeding hatred among Muslims and non-Muslims. It is also important to understand that Muslims are part of the current world and will not vanish whether in the US , Europe or any part of the world, because Muslims feel that this is their home too and they shall never leave it . Muslims today are around 1.5 billion around the world . In this regard Ahmad Akbar states that “The twenty-first century will be the century of Islam. Muslim civilization will be central to understanding where we will be moving in to the future.” He also states that “about 25 million living permanently in the West and many of them making an impact on social, political, and economic life...”¹⁷⁶

Add to this , the West need to understand that it is not made of a Judeo-Christian civilization alone, as Islam is an integral part of the western civilization, because Islam has contributed to the West and to the world as any other religion and beliefs. If we do not foster this thinking, then we can see a failure of coexistence as we have seen the two World Wars, when Europe was plagued with nationalism that fed the feeling of superiority of one race or a nation over another , and the excluded nation become that enemy that should be fought .

Looking at the interdependent and interconnected world today, there is no space of what is so called “ the other”. Islam is part of the West civilization fabric. Islam has contributed to the European civilization in many scientific and social fields and even to the birth of Enlightenment .¹⁷⁷ For example Jews in the Islamic middle ages -like in Andalusia- were living in harmony and peace with Muslims. Jews were living freely and

¹⁷⁵ See Islamophobia and the Politics of Empire by Deepa Kumar and Orientalism by Edward Said.

¹⁷⁶ Avner Falk, “Islamic Terror: Conscious and Unconscious Motives”. ABC-CLIO. 2008. P 121

¹⁷⁷ PBS, “Cities of Light: The Rise & Fall of Islamic Spain”. 2007. Retrieved October 23, 2018 from <http://www.pbs.org/programs/citiesoflight/>

they were even allowed to participate and ascend in the political power within the Muslim government .¹⁷⁸

Islam in nature is against oppression, terrorism and hatred , and what we hear and read about Islam today has no origin in Islam. Abdullah Hakim Quick, a Muslim scholar from South Africa states “Islam means finding peace through submission to the will of Allah, so therefore, terrorism, trying to intimidate people in order to get your point across, or to take over their land or to drive them away, this very act... is totally against Islam and ...within Islamic law, and lifestyle, terrorism is completely forbidden”.¹⁷⁹ Most of Western literature and Media had ignored the true message of Islam. Instead they have focused on radical movements’ actions who call themselves Muslims, and thus they portrayed Islam as a source of violence and hatred . Such incidents have a universal consequences toward Islam and Muslims, making non-Muslims believe that Islam has no place in the West. Thus the true challenge here is not whether Islam is compatible with western values or not, but whether the West can embrace Islam as part of the Western multicultural and inclusive system.

3.5 Islamic Approach To Conflict Resolution

In the filed of international conflict resolution, there is a paradigm shift happening where conflict resolution experts and practioners highlight the importance and effectiveness of adapting peaceful means to end conflicts rather than the use of force and violence. This is so obvious in the increasing number of international researches and studies in the fields of conflict resolution and peacebuilding in many corners of the world including Muslims countries, including workshops, projects and non-violent resistance mobilization .¹⁸⁰

¹⁷⁸ Alex Novikoff, “Between Tolerance and Intolerance in Medieval Spain: An Historiographic Enigma”. *Medieval Encounters* 11. 2005. PP 7–36.

¹⁷⁹ Quadir, M. (Producer). Peternik, E. (Narrator). (2009). *Islam: Faith and History* [Motion picture]. Discover Islam.

¹⁸⁰ Ron Fisher, *Interactive Conflict Resolution*(N.Y.: Syracuse U . Press 1997). In Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". *Journal of Law and Religion*, Vol. 15. 2001-2002. P 217

For many years the context of conflict resolution and peace building studies were dominated by the United states and Europe. Today many scholars are trying to integrate new authentic and local culture in conflict analysis and conflict preventions techniques.¹⁸¹ Part of those scholars' efforts is spreading conflict resolution method to Muslim communities, but those efforts have been hindered by the western assumptions that Islam contradicts with the western' values of conflict resolution, peace building and non violence, mainly because western media reflects a false image of Islam as a violent, intolerant and aggressive religion .¹⁸²

Today , scholars are trying to expand their studies by including the effect of religions including Islam theories of peace on conflict resolution and peace studies. The aim of such scholars is to shift the prevailing thinking or religions as a source of violence and wars and concentrating on religious values of peace and tolerance as a rich source for conflict resolution and peace studies .¹⁸³ Muslim scholars are introducing new application of Islamic religious and cultural concepts to conflict resolution and peace approaches.

Islamic history have been full of stories and incidents that show that Islam can contribute to the studies of conflict resolution and peace research. Islamic religious sources mainly the holy Quran and Prophet Hadeeth are full of evidences that support this argument .

3.6 Islam: Conflict Resolution And Peace

It is very important to understand Islam fundamental approaches before discussing the principles of conflict resolution and peace in an Islamic perspective. Mohammad Abu Nimer provides basic assumption of Islam fundamentals. First, we should understand Islam potential of addressing political and social conflicts. Islamic traditions have many means and ways through which conflicts can be achieved peacefully. Islamic scriptures

¹⁸¹ Mohammed Abu-Nimer, Conflict Resolution Approaches :Western and Middle Eastern Lessons and Possibilities, The American Journal of Economics and Sociology Vol. 55, No. 1 (Jan., 1996), pp. 35-52

¹⁸² Azizah Al-Hibri, "Islamic and American Constitutional Law: Borrowing Possibilities or a History of Borrowing?". U. Pa. J. Const. L. 1999. P 491

¹⁸³ Douglas Johnston & Cynthia Sampson, (eds), " Religion The Missing Dimension of Statecraft". Oxford U. Press. New York.1994 .

are rich of teachings and beliefs to promote non-violent and peaceful conflict resolution. Thus, understanding of Quran and the prophet traditions is essential to understand Islam since Muslims and many Islamic movements in every age have some how followed the holy scriptures traditions and their influence can be seen in many ideological and philosophical inquiry among Muslims.¹⁸⁴ Add to this that Quran and Islam early stages have a visible effect in many modern non-violent movements, such as such as Mahatma Gandhi's philosophy and methods of nonviolence.¹⁸⁵

Second, Islamic practioners and scholars need to reevaluate and reconsider various historical periods of Islam and assure that we understand the application of nonviolence and peace during those periods. Islam has been subject to different interpretations, part of which are a legitimate and a sincere try to present an obvious picture about Islam by different scholars from different nations and backgrounds.¹⁸⁶ Thus those interpretations should be dealt with as small elites viewing Islam patterns in a lenses of conflict resolution and peacemaking to better understand the true meaning of Islam.

Third, Many Muslims have incomplete understanding of Islamic approach to conflict resolution and nonviolence, as many of academic writings on Islam aim at the study of war, power and political systems. Which give a negative image of Islam specially by the West.

Fourth, the validity of Islamic teachings and practices in term of peacebuilding and conflict resolution depend largely on the type of interaction involved in the conflict in term of level of conflict , whether personal, community or between states . However Islam can provides a set of values if correctly and conveniently applied can give a

¹⁸⁴ John Esposito, "The Islamic Threat" Oxford University Press. New York.1992. P 25

¹⁸⁵ Shella Mc Donough, Gandhi's Responses to Islam 122 (New Delhi: D.K. Printworld1 994); in Mohammed Abu-Nimer, "A Framework For Nonviolence and Peacebuilding In Islam". Journal of Law and Religion, Vol. 15. 2001-2002. P 219

¹⁸⁶ Azizah Al-Hibri, "Islamic and American Constitutional Law: Borrowing Possibilities or a History of Borrowing?". U. Pa. J. Const. L. 1999. PP 1-27

solution to all conflict levels. Such values as justice, wisdom and beneficence which are main principles for peacemaking strategies and approaches.

The use of the four previous assumptions can help integrating Islam with conflict resolution and peacebuilding which can assist Muslim and non-Muslim scholars in better understanding of both concepts and practices Islamic religion, culture, nonviolence and peacebuilding. Such understanding can help bridge the gap between Islam and the West and help to build bridges of understanding. Such understating can also help researchers to avoid over simplifying of Quranic verses ad Prophetic hadeeth that are do not match the Islamic traditions and the context of forces including political, social and economical that affects the lives of both Muslims and non Muslims.

3.7 Prophet Mohammad And Conflict Resolution

In order to study conflict resolution is Islam, researchers must understand the personality and way of Prophet Mohammad in dealing with Muslims and Non-Muslims through out his life. For Muslims, the Prophet Sunnah is the second main source of Muslims legislations after the holy Quran. The Prophet Sayings and acts are considered as a guidance for Muslims in their daily lives. Allah says in the Holy Quran “O ye who believe! Obey Allah and obey the Messenger and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination”.¹⁸⁷

All Muslims around the World agree on the fact that Prophet Mohammad is a role model for them, and that he represents everything a Muslim wishes to be in his life. Said Bouheraoua states “there are many lessons that can be learned from the exemplary conduct of the Prophet... who was a politically righteous person with highest moral and

¹⁸⁷ The holy Quran, surah number 4, Verse 59.

ethical values”.¹⁸⁸ Concerning the prophet role in conflict resolution, Allah remind Muslims in the Holy Quran that they shall have no faith until they accept that the Prophet is a judge amongst themselves and that they accept his decisions on every matter with full submission.¹⁸⁹ In fact Muslims match their doings to the smallest details of the prophet life in term of lifestyle and conduct.

Muslims use the prophets vision on resolving conflicts. Despite the fact that Quran states that the Prophet should be “judge in all disputes” among Muslims while he was a live, Muslims today continue to look for the Prophets’ judgment and advise on every matter through looking into his Sunnah .¹⁹⁰ He was an Example for all Muslims; his teachings was based in human respect and love, teaching people to be a responsible and honest citizens. Early followers of Islam accepted Islam largely because of the Prophets manners in dealing with friends and enemies. For example, when Muslims took over Makkah, the Prophet had the capability of punishing those who had oppressed him and other Muslims in Makkah, but instead he allowed them to go freely. By showing Mercy, all of Makkah became Muslims later and all of Arabian peninsula turned to accept Islam soon in his lifetime.¹⁹¹ Prophet Muhammad’s achievements were evident in transforming backward war-loving people into civilized ones who later ruled the world from Spain to China.

Even before Islam, Prophet Mohammad has shown compassion for his society, and he showed great care and love for the poor, the weak, the slaves, orphans and the helpless widows.¹⁹² Despite the fact that Prophet Mohammad did not have a wealth, he had become a member of people that “took an oath to stand by the oppressed and

¹⁸⁸ Said Bouheraoua, “Foundation of Mediation in Islamic Law and its Contemporary Application”. International Islamic University Malaysia.2008.P 1

¹⁸⁹ The holy Quran, surah number 4, Verse 65.

¹⁹⁰ Sa'eed ibn 'Ali bin Wahf Al-Qahtani, “A Mercy to the Universe”. Darussalam Publishing. Riyadh, Saudi Arabia. 2007. PP 442-443

¹⁹¹ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013. PP 35-36

¹⁹² Sa'eed ibn 'Ali bin Wahf Al-Qahtani, *ibid.* PP 87-90

formed themselves into a league as champions of the injured”¹⁹³. Further more, Prophet Mohammad was a man of vision; he knew that in order for his society to prosper, they need to be just specially with the poor, otherwise the dissatisfaction and hunger will lead to greater challenges and conflicts within his society .

Regarding dealing with conflicts and conflict resolution through his peaceful character, Prophet Mohammad was considered as a trustful person and considered to be “as a mediator between two conflicting parties in his homeland, Makkah”.¹⁹⁴ One example that proves this, the story of Kabbah renovation following a major fire. The clans of Makkah had rebuild kabbah, but when it come to placing the black stone, the clans disagreed on who shall have the honor to place back the black stone and they were divided and the incident could have led to a fight between them.¹⁹⁵ After four days of argument, the clans agreed that the first man who enters the city gates shall make judgment between them, and the man was prophet Mohammad who was known of trustworthiness and honesty. Mohammad accepted to mediate between the clans and “asked the clans’ leaders to bring a cloth and put the Black Stone in its center. Then, he asked each clan leader to hold one corner of the cloth and carry the Black Stone to the right spot, where it had always been. Then Muhammad himself set the stone in its place, satisfying the honor of all of the clans involved in the dispute”.¹⁹⁶ This story show the respect for Mohammad character and honesty and the ability to treat all sides in a just way. But he knew that there are many ills and conflicts in his society than need to be addressed .

When Prophet Mohammad received revelation, he started to preach for Islam in Makkah, but he faced rejection from the same people who previously considered him as

¹⁹³ Murhammad Ali, “The Living Thoughts of the Prophet Muhammad”. Ahamiyya Anjuman Ishaat Islam; RE ISSUE edition . Columbus, OH. 1992

¹⁹⁴ International Islamic Publishing House (eds.), “Prophet Muhammad a Blessing for Mankind”. International Islamic Publishing House. Riyadh, Saudi Arabia. 2004. PP 9-35

¹⁹⁵ Afzal Iqbal, “Prophet's Diplomacy: The Art of Negotiation as Conceived and Developed by the Prophet of Islam”. Branden Publishing Co. U.S. (December 1, 1975). PP 1-2

¹⁹⁶ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013. PP 38-39

trustworthy and faced violent attacks from them. Mohammad knew that the way to face this is patience and to be persistent in calling for Islam. He endured all harms and hardship he faced for the purpose of avoiding violence and the sake of peace and believed that patience was an integral component of success in order to change his society .¹⁹⁷

Despite that the first revelation to Prophet Mohammad concentrated on the oneness of God and issues related to faith, fighting even in term of self-defense had need not been allowed to Mohammad and his followers. And thus, because of the hardship the followers of Mohammad have to bear, he ordered them to migrate to Abyssinia, the land of a Christian king known as Negus (Najashi), and not to fight .¹⁹⁸ And the prophet stayed in Makkah to proceed his call for Islam.

After few years, Prophet Mohammad had to leave Makkah under the threat of assassination by the major Makkan tribes to the city of Yathrib (later was called Madinah), where his followers had sought refuge .¹⁹⁹ The prophet was welcomed in the new place where the clans of Yathrib (namely Aws and Khazraj) were in conflict, and the first thing the prophet did is bringing peace and solve the conflict between them, and in short time, the clans of Yathrib declared loyalty to the Prophet. Yathrib was the first place where the prophet declared the Islam Ummah and set roots of an Islamic governance.²⁰⁰ As Zahid Aziz writes:

“He [the Prophet] was now the head of a community...It was here, over the next ten years, that the teachings of Islam relating to practice, as distinct from faith and doctrine, were revealed. These related both to purely religious functions, such as prayer and fasting, and to all material aspects of human life, such as social

¹⁹⁷ Sa'eed ibn 'Ali bin Wahf Al-Qahtani, “A Mercy to the Universe”. Darussalam Publishing. Riyadh, Saudi Arabia. 2007. PP 221-222

¹⁹⁸ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013.. P 41

¹⁹⁹ Martin Lings, “Muhammad”. Inner Traditions. Rochester, VT. 1983. PP 118-124

²⁰⁰ Flamur Vehapi, *ibid*. P 42

institutions, financial dealings, war and peace, state organization”.²⁰¹

The Muslims in Madinah were never left alone, they were sanctioned and fought by the Makkans. It was then when God permitted Muslims to defend themselves, Allah says “Permission to fight is given unto those who fight because they have been wronged; and God is Able to give them victory. Those who have been driven from their homes unjustly, for no cause other than their saying: Our Lord is God”.²⁰² Still Muslims were ordered only to fight for their rights and not to transgress the limits as order by Allah.²⁰³ There were many incidents when Muslims were forced to fight ,like in the battles of Badr, Uhud , and the Trench. Muslims were fewer in number and weapons, and if they were not permitted to fight, the religion of Islam would have been wiped out. However, scholars say that fighting and war is an exception in the traditions and teachings of Islam.²⁰⁴

Prophet Mohammad was a man of peace with merciful and forgiving nature, the Quran refers to him as “a mercy to the worlds”.²⁰⁵ Based on Islam teaching a Muslim shall have a sound character which is considered a sign of good faith. And by having a good character, it is easier to resolve conflicts and make peace. Based on Islamic history Prophet Mohammad have a sound good character which makes him seen as a peacemaker. In Many cultures the values of integrity and honesty are very important in conflict resolution and peace making. The Prophet asked his followers to maintain those values.²⁰⁶

²⁰¹ Zahid Aziz ,“Islam, Peace And Tolerance”. Ahmadiyya Anjuman Lahore Publications. Wembley, U.K. 2017. P 9

²⁰² The holy Quran, surah number 22, Verses 39-40.

²⁰³ The holy Quran, surah number 2, Verse 190.

²⁰⁴ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013. P 43

²⁰⁵ The holy Quran, surah number 21, Verse 107.

²⁰⁶ Flamur Vehapi, *ibid.* PP 43-44

Another values important to achieve peace is Patience. The holy Quran stresses on the importance of this value by calling Muslims to be patient.²⁰⁷ Allah also says that he will try those who believe with “something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere”.²⁰⁸ Another virtue for Prophet Mohammad is forgiveness, which is very important in making peace and reconciliation between conflicting parties. This was obvious when the Prophet visited the town of Ta’if to preach for Islam and call for support, they did not accept his call, and further humiliated and attacked him through throwing stones on him. After he escaped from them, the Angles told Mohammad that they shall destroy the town if he order them to do so, but instead he refused and prayed that one say they will be Muslims.

During his prophethood, Mohammad made many peace treaties with the Makkans, the Jews of Madinah, the neighboring Christians and many Arab tribes. The Most famous treaty is Hdaybiyyah which was made the Madinah Muslims and the Makkans. It is important to mention that the Prophet never broke any treaty as Islam forbids breaking an agreement or covenant whether with friends or enemies . Allah says “Verily , The worst of moving (living) creatures before Allah are those who disbelieve , so they shall not believe. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah”.²⁰⁹ There are other verses that strictly forbids the breaking of a covenant.²¹⁰

Prophet Mohammad ordered his followers to handle issues with people easily and not to make conflicts. He was interested more in achieving peace rather than conflicts. One story that proves this, that a delegation of sixty Christian priests from Najran along with Jewish Rabbis went to debate and learn from Mohammad to know why are so many of their followers are accepting Islam.²¹¹ They debated mainly about the nature of Jesus and Mohammad prophethood, Prophet Mohammad told them that Islam recognize all

²⁰⁷ The holy Quran, surah number 3, Verse 200.

²⁰⁸ The holy Quran, surah number 2, Verse 155.

²⁰⁹ The holy Quran, surah number 8, Verses 55-56.

²¹⁰ The holy Quran, surah number 17, Verse 34 and Surah Number 2 , verse 177

²¹¹ Ibn Ishaq, “The Life of Muhammad”. (A. Guillaume, Trans.). Oxford University Press. Karachi, Pakistan. 2010. PP 270-277

previous revelations as the Quran indicates “Allah! There is no Allah but He—the Living, the Self-Subsisting Eternal. (2) It is He Who sent down to thee (step by step), in truth, the Book confirming what went before it; and He sent down the Torah (Of Moses) and the Gospel (of Jesus) (3) Before this as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong)”.²¹²

During this meeting Prophet Mohammad asked them to look for commonalities between Islam and their faiths as Islam is a monotheistic faith, Allah Say “ Say: ‘O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah.’ If then they turn back, say: ye! ‘Bear witness that we (at least) are Muslims (bowing to Allah’s will)’”.²¹³

The importance of Hudaibiyyah treaty is an evident for proving Islam pursuit of non-violent conflict resolution, this treaty was held between the Prophet and the Quraysh tribe of Makkah, as the later prevented Muslims from accessing the holy site of Kabah. In this treaty prophet Mohammad compromised more than Quraysh expected in order to make peace and make pilgrimage the next year.²¹⁴ Based on Muhammad Malik, the treaty terms were as following²¹⁵ :

1. There shall be no war or any act of hostility between both parties for ten years.
2. If someone from Quraysh defected to Mohammad’s camp without the permission of his guardian , he shall be returned back to Makkah . But if the a Muslim defect to Makkah , he shall not be returned.
3. Any of Arab tribes have the option to join either side as an ally , and shall be within this treaty.

²¹² The holy Quran, surah number 3, Verses 1-4

²¹³ The holy Quran, surah number 3, Verse 64

²¹⁴ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013. P 49

²¹⁵ Mohammad Malik, “Al-Qur'an”. The Institute of Islamic Knowledge. Houston, TX. 1997. P 564

4. Mohammad and his followers shall return this year , and come back the next year and stay in Makkah for three days , and that they shall not carry any weapons except their sheathed sword, and the Makkans shall empty the city .

This treaty importance are for many reasons. First, it give time for Muslims to formulate their Ummah. Second, it decreased the tension between the two conflicting parties, Finally, it brought a ten years peace agreement between both parties and many from Arab tribes accepted Islam. Two years later, the Makkans violated the treaty, which eventually led to peaceful conquest of Makkah by the Muslims. The Prophet ordered his followers not to revenge and to forgive the past. The prophet said to the Makkans “Verily I say as my brother Joseph said: This day there shall be no upbraiding of you nor reproach. God forgives you, and he is the most Merciful of the merciful”. ²¹⁶ Forgiveness that was shown by the prophet Mohammad to those who previously harmed him showed everyone the true nature of Islam, which in less than half a century conquered the Arabian peninsula and brought peace to that war-torn region.

Prophet Mohammad forgiving nature set an example for his followers and Muslims that came after. Many leaders in the history of Islam had behaved the same in the conquest of other cities, such as Omar Ibn Al-Khattab and later Salahaldin Al-Ayyobi conquest of Jerusalem , and Mohammad Al Fatih conquest of Constantinople in 1453. All of them left the cities’ citizens unharmed and allowed them to continue their lives without the fear of being punished, persecuted and forced to convert to Islam .

To conclude this section, all Muslims –in spite of their job, age or rank in society – shall do the best they can to emulate the example of prophet Mohammad as he is the only perfect Man with great Manner and values. one of the best western writers who described Prophet Mohammad is Alphonse de Lamartine who wrote :

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with

²¹⁶ Martin Lings, “Muhammad”. Inner Traditions. Rochester, VT. 1983. PP 118-124

Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. . . his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words. Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?”²¹⁷

3.8 Islam, Human Nature And Conflict

Humans are fragile and subject to wrong doing and thus their nature involves negative emotions such as anger, greed and hatred. Despite of that Islam believes that humans are superior to other creatures as they are given the gift of free will. Allah commanded the angles to prostrate to Adam, the first human Allah created.²¹⁸ But unfortunately Many humans ignore the commands of Allah, and instead of fulfilling their duties as servants of God, they work to keep everything for themselves. Humans are greedy and never satisfied with what they have, the Prophet says “If man had a valley full of gold, he would like a second valley full of gold”.²¹⁹

²¹⁷ Alphonse de Lamartine, “Histoire de la Turquie”. (Vol. 11, pp. 276-277). Paris, France: Paris V. Lecou.1854. Available at : https://en.wikiquote.org/wiki/Alphonse_de_Lamartine

²¹⁸ The holy Quran, surah number 7, Verse 11

²¹⁹ Hadith in Sahih Muslim, Book of Zakah, Number 117.

Further more, humans are not patient and want to achieve their goals in matter of little time, Allah Say “man is given to hastiness.”²²⁰ In Islam, the ultimate reality is achieving happiness in the Hereafter life and not in this life. Human has the tendency to find excuses and negligence, he seeks to take the reward without doing his share of work. Allah created weakness in humans so they can struggle for self-improvement and the betterment of their societies. Still all of this weakness can be overcome because Allah does not place a burden on man more than he can bear.²²¹

Understanding the human nature in Islam is essential in preventing conflict and violence. The holy Quran concerns about guiding people to right beliefs and conducts and giving an insight about the social, spiritual and moral aspects of human nature.²²² According to Islam, human are not sinful in nature, the Quran states that humans are born in a state of purity.²²³ And such a state is then altered due to many external factors such as familial and social influences. However, humans are capable of doing both good and bad. But with a sincere repentance from sin, Allah forgive all the past and a person can be pure again.

Islam ordered his followers to live in a certain discipline life. According to Quran, prophet Mohammad was sent a mercy to all mankind not only Muslims. Allah say “Verily in the Messenger of Allah you have the best example for him who looks unto Allah and the Last Day and remembers Allah much”.²²⁴ When dealing with daily life issues including anger, which is one main reason for violence and conflict, a Muslim can only respond in surrendering to Allah and ask for guidance from him as the Prophet did.

²²⁵

²²⁰ The holy Quran, surah number 17, Verse 11

²²¹ The holy Quran, surah number 2, Verse 286

²²² Zafar Afaq Ansari. (Ed.), “Qur'anic Concepts of Human Psyche”. International Institute of Islamic Thought and IIC. Lahore, Pakistan. 1992. P 1

²²³ The holy Quran, surah number 30, Verse 30

²²⁴ The holy Quran, surah number 33, Verse 21

In the last decades, Muslims have been portrayed specially by the west as angry people, and acting violently, which has been the case in many Muslim countries fighting to get rid of imperialism and colonialism through national movements.²²⁶ But this portray is false and unjust, because putting over 1.5 billion Muslims in this category ignores the true meaning of Islam and the plurality of the Muslim world. This propaganda created what is called “Islamic fundamentalist”. The original sources of Islam, which is Quran and Prophet hadeeth teaches the contract of what is mentioned above.

Anger is considered a great challenge in the process of conflict resolution, it can halt the process as people tend to suppress their anger and express it in uncontrollable manner. Thus, for a successful conflict resolution to take place, anger should be dealt with and not ignored. Islamic teachings considers anger as a natural human reaction to certain circumstances, however, what of concern to us is how anger can be expressed and manifested within us and around us.²²⁷ In Islam, anger should be kept in check, and if this is not done, then it can produce many difficulties among people. This is why Prophet Mohammad said that the strong man is the one who can control himself when he is angry, and not who can wrestle and fight people.²²⁸

3.9 Islam: War And Peace

Peace is a very difficult concept that attracted human attentions in the last century, a concept that has been discussed earlier through identifying scholars opinions about the concept and analyzing many peace theories that tries to explained the meaning of peace and thus war.

Islam also have a solid ground in the issues of Peace, and if righteously followed can achieve peace among people. According to Rachida El Diwani, Islam sets various principles for peace, and those principles include the following²²⁹:

²²⁶ Flamur Vehapi, "Conflict Resolution in Islam: Document Review of the Early Sources". Dissertations and Theses. Paper 1446. Portland State University. 2013. P 61

²²⁹ Rachida El Diwani, “Peace and Conflicts in Islam”. Chatham College. Pittsburgh PA 15232. February 2003. Accessed 11/11/2018. Available at : <http://www.essaydocs.org/peace-and-conflicts-in-islam-by-rachida-el-diwani-fulbright-sc.html>

1. Equality of Mankind Before God: All humans are equal before of Allah, and god judge people according to their Piety and God-consciousness, and not race, color or wealth. This equality is important in term of mutual understanding and respect and thus peace with fellow human.
2. Justice in all Circumstances: injustice can lead to anarchy which we can see in our world today. Justice in an Islamic sense demands that we shall treat people as we would like to be treated , and that we love for others what we love for ourselves. Allah say in the holy Quran “ “O you who believe! Stand out firmly for God, as witness to fair dealing, and let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is next to piety”²³⁰
3. Defense Readiness: Islam has ordered Muslims to equip themselves and improve their capabilities for peace and justice against oppression and injustice. However Islam prohibited aggression and hostility.²³¹
4. Peaceful Disposition to Others: Islam forbids hostilities and aggression, rather it commands Muslims to build a bridge of friendship among humans. In Islam the way to peace should always be open and one the enemy is inclined to peace, Muslims should do the same. Allah Say “If they incline towards peace, then incline towards peace, and trust in God, for he is All-Hearing and All Knowing.”²³²
5. Cooperation with Others for the Good of Mankind: for the sake of humanity, Islam stresses on the importance of cooperation among nations.

Islam perceive peace in high esteem because it was “the condition of life in Paradise, the original designated residence of humankind, before it was replaced by enmity and war on earth, the place of exile for humanity after it succumbed to the temptation of defiance by Satan”²³³ Therefore Islam commands Muslims to strive for peace in all aspects of their

²³⁰ The holy Quran, surah number 5, Verse 8

²³¹ The holy Quran, surah number 2, Verse 190

²³² The holy Quran, surah number 8, Verse 8

²³³ Farid Mirbagheri, “War and Peace in Islam: A Critique of Islamic/ist Political Discourses”. Springer. 2012 . P 82

life; peace with self, with the family, society and the world . as Islam means the submission to the will of god, true peace can be achieved as Mirbagheri states that by submitting to god “transcends the silence of guns and engulfs a more pervasive, all-inclusive and deeper precept that permeates every level of existence.” He adds to that by stating “outlook individual peace is not separated from social and political peace, and all facets of peace, including the spiritual and political, are viewed as interdependent” .²³⁴

As a result, in order to achieve world peace, one must first achieve peace with the self (inner-peace). Without inner peace, it would be difficult to achieve peace in the society and thus in the world. Islam main purpose is to basically transform human being starting from the self. The problem in our world today that some peace theorists master some kind of aspects of peace or take few courses about peace and then think that they can achieve peace in the world, but peace is not something that can be achieved overnight, it is by experience that resonates from within to be absorbed by others around you.²³⁵ Qutob considers peace as Islam main concern, He states ”Islam is the religion of unity in this great universe, a unity which comprises all elements, from a single particle to the most advanced species...It is the unity of all existence; inanimate, plant, animal and human. All activities in the cosmos are included and integrated in this unity...Islam finds unity in the planets when following their eternal laws as well as in souls when responding to their natural inclinations to acquire knowledge and implement justice... There is unity among all living beings” .²³⁶

In Islam, the fact that people are different in by nature, race or language is not a reason for disputes and conflicts among them, on the contrary it should be a reason for cooperation and acquaintance. Allah Say “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know

²³⁴ Farid Mirbagheri, “War and Peace in Islam: A Critique of Islamic/ist Political Discourses”. Springer. 2012. PP 82-83

²³⁵ Sayyed Qutob, “Islam and Universal Peace”. Amer Trust Publishing. 1977. PP 16-17

²³⁶ Sayyed Qutob, *ibid*. P 5

each other”.²³⁷ Thus, by finding a common ground between people, Islam open the door to achieve peace and peacemaking among people.²³⁸

War in Islam is not advocated. However Islam Muslims to defend themselves, their properties, religion and societies from aggression , but it is not a license for violence and aggression .²³⁹ The Quran used frequently the term (fighting) to refer to war, however according to Margaret Pettygrove the term “ introduces ambiguity as to whether or not ‘fight’ means the use of violence. The linguistic ambiguity of the term ‘fight’ further emphasizes the potential for political and contextual interpretation of the Qur’anic position on the morality of war. Not only will each society unconsciously interpret ‘fighting’ in a slightly different way, but the term is flexible enough to allow a certain amount of intentional interpretation to fit the needs of a given situation. Words are always defined in a cultural context, and their meaning can change relatively easily. Reading the Qur’an through a contemporary lens can lead to a reading of the word ‘fight’ according to contemporary notions of war”.²⁴⁰ Thus the interpretation of the word today is different from centuries ago depending in the context, but this is ignored from the western thinkers who try to make their own interpretation, so as they can attack the Muslims’ beliefs. Therefore Islamic texts must be read within the political and social contexts in which they were revealed .

3.10 Conclusion

This chapter has outlined how Islam view peace and war despite of various stereotypes about Islam. The rightful way is to look at the holy scriptures (Holy Quran and Prophet Hadeeth) and compare them to the history and practices. The researcher has found that there are many verses in the holy Quran and many Prophet’s hadeeth that urge Muslims

²³⁷ The holy Quran, surah number 49, Verse 13

²³⁸ Sayyed Qutob, “Islam and Universal Peace”. Amer Trust Publishing. 1977. P 18

²³⁹ The holy Quran, surah number 2, Verse 190

²⁴⁰ Margaret Pettygrove, "Conceptions of War in Islamic Legal Theory and Practice" . Macalester Islam Journal: Vol. 2 : Iss. 3 , Article 6. 2007. P 7 Available at: <https://digitalcommons.macalester.edu/islam/vol2/iss3/6>

to follow the path of peace , yet war and violence are justified under certain circumstances and conditions that should be followed by Muslims.

Secondly, the researcher explained the gap between Islam and The West, majorly because of the negative image of Islam in the western literature and Media. Islam is an integral part of the western civilization, because Islam has contributed to the West and to the world as any other religion and beliefs. There are commonalities between Islam and The West regarding values of commitment to fundamental basic freedoms, such the freedom of religion, freedom of association, freedom of speech, freedom to publish and that all citizens are equal before the law.

Thirdly, the researcher has explained the recent attempts of international and Islamic scholars to expand their studies by including the effect of religions including Islam theories of peace on conflict resolution and peace studies. Fourth, the researcher has explained that Islamic history have been full of stories and incidents that show that Islam can contribute to the studies of conflict resolution and peace research, specially Prophet Mohammad's incidents of peaceful resolution of conflicts and peace agreements He made with the Makkans and Jews and Christians of Madinah.

Chapter Four: Tolerance and Peacebuilding In Islam

- 4.1 Introduction**
- 4.2 The Concept Of Tolerance**
- 4.3 Tolerance In Islam**
- 4.4 Evidence Of Tolerance In Islamic History**
- 4.5 Islam : Peacebuilding And Conflict Transformation**
- 4.6 Islamic Peacebuilding & Conflict Transformation tools**
- 4.7 Conclusion**

4.1 Introduction

Tolerance involves the acceptance of things that one dislike or disagree with, it can be considered a value or a virtue, because it entails acceptance of the differences with the others rather than ignore or fight. In order to avoid conflicts, people need to tolerate issues that they dislike or disapprove.²⁴¹ Tolerance is considered common in many world societies, as they prove to be willing to tolerate differences between their values , religious believes, lifestyles and political views and those of others. Many scholars have asked the question why people tolerate ? And the answer is quite obvious, that without tolerance conflicts will emerge and achieving diversity , equality and peace would not be possible.²⁴²

Tolerance among different religions and beliefs is crucial to achieve international peace and security. Human history has witness instances of intolerance that led to violence and destruction of property as well as killing of inent people. Among those instances is the rising of radical movements from different religions who made their own interpretations of holy texts, leading to threatening the co-existence and peaceful living among humans. Many Muslims and non -Muslims scholars have attempted to address the issue of tolerance in Islam based on the holy Quran and Prophet's hadeeth that advocate for tolerance among different religions and faiths.

4.2 The Concept Of Tolerance

According to Voltaire, "Tolerance is a law of nature stamped on the heart of all men."²⁴³ Tolerance is not something that can be imposed, because human level of tolerance is not without a limit. Tolerance is a virtue that should be pursuit; because some people don't

²⁴¹ James L. Gibson , "Enigmas of intolerance: Fifty years after Stouffer's communism, conformity, and civil liberties". *Perspectives on Politics* 4(1). 2006. PP 21–34.

²⁴² Marjoka van Doorn, "Tolerance". *Sociopedia.isa*. University Amsterdam, The Netherlands. DOI: 10.1177/2056846012121. 2012. P 1

²⁴³ Cited in Maulana Wahiduddin Khan (Author), Viqar Alam (Editor), Dr. Farida Khanum (Translator). " Islam And Peace". Goodword Books, Ebook Edition: Viqar Alam; Ebook Edition 1 edition (November 22, 2013). P 117

consider it to be an eternal value as there are many conditions of adversity and differences.

Tolerance can be defined as the posture and cordial effort to understand other's beliefs, practices, and habits without necessarily sharing or accepting them.²⁴⁴ The main point is to show empathy for others' beliefs and practices different from you own. Thus there is no legitimacy in claiming the superiority truth, as there are many paths that could lead to truth.

Tolerance as a concept involved interaction with others. It does not imply to eliminate differences, but rather to negotiate it to create new vision or values. It is considered a core value in pluralistic societies to integrate the variety of opinions and cultures . Tolerance is motivated by recognizing the equal rights of freedom, that can be achieved through successful communication process which involves participation based “a stable sense of identity of the conflicting parties”.²⁴⁵ Strong identity creates the acknowledgment of the other without giving up ones' rights. The participation issue needs an equal basis in term of access to power, resources and status, where even in time of conflicts, minorities' rights are respected.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) in its Declaration of principles on tolerance in 1995, identified the concept of tolerance as “Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not a moral duty, it is also a political and legal requirement. Tolerance , the virtue that makes peace possible, contribute to the replacement of the culture of war by a culture of peace”.²⁴⁶

²⁴⁴ Tim Downs, "Finding Common Ground". chicago: Moody Publishers .1999.P5.

²⁴⁵ Bertelsmann-stiftung. “A Modern Concept of Tolerance basis for democratic interaction in pluralistic societies”. Discussion Paper. 2004 . P 5. Available at: https://www.bertelsmann-stiftung.de/fileadmin/files/Projekte/84_Salzbuerger_Triolog/Salzbuerger_Triolog_2004-Discussion_Paper.pdf.

²⁴⁶ UNESCO. “Declaration of Principles on Tolerance”. Article 1 - Meaning of tolerance. 1995. Available at: unesdoc.unesco.org/images/0015/001518/151830eo.pdf

The issue of tolerance has recently gained an international importance. In the first of January, 1995 , the United nation declared that the year 1995 as the “Year of Tolerance”,²⁴⁷ stating that achieving peace is determined by the ability to be tolerant in beliefs and actions of others. This statement was made by UNESCO, which emphasized that tolerance is the only way to move a head in a world that is full of conflicts, discrimination against minorities and racism against refugees and asylum-seekers. The UNESCO statement said that intolerance is one of the greatest challenges in our today’ world, intolerance is both a political and ethnic problem.²⁴⁸

In order to create a peaceful society, tolerance need to be fostered against diversities. As eliminating differences between human beings is almost impossible, humans need to learn how to live with those differences. The differences in views and beliefs can enrich human development. Tolerance is a common basis for understanding before societies agree on certain values. Therefore it includes active involvement of individuals, institutions, among other actors that negotiate difference to reach to a framework of peaceful living in a pluralistic society. There are four main goals for tolerance in these societies.²⁴⁹ First, fostering cohesion and social interaction. Second, developing a comprehensive culture capable of dealing with conflicts. Third, ensure a system of check-and-balance as a democratic principle. Finally, creating and fostering the respect for diversity. When taking these goals together, tolerance can create a spirit of accepting new ideas and values in the society. Which eventually will create a framework for democratic interaction rather just celebrating differences.

²⁴⁷ United Nations General Assembly Session 48 *Resolution 126*. [United Nations Year for Tolerance A/RES/48/126](#) .Page 2. 20 December 1993. Retrieved on 05/12/2018

²⁴⁸ Maulana Wahiduddin Khan (Author), Viqar Alam (Editor), Dr. Farida Khanum (Translator). “ Islam And Peace”. Goodword Books, Ebook Edition: Viqar Alam; Ebook Edition 1 edition (November 22, 2013). P 119

²⁴⁹ Bertelsmann-stiftung. “A Modern Concept of Tolerance basis for democratic interaction in pluralistic societies”. Discussion Paper. 2004 . PP 5-6. Available at: https://www.bertelsmann-stiftung.de/fileadmin/files/Projekte/84_Salzbürger_Trilog/Salzbürger_Trilog_2004-Discussion_Paper.pdf.

4.3 Tolerance In Islam

Islam preaches for Peace that shall to prevail in the world, thus it is considered as a tolerant religion. Peace can not prevail in a society that is intolerant toward differences. Peace is inherent in human nature, and humans are called to achieve peace and to get rid of corruption, Allah Say in the holy Quran "...And do not corrupt the land after it has been set in order...".²⁵⁰ In order to achieve and maintain peace in the world, Islam has put two orders;²⁵¹ on the individual level, individuals should be patient. As individuals faces many obstacles and challenges in their daily life, Islam in many occasions ordered Muslims to be patient.²⁵² On the social level it forbids offensive actions; War and violence in Islam is not justified unless it is for defensive reasons.

Mohammad Abu Nimer sees that Islam orders Muslims to be tolerant and kind toward all people without any exceptions.²⁵³ Allah Say "God commands you to treat(everyone) justly, generously and with kindness..."²⁵⁴ Lack of tolerance should not force an individual to become an aggressor or violent with others. Rather Muslims should solve disputes peacefully, Allah say " The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy".²⁵⁵

Islam is considered a tolerant religion because it considers attack against innocent people and civilians as a sin and not justified under any circumstances. This is evident in the following verse "Whosoever kills human being for other than manslaughter or corruption in the earth, it shall be as he has killed all mankind, and whosoever saves the life of one, it shall be as if he had saved the life of all mankind".²⁵⁶ Thus Islam puts a rule that under any circumstances fight against civilians and innocent people are not allowed, a rule that is valid in all times and places.

²⁵⁰ The holy Quran, surah number 7, Verse 85.

²⁵¹ Maulana Wahiduddin Khan (Author), Viqar Alam (Editor), Dr. Farida Khanum (Translator). " Islam And Peace". Goodword Books, Ebook Edition: Viqar Alam; Ebook Edition 1 edition (November 22, 2013). P 127

²⁵² The holy Quran, surah number 39, Verse 10.

²⁵³ Mohammad Abu-Nimer," A framework for nonviolence and peacebuilding in Islam", Journal of Law and Religion, Vol. 15. 2001-2002. P 230

²⁵⁴ The holy Quran, surah number 16, Verse 90.

²⁵⁵ The holy Quran, surah number 49, Verse 10.

²⁵⁶ The holy Quran, surah number 5, Verse 32.

There are many other verses in the Quran assuring that the religion prohibits coercion of faith and any attempt to force non-believers to accept the faith of Islam is a sin, this negates all allegations by western community that Islam was spread by force (by the edge of the sword).

Islam criticizes intolerance and radicalism and tolerates the existence of other religions. Allah say in the holy Quran: “Say: we believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.”²⁵⁷ Moreover, the Prophet was tolerant with Jews and Christians, this is evident in that these religions did exist and was allowed in Muslim lands. Allah say “Believers – whether they are Muslims, Jews or Christians- shall have no fear, neither shall they grieve” .²⁵⁸ The previous verse and Prophet hadeeth shows that Islam acknowledge the existence of other people beliefs and religions, and as Muslims they are obliged to respect others who have different religions and practices .

4.4 Evidence Of Tolerance In Islamic History

Islam history is full of evidences that show tolerance and respect to other religious beliefs. Islam has ordered its followers to forgive and not search for revenge against those who tortured them . One example of this that when the prophet Mohammad’s companions were persecuted in mecca and forced to immigrate to Ethiopia to search for a refuge . Ja’far Ibn Abi Talib response to Quresh allegations that the companies came with a new religion that divided Meccan community gave a summery about the teachings of Islam. He Said:

“O King! We were ignorant people and we lived like wild animals. The strong among us lived by preying upon the weak. We obeyed no law and we acknowledged no authority save that of brute force. We worshipped idols made of stone or wood, and we knew nothing of human dignity. And then God, in His Mercy, sent to us His Messenger who

²⁵⁷ The holy Quran, surah number 3, Verse 84.

²⁵⁸ The holy Quran, surah number 5, Verse 69.

was himself one of us. We knew about his truthfulness and his integrity. His character was exemplary, and he was the most well-born of the Arabs. He invited us toward the worship of One God, and he forbade us to worship idols. He exhorted us to tell the truth, and to protect the weak, the poor, the humble, the widows and the orphans. He ordered us to show respect to women, and never to slander them. We obeyed him and followed his teachings. Most of the people in our country are still polytheists, and they resented our conversion to the new faith which is called Islam. They began to persecute us and it was in order to escape from persecution by them that we sought and found sanctuary in your kingdom.”²⁵⁹ This story tells that Muslims were victims of intolerance and prevented from freedom of worship from their own people who did not tolerate any religion but their own. Islam message was clear that people has free choice of accepting Islam or not, and that only Allah will hold them accountable for their choices. The prophet had no authority to force them to believe or to be subject to the new religion teachings. Allah say “Remind, verily you are the reminder, you have no authority over them”.²⁶⁰ He also said “You are just about to destroy yourself following their disbelief in this story”.²⁶¹

Those verses show that the Prophet was ordered to deliver the message of Islam, and not to force anyone to join Islam. Therefore Allah revealed those verses to emphasize on the personal freedom of religion and that He will hold them accountable on the judgment day. When one of the companions tried to force his son to convert to Islam, Allah revealed the following verse “ There is no compulsion in religion. Verily, the right path has become distinct from the wrong path”.²⁶²

After the Prophet migrated to Medina , He accepted and recognized the co-existence of Muslims and Jewish tribes, this remained the case till the Jewish tribes breached their obligations, they were sentenced according to the provisions of law.²⁶³ As a matter of fact, Allah clearly declares that Muslims are not forbidden to co-exist with non-Muslims

²⁵⁹ Isma'il bin Kathir, Abu al-Fida' (2006) *Al-Sira al-Nabawiyya*. Translated by Prof Trevor Le Gassick and reviewed by Dr. Muneer Fareed. UK: Garnet Publishing. Vol. 2 pg 7

²⁶⁰ The holy Quran, surah number 88, Verses 21- 22

²⁶¹ The holy Quran, surah number 18, Verse 6

²⁶² The holy Quran, surah number 2, Verse 256

²⁶³ Wilson Hassan Nandwa. “Plurality and Religious Tolerance in Islam”. *European Scientific Journal* November 2016 edition vol.12, No.32. P 321 . available At
[URL:http://dx.doi.org/10.19044/esj.2016.v12n32p314](http://dx.doi.org/10.19044/esj.2016.v12n32p314)

who are not waging war against Islam and Muslims. Allah Say “Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice”.²⁶⁴ This verse shows that Allah command Muslims to co-exist with non-Muslims, and deal with them in respect as long as the later does not wage war or breach the obligations.

Also, Islam calls for sharing resources among humans across the world regardless of their religion, therefore cooperation and co-existence between all humans regardless of their faith is encouraged. In this regard Allah Say “ O you who believe, do not violate the rites instituted by GOD, nor the Sacred Months, nor the animals to be offered, nor the garlands marking them, nor the people who head for the Sacred Shrine (Ka'bah) seeking blessings from their Lord and approval. Once you complete the pilgrimage, you may hunt. Do not be provoked into aggression by your hatred of people who once prevented you from going to the Sacred Masjid. You shall cooperate in matters of righteousness and piety; do not cooperate in matters that are sinful and evil. You shall observe Allah. Allah is strict in enforcing retribution”.²⁶⁵

Historically, areas and countries in Muslim world were enacting the value of equality, freedom, justice and satisfaction of basic human needs of all whilst those in non-Muslim world lived in class based societies where no equality for the poor of lower classes was practiced. One example that shows Islam tolerance is the case of Islam in Andalusia (Spain). Islam has brought to Andalusia a rich philosophical and scientific materials that created a culture which embraced other monotheistic religions and created a tolerant culture capable of accommodating indigenous culture and traditions. Some of Muslim rulers such as Abd al-Rahman III strived to achieve the Islamic principles of tolerance, which became a legacy to be followed by his successors.²⁶⁶

²⁶⁴ The holy Quran, surah number 60, Verses 8-9

²⁶⁵ The holy Quran, surah number 5, Verses 1-2

²⁶⁶ Fahimeh Naseri,” Islamic Tolerance and the West: Early Encounters and Influences”. International Journal of Islamic Thought. Vol. 5: (June) 2014. P 12

The Muslim presence in Andalusia brought economic and cultural recovery for indigenous people such as Jewish culture, who were revived from a terrible existence. Among those revivals are the revival of Hebrew language, which was allowed to be spoken in public and not only in synagogue and poetry. Also Jews were allowed to use their own lunar calendar and holy days. While Jews were persecuted elsewhere, they were allowed to live a prosperous life and contribute to the various fields; science, philosophy, philology, medicine and poetry.²⁶⁷

For example, Jews that lived in Andalusia (currently Spain) were living equal to Muslims in every aspect of life. According to B. Disraeli and Braun, "In Spain, the children of Ishmael rewarded the children of Israel with equal rights and privileges with themselves. During these halcyon centuries, it is difficult to distinguish the followers of Moses from the votary of Mohammed. Both alike built palaces, gardens, and fountains; filled equally the highest offices of the state, competed in an extensive and enlightened commerce, and rivaled each other in renowned universities".²⁶⁸

Mark Weston in his book (Prophets and princes) writes "The common Western belief that Islam is (a religion of the sword) is a mistake. Muslim conquerors allowed Christians, Jews and Hindus to keep their faith because the Quran forbids conversion by force. The millions of Hindus, Zoroastrians, and Syrian and Coptic Christians who converted to Islam in the eighth, ninth, and tenth centuries did so freely because their Muslim conquerors governed more justly than any ruler they had known before".²⁶⁹

Another example of tolerance in Islam's history is the Ottomans empire, which ruled for more than four centuries. The Ottomans empire ruled in three continents; Europe, Asia and Africa. Those areas were full of ethnic and religious diversity, still the Ottomans managed to achieve tolerance between all ethnic and religious groups and created stable

²⁶⁷ Fahimeh Naseri, "Islamic Tolerance and the West: Early Encounters and Influences". *International Journal of Islamic Thought*. Vol. 5: (June) 2014. P 12

²⁶⁸ B. Disraeli and T. Braun, "Coningsby: Or the New Generation". Viking Press: London. 1993. P109

²⁶⁹ Mark Weston, "Prophets and Princes: Saudi Arabia from Muhammad to the Present". Wiley Publishing; 1 edition. July 1, 2008. P 16

and free of religious conflicts empire.²⁷⁰ The Ottoman's openness non-Muslims was based on the Qur'anic worldwide view which states "O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has at-Taqwa. Verily, Allah is all-Knowing, all-Aware".²⁷¹ Therefore, we can see from this verse that there is no conception of "others" in Islam. The Ottomans welcomed differences and did not work to achieve sameness, they welcomed ethnic and cultural diversity.

Barkey observed that in the Ottoman empire, the prevailing principle was the use of religious and secular law, that religion worked as an institution within the state, and the religion practitioners worked as local judges who interpreted the religious texts to the public. This system allowed administrative arrangements for Muslims and non-Muslims communities, which regulated daily life issues.²⁷² This happened in the same era when Europe was full of religious conflicts and persecution.

4.5 Islam: Peacebuilding And Conflict Transformation

There are commonality between the principles of peacebuilding and conflict transformation between international theories and Islamic traditions and teachings. Peacebuilding can be defined "A process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. This consists of a set of physical, social, and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation".²⁷³ This definition implies that peacebuilding main effort is to prevent the re-occurrence of violence by different forms of intervention. Tolerance is one value that can be considered vital in

²⁷⁰ Fahimeh Naseri, "Islamic Tolerance and the West: Early Encounters and Influences". *International Journal of Islamic Thought*. Vol. 5: (June) 2014. P P 13-14

²⁷¹ The holy Quran, surah number 49, Verse 13.

²⁷² Karen Barkey, "Islam and toleration: Studying the Ottoman Imperial model". *International Journal of Politics, Culture, and Society* 19(1/2). 2005. PP 5-19.

²⁷³ Alliance for Peacebuilding, 2013. *Selected Definitions of Peacebuilding*. Retrieved on 22/11/2018 from <http://www.allianceforpeacebuilding.org/2013/08/selected-definitions-of-peacebuilding/>

any peacebuilding activities .Mohammad Abu Nimer explains how religion can create transformation and development among people, he explains how “Moral and spiritual forces of religion can encourage people to act and change”.²⁷⁴

Islam as a moral guide, can give a framework through which peacebuilding activities can advance as they are related to the concept of a social change. As explained earlier in pervious chapters the meaning of peace in Islam, Shari’ah which is the moral and legal religious code of Islam emphasize on the protection and preservation of the called five necessities in human life; life, wealth and property, religion, intellect and progeny. Those “basic human needs” based on Islamic Shari’ah serve as Islamic law sources.²⁷⁵

Regarding the protection of the fundamental basic human need, which is “life”, Allah Say “... if any saves a life, it is as if he saves the lives of all mankind”, thus we can see that Islam promote a principle that is vital to any potential conflict transformation and calls for peace culture that will eventually reduce the possibility of violence eruption. As Galtung believes that whenever basic human needs are unmet and violated, then violence and conflicts will erupt. Further more, Galtung notion of “welfare needs” includes Islam’s property, wealth and intellect basic needs, and his notion of “Identity needs” includes intellect and progeny needs.²⁷⁶

Coexistence And Equality

Islam promotes equality among not only Muslims but also among humanity. There is no discrimination based on color, language, gender or any other social status as mentioned in the holy Quran.²⁷⁷ Islam calls for coexistence and building relationships with other nations, it fosters equality within the society, this is clear in the following Prophet

²⁷⁴ Mohammad Abu-Nimer, “Nonviolence and Peacebuilding in Islam: Theory and Practice”. University of Florida Press. Gainesville, Florida. 2003. P 17

²⁷⁵ Lucy V.Moore “A Faith Based Toolkit for Islamic Relief Working in a Conflict”. Islamic Relief Worldwide. Birmingham. 2014. P 7 [Online] Available: <http://policy.islamic-relief.com/portfolio/working-in-conflict-a-faith-based-toolkit/>

²⁷⁶ Johan Galtung, “The Basic Needs Approach”.1980. PP 6-7. Retrieved on 22/11/2018 from <https://www.transcend.org/galtung/papers/The%20Basic%20Needs%20Approach.pdf>

²⁷⁷ The holy Quran, surah number 49, Verse 13.

hadeeth “All people are equal, as equal as the teeth of a comb. There is no claim of merit of an Arab over a Persian, or of a white over a black person, or of male over female”.²⁷⁸ Thus achieving peacebuilding through coexistence and equality in a society and between nations can increase the level of tolerance among them. Further more ,differences would be respected which shall decrease the possibility of any future conflicts.

Through out the history, Islamic societies respected the rights of minorities compared to other religions and beliefs. Those minorities have access to considerably high state posts from the time of Mu’awyah (r. 661-80) to the dissolution of the Ottoman Empire at the beginning of the twentieth century. Jewish scientists, physicians, accountants, counselors, and statesmen were employed”.²⁷⁹ This example shows the inclusion of minorities in Islamic society , they were contributing o the Islamic civilizations. Despite of the western stereotyping about women position in Islam, that they were passive and oppressed. Women in Islam have participated in political ,economic and social fields and intellectual life; they were scholars, poets, warriors and business women.²⁸⁰ Comparing to a realist point of view, Islam have been a community free of gender differences and oppression, also Islam has empowered women who added to the development of their societies and in many aspects of life .

Forgiveness

The principles of patience and forgiveness have been emphasized in Islamic teachings and traditions, which both are vital to an effective conflict transformation process. Allah say in the holy Quran “ And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah”.²⁸¹ This verse shows that those two

²⁷⁸ Mohammad Abu-Nimer, “Nonviolence and Peacebuilding in Islam: Theory and Practice”. University of Florida Press. Gainesville, Florida. 2003. P 58

²⁷⁹ Ibrahim Kalin, “Islam and Peace: A Survey of the Sources of Peace in the Islamic Tradition”. in “Crescent and Dove: Peace and Conflict Resolution in Islam”. Washington, D.C.: United States Institute of Peace Press.2010. P 19

²⁸⁰ Ayse Kadayifci-Orellana & Meena Sharify-Funk, “Muslim Women Peacemakers as Agents of Change” . in “Crescent and Dove: Peace and Conflict Resolution in Islam”. Washington, D.C.: United States Institute of Peace Press.2010. P 180

²⁸¹ The holy Quran, surah number 42, Verse 43.

values can be exercised in the conduct of human affairs. Further more, Islam teachings advocate for peacebuilding prospects, Allah say in the holy Quran “ ... But whosever forgives and makes reconciliation, his reward is will Allah ...”.²⁸²

Forgiveness is different from the concept of tolerance .Tolerance is about celebrating differences and acknowledge them to create new values that are shared in a pluralistic society , where as forgiveness is about pardoning the wrongdoers and not seeking revenge and waive any hatred feelings and the desire for punishment . the other difference is that tolerance is a pluralistic value , where as forgiveness is a personal and individual value that someone chose to obtain . For Example Prophet Mohammad chosed to forgive the Makkans who tortured him and forced him to immigrate from Makkah to Madinah.

According to Lederach conflict transformation main purpose is to “ envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships”.²⁸³ Based on Lederach definition of conflict transformation, the pervious mentioned Quran verses foster the values of forgiveness and reconciliation as an important factors in an effective conflict transformation process. Those values help to chance conflict into justice and help to create a tolerant society capable of addressing conflicts peacefully.

4.6 Islamic Peacebuilding & Conflict Transformation Tools

The Islamic law “ Shari’ah” -which is a moral code to governs Islamic religious communities- aims at creating fairness, social justice , mercy and security in societies.²⁸⁴

²⁸² The holy Quran, surah number 42, Verse 40.

²⁸³ John Paul Lederach, “The Little Book of Conflict Transformation: Clear Articulation of the Guiding Principles By a Pioneer in the Field”. Good Books. Pennsylvania. 2003. PP 6-15

²⁸⁴ Islamic Networks Group, “Context and Background on the Islamophobia Network and Who is Behind the “Sharia Scare”. A Closer Look at Sharia in the United States. 2015. Retrieved on 26/11/2018 from <https://www.ing.org/a-closer-look-at-sharia-in-the-united-states>

It is subject to human interpretations but with the purpose to advance the objective of Islam to fit into the vision of Peacebuilding and conflict transformation. Jeremy Sinensky explains that “ The lack of codified law in the Shari’ah is seen as a strength of procedural justice, as this creates space for flexibility and adaptation so that “Shari’ah” can most effectively meet the evolving needs of those following its precepts”.²⁸⁵

Justice

Islam calls for achieving justice in all circumstances, this is evident in many verses that convey the message of social justice and social responsibility. The Islamic teachings order Muslims to reject all kind of oppression and work to achieve justice on personal and structural level. Allah say “Allah command justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and Rebellion...”.²⁸⁶ Another verse among other verses²⁸⁷ that call Muslims to judge with justice “ Verily! Allah commands that you should render back the trusts to those whom they are due; and that when you judge between men, you judge with justice ...”.²⁸⁸ Doing justice in Islam is not a favor, but rather a n order from Allah. It is a duty for believers to pursue justice and achieve it. Among the early Muslims was Omar Ibn Al- Khattab who has been known for pursuing justice that he was called the “Just Khalifah”.

Connecting peacebuilding with justice is a core in Islamic teaching. Abu Nimer sees that “Peace is the product of order and justice. One must strive for peace with justice. This is the obligation of the believer as well as the ruler. More than that, it is a natural obligation of all humanity”.²⁸⁹ He further states “Islamic scripture also sends a consistent message that Muslims must resist and correct conditions of injustice which can be corrected, both

²⁸⁵ Jeremy Sinensky, "Unlocking a Narrative: Stories of Islam and Peacebuilding and Conflict Transformation". Capstone Collection 2764. Spring 21/05/2015. Available At: <https://digitalcollections.sit.edu/capstones/2764>

²⁸⁶ The holy Quran, surah number 16, Verse 90.

²⁸⁷ The holy Quran, surah number 4, Verse 135 And surah number 5, Verse 8

²⁸⁸ The holy Quran, surah number 4, Verse 58.

²⁸⁹ Mohammad Abu-Nimer, " A framework for nonviolence and peacebuilding in Islam", Journal of Law and Religion, Vol. 15. 2001-2002. P 234

through activism and third party intervention, and through divine intervention. Justice and peace are interconnected and interdependent”.²⁹⁰ Many peacebuilding theorists and practioners see that peace can not be achieved without justice.²⁹¹ Thus achieving justice between people will increase the level of tolerance among them.

Many scholars see that there are several Islamic values that promote economic justice through many channels, among them is Raquibuz Zaman who identified the following values:²⁹²

1. Zakah : which is one of the five main pillars of Islam , that calls Muslims with wealth and comfortable life to share part of their wealth with the poor.
2. Charity (sadaqah): The giving of voluntary wealth ; beyond Zakah Allah urges Muslims to give charity to the needy and poor .
3. Wakif : Individual Muslims can leave part of their wealth voluntarily to Wakif , in which resources are used for the benefits of needy and poor.
4. Distribute food and money: like during Id Al-Adha (the feast of immolation), where Muslims share part of the sacrifice of animal and money to the poor.
5. Wasiyah (will): where Muslims leave one third of their property to charity as an important tool to achieve social and economic justice in Muslims’ societies.
6. Irth : which is the law of inheritance in Islam. Which call for equitable distribution of properties and money among all family members

The mentioned methods are important to promote equitable distribution of resources and promote social and economic justice, they show the emphasis of Islam on justice. This is best described in the holy Quran when referring to the Muslim community as one.²⁹³ The

²⁹⁰ Mohammad Abu-Nimer, *ibid.* P 234

²⁹¹ See John Lederach, “Peace Building in Divided Societies” (N.Y.: Syracuse U . Press 1997);

²⁹² Raquibuz Zaman, “Economic Justice in Islam, Ideals and Reality: The Cases of Malaysia, Pakistan, and Saudi Arabia, in *Islamic Identity and the Struggle for Justice*. (Nimat Barazangi, M. Raquibuz Zaman & Omar Afzal, (eds) . U. Press of Fla .Gainesville, Fla. 1996. Cited in Mohammad Abu-Nimer," A framework for nonviolence and peacebuilding in Islam", *Journal of Law and Religion*, Vol. 15. 2001-2002. PP 235-236

²⁹³ The holy Quran, surah number 3, Verse 110.

justice concern in Islam is compatible with approaches of nonviolence that call communities to fight injustice in society; nonviolence that does not mean passivity and submission to injustice and aggression, but a way to change structural violence in conflict situation both on micro and macro levels, which is core to achieve a just society.²⁹⁴

Social Empowerment

Islam social empowerment has evolved around the empowering and helping of the weak and disempowered citizens. It has always called for struggle against all kind of social oppression, helping the poor and achieving equality and tolerance among all humans. Those are considered as important religious values that led to the spread of Islam in the world. Islam urges Muslims to do good (doing good) and Ihsan (beneficence) not only to blood-relatives, but also to the needy, the poor, orphans and neighbors. Both of those values are critical to achieve social empowerment.²⁹⁵ There are many Quranic verses and Prophet's hadeeths that call Muslims to do good and beneficence, Allah say in the holy Quran "Let there arise out of you a group of people inviting all that is good, enjoining Al-Ma'ruf (monotheism) and forbidding Al-Munkar (polytheism). And it is they who are the successful".²⁹⁶

This call of social empowerment is not only for Muslims but for other believers from different religions. Allah say "Verily, those who believe and those who are Jews and Christians, and Sabians (that is who belong to a religious group), whoever believes in Allah and the Last Day and does righteous good deed shall have their reward with their Lord, on them shall be no fear, nor shall they grieve".²⁹⁷ In Islam the acts of economic and social justice are very important that Islam made them equitable with worship of God.²⁹⁸ In which the Zakah and Sadaqah are an individual and collective responsibility, the Prophet said "There is a sadaqah to be given for every joint of the human body; and

²⁹⁴ Mohammad Abu-Nimer, "A framework for nonviolence and peacebuilding in Islam", *Journal of Law and Religion*, Vol. 15. 2001-2002. P 236

²⁹⁵ Mohammad Abu-Nimer, "A framework for nonviolence and peacebuilding in Islam", *Journal of Law and Religion*, Vol. 15. 2001-2002. P 237

²⁹⁶ The holy Quran, surah number 3, Verse 104.

²⁹⁷ The holy Quran, surah number 2, Verse 62.

²⁹⁸ The holy Quran, surah number 2, Verse 110.

for every day on which the sun rises there is a reward of sadaqah for the one who establishes justice among people".²⁹⁹

During prophethood, Prophet Mohammad had set an example for all Muslims in how to deal with underprivileged people in their societies, specially for those who suffer from social and economic injustice. This was not a result of Islam teachings, but from a personal experience he had faced, this is shown in the following Quran verses where Allah addressed prophet Mohammad “ Did He not find you an orphan and gave you a refuge ? and he found you unaware and guided you? And he found you poor and made you rich(self-sufficient) ?Therefore, treat not the orphan with oppression. And repulse not the beggar. And proclaim the grace of your lord(the prophethood and other graces”.³⁰⁰ The Prophet also urged Muslims to do good, he said “I and the person who looks after an orphan and provides for him, will be in paradise like this, putting his index and middle fingers together.”³⁰¹

Islam expects from Muslims to maintain good relationships with not only Muslims but also with others. Tolerance toward all o people without exception are emphasize in Islam, Allah Say “God commands you to treat (everyone) justly, generously and with kindness”.³⁰² He also said “...Be good and kind to others even as God is to you...”.³⁰³ The ultimate Islam goal is to create a just world where oppression and poverty can be fought and emanated. Thus commanding Muslim to look further than interpersonal and society level.

To conclude this section, doing good and achieving justice and tolerance are expected from Muslims on all levels. This was evident in many qur’anic verses and prophet’s hadeeths. Those values are central to social empowerment and to peacebuilding as its people-centered. Thus the conflict resolution in nonviolent sense are empowering

²⁹⁹ Sahih Al-Bukhari, Book number 49, hadeeth number 870.

³⁰⁰ The holy Quran, surah number 93, Verses 6-11.

³⁰¹ Sahih Al-Bukhari, Volume 7, Book number 63

³⁰² The holy Quran, surah number 16, Verse 90.

³⁰³ The holy Quran, surah number 28, Verse 77.

involved parties by providing equal chances in conflict ownership and decision making.

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Equality

Islam preaches for the value of equality among all human beings and not only among Muslims. It promotes the value of oneness and common origin of all people. Allah say “ O Mankind! We have created you from a male and a female , and made you into nations and tribes , that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has at-Taqwa. Verily, Allah is all-Knowing, all-Aware”.³⁰⁵ From this verse we can see that Islam gave no privilege based on ethnicity, race or tribal affiliation, but on the faith, doing good and devotion to Allah. Islam calls for harmony and brotherhood among humans as all people are the children of Adam and eve.

Sacredness of Human Life

Majorly peacebuilding approaches foster the value of human life and call to protect it, as well as mainlining needed resources to protect life and prevent violence. Islam calls for protecting human life; Allah say in the holy Quran “ ... and if anyone saved a life, it would be as if he saved the life of all mankind...”.³⁰⁶ And He said “And do not kill anyone whose killing Allah has forbidden, except for a just cause...”.³⁰⁷ Thus we can see that Islam respects each person life as part of cosmic purpose. Therefore the destruction of human life is prohibited. Even during wars and conflicts, Islam ordered Muslims to avoid destructions.

The first Muslims obeyed Allah orders; the first Khalifah Abu Baker gave ten directions before dispatching an army on an expedition to the Syrian borders. In his speech he said ”Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman or an aged man. Bring no harm to the trees, nor burn

³⁰⁴ Mohammad Abu-Nimer," A framework for nonviolence and peacebuilding in Islam", Journal of Law and Religion, Vol. 15. 2001-2002. P 239

³⁰⁵ The holy Quran, surah number 49, Verse 13.

³⁰⁶ The holy Quran, surah number 5, Verse 32.

³⁰⁷ The holy Quran, surah number 17, Verse 33.

them with fire, especially those which are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services, leave them alone".³⁰⁸ In contrast , peace building in Islam should preserve human life and protect their dignity and achieve equality among all people in spite of their religion, race and ethnicity.³⁰⁹

4.7 Conclusion

In this chapter , the researcher has defined tolerance and explained it's importance in Conflict transformation and peacebuilding process .Tolerance among different religions and beliefs is crucial to achieve international peace and security, a virtue that has recently gained an international importance.

Secondly , the researcher showed that Islam orders Muslims to be tolerant and kind toward all people without any exceptions. Thus Islam is a tolerant religion because it consider attack against innocents as a sin and not justified under any circumstances. Further more,Islam criticizes intolerance and radicalism and tolerates the existence of other religions.

Thirdly the research has given evidences in Islamic history that show tolerance and respect to other religious beliefs. For example in Andalusia and in the Ottomans empire, where Muslims , Christians and Jews lived side by side in full harmony.

Fourth, the researcher has showed that there are commonalty between the principles of peacebuilding and conflict transformation between international theories and Islamic traditions and teachings. Islam emphasize on the protection and preservation of the called five necessities in human life; life, wealth and property, religion, intellect and progeny. Those needs are similar to Galtung notion of "basic human needs"

Finally, the researcher has mentioned different Islamic values that are vital to an efficient peacebuilding process; Equality which is not based on color, language, gender or any other social status, Forgiveness ,Justice and social empowerment.

³⁰⁸ Sahih Muslim, volume number3, book 19, Hadeeth number 4456.

³⁰⁹ Mohammad Abu-Nimer," A framework for nonviolence and peacebuilding in Islam", Journal of Law and Religion, Vol. 15. 2001-2002. P 243

Chapter Five: Findings And Conclusion

5.1 Introduction

5.2 Findings

5.3 Conclusion

5.4 Recommendations

5.1 Introduction

Through out this thesis, the researcher attempted to answer the questions related to whether Islam has a peace theory and an approach for conflict resolution that can be valid in our tension world , specially with the increasing gap between Muslims and the West. The rise of religious conflicts and the radical Islamic movements had changed the world, specially the West regarding Islam and Muslims. Thus this thesis explained Islam's point of view regarding violence and war. Also in this the thesis the researcher tried to explain how Muslims have succeeded in building peaceful relationships with non- Muslims based on Mutual interest of freedom of worship, human rights, tolerance, mercy, sacredness of human life and other values.

Through this thesis, I used a qualitative research at methodology , through collecting data and information from the available books, journals, magazines, websites, and reports related to the thesis topic and questions. What is unique about this methodology is the utilization of global theoretical paradigms in order to reflect on local case study. Further more I used different primary data collection resources; mainly the holy Quran and Prophet Mohammad's Hadeeth, as well as academic Researchers who have a well-known international researches and books that have contributed massively throughout the very core of the study.

The thesis was organized in five chapters. The first chapter outlined a general picture about Islam concept and main principles, as well as highlighting the research problem statement - whether the religion of Islam can provide an approach of peace and conflict resolution for the world. Also the first chapter included thesis questions, the objective of the study, the methodology followed in this study, and the literature review. The second chapter develops the information about the development of conflict Resolution approach, its fundamentals and practice. Further more this chapter handled the development of international peace studies and peace theories in international relations. The peace theories that were handled in this chapter were Liberalism and liberal democratic peace theory, Realism and Marxism.

The third chapter discussed Islam's approach to Peace and conflict resolution, comparing different religious and non-religious debate about whether religions- mainly Islam incite

for violence and war or peace. Further more this chapter explained how Islam calls upon Muslims to advocate for many peace and non-violent values unlike many of the stereotypes about Islam through brining related verses from the Holy Quran, prophet Mohammad's hadeeth and many scholars researches that have contributed to explain Islam approach to peace. Also in this chapter I explained the concept of Jihad and its ethics in Islam, as well as debating Islam and the West conceptions of peace. At the end of this chapter, I explained the capability of Islam in providing a conflict resolution approach to the world, through presenting many cases and stories of the Prophet Mohammad where he had solved conflicts peacefully.

Chapter four explains the concept of tolerance and its importance gained in the international domain and its importance in peacebuilding initiatives and activities. Besides explaining why Islam is considered a tolerant religion with providing many evidences of tolerance in Islamic history. Further more , this chapter showed that there are commonalty between the principles of peacebuilding and conflict transformation in international theories and Islamic traditions and teachings. Besides showing activities and tools of peacebuilding in Islam including; Coexistence And Equality, Forgiveness, Justice, Social Empowerment and Sacredness of human Life.

The final fifth chapter provided the main thesis conclusions and findings, based on the findings of the four previous chapters with special attention to the findings of chapters three and four.

5.2 Findings

I have found in this thesis that religions specially Islam don't call for violence, rather it calls for peace. Islam meant to create harmony between all people on earth despite of their religions and belief, Islam aims at creating a linkage between the creator and the followers of this religion. The problems lies in the fact that some Islamic teachings are falsely manipulated to call for violence mainly for political or personal gains . Violence is usually committed in the name of Islam , thus the role of Muslims is to defend their religion and protect themselves and others from such manipulations. Further more

religious people should create non-violence and peace values in the mind of their followers and held the bad practitioners of religions accountable for their actions.

Allah through the holy Quran (in many verses) and his prophet Mohammad's hadeeth breaches Muslims to follow the path of peace and not to transgress nor to oppress others. Islamic history has evolved through alienating the binding text of holy Quran within the context of living traditions and how the prophet hadeeth became a source of the Islamic law leading to the creating of "religious sciences" based on previous Muslims generations and how they understood the Quran and Prophet hadeeth . Without understating this, it will be much difficult for non-Muslims to understand true Islam.

Islam has allowed violence and the use of force to settle conflicts as a mean to deal with others based on certain conditions and circumstances. There are many other verses that put preference to peace instead of war and violence and emphasize on forgiveness rather than hatred. This can be found in about 60 verses in Quran that deals with war and Jihad .

Islam provides a well defined approach for peace and conflict resolution. Many scholars believe that human nature is to seek peace and not violence, they seek living in harmony and believed in tolerance with other people. People normally are born innocent and they can correct their wrong doings, they can change and live in peace. Further more conflict transformation is part of the humans reality, as such the disbelievers or those who rejects god's will shall be fought by the ones who reached peace. By achieving both external and internal peace, faithful Muslims will arise. Also true Muslims will defend their faith and this can be considered as a call for oppression resistance.

Islam can not be a pacifist religion, it -under certain conditions- allows and justifies violence and even war. Still Islam prohibits aggression and provides a clear approach to peace through faith preservation and providing justice and other values. Islam allows armed Jihad in specific situations and under certain goals with discipline, this includes aggression gathering of armed military to face and frighten the enemy, religious persecution, and to order to defend themselves. Add to this that there certain rules for

armed men to follow during armed Jihad that are different from the cases of peace. Islam provides teachings for Muslims to defend themselves, but this does not mean that they can become unjust or aggressive .

Muslim and Non-Muslim scholars should be able to bridge the gap between Islam and the West, specially in the light of western stereotypes about Islam. Both Islamic and western societies are very heterogonous in term of religion or non religion, race, culture and lifestyles. Both of these societies has developed values to bridge the gab between them in the light of the modernization process that happened in the West. Such values are found in liberal democracy which includes; commitment to fundamental basic freedoms protected by laws that assure not abusing them , such the freedom of religion , freedom of association, freedom of speech, freedom to publish and that all citizens are equal before the law. The West need to understand that it is not made of a Judeo-Christian civilization alone, as Islam is an integral part of the western civilization. Islam has contributed to the West and to the world as any other religion and beliefs. If we do not foster this thinking , then we can see a failure of coexistence as we have seen the two world wars when Europe was plagued with nationalism that fed the feeling of superiority of one race or a nation over another , and the excluded nation become that enemy that should be fought .

Despite the fact that the context of conflict resolution and peace building studies were dominated by the United states and Europe. Today, scholars are trying to expand their studies by including the effect of religions including Islam theories of peace on conflict resolution and peace studies. The aim of those scholars is to shift the prevailing thinking or religions as a source of violence and wars and concentrating on religious values of peace and tolerance as a rich source for conflict resolution and peace studies . Muslim scholars are introducing new application of Islamic religious and cultural concepts to conflict resolution and peace approaches.

Through this thesis, the researcher has found that Islam provides main fundamental approaches in the field of conflict resolution and peace. First, Islam has a potential of addressing political and social conflicts . Islamic traditions have many means and ways

through which conflicts can be achieved peacefully. Islamic scriptures are rich of teachings and beliefs to promote non-violent and peaceful conflict resolution. Second, Islamic practioners and scholars need to reevaluate and reconsider various historical periods of Islam and assure that we understand the application of nonviolence and peace during those periods. Third, Many Muslims have incomplete understanding of Islamic approach to conflict resolution and nonviolence, as many of academic writings on Islam aim at the study of war , power and political systems. Fourth, the validity of Islamic teachings and practices in term of peacebuilding and conflict resolution depend largely on the type of interaction involved in the conflict in term of level of conflict, whether personal, community or between states . However Islam can provides a set of values if correctly and conveniently applied can give a solution to all conflict levels. Such values as justice, wisdom and beneficence which are main principles for peacemaking strategies and approaches.

Muslims use the prophets vision on resolving conflicts. He was an Example for all Muslims; his teachings was based in human respect and love, teaching people to be a responsible and honest citizens. Early followers of Islam accepted Islam largely because of the Prophets manners in dealing with friends and enemies. Islamic history have been full of stories and incidents that show that Islam can contribute to the studies of conflict resolution and peace research.

Another important finding in this thesis that Islam considered as a tolerant religion for many reasons. First Islam calls for peace, which can not prevail in a society that is intolerant toward differences. Peace is inherent in human nature, and humans are called to achieve peace and to get rid of corruption , In order to achieve and maintain peace in the world, Islam has put two orders; on the individual level, individuals should be patient. As individuals faces many obstacles and challenges in their daily life, Islam in many occasions ordered Muslims to be patient. On the social level, Islam t forbids offensive actions; War and violence in Islam is not justified unless its for defensive reasons.

Second, Islam orders Muslims to be tolerant and kind toward all people without any exceptions. Lack of tolerance should not force an individual to become an aggressor or violent with others, rather Muslims should solve disputes peacefully. Third, Islam considers attack against innocent people and civilians as a sin and not justified under any circumstances. Fourth, Islam prohibits coercion of faith and any attempt to force non-believers to accept the faith of Islam is a sin, this negates all allegations by western community that Islam was spread by force (by the edge of the sword). Fifth, Islam criticizes intolerance and radicalism and tolerates the existence of other religions. Moreover the prophet was tolerant with Jews and Christians, this is evident in that these religions did exist and was allowed in Muslim lands.

Islam history is full of evidences that show tolerance and respect to other religious beliefs. After the prophet migrated to Medina, he accepted and recognized the co-existence of Muslims and Jewish tribes. Historically, areas and countries in Muslim world were enacting the value of equality, freedom, justice and satisfaction of basic human needs of all whilst those in non-Muslim world lived in class based societies where no equality for the poor or lower classes was practiced. One example that shows Islam tolerance is the case of Islam in Andalusia (Spain). Jews that lived in Andalusia (currently Spain) were living equal to Muslims in every aspect of life.

Another example of tolerance in Islam's history is the Ottomans empire, which ruled for more than four centuries. The Ottomans managed to achieve tolerance between all ethnic and religious groups and created stable and free of religious conflicts empire. The Ottoman's openness to non-Muslims was based on the Qur'anic worldwide view. The Ottomans welcomed differences and did not work to achieve sameness, they welcomed ethnic and cultural diversity.

Through the thesis, I have found that there are commonality between the principles of peacebuilding and conflict transformation between international theories and Islamic traditions and teachings. Islam as a moral guide, can give a framework through which peacebuilding activities can advance as they are related to the concept of a social change. Islam emphasizes on the protection and preservation of the called five necessities in

human life ; life, wealth and property, religion , intellect and progeny. As Galtung believes that whenever basic human needs are unmet and violated , then violence and conflicts will erupt. Further more, Galtung notion of “welfare needs” includes Islam’s property, wealth and intellect basic needs, and his notion of “Identity needs” includes intellect and progeny needs.

Islam promotes equality among not only Muslims but also among humanity, there is no discrimination based on color, language, gender or any other social status as mentioned in the holy Quran. Islam calls for coexistence and building relationships with other nations, it fosters equality within the society.

The principles of patience and forgiveness have been emphasized in Islamic teachings and traditions, which both are vital to an effective conflict transformation process. Islam calls for achieving justice in all circumstances, this is evident in many verses that convey the message of social justice and social responsibility. The Islamic teachings order Muslims to reject all kind of oppression and work to achieve justice on personal and structural level. Connecting peacebuilding with justice is a core in Islamic teaching, divine intervention. Justice and peace are interconnected and interdependent. Many peacebuilding theorists and practioners see that peace can not be achieved without justice.

Islam social empowerment has evolved around the empowering and helping of the weak and disempowered citizens . it is always called for struggle against all kind of social oppression, helping the poor and achieving equality among all humans. Those are considered as important religious values that led to the spread of Islam in the world. There are many verses and prophet hadeeths that call Muslims to do good and beneficence .

Majorly peacebuilding approaches foster the value of human life and call to protect it, as well as mainlining needed resources to protect life and prevent violence. Islam calls for protecting human life. Thus we can see that Islam respects each person life as part of

cosmic purpose. Therefore the destruction of human life is prohibited. Even during wars and conflicts , Islam ordered Muslims to avoid destructions.

5.3 Conclusion

After finalizing this research , I can conclude the following :

1. Islam calls for peace among all humans; Muslims and non-Muslims . It's the duty of all Muslims to show the real nature of Islam.
2. The Islam main two sources; the Holy Quran and Prophets Mohammad Hadeeth urges Muslims to seek for peace and not to transgress the limits even in the time of war. During the times of war which is allowed under certain conditions, Islam put several orders to be followed by Muslims .
3. Islam provided a well defined approach for peace and conflict resolution. Islam seeks harmony and tolerance among people by ordering Muslims to achieve both internal peace and external peace.
4. By understanding this, Islam has the potential to work with others , specially the West need to bridge the gap between them. Values of sacredness of human life, freedom of religions , freedom of speech, equality and justice are essential to achieve harmony and peace. Islam Scholars are paying efforts to introduce Islamic religious and cultural concepts to conflict resolution and peace approaches.
5. Islam provides main principle approaches to conflict resolution and peacebuilding. Islam is capable of addressing political and social conflicts through showing needed teachings and beliefs that call for non-violence and peace.
6. Islam's history is full of stories that shows the nature of Islam. Islam peaceful teachings are valid in all types and levels of conflicts, whether personal, community or between states. Prophet Mohammad's life was based on respect ,patience, forgiveness , tolerance and love. His manners in dealing with enemies is enough evidence that Islam can contribute to the studies of conflict resolution and peace research.

7. Islam is a tolerant religion that calls for peace and accepting differences in religions and beliefs. Islam call Muslims on the individual level to be patient in all times. On the societal level, Islam forbids offensiveness and violence unless it is for defensive reasons. Lack of tolerance in Islam should not force Muslims to become aggressive. Attacking others in Islam is a sin that should be avoided by Muslims.
8. Islam prohibits the coercion of faith this negates all allegations that Islam was spread by the (Edge of the sword). Prophet Mohammad and other earlier Muslims were tolerant with Jews and Christians inhabitants in the Islamic lands. Those lands were enacting the value of equality, freedom, justice and satisfaction of basic human needs of all whilst those in non-Muslim world lived in class based societies where no equality for the poor of lower classes was practiced.
9. There are commonalities between Islam and international theories in the principles of peacebuilding and conflict transformation. Islam provides certain activities and values related to the concept of social change. Islam provides protection for the five necessities in human life ; life, wealth and property, religion , intellect and progeny.
10. Equality In Islam is not based on color, language, gender or any other social status. Islam fosters equality within the society and calls for coexistence and building peaceful relationships among all people.
11. Forgiveness is another Islamic value necessary for an effective conflict transformation process.
12. Justice is a core Islamic teaching that is connected to peacebuilding, a value that many practioners believes that there is no real peacebuilding process without it. Further more, empowering the weak and disempowered citizens is vital in Islam social empowerment.

5.4 Recommendations

The recent acknowledgment of various researchers and practioners about the existence of Islamic approach in the field of peace, conflict resolution and tolerance must be

employed in order to show the clear message of Islam. Their efforts must be proceeded in order to give a better understanding and application of Islam approaches. The following recommendations give a general guidelines on how these approaches can be implemented successfully.

1. Islam is capable of handling all types of social and political conflicts.
2. Despite that Western and Secular philosophies are still hegemonic thoughts, Still Islam approach to conflict resolution and tolerance must be appreciated and applied, taken under consideration the various factors and conditions that could hinder this application.
3. The commonality between Islam approaches to conflict resolution , conflict transformation and tolerance with international theories should be employed to bridge the gab between Islam and the West.
4. Peacebuilding practioners should ensure the legitimacy of Islam approaches among various conflicts when religion is involved.
5. Holistic approach to understand Islam must be pursuit, as their could be no ideal quantitative versus qualitative methodology to study any religion. Further more, the study of cause and effect relationship between Islam and violence may inappropriate as the prediction of radicalism is very difficult.
6. No single Islamic entity can play a role a lone in solving conflicts , because the burden of failure will be on the shoulders of this entity, while international communities and states will remain focus on fining a solution without taking full responsibility about the results of any conflict.
7. Islamic leaders and actors involvement in any conflict should be based on Islam ethics and human rights principles.
8. Islamic leaders and actors should promote the value of tolerance and accepting others' beliefs rather their own beliefs.
9. Islamic leaders and actors should be a role model for others when preaching for peace, patience, forgiveness, equality and justice.
10. Islamic leaders and actors should prevent all kind of discriminations , promote inter-religious harmony and peaceful coexistence, specially when promoting peace and reconciliation in a religious motivated conflict.

11. Islamic leaders and actors should show best practices of Islam approach from Prophet Mohammad's life and earlier Muslims history.
12. Islamic leaders and actors should initiate special councils to clarify Islam universal message of peace, and adapt an ethical code of conduct among different faiths based on humans rights principles.
13. Islamic leaders and actors should be capable of distinguishing conflicts that have religious, ethnic and political roots. And prevents escalation before it appears.
14. Islamic and other religious leaders and actors should find ways for agreements and respect them. Where they promise to fulfill their duties in term of peaceful coexistence and harmony.
15. Islamic and other religious leaders and actors should seek to provide enough teachings for their communities about the principles of universal declaration of human rights. They should also handle public addressing through various media s this can help in preventing the re-eruption of violence.
16. Islamic and other religious leaders and actors should involve civil society actors (including youth and women) and educate them about conflict resolution and management, in order to help in preventing and containing violence.
17. Schools and universities curriculum should include peace education and tolerance. Critical thinking should be promoted about stereotypes to avoid past crimes and genocides in human history.
18. Inter-religious media should be developed to encourage tolerance and acceptance of differences among different religions. This could lead to the rejection of radicalism and extremism by developing a counter argument based on religious scriptures.
19. Enhancement of youth dialogue among students from different religions can help in intergenerational understanding.
20. Religious leaders can lobby different national and state institutions to demonstrate tolerance and peace among various communities.

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خلال هذا البحث , وجدت هنا تشابه ما بين الاسلام ونظريات السلام الدولية في مفاهيم حل الصراعات , تحويل الصراعات و بناء السلام . يقوم الاسلام على الحفاظ على الحاجات الخمس الاساسية في حياة الانسان و الا و هي : الحق في الحياة , الحق في التملك , حرية الدين و المعتقد , حرية الفكر و الحق في الذرية . ان قيم المساواة , العفو و المغفرة , العدل و التمكين الاجتماعي هي قيم اساسية في تعاليم الاسلام , و القدرة على تحقيق مفهوم تحويل الصراع الفعال.

ملخص الرسالة

يهدف هذا البحث الى التعرف على كيف نظر الاسلام الى مفهومي السلام و التسامح بين المسلمين و غير المسلمين , و ما هو المنهج الاسلامي تجاه كل من مفهومي حل الصراع و بناء السلام . خلال هذا البحث استخدمت المنهج النوعي , حيث قمت بجمع البيانات الاولى من المصدرين الاساسيين للإسلام , الا وهما القرآن الكريم و السنة النبوية الشريفة . كما تم جمع البيانات الثانوية من الكتب المتوفرة , المقالات , صفحات الانترنت و التقارير ذات العلاقة . الجدير بالذكر ان المميز و الفريد في هذا المنهج هو استخدام النماذج النظرية العالمية و عكسها على هذه الدراسة. حيث اظهر هذا البحث النتائج التالية :

يقوم الاسلام على الدعوة الى السلام بين كافة البشرية , مسلمين و غير مسلمين. ان الاسلام يسمح بالحرب فقط تحت ظروف و حالات محددة , لكن يحرم الاسلام الظلم و الاضطهاد . يدعو الاسلام المسلمين لتحقيقي السلام بشقيه , السلام الداخلي و السلام الخارجي , و السعي الى التناغم و التسامح بين كافة البشرية, و الذي يقود الى منهج قوي لتحقيق السلام و حل النزاعات بالطرق السلمية. عبر هذا الفهم , فان الاسلام لديه المقدرة على العمل مع الاخر مع التأكيد على قيم قدسية حياة الانسان , حرية الدين , حرية التعبير, المساواة و العدل كقيم أساسية قادرة على رأب الصدع ما بين تعاليم الاسلام الحنيفة و الاديان و المعتقدات الاخرى .

ان الاسلام قادر على معالجة كافة الصراعات السياسية و الاجتماعية من خلال اظهار التعاليم و المعتقدات التي تدعو الى السلام و نبذ العنف , و التي تعطي الاسلام مناهج فعالة في تحقيق حل الصراعات و بناء السلام لكافة انواع و مستويات الصراع . يعتبر الاسلام دين تسامح , حيث الاعتداء على الاخرين في الإسلام هو اثم, و الاجبار على اعتناق الاسلام محرم . ان التاريخ الاسلامي اظهر تسامح مع المعتقدات الاخرى لغير المسلمين الساكنين في الاراضي الاسلامية, حيث كانت تسود قيم المساواة , الحرية , العدل و تلبية كافة الاحتياجات الانسانية الاساسية.