






Peace and Conflict

PEACE	PEACE-MAKING	CONFLICT	JIHAD																															
<p>◆The Qur'an teaches Muslims they <i>should never respond to violence with violence</i>. For example, the holy book states 'When aggressive people address them, reply, with words of peace.' (<i>Qur'an, Surah 25:63</i>) This shows Muslims how they should respond to being provoked in a peaceful way. Therefore violence is unacceptable if you are a Muslim.</p> <p>◆The meaning of Islam is 'peace' and one of Allah's characteristics is as a 'Source of Peace'. This illustrates how Islam does not have any connection to provoking violence.</p> <p>◆Muslims greet each other by saying 'al-salamu' alaykum. This means 'peace be upon you' and is also recited at the end of each daily prayer when Muslims turn their heads to each side.</p> <p>◆The Qur'an discourages Muslims from doing anything that threatens peace. In the Qur'an it states 'God does not love arrogant or boastful people.' (<i>Qur'an, Surah 31</i>)</p> 	<p>* All humans were created by Allah therefore everyone should be treated with respect so the world is harmonious. <i>Allah dislikes anything that interrupts peace therefore Muslims are taught to be peacemakers and build a better society.</i></p> <p>* The good deeds and the evil deeds are not equal. Respond to [evil] by that [deed] which is better (good) ; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend. (<i>Quran 41:34</i>)</p> <p>Many Muslims are inspired by the teachings of peace to work for a better world. <i>Muslim Peace Fellowship (MPF)</i> describes itself as 'a gathering of peace and justice- of all backgrounds who are dedicated to beauty of Islam evident in the world.'</p>  <p>AIMS OF MPF:</p> <ol style="list-style-type: none"> 1.Working against injustice and for peace at home, within communities and nations and globally. 2.Showing a commitment to peace on behalf of all Muslims. 3.Reaching out to people of other religions to further mutual 	<p><i>Conflict is a serious disagreement between people regarding a particular matter.</i></p> <p>Conflict can be caused by a number of factors including:</p> <ul style="list-style-type: none"> •Politics & ideology – holding different views about what set of policies or ideas a country should follow e.g. Korean War: Communism vs Capitalism. •Nationalism & ethnicity – believing one particular ethnic group/ culture is superior to another e.g. Germans in WWII •Religion – defending adherents of a particular faith from an attack or when religious beliefs clash e.g. Sunni & Shia fighting in Iraq. •Economics – wanting resources that another country has e.g. oil <p><i>In the Quran (2:190-195), Allah mentions the Islamic law of fighting and retaliating, within reason, against those who fight against the Muslims. He further mentions 'fitnah is worse than killing'.</i></p> <p><i>Fitnah</i> is translated to mean disbelief and its imposition on others, discord, dissension, civil strife, persecution, oppression, injustice, terrorism and torment.</p>  	<p>Jihad means 'to struggle in the way of Allah.' The Muslim concept of jihad is often confused with the idea of holy war.</p> <p>Most Muslim scholars agree there are two levels of jihad, and that of these, greater jihad is the more important.</p> <p>Greater jihad</p> <p>This refers to the personal spiritual struggle of every Muslim to follow the teachings of Allah in their daily lives, and includes overcoming evils such as anger, greed, pride and hatred, forgiving people who hurt them, and working for social justice.</p> <p>Lesser jihad (Holy War)</p> <p>Most Muslims are not pacifists, and believe it is justifiable to struggle to defend Islam, for justice, or in self-defence, and to use force if necessary. If all peaceful means fail, a Muslim should be ready to fight to defend the ummah against aggression, to defend the oppressed, or to combat injustice. This is lesser jihad.</p>																															
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<p>Pacifism is the belief that all instances of violence and war are wrong and should be avoided. A person who believes in this is called a pacifist.</p> <p>Pacifism promotes the principle of the sanctity of life – the belief that life is holy because it is God given.</p> <ul style="list-style-type: none"> •Adam's two sons believed to be Qabil (Cain) and Habil (Abel) had a disagreement. Qabil killed Habil out of jealousy of his piety and righteousness. After mentioning this incident the Qur'an teaches: 'if anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind.' (<i>Qur'an, Surah 5</i>) •Some have interpreted this in favour of pacifism. Killing is only acceptable due to murder and treason. <p><i>Passive resistance means non-violent opposition to authority, including civil disobedience or non-cooperation with the government.</i></p> <p><i>The Qur'an teaches 'You who believe, obey God and the Messenger, and those in authority among you.'</i> (<i>Qur'an, Surah 4</i>) This means Muslims must obey three types of authority – Allah, Prophet Muhammad and the government.</p>	<p>The Arab Spring was a series of anti-government protests, uprisings, and armed rebellions that spread across much of the Arab world in the early 2010s.</p> <p>It began in response to oppressive regimes and a low standard of living, starting with protests in Tunisia. From Tunisia, the protests then spread to five other countries: Libya, Egypt, Yemen, Syria, and Bahrain.</p> <p>Although many of these protests started off peacefully, many protests led to riots and violent clashes. Many led to the overthrow of regimes in Tunisia, Libya and Egypt. Some brought about constitutional reform such as Morocco. Others started a full-scale civil war such as Syria.</p> 	<p>The Just War Theory is a set of criteria for judging when fighting might be justified to achieve peace, as well as a set of rules for how a war should be fought.</p> <p>The theory has become part of the modern system of international law and has been adopted by the United Nations (UN).</p> <table border="1" data-bbox="1555 1419 2356 1997"> <thead> <tr> <th colspan="2">Conditions for a just war</th> </tr> </thead> <tbody> <tr> <td>Just cause</td> <td>The reasons for fighting should be to uphold justice</td> </tr> <tr> <td>Comparative Justice</td> <td>Those affected by injustices should expect a better future following the war.</td> </tr> <tr> <td>Legitimate authority</td> <td>Only a recognized leader or head of state can sanction a war</td> </tr> <tr> <td>Right intention</td> <td>The motive to fight should be to re-establish peace and restore human rights.</td> </tr> <tr> <td>Probability of success</td> <td>There should be a strong likelihood that the war will be won</td> </tr> <tr> <td>Last resort</td> <td>War should only take place if all efforts for peace have been tried and have failed.</td> </tr> <tr> <td>Proportionality</td> <td>The amount of force used in war should be in proportion to the problem.</td> </tr> </tbody> </table>		Conditions for a just war		Just cause	The reasons for fighting should be to uphold justice	Comparative Justice	Those affected by injustices should expect a better future following the war.	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Section 4: Peace and Conflict

Students should have an understanding of:

4.1	Muslim attitudes towards peace: Muslim teachings about the nature and importance of peace, including Surah 25: 63; Muslim understandings about Islam as a religion of peace and how this may be understood in the life of a Muslim.
4.2	The role of Muslims in peacemaking: Muslim teachings about peacemaking; the importance for Muslims of justice, forgiveness and reconciliation in peacemaking, including Surah 41: 31-38; the work of Muslims working for peace today.
4.3	Muslim attitudes to conflict: Muslim teachings and responses to the nature and causes of conflict; Muslim responses to the problems conflict causes within society, including Surah 2: 190-195 and links to situation ethics; non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Muslim responses to them.
4.4	Pacifism: divergent Muslim teachings and responses to the nature and history of pacifism, including interpretations of Surah 5: 27-30; Muslim teachings about passive resistance and examples of its use within Islam, including elements of the Arab Spring.
4.5	Just War theory: divergent Muslim teachings and responses to the nature and importance of the Just War theory, including reference to Sunni and Shi'a Islam; the conditions of a just war within Islam, with specific reference to the lesser jihad, including reference to Surah 4: 69-110; divergent opinions on whether a just war is possible for Muslims today, including the application of ethical theories such as situation ethics.
4.6	Holy War: the nature of a holy war (Harb al-Maqadis) within Islam; Muslim teachings about war and peace as shown in the Qur'an; divergent Muslim teachings about war, with specific reference to the lesser jihad, including interpretations of Surah 8: 61 and 9: 1-14.
4.7	Weapons of mass destruction (WMD): Muslim teaching and responses to the problems and benefits of WMD; Muslim attitudes towards the use of such weapons, including Surah 5: 32; non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Muslim responses to them.
4.8	Issues surrounding conflict: divergent Muslim teachings and responses to the nature of problems involved in conflict - violence, war, and terrorism; how Muslims have worked to overcome these issues, including Malik's Muwatta 21. 3. 10; non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Muslim responses to them.

keyword	definition	Draw a symbol to remember!
Peace	Absence of oppression, corruption, injustice and tyranny	
Justice	Fairness; all people having equal opportunities and provisions	
Forgiveness	A choice to not blame someone for wrongdoing and not seek revenge or let resentment build up	
Conflict	Conflict is a serious disagreement between people regarding a particular matter.	
Situation Ethics	An approach to morality based on what the most loving thing is to do.	
Pacifism	Pacifism is the belief that all instances of violence and war are wrong and should be avoided.	
Just War	The Just War Theory is a set of criteria for judging when fighting might be justified to achieve peace, as well as a set of rules for how a war should be fought.	
Holy War	a war declared or waged in support of a religious cause.	
Lesser Jihad	To struggle to defend Islam, for justice, or in self-defence, and to use force if necessary	
Weapons of Mass Destruction	Nuclear weapons used to create devastation and huge loss of life.	
Utilitarianism	An approach to morality based on what benefits the most people in any situation.	

WEAPONS OF MASS DESTRUCTION

Weapons of mass destruction (WMD) have the capacity to inflict death and destruction on a huge scale. The first nuclear weapon was used during WW2 on the Japanese cities of Hiroshima and Nagasaki. Approximately 200,000 people died, mostly civilians.

MOST Muslims are opposed to the use of WMD because:

- * of the widespread destruction they cause
- * Islam is a religion of peace and NOT of destruction.
- * Killing 1 innocent is the same as killing the entire mankind.
- * Saving 1 life is like saving the entire mankind.

SOME Muslims have argued the case of having WMD as a deterrent but not necessarily using them.

- * They would think this because Allah says in the Quran '*Prepare against them whatever forces you can muster ... to frighten off enemies of God and of yours ..*'
- * *Many countries (9) have WMD. The UK government remain committed to retaining nuclear weapons (approximately 225 warheads) as a way of protecting their country, if re-*

BENEFITS



- Extensive deterrent
- Losses suffered by the side that uses them are minimal
- Quick end to conflict

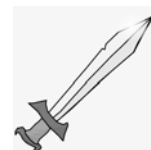
PROBLEMS

- Immeasurable destruction
- Civilian deaths are inevitable
- Long-term ill-effects could extend to future generations.

LESSER JIHAD (HARB AL-MAQADIS)

When Muhammad was chosen by Allah to be a Prophet, he began preaching to others. The leaders of Makkah saw him as a threat and began to persecute Muslims. When the Muslims left Makkah, the leaders pursued the Muslims to persecute them further. As that point, the Prophet and his followers had to fight as a last resort to prevent Islam being wiped out and to restore peace.

'Fight them until there is no more persecution ...'



CONDITIONS

- * Only allowed if there is Intense persecution, no freedom of belief, or in Self-defence
- * It must be a Last resort
- * Authorised by a Muslim leader (Khalifah)
- * No innocent civilians should be targeted
- * There should be no destruction of holy buildings, crops, or killing of animals