Contextualizing Peace in Islamic Traditions:
Challenging Cultural Hegemony

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Representations of Islam and Muslims, perpetuated in popular media and elsewhere, continue to paint a picture of a people and religion plagued by violence, oppression, and fanaticism. These dominant images often include various groups and individuals who have resorted to extreme forms of violence in the name of ideological interpretations of Islam, or subservient, shrouded women in dark veils. There is a stark contrast, however, between the dominantly projected hegemonic discourse on Islam, and the realities of the strides being made by individuals in the field of peacebuilding who derive impetus for the transformation and negation of violent conflict from an interpretation of Islamic faith, which locates peace as central to the goal of human history.

The purpose of this paper is to offer a contextualizing framework for evaluating this incongruity. The first section seeks to conceptualize peace in an Islamic context by exploring the relationship between Islam and Salam, as well as the significance of the associated elements and sources of truth informing both. Section two will locate this understanding of peace in the foundational dimensions of Islamic faith that provide a hermeneutic for discerning moral imperative, as enacted and reflected in the works of secular and religious-oriented peacebuilders. The third section examines this interpretation of faith in praxis as exemplified in the lives and contributions of four Muslim builders of peace who appeal to a common vision of human dignity, peace, and unity as central to their religio-cultural traditions respectively. The conclusion will look at some of the conditions and constructs, which have significantly influenced the predominantly Western assumption that Islamic faith and traditions are 320

compatible with neither peace nor the transformation of conflict, and propose the preconditions for any approach to sustainable peace as demystification, education, and solidarity.

I   Towards a Conceptualization of Salam

"Peace, unity, and equality...when we are in one place, when we live in one place, eat in one place, sleep in one place, disappear in one place, die in one place, when our final judgment is given in one place, and when we finally join together in heaven in one place, that is unity. Even when we go to that (final) place, we all live together in freedom as one family, one group. In this world and in the next world we live together in freedom, as one family of peace. This is Islam. If we find this way of peace, this is Islam."

- M. R. Bawa Muhaiyaddeen, *God's Psychology: A Sufi Explanation*

Despite the abundance of literature on the Islamic values consistent with peace, there are not many works that explore the historical and contemporaneous contributions made by Muslim peacebuilders. Both secular and religious-oriented[1] Muslim actors represent a significant demographic within the field of peacebuilding. Rarely, however, do we hear about the individuals and institutions that are working towards the creation of peace, inter-faith dialogue, the documentation of human rights abuses, and the efforts to raise awareness of the need for gender equity both inside and outside of Islam.[2] There are several reasons for this. A primary factor may concern the challenges of defining peace in an Islamic context and thus, how peace is being achieved and by whom.[3] Contributing to the difficulty of conceptualizing peace are the dominant models and frameworks,[4] which - relying on the universality of reason and absolutist perspectives of the abstract – tend to resist alternative approaches to truth.[5]

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1. The terms 'secular-oriented' and 'religious-oriented' Muslim peacebuilders in this paper are borrowed from Rebecca Barlow's, "Prospects for Feminism in the Islamic Republic of Iran," *Human Rights Quarterly* 30, no.1 [2008]: 38-39), in which she explains, the terms 'Islamic feminists' and 'secular feminists,' "can be problematic as they tend to suggest that these streams of activism occur with static, definite, and mutually exclusive boundaries." Within a similar context, the terms used in this article – "religious-oriented" and "secular-oriented" feminists, "are more conducive to conveying the fact that although it may be possible to identity women as belonging to one or the other of these schools, they should be thought of as ideological starting points for activism, rather than as a strict indication of the confines of that activism and where it is intended to lead."

2. Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice*, [Florida: University Press of Florida, 2003], 129; Jack Shaheen, and Jeremy Earp, "Reel Bad Arabs: How Hollywood Vilifies a People," VHS, directed by Jeremy Earp and Sut Jhally [Northampton, MA: Media Education Foundation, 2006]. Here, "secular and religious-oriented Muslim individuals," refers to the actors in section three of this paper.

3. S. Ayse Kadyifaci-Orellana, "Critical Approaches to Religion and Peacemaking: The Case of Muslim Peace Building Actors," [Paper presented at the International Studies Association's 50th Annual Conference, New York, NY, February 29, 2009]. http://www.allacademic.com/meta/p313243_index.html; Michael Patrick Lynch, "Alethic Pluralism, Logical Consequence and the Universality of Reason," in *Midwest Studies in Philosophy: Truth and its Deformities*, XXXII, ed.P. A. French and H. K. Wettstein [Oxford: Blackwell Publishing Ltd., 2009], chapter 8.

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Approaches to Truth: The challenge of defining peace

In the context of religious faith truth is grounded in a very specific appeal to authority, one which reflects an interpretation of the sacred, relative to the individual making the truth claim.[6] The principles and practices of religious faith, including how peace is understood, are conveyed in the sacred and authoritative literature to which the faithful are connected. They are also significantly informed by often varying interpretations and thus, may not be accurately quantified through the narrow lens of any single worldview.[7]

The challenge of discerning how peace is being achieved is further complicated by the under-availability, or limited access to, 'fair and balanced' information in our nation, which is already plagued by under-education. This view is exemplified in the often sensationalist and politically charged discourse on Islam and the 'Muslim world,'[8] portrayed as systematic research and analyses by the media. The creation of dichotomies, like 'fundamentalist Muslim' – 'moderate - Muslim' or 'bad Muslim' – 'good Muslim,' not only represent an overly simplistic perspective, but stimulates the animosity and negative imagery, which lead to the escalation of conflict and

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4. Abu-Nimer, "Nonviolence and Peace Building in Islam," 6-8.

5. Ali Shariati, "An Approach to an Understanding of Islam," [Lecture given for 'Islamic Sources of Conflict Resolution,' at the American University, Department of International Relations and Conflict Resolution, Washington D.C., Spring 2009]. www.shariati.com/lesson1.html; Lynch, "Alethic Pluralism, Logical Consequence and the Universality of Reason," chapter 8.

6. Ibid., Lynch; Andrew Bernardin, "Four Types of Truth," The Evolving Mind. http://evolvingmind.info/fourtypes-of-truth/ [accessed December 2010].

7. Cf. 1; Anthony H. Johns and Abdullah Saeed, "Nurcholish Madjid and the Interpretation of the Qur'an: Religious Pluralism and Tolerance," in *Modern Muslim Intellectuals and the Qur'an*, ed. Suha Taji-Farouki [New York: Oxford University Press, 2004], 79-80; "Reason and revelation are interdependent. Reason by itself cannot provide adequate guidance for humankind without the support of revelation (the Qur'an). Revelation, however, is necessarily in human language, and reason is the instrument by which revelation may be properly understood and put into good effort;" Mohammad Hashim Kamali, "Human Dignity in Islam." International Institute of Advanced Islamic Studies (IAIS). www.iais.org.my [accessed December 2010]. "The western liberal tradition and its strong advocacy of individualism is thus manifested in a greater emphasis on rights, whereas Islam's emphasis on spirituality and ethics, and how rationality and human interpretation understand the guidelines of the revealed text impact its conception of justice. The emphasis here tends to be more on duties and respect for the rights of the other more than that of one's own. Islamic law has consequently leaned more toward duties than rights."

8. Here, and throughout this paper, I will continue to use quotations for the term 'Muslim World.' Perhaps contrary to the popular imagination, which views 'Islam' in synonymy with 'Middle East;' eighty percent of the world's Muslim population is not Arab. The three largest Muslim populations are found in Indonesia, India and Pakistan. There is no more need for the distinction 'Muslim World,' than there is for 'Atheist World.' 'Fair and balanced:' in reference to the popular slogan coined by the Fox News Network in San Diego, CA. Satirical inflection intended; Abu-Nimer, "Nonviolence and Peace Building in Islam," 41-42.

ultimately violence.[9] In addition to a growing number of news outlets, both scholarly and popular academicians in the United States and Europe have done little to refute this monolithic image of Islam.[10]

Etymological and Derived Meaning: Peace as embedded in Islam

Requisite to understanding how peace is conceptualized, and thus, identifying the aspects of Islamic faith consistent with or dissimilar to dominant models and discourse, is a need to appreciate the diverse nature of the religio-cultural world views informing Islamic traditions.[11] Contrary to the images, with which Islam has come to be associated, Islamic faith and traditions are rich with values and practices that encourage tolerance and peacemaking dialogue. The Arabic word *Islam*, is in fact derived from the tri-consonantal root *sa-la-mim* meaning peace.[12] Depending on the long and short vowels employed, the root from, which the word Islam derives, yields a set of words, which are closely related to its semantic meaning.[13]

Table 1:		Words Related to the Semantic of the Root S-L-M
Salam	سلام	Well-being/peace (broadest context)
Silm	سِلم	Peacetime, absence of wartime, interim
Saleem	سليم	Whole, unbroken, safe
Islam	إسلام	(v., n.) Submission, (to) submit

9. Kadyifaci-Orellana, "Critical Approaches to Religion and Peacemaking," 5-6.

10. Taji-Farouki, "Introduction," in *Modern Muslim Intellectuals and the Qur'an*, 7-15; Abu-Nimer, "Nonviolence and Peace Building in Islam," 1-15.

11. Ibid., Kadyifaci-Orellana, 3. "To understand and work effectively with these agents of peace in the Muslim world, there is a need to understand the religio-cultural worldviews of these actors." Abu-Nimer, "Nonviolence and Peace Building in Islam," 3-7.

12. See Table 1.

13. The Hans Wehr Dictionary of Modern Written Arabic, 4th ed., s.v., *sa-la-mim*. Literally meaning 'whole,' or 'safe,' the semantic meaning(s) of *sa-la-mim*, peace, is discussed further; United Religious Initiative, "The Etymology of Salam: An insight into the Arabic word for Peace," http://www.uri.org/the_latest/2010/10/the_etymology_of_salam [accessed December 2010]; Mohamed Altantawy, Nizar Habash, Owen Rambow, and Ibrahim Saleh, "Morphological Analysis and Generation of Arabic Nouns: A Morphemic Functional Approach," New York: Center for Computational Learning Systems at Columbia University, and Cairo: The Arabic and Translation Studies Division at The American University in Cairo, 2010. www.lrecconf.org/proceedings/lrec2010/pdf/442_Paper.pdf [accessed December 2010]; Syamsuddi Arif, "Preserving the Semantic Structure of Islamic Key Terms and Concepts: Izutsu, Al-Attas, and Al-Raghib Al-Isfahani," *Islam & Science* 5, no. 2 [2007]: 1-11. http://i-epistemology.net/philosophy/92-preserving-the-semantic-structure-of-islamic-key-terms-and-concepts-izutsu-al-attas-and-al-raghib-al-isfahani-.html [accessed January 2011]; and Kristen Brustad, Mahmoud Al-Batal, and Abbas Al-Tonsi, *Al-Kitaab fii Ta'allum al-'Arabiyya with DVDs: A Textbook for Beginning Arabic*, 2nd ed. [Washington D.C.: Georgetown University Press, 1995], Part 3.

Islam is a verbal noun meaning submission; in an Islamic context, the words, *Salam, Islam* and *Muslim,* derive their lexical meanings in relation to God.[14] The concept of peace includes elements of wholeness, security, and reconciliation. The common root for the words 'reconciliation' and 'development' exemplifies this relationship.[15] In the context of Islamic faith then, Islam, 'submitting one's wholeness to God,' involves elements of development, reconciliation, well-being, safety, surrender, submission, and good intention.

Table 2:		Words Related to the Semantic of the Root S-L-H
Islah	إصلاح	Transform, develop, improve
Sulh	صلح	Peacemaking, reconciliation
Musalaha	مصالحة	To be reconciled (reconciliation)

An important aspect of etymological studies, involves tracking how the basic elements of a word changes and informs its lexical meaning(s). Though the history and origin of a word may tell us something about its current meaning in a given context, it would be a fallacy to hold a word's etymological meaning in synonymy with its lexical significance in relation to, for example, abstract concepts such as religious belief. "Etymology is not and does not profess to be a guide to the semantic value of a word in its current usage; such value has to be determined from the current usage and not from derivation."[16]

The Qur'an significantly influenced the meanings of select Arabic words, particularly those associated with elements of religious principles and practices, such as compassion, reconciliation, and forgiveness.[17] In an Islamic context, the significance of the words *Salam*, and *Islam,* is grounded in a specific claim to truth, i.e. God, and therefore, relative to Islamic faith. Because "etymological investigation studies the past of a word, but understands that the past is

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14. Submitting one's wholeness to God, making peace/well-being with, [attaining] safety, security, [becoming] unharmed; Cf. 13., s.v. *Salam, Islam, Muslim.*

15. See table 2; Cf. 13., s.v., *sa-la-ha*

16. Saleh Walid, "The Etymological Fallacy and Quranic Studies: Muhammad, Paradise and Late Antiquity," Toronto: University of Toronto, 2009. www.safarmer.com/IndoEurasian/Walid_Saleh.pdf [accessed December 2010], 12-13. 'Etymological fallacy' refers to "the belief that the etymology of a word is a statement about its meaning rather than about its history."

17. David Herbert, "Islam and Reconciliation: A Hermeneutical and Sociological Approach," in *Explorations in Reconciliation: New Directions in Theology,* ed. David Tombs and Joseph Liechty [Vermont: Ashgate Publishing, 2006], 34; 43; Qur'an, "The Believers are a single Brotherhood: so make peace and reconciliation between your two(contending) brothers: and fear *Allah,* that ye may receive mercy," *Sura* 42:40; " The recompense for an injury is an equal injury thereto [in degree]: but if a person forgives and makes reconciliation; his reward is due from *Allah,*" *Sura* 49:10.

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not an infallible guide to its present meaning,"[18] any attempt to determine their lexical meanings and associated elements such as reconciliation, transformation and Oneness, requires not only extensive analysis of where these words occur in the Qur'an, but the context of each occurrence, as well their respective relationships to other verses.

Discerning Moral Imperative: Sources of Truth

Religious faith reflects a belief that truth may manifest in different ways in the lives of the faithful. If truth is the notion that 'something is the case,' then there are certainly different types and even hierarchies of truth. Perhaps the closest one may come to a unified theory of truth, in any context, is acknowledging truth's functional purpose. However, how that role is satisfied - the method of verification and thus, realization of that purpose - is not static and varies considerably. [19]

Islam is not a monolithic religion grounded solely in the Gnostic feelings of human beings in relationship to the 'otherworldly;' an important dimension of Islamic faith concerns its manifestation during one's earthly life. Understanding the truths of this dimension requires appreciating the significance of Islamic principles and praxis, as well as the underlying intention behind both: the desire to enact and reflect God's will for humanity.[20]

The Islamic faith derives its legitimacy primarily from the Qur'an, (the Recitation of God's Word) and secondarily from the *Hadith* (the sayings of the Prophet Muhammad) and the *Sunnah* (the deeds of the Prophet), which are believed to contain sacred and authoritative truths. The Qur'an, Recitation in Arabic, contains a code of moral and ethical principles, and divine prescriptions and injunctions. The Meccan verses emphasize the Oneness, mercy, and providence of God, as well as the unity of humanity, and social duties. The Medinan verses emphasize personal and family law, as well as the nature of oaths, contracts, wars, and treaties.[21]

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18. Ibid

19. Cory D Wright, "On the Funcationalization of Pluralistic Approaches to Truth," *Synthese* 145, no. 1 [2005]: 1-28. http://www.springerlink.com/content/h824r820806741q9/ [accessed January 2011]. "Alethic functionalism asserts that there is a single, general, and unified concept of truth – a concept, which names a functional role; what varies from discourse to discourse [however] is how that role is satisfied, what kind of particular properties of propositions realize that role."

20. Tafsir al-Jalalayn, "*Tafsir al-Qur'an*," *Sura* 2:21-22; 17:44; 99:7-8 www.altafsir.com/Al-Jalalayn.asp [accessed December 2010]. Tafsir al-Jalalayn' is one of the most significant *tafsirs* for the study of the *Qur'an*.

21. Abu-Nimer, "Nonviolence and Peace Building in Islam," 54. (Abu-Nimer, quoting Zaman who noted) "Other methods of promoting economic justice and equity are implemented through various Islamic laws that encourage mutual support and cooperation. For example: (1) *al-musa 'adah* (the law of mutual aid); (2) *bayt al-mal* (the public treasury); (3) *diyah* (blood money [reparations]) in which the family of the offender is obligated to pay money to the victim's family; (4) *al-diyafah* (law of hospitality), which is based on the prophetic tradition outlining the social obligation to treat guests graciously; (5) *al-musharakah* (the law of sharing), which obligates Muslims to share their harvest of crops with those who cannot afford to buy them; (6) *al-ma'un* (the law of acting in kindness), which re

In addition to the Qur'an, the *Hadith* and *Sunnah* form a basis for the dimensions of Islamic faith, a unified community, and provide secular and religious-oriented builders of peace with a common vocabulary.

II   Locating *Salam* in the Essence of Islam

"Prophets came to have people compete in doing good (*khayr*). Let us compete in making world peace, and making a global community where everyone is equal before the law, for in so doing we will have fulfilled the will of God and the wish of prophets."

- Jawdat Said, *The Role of Religious Actors in Peace-building*

The dimensions of Islamic faith include: *Islam* (praxis), *Iman* (principles), and *Ihsan* (the reflection of both in one's intentions). While *Islam* encompasses the pillars of Islamic faith; *Iman*, belief, refers to the articles of Islamic faith, reflecting Muslims' beliefs about the nature of God, angels, scripture, prophetic messages, the day of judgement, and the afterlife. *Iman* is both informed by and informs the external and internal dimensions of Islamic faith, *Islam* and *Ihsan*.

Islam - Praxis

The practices associated with the first dimension, *Islam*, include: *Shahada*; (declaration of God's Oneness and of the Prophet Muhammad as God's messenger) *Salah*; (prayer) *Zakat*;[22] (charity) *Sawm*; (fasting) and *Hajj* (pilgrimage). These external dimensions of worship are not merely rituals but serve to enrich all that, which is considered valuable in Muslim life, i.e. family, community, and humility. Not only do they facilitate the building of peace; they shun disunity, the marginalization of human beings, and violent conflict. Equally important elements of Islam are *khayr*, (doing good) and *Ihsan* (grace, beneficence, kindness, and compassion). Peace advocate and author of, "Nonviolence and Peacebuilding in Islam," Muhammad Abu-Nimer, writes, "Good deeds are associated with [*sirat*] *al-mustaqim*, the straight path, which is central to justice and thus, peacebuilding.[23]

One component of *Shahada* speaks to the sacredness and interconnectedness of God's creation as the divine is believed to dwell within it. Implicit is the goal of harmony between humanity, nature and God. The purpose of *Zakat* is the equitable distribution of wealth.

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quires that Muslims not only give to charity but also lend their tools and equipment ot the needy, who cannot afford them; and (7) *al-irth* (the Islamic law of inheritance), which promotes economic justice and equality by distributing an estate equitably among all members of the family; Cesar Adib Majul, George K. Tanham, and Ralph H. Salmi, *Islam and Conflict Resolution*, [New York: University Press of America, 1998], 1-38; 50-56.

22. As distinguished from *sadaqah*, voluntary alms. Abu-Nimer, "Nonviolence and Peace Building in Islam," 50; 53-54.

23. Ibid., 55.

Economic justice and equality are central to this pillar. Acts of charity are also indicative of the belief that all humans are dignified, endowed with certain rights and thus, equal in value. *Hajj* has been interpreted as symbolizing the equality of all Muslims, as a unified community, regardless of race, ethnicity, gender, socio-economic background, language, etcetera.[24] And the struggle to reconcile the incongruity between intention *(ihsan)* and action describes a form of *Jihad,* or struggle, in that a Muslim struggles to transform the world into one, which God might recognize as of God's own creation.

Jihad as Esoteric Struggle

Some scholars have suggested that were there a sixth pillar of Islam it would be *Jihad*, given its significance and connection to the intention behind wholly submitting to God's will. The word *Jihad* has historically and erroneously been interpreted in synonymy with 'holy war.' Its semantic meaning is derived from the root *ja-ha-da*, meaning struggle,[25] however, the word *Jihad* has acquired meaning beyond that of its Qur'anic influence.[26]

Table 3: Words Related to the Semantic of the Root J-H-D		
Jihad	جهاد	Struggle, strife, exertion, effort
Jihad al-Nafs	جهاد النفس	Inner struggle, struggle with the soul
Mujahid	مجاهد	Who undertakes struggle (struggler)
Ijtihad	اجتهاد	The struggle to derive meaning

Informing the notion that Jihad is synonymous with holy war are the monolithic interpretations of Jihad perpetuated both inside and outside of Islam. Professor of Qur'anic Studies and author of, "Jihad in the Qur'an," Dr. Louay Fatoohi, notes that the Qur'anic meaning of Jihad is not synonymous with *qital*, war; rather, acting for the 'cause of God' is synonymous with pursuing *adl,* justice."[27] In the context of certain verses in the Qur'an, the struggle for

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24. Adib Majul, "Islam and Conflict Resolution," 1-44.

25. See table 3

26. For more on this, see Mohammad Shafi's, "Jihad – Sacred Struggle," *Dar al-Islam Institute Alumni*, [Fall, 2005].
http://www.daralislam.org/NotesOnQuran/JihadSacredStruggle/tabid/121/Default.aspx [accessed January 2011].

27. Abu-Nimer, "Nonviolence and Peacebuilding in Islam," 49-50. "The noun *adl*, justice, is associated with *qist, asd, istiqamah, wasat, nisab, hissah,* and *mizan*. Based on such dictionaries such as Ibn Manzur, Lisan al-Arab, and al Fayurzabadi, al-Qamus al-Muhit, the verb *adala* (in its various forms) means 1. To straighten or fix; 2. To straighten up or sit straight; 3. To amend or modify; 4. To run away, depart, or deflect from one (wrong) path to the other (right) one; 5. To be equal or equivalent, to match, or to equalize; 6. To balance or counterbalance, to weigh, or to be in a state of equilibrium," 50.

divine justice or faith is peaceful *jihad*. "Jihad in the Qur'an," Fatoohi explains, "may not be equated with *qital;* verses make it absolutely clear that 'fighting in the way of *Allah*' is stated only when it is *kutiba* (ordained). Jihad is never used in a similar way."[28]

In an Islamic context, *Jihad al-Nafs*, inner struggle, pervades every aspect of Muslim life, with the goal of attaining "a state of physical, mental, spiritual and social harmony, [meaning] living at peace with God through submission, and living at peace with one's fellow human beings."[29] The word *Jihad* came into its English usage during such a period of intense struggle, when many Muslims appealed to an interpretation of *Jihad* as a struggle for liberation from oppressive colonialists, against whom some jurists had sanctioned fighting.[30] However, labeling a violent conflict *Jihad* projects no more moral or ethical legitimacy than does labeling an occupation or invasion 'an operation of freedom.'

The word Jihad has also been used in association with Mahatma Gandhi's *Satyagraha* for Indian independence, and has been applied to the contemporaneous struggle for women's liberation and gender equity, both inside and outside of Islam.[31] Some scholars have even suggested that "the goal of Jihad is to attain a harmony between Islam, Iman and Ihsan."[32] However, there continues to exist a stark contrast between the interpretation of God's revelation, and what is carried out in God's name, a phenomenon, which is neither unique to Islam narrowly nor Abrahamic traditions broadly. The tendency of certain Muslim leaders and organizations to justify violent conflict in religious terms is no more uncommon than the various idolatries of ideology outside of Islam, which have more to do with individual and group motivations than the sacred.

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28. Louay Fatoohi, "The Distinction Between *Jihad* and *Qital,*" rev. ed. [United Kingdom: Luna Plena Publishing, United Kingdom, 2009], under *Jihad in the Qur'an* http://www.quranicstudies.com/louay-fatoohi/jihad/ [accessed January 1, 2011].

29. Abu-Nimer, "Nonviolence and Peacebuilding in Islam," 49-50; 60. "The main virtues espoused in the Qur'an include "piety, i.e. humble obedience and fear of God; honesty in dealings; justice and avoidance of all wrongdoing; and chastity. Love of God and fellow is implied by the other virtues;" Ibid., 51. (Social justice and equity) Qur'an, *Surah* 2:143; 55:9; 60:8. Next to *Shahada*, "no other moral principles are emphasized more in the Qur'an than justice, uprightness, equity and temperance."

30. Webster's English Dictionary, s.v. *Jihad*, first English usage 1869. Shafi, "*Jihad* – Sacred Struggle," [accessed January 2011]. Late 19th century, early 20th century: marked the beginning of the struggle against British colonialists in India, Egypt and Sudan after the fall of their respective governments. "Foe' of the British hero 'Lord Gordon of Khartoom,' Mohammad Ahmed, the Mahdi, of Sudan was recorded as having waged a vigorous *Jihad* against the British to liberate Sudan. Thus, the word *Jihad* comes into English usage at the time some Muslims were mobilizing under this slogan to expel the external conquerors."

31. For more on the subject see: Amina Wadud, *Inside the Gender Jihad: Women's Reform in Islam*, [United Kingdom: Oneworld Press Publications, 2005].

32. Mahmoud M. Ayoub, *Islam, Faith and History,* [United Kingdom: Oneworld Publications, 2005], 68-69.

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Several verses in the Qur'an and *Hadith* distinguish between a lesser and greater *Jihad*.[33]   A greater *Jihad* refers to the struggle against oneself, "to control the tendencies of self-centeredness, and rebellion, and to bring about justice, equity and balance in his/her life, in the society in which he/she lives, and in the world."[34]   A lesser *Jihad* comes with the strictly limited condition that physical struggle is to be utilized purely in defense of faith or divine law.   Given Muslims' beliefs about the Oneness of God and the unity of humanity, this stipulation is significant; to violate it would result, not only, in harm to oneself but to the community, or *ummah,* of which one is apart.   "The believer to another believer is like a building whose different parts [r]enforce each other."[35]

Ihsan as Perfection of Faith

The third dimension of Islamic faith is *Ihsan*, a concept, which has been understood differently by various Islamic scholars.   Some interpret *Ihsan* as being the internal dimension of Islamic practice, while *Shari'a* is seen as the external dimension.   Many Islamic scholars believe Ihsan to be one of the most important principles of Islamic faith; there are over sixty six verses in the Qur'an related to the concept.[36]   "The whole Quran (in fact) guides to Ihsan, which means doing things in an excellent manner, [intention] and acts of charity and kindness,"[37] as conveyed in the Hadith of Gabriel:[38] "What is *Ihsan*,' (perfection)? *Allah's* Apostle replied, 'To worship

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33. Abu-Nimer, "Nonviolence and Peacebuilding in Islam," 43; Herbert, "Islam and Reconciliation: A Herme-neutical and Sociological Approach," in Explorations in Reconciliation: New Directions in Theology ed. David Tombs and Joseph Liechty [Vermont: Ashgate Publishing, 2006], 41-44.

34. Fatoohi, "Aspects of Peaceful *Jihad*," [accessed January 1, 2011].

35. Cf. 42;   Adib Majul, "Islam and Conflict Resolution," 37-38.

36. Abu-Nimer, 69; Hassan El-Najjar, Three Dimensions of Islamic Faith, www.aljazeerah.info/islamiceditorals/2007/may/threelevelsoffaith [accessed December 2010]. Professor Hassan El-Najjar has a PhD. in sociology and an M.A. in cultural anthropology from the University of Georgia.

37. Ibid., El-Najjar, "Three Dimensions of Islamic Faith," [accessed December 2010].

38. Sahih al-Bukhari, Hadith no. 47, narrated by Abu Huraira, http://www.sahihalbukhari.com/sps/sbk/ [accessed January 1, 2011]. The complete saying reads: "One day while the Prophet was sitting in the company of some peo-ple, (The angel) Gabriel came and asked, 'What is faith? Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, 'What is Is-lam?' Allah's Apostle replied, 'To worship Allah Alone and none else, to offer prayers perfectly to pay the compul-sory charity (Zakat) and to observe fasts during the month of Ramadan.' Then he further asked, 'What is Ihsan (per-fection)?' Allah's Apostle replied, 'To worship Allah as if you see Him, and if you cannot achieve this state of devo-tion then you must consider that He is looking at you.' Then he further asked, 'When will the Hour be established?' Allah's Apostle replied, 'The answerer has no better knowledge than the questioner. But I will inform you about its portents: (1) When a slave (lady) gives birth to her master; (2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet then recited, 'Verily, with Allah (Alone) is the knowledge of the Hour. Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the

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Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you" (*Sahih al-Bukhari*, Book 2: Vol. 1, *Hadith* no. 47). The lexical meaning of Ihsan has come to mean two things: (1) to worship God as if God is perceived everywhere; and (2) to worship God with the thought that God may perceive everything. In an Islamic context, the purpose of life is to worship and serve God; thus, also central to *Ihsan* are patience, compassion, humility, empathy and love. Many Muslims consider *Ihsan*: perfect compassion, as well as (the greater) *Jihad*: esoteric struggle, to be significant components of worship.

Informing individual and group interpretations of Islamic faith are: tradition, culture, ethnicity, gender, geographic location, and socio-economic status among other factors. Muslims comprise several different nations and sects; they also adhere to different schools of thought. Similar to other religious traditions, there exists a significant diversity of belief both among and between secular and religious-oriented Muslims. However, also similar to all other religious traditions, there are certain principles and practices, which all Muslims agree are fundamental to their faith: the Oneness of God; unity of humankind, and community of believers. Spiritual leader and co-founder of the 'Interfaith Mediation Center,' Imam Muhammad Ashafa, posits, "Because we see ourselves as a single global community, the *ummah*, if something happens in Iraq it affects us. If something happens at Guantanamo Bay or Afghanistan or Palestine, we react; it is because of the level of consciousness of Islam that we do."[39] Thus, despite the sometimes divisive elements informing contrasting interpretations and traditions, which may lend to the idea that Muslims lack a homogeneous population, the Islamic *ummah* is a moral collective, which, at least ideologically, transcends these differences.[40]

The principles and elements associated with peace, reflected in the dimensions of Islamic faith, include: humility, solidarity, interdependence, social responsibility, and transformation (*Islam*); compassion, forgiveness and tolerance (*Ihsan*); and the unity of God and faith in God's determined plan for diversity and multiplicity (*Iman*). Interpretations of various verses in the Qur'an affirm these values, as well as the notion that the different ummah, by which human beings will always be characterized, is purposeful and exists as a consequence of God's divine plan.[41] "The Qur'an does not say, "Oh, only you Muslims;' Allah says, 'Oh mankind, we make

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Prophet said, 'That was Gabriel who came to teach the people their religion.' Abu 'Abdullah said, 'He (the Prophet) considered all that as a part of faith."

39. Imad Karam, "The Imam and the Pastor," DVD, directed by Allan Channer. London, UK: FTL Films, 2006.

40. Abu-Nimer, 73-76.

41. Qur'an, Sura 21:16; 38:27; 51:56; 49:13; 11:118; 16:93; Adib Majul, "Islam and Conflict Resolution," 37-38.

you all different colors, races and languages, so that you may know one another;' the message is that diversity is a source of strength."[42]

Similar to the lexical meanings of the words, *Islam, Salam,* and *Muslim*, the semantic meaning of *Jihad* is not necessarily reflected in its current usage, particularly through politically and emotionally charged mediated imagery and discourse. However, given the number of elements associated with peace - which are reflected in sacred, and authoritative literature and enacted in the dimensions of Islamic faith - a clearer picture of how many Muslim peacebuilders interpret the 'greater struggle' begins to emerge. If the role of human beings on earth is that of *Khalifah*, or agent of God, then the duty is the establishment of peace and its sustainment.[43]

III Faith in Action – Waging Peace

> "You will not enter paradise until you have faith; and you will not complete your faith until you love one another."
>
> – Sahih al-Muslim, *Book 1, Hadith no. 96*

Perhaps the greatest challenge to the identification of peacebuilding strategies, in some of the world's most volatile regions, is the assumption that Islamic traditions and cultures are not compatible with the transformation of conflict. Nobel Peace Prize recipient and human rights advocate, Shirin Ebadi, notes that this historical and contemporaneous justification by "despotic governments" points to the erroneous notion that "democracy and human rights are not compatible with Islamic teachings."[44]

The peacebuilders highlighted in this section clearly challenge this dominantly projected world view. Both religious and secular-oriented, these women and men come from different cultural, ethnic, geographic and socio-economic backgrounds. The roles they've assumed range from nonviolence education and human rights advocacy, to interfaith mediation and activism at both the grassroots and top levels of political leadership. The diversity of their foci, however, appeals to a common vision of human dignity and peace, and the contributions of each reflect a recognition of the complexities associated with the transformation of violent conflict, as well as a

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42. Karam, "The Imam and the Pastor," Imam Ashafa, referring to Sura 49:13, ""O mankind! We have indeed created you from a male and a female that you may come to know one another, that you may acquire knowledge of one another and not to boast to one another of noble lineage, for pride lies only in fear of God. Truly the noblest of you in the sight of God is the most God-fearing among you. Truly God is Knower, of you, Aware, of your inner thoughts."

43. Adib Majul, "Islam and Conflict Resolution," 37-39; Qur'an, Sura 51:56; 2:30; 35:39; 17:70; 43:60.

44. Ahmad Iftikhar, "Shirin Ebadi: A Muslim Woman Nobel Peace Laureat," *Social Education* 68, no. 4 [June 2004]: 260-263.

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commitment to exploring how the concept of peace and its creation may be understood in an Islamic context.

Abdul Ghaffar Khan – Utmanzi, India (b. 1890 – d. 1988)

A Pakhtun[45] from the North-West Frontier Province, (contemporary, Khyber Pakhtunkhwa, Pakistan) Abdul Ghaffar Khan was born into a wealthy land owning family, during a period when India was still under the rule of British colonial authority.[46] Having completed a religious education in his home province, Khan was given the opportunity of receiving an extended education abroad. However, unlike his siblings, he declined both a western education and military service. Despite the risks associated with teaching at the time, Khan chose instead to become an educator, and dedicated his life to the service of God and the impoverished people of India.[47] For Khan, educating the people was as sacred a duty as prayer.[48]

Abdul Ghaffar Khan, *Badshah Khan*,[49] as he was known by his followers, was a devote Muslim, passionate nationalist, and the renowned leader of over one hundred thousand, non-violent Pakhtuns – a people viewed historically as 'fierce warriors.'[50] Khan was committed to the idea of a liberated India, dedicated to the service of his people, and determined to create opportunities for education and unity by embodying a unique path to peace. Practitioner and proponent of principled nonviolence, he believed "that no peace or tranquility [would] descend upon the people of the world until nonviolence [was] practiced; because nonviolence is love and it stirs courage in people."[51] He was jailed repeatedly for his association with India, and opposition to governmental authority including the Muslim League's support for the country's partition.[52] Just twenty years after his first arrest, however, he would be nominated for the Nobel Peace Prize.

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45. This term varies in usage between *Pashtun, Pathan, Pushtun,* and *Pakthun* depending on the author. Here, and throughout this paper, I will use the latter.

46. Palwasha Hasan Kakar, "Tribal Law of Pashtunwali and Women's Legislative Authority," [master's thesis, Harvard Divinity School, 2002], http://www.law.harvard.edu/programs/ilsp/research/kakar.pdf [accessed January 2011], 5. "Khans' are the larger landowning class in Afghanistan;" Eknath Easwaren, *Nonviolent Soldier of Islam: Badshah Khan, A Man to Match His Mountains*, [California: Nilgiri Press, 1999]. 10-11; 27-28.

47. Easwaren, "Nonviolent Soldier of Islam," 55-58; 60-61; 63-64; 66-72.

48. Ibid, 84, "To my mind, educating the people and serving the nation is as sacred a duty as prayer."

49. Ibid, 79, 'King of Kings.'

50. Ibid, 17-20.

51. Ibid, 7, "I am a believer in nonviolence and I say that no peace or tranquility will descend upon the people of the world until nonviolence is practiced, because nonviolence is love and it stirs courage in people" Abdul Ghaffar Khan.

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In 1912, Khan began teaching and working to establish schools throughout both the Peshawar and Mardan districts.[53]   Nearly a decade later, he joined the Gandhian movement after first meeting the renowned sage at congressional session in 1919 at Nagpur. Khan describes what drew him to Gandhi as his unwavering "ability to submit his will to God."[54] His work with Gandhi included the organization of civil disobedience movements, the reconstruction of local villages, and various other undertakings including women's empowerment projects. In 1941, while speaking out against the subjugation of women, at a conference in Togh, Kohat district - after which he was arrested - Khan is quoted as saying, "Let me assure you that when freedom has been won, you [women] will have an equal share and place with your brothers in this country."[55] During his imprisonment, Khan describes having spent much of his time immersed in the verses of the Qur'an, the *Bhagavad Gita*, *Granth Saheb*, and the Bible, seeking solace and inspiration.[56]

In May of 1928, he organized *Khudai Khidmatgar*, Servants of God, composed of thousands of Pakhtuns committed to waging a nonviolent struggle against British colonial authority in India. The first movement of its kind, *Khudai Khidmatgar* aimed to educate, mobilize, and empower men and women in the North-West Frontier Province.[57]   Like most successful

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52. Ibid, 19-20; 81-81; 84; After a peaceful demonstration, during which Gandhi had encouraged the people of the Frontier to engage in a day of fasting and prayer, Khan was arrested and sentenced to six months in jail for urging nonviolent resistance against British government. In 1920 he was arrested again for his involvement in the reopening of schools and educating in his home province. In 1930, during a campaign to educated and organize the people, led by Khan's 'Servants of God,' Khan was again arrested after responding to a British commissioner than the work they had undertaken was not political but a social in nature, which should have been completed by the government. In 1931, he was arrested yet again for civil disobiedience. In 1934, at congressional hearing where Khan had been encouraged by Gandhi to deliver an apology in order to avoid imprisonment. Khan reluctantly expressed regret that his speech at a previous really was perceived as sedation but that he had spoken the truth none the less. He was jailed for two years that time. Cumulatively, Khan spent fifteen years of his life in jail, often in solitary confinement.

53. Ibid, 66-68.

54. Ibid, 10; 107. Some of Khan's earliest influences were Maulana Azad, (born Maulana Abul Kalam Muhiyuddin Ahmed) an Indian Muslim scholar, and senior political leader of the Indian independence movement; Haji Abdul Wahid Sahia, a spiritual leader and regarded as a saint, who encouraged Khan to begin establishing schools near his home district of Utmanzai; Vinoba Bhave, (born Vinayak Narahari Bhave) an Indian advocate of Nonviolence and human rights; and Mohandas Gandhi, spiritual sage, passionate embodiment of Ahimsa, proponent of nonviolence, and regarded as liberator of the Indian people.

55. D.G. Tendulkar, "Abdul Ghaffar Khan: Faith is Battle," Gandhi Peace Foundationwww.mkgandhi.org/associates/badshah.htm [accessed January 2011]. After the death of his father, and upon returning home from Hajj – where his second wife died after falling off a ladder – Khan began working to launch a reformed educational and social program (1925-1930). Easwaren writes, "One of his first concerns was the role of women," 104-106.

56. The sacred scriptures of Islam, Hinduism, Sikhism and Judeo-Christianity, respectively. Rajmohan Gandhi, "Introduction," in *Ghaffar Khan: Nonviolent Badshah of the Pakhtuns* [New Delhi: Penguin Viking, 2004].

57. Easwaren, "Nonviolent Soldier of Islam," 109-113.   333

liberation movements, Khan's 'Servants' were organized and led by the very individuals affected by oppression and marginalization. Speaking to the people at a preliminary demonstration, he professed, "I am going to give you such a weapon that the police and the army will not be able to stand against it. It is the weapon of the Prophet, but you are not aware of it. That weapon is *patience* and *righteousness*;"[58] no power on earth can stand against it."[59]

Khan's army appealed to the Islamic principles of universal brotherhood, (*ummah*) submission to God, (*Islam*) and the worship of God through the service of humankind (*Ihsan*). He struggled to free his fellow Pakhtuns from *badal,* revenge,[60] stating, "It is my inmost conviction that Islam is *amal, yakeen,* and *muhabat* (selfless service, faith, and love)."[61] By the end of the 1940's, and after the partition of India, Khan's *Khudai Khidmatgar* had dissolved, but was not forgotten; their message would be ingrained in the hearts of like minded individuals for decades to come.[62] Spiritual teacher and author of, "Nonviolent Soldier of Islam," Eknath Easwaren writes, "Khan based his life and work on this profound principle [of nonviolence]; raising an army of courageous men and women who translated it into action." After a series of setbacks, including a succession of arrests and nearly a decade of exile, Khan returned to his homeland and resumed his work. Upon his death more than forty years later, then, Soviet occupied Afghanistan would open its borders to Pakistan for the first time since the occupation to allow for the thousands of people mourning Khan's death.

Carried nearly one hundred miles, the body of Abdul Ghaffer Khan was laid to rest in Jalalabad, Afghanistan, and buried in the garden of his home.[63] Badshah Khan's concept of nonviolence was a reflection his religious faith, and Pakhtun traditions of honor and hospitality. Human rights advocate and deputy minister of the Ministry of Women's Affairs in Afghanistan, Palwasha Hasan Kakar, explains, "Honor [which is central to the

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58. Emphasis mine.

59. Ibid, 117. In 1929, Khan organized and led the movement, 'Khudai Khidmatgars', (Servants of God) mobilized to organize village project, open schools and pushed for the use of Pashto language native to the region, campaigned for the release of political prisoners and implementation of land reforms, and nonviolently opposed British authority in , then, India's Northwest Frontier Province. Khan's movement inspired Pakhtuns, - historically viewed as aggressive warriors, to abandon violent means of waging war, instead using nonviolent civil resistance to challenge British rule (what Khan is quoted as referring to as 'The weapon of the prophet').

60. Ibid

61. Ibid, 12; 63.

62. Ibid, 63. After the patrician of India and creation of Pakistan, the Pakistani government arrested many of the remaining members and leaders of the 'Servants of God,' movement. However, "not before achieving many of its political goals," Easwaren writes, "such as increased Pashtun autonomy and concessions to Pashtun identity, although it fell short of the complete independence until 1947.

63. Ibid, 12; 232-233.

traditional Pakhtun code] is buttressed by hospitality in that it increases the number of social networks one has access to; the more people who see one being honorable, the greater one's honor."[64] Khan's life and commitment to nonviolence represented a vision of Islamic faith, which is rarely reflected in popular media or hegemonic discourse on Islam. "Were his example better know," Easwaren reflects, "the world might come to recognize that the highest religious values of Islam are deeply compatible with a nonviolence that has the power to resolve conflicts even against heavy odds."[65]

Palwasha Hasan Kakar – Nangarhar, Afghanistan

As an educator and human rights advocate, Palwasha Hasan Kakar has always believed education to be the path to empowerment, equality, and thus, peace. After graduating from the University of Kabul, Afghanistan, she began teaching in some the country's most volatile areas, reaching out to young Afghan women. However, "it soon became too dangerous to continue teaching,"[66] and in the years that followed, Kakar's family would experience death threats, imprisonment, and finally exile.[67] Like the multitude of others who fled Afghanistan after the pro-soviet coup at the end of the 1980s, Kakar and her family were forced to leave Kabul, in 1987, joining the thousands of refugees who found a temporary homestead in the bordering regions of Pakistan.[68]

"Much has been written about the oppression of women in Afghanistan, which is often attributed to Pakhtun tribal practices," [69] or *Pashtunwali*. However, the challenges faced by women - in light of these tribal codes - so embedded in the collective conscience of Pakhtun culture - is an oft neglected and largely misunderstood issue. Confronting this historically embedded perspective in much of rural Afghanistan, is what Kakar points to as the widespread

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64. Hasan Kakar, "Tribal Law of Pashtunwali and Women's Legislative Authority," 1-4.

65. Easwaren, 15.

66. Women Peacemakers Program, "Palwasha Kakar of Afghanistan," Institute for Peace and Justice at the University of San Diego, CA http://www.sandiego.edu/peacestudies[accessed January 2011].

67. Ibid

68. Ibid., Women Peacemakers Program, "Palwasha Kakar of Afghanistan," [accessed January 2011]; Cultural Survival, "Resettlement Pattern: The Afghan Refugees in Pakistan," http://www.culturalsurvival.org/publications [accessed January 2011].

69. Kakar, "Tribal Law of Pashtunwali and Women's Legislative Authority," 1-3. "The role of women in Pashtunwali is little studied and even less understood. Much has been written about the oppression of women in Afghanistan, and it is often attributed to Pashtun tribal practices, such as male elders having say over marriages of young women; high bride prices, walwar, given to the father of the bride and suggesting the sale of women into marriages; honor killings of women for sexual misconduct."

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institutionalization of patriarchy and "tokenism,"[70] which interprets aspects of *Pashtunwali* to justify discrimination and violence against women.

"Pashtunwali 's relationship with Islam," Kakar writes, "has been a complicated one." At the time of Afghanistan's independence in the late 18th century, the majority of Pakhtuns identified as Sunni Muslim, adhering to Shari'a law as interpreted through the *Hanafi* school of thought. However, it was the pre-Islamic, traditional tribal code that dominated all matters of legislation,[71] and is thus, grounded in Pakhtun identity. Central to *Pashtunwali* is honor, (bravery, chivalry and courage) hospitality, gender boundaries, and council (the legislative authority composed almost exclusively of men).[72] Perhaps the greatest implications concerning women's' rights depend on how these codes are interpreted by individual councils.

After the turn of the century, following Afghanistan's independence in 1747, two primary socio-economic categories were identified. One either belonged to the large group of urban landowning Pakhtuns or the more rural pastoral population.[73] Historically, the legislative councils for either have derived culturally relevant meaning from the *Pashtunwali* codes. However, contemporaneously the rights of women have been significantly affected by an additional set of factors, which has also helped to shape both the political and economic climate in the region.[74]

For centuries, Western nations have projected a hegemonic perspective upon formerly colonized countries, one which views the intellectual and scholarly pillars of societies - fluent in the language and knowledge of their respective traditions, but not English - as illiterate, uncivilized, and thus, far too underdeveloped to entertain notions of continued autonomy.[75] In the aftermath of multiple partitions, and perhaps in response to the cultural imperialism, which now pervades nearly every aspect of Afghan life, the region has experienced overwhelming

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70. Ibid, Hasan Kakar, 20. "Namus' can be defined as that which is defended for honor to be upheld, instead of acted upon to achieve honor (such as hospitality). In Pashtu expressions it is recommended that both men and women conceptually apply purdah, and doing so is a sign of dignity for both men and women. Despite its applying to both genders, however, anthropologists have found that Pashtuns commonly identify namus as "defense of the honor of women and men often think of purdah as a way of controlling women, even though it also controls men," 4; 'Tokenism,' quoted on: Women Peacemakers Program, "Palwasha Kakar of Afghanistan," [accessed January 2011].

71. Cf. 69.

72. Ibid., 1-4

73. Ibid, 2-3.

74. Ibid., 1-7.

75. Donaldo Macedo, et al., "The Colonialism of 'English Only," in The Hegemony of English, [Colorado: Paradigm Publishers, 2003], chapter 3.

ethno-religious conflict and devastating socio-economic disparity in the decades following the Soviet invasion.

Much of "the legal process of customary law seems to be in the control of men," thus, bridging the gap between constitutionally sanctioned policy and its enforcement continues to present significant challenges.[76] Kakar, like her male counter parts at the Ministry of Women's Affairs who have utilized their "position and patronage to assist women,"[77] has dedicated her life to the promotion and protection of women's rights in Afghanistan, working with various local and international entities - in some cases, personally intervening in domestic disputes - documenting human rights abuses and cases of violence against women.[78]

Nearly two decades after fleeing Kabul with her family, Kakar has successfully established the first girls school in a zone previously dominated by the Taliban, she has worked on several United Nations sponsored programs for the promotion of civil rights, and continues to advocate for gender equity on behalf of all Afghan citizens.[79] As deputy minister for the Ministry of Women's Affairs, Kakar has sat before the Afghan government on several occasions.[80] During an April 2010 interview conducted with other Afghan woman leaders, nongovernmental organization staffers, and activists, Kakar explained, "We are a policymaking ministry, but no one accepts our policy. They accept it (on face value) but they don't take action to implement our policy."[81]

During the 52nd 'Session on the Commission of the Status of Women' attended by leaders around the world, Kakar expressed the belief that sustainable reconstruction and development in Afghanistan hinges the on the equal participation of women in the economic, social, political spheres.[82] In the context of Pashtunwali, the honor of women is directly related to that of men in

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76. Cf. 72.

77. Quoting an interview taken with Hasan Kakar, University of Notre Dame, Report for Enhancing Security and Human Rights in Afghanistan: Afghan Women Speak, 3; 7-8.

78. Cf. 75.

79. Women Peacemakers Program, "Palwasha Kakar of Afghanistan," [accessed in January 2011].

80. Palwasha Hasan Kakar, Fine-Tuning the NSP: Discussions of Problems and Solutions with Facilitating Partners. November 1, 2005. http://www.areu.org.af [accessed January 2011], 2; Women Peacemakers Program, "Palwasha Kakar of Afghanistan," [accessed January 2011].

81. Cf. 75. "While MOWA officials have been able to use their positions and patronage to assist individual women — in some cases, personally intervening in domestic disputes— the ministry has struggled to advance the interests of women across government."

82. Hasan Kakar, "Permanent Mission of Afghanistan to the United Nations: Follow up to the Fourth World Conference on Women, with a Focus on Financing for Gender Equality," [statement by H.E. Palwasha Kakar, Depu

society.[83] By working to negate instances of violence against women, and pushing for gender equity, and equal access to education, women like Palwasha Hasan Kakar exemplify their commitment to seeing this honor upheld. Currently, Kakar serves as the local governance research officer, at the 'Afghanistan Research and Evaluation Unit,' working on a national solidarity program in Afghanistan, and was nominated a 'Woman Peacemaker,' by the Joan B. Kroc Institute for Peace and Justice Studies in 2006.[84]

Imam Muhammad Ashafa and Pastor James Wuye – Kaduna State, Nigeria

Imam Ashafa and Pastor Wuye are passionate advocates of the idea that every religion, although sometimes appealed to as a justification for violence, have resources for building peace, which are drawn from the traditions, principles, and practices of each respectively. Both men are prominent figures internationally for their leading roles in negotiating an historic peace accord in Nigeria, and for founding the religious-oriented, grassroots organization, 'Interfaith Mediation Center,'[85] which aims to negate violent conflict, and facilitate reconciliation through inter-faith dialogue, between Muslims and Christians. However, neither started out as peacebuilders; at one time they were sworn enemies.

Nigeria, not unlike Afghanistan, is still struggling to regain some semblance of national identity. Established as the capital of Nigeria in 1912 by colonial authority, the city of Kaduna in northern Nigeria has been an epicenter of violence since the early 1980's, when ethno-religious tensions reached a boiling point as a result of economic decline and political

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ty Minister of the Ministry of Women's Affairs for the Government of Afghanistan, New York, NY, March 3, 2008]. 1-4.

83. Hasan Kakar, "Tribal Law of Pashtunwali and Women's Legislative Authority," 8-9. "A woman's honor is closely tied to that of a man in Pashtun society. It is often said that Pashtun men customarily see women as comprising the essence of the family."

84. Hasan Kakar, "Fine-Tuning the NSP," [accessed January 2011]; Women Peacemakers Program, "Palwasha Kakar of Afghanistan," [accessed January 2011].

85. Established in 1995 by Imam Ashafa and Pastor Wuye, the Interfaith Mediation Center aims to "to create a peaceful society through non-violent and strategic engagements in Nigeria and beyond." Imam Ashafa and Pastor Wuye have received several awards for their peacebuilding work including: the 'Tanenbaum Center for Inter-Religious Understanding' peace Activities award in 2000; the 'Kaduna Junior Chambers,' Peace-Humanitarian Award in 2004; the 'Search for Common Ground International Peace Building Award' in 2004; the 'Heroes of Peace Award' in Burundi in 2004; the Peace Makers and Preventing Inter-Religious Conflict Award by the 'Nigerian People's Forum' in 2005; the 'Bremen Peace Award' in Germany in 2005; the 'Apostle of Peace Award' by 'Catholic Youth Denary,' in Kaduna in 2005; the 'Ambassador of Peace' by the 'Inter-Religious and International Federation for World Peace,' in 2005; the 'PAN Commonwealth Nigeria Role Model Award,' in Abuja in 2005; and the 'ASHOKA Fellows Award,' in 2006. The two have also written voraciously on the subject of peacebuilding including: "Training Manual on Interfaith Guide for Good Governance," 2003; "Forgiveness and Reconciliation: Islamic and Christian Perspectives," 2001; "The Pastor and Imam: Responding to Conflict," 1999; "Peace Education Manual for Senior Secondary Schools in Christians and Islamic Religious Knowledge," 1998; and "Faith-based Advocacy on the Rights of Women," [forthcoming].

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corruption.[86]   It was also during this period that Ashafa and Wuye were both members of rivaling militia groups.

Describing himself as "vehemently religious," Muhammad Nurayn Ashafa, son of an Islamic spiritual leader, comes from a family with a long tradition of Islamic custodianship.[87] James Movel Wuye, the son of a soldier in Kaduna State, found his vocation later in life as an evangelical preacher for the Pentecostal, 'Assemblies of God' church.   The two men would meet violently for the first time, in Tudin Wada province in Kaduna, the location of a 1992 religious crises,[88] and base of the Muslim militia group, of which Imam Ashafa was formerly a member. After two days of violent conflict, the Christian militia group, of which Pastor Wuye was a member, would be responsible for the death of two of Ashafa's cousins, as well as a prominent Muslim spiritual leader from his community.   Individuals from the Muslim Hausa majority would leave Wuye for dead after severing his right arm.   The two would continue fighting for three years following the incident, in the name of their respective ideologies, after which time, each man described reaching a 'turning point.'[89]

Meeting again in 1995, at gathering of community leaders to discuss prospects for peace and strategies for countering recent violent conflict in the area, Imam Ashafa and Pastor Wuye shared their respective concerns, as well as the chance encounters, which led them to the decision to "lay down their arms and work together to end the destructive violence plaguing their community."[90]   Ashafa recalls going to mosque to pray, where his community's spiritual leader was preaching about the power of forgiveness: "It is written in the law, that you can avenge an evil done to you.   You have a right to take redress; however, the Qur'an teaches that it is better to turn the evil towards, that which is good."[91]

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86. Hussaini Abdui, "Urban Dynamics, Ethno-Religious Crises and Youth Violence in Kaduna" [PhD diss., Department of Political Science and Defence Studies Nigerian Defence Academy, Kaduna], 3; 5.

87. Karam, "The Imam and the Pastor," Imam Ashafa states, "We have a zeal of protecting, reviving, and reformatory spirit about bringing back Islam, the glory of Islam."

88. Ibid, In February and again in May 1992, in what became known as the 'Zangon-Kataf Crisis,' were violent conflicts in Zangon-Kataf between the Muslim Hausa and the predominantly Christian Kataf tribes. Imam Ashafa states, the incident was triggered by a dispute over the relocation of a market.

89. Ibid., "I had a conviction in my heart, that God was speaking to me, and that I needed to change;" that was my turning point," Pastor Wuye

90. An African Answer, "Imam Muhammad Ashafa & Pastor James Wuye," The Imam and the Pastor, http://anafricananswer.org/info.html [accessed January 2011].

91. Cf. 41, Imam Muhammad Ashafa, quoting his community's imam, quoting Sura 49:9-10: "If two parties fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it [he] complies with the command of Allah; *but if it [he] complies then make peace between them with justice, and be fair; Allah loves those who are fair (and just)."* Emphasis mine.

Similar to the struggle described by Abdul Ghaffar Khan, to free his fellow Pakhtuns from *badal,* revenge,[92] Imam Ashafa describes being in "an ocean of confusion, of war, between [his] desire for revenge and the reality of [his] standards." When asked to explain the reconciliation between them to the community, both Ashafa and Wuye describe their turning points as the realization that love cannot be preached from a place of hate; without forgiveness there cannot be peace.[93] Central to the concept of peace for both men, is forgiveness, compassion, and transformation.

Shortly after their meeting in 1995, they began working together to establish the 'Interfaith Mediation Center,' in Kaduna State. Commenting on the sometimes challenging relationship between the two, Ashafa describes, "Although we differ on some theological issues, I never want to compromise the principles of Islam; Islam says create a space for others."

Traveling to high conflict areas, in a white van with the words, 'Peace is Divine,' painted across the back window, Imam Ashafa and Pastor Wuye work with other religious leaders in their respective communities to facilitate Muslim-Christain dialogue, forgiveness, and ultimately healing.

In 2001 the men brought together community and prominent religious leaders to work on a joint peace agreement, which all twenty two members (eleven Muslim and eleven Christian) signed. On August 22, 2002, the 'Kaduna Peace Declaration of Religious Leaders,' a symbol of the community's enduring commitment to peace, was unveiled before Nigeria's president, Olusegun Obsanjo.

In 2004, Imam Ashafa and Pastor Wuye returned to Yelwa Shendam province, for the 'Yelwa Festival of Peace,' where individuals and leaders of both militia groups agreed to read apologies for past atrocities before the entire community.[94] Apologies mark significant turning points in the lives of victims, survivors and their families. Professor of Law and author of "Between Vengeance and Forgiveness," Martha Minow, suggests that in the context of peacebuilding,

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92. Cf. 60

93. Cf. 41, Imam Ashafa. However, this transformation did not happen overnight; the militia groups to which both men previously belonged had considerable ties to the religious community. The lives of both men were threat

ened more than once during the course of their several meetings. Imam Ashafa describes finally gaining Pastor Wuye's trust after visiting having visited Wuye's mother several times in the hospital, and again after her death, in a show of solidarity. Gradually, the men began meeting more publicly, often at Ashafa's mosque or Wuye's church.

94. Considering the extent of the recently religio-ethnic violence experienced in Yelwa, these acts of solidarity and forgiveness were significant.

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"Apologies explicitly acknowledge wrongdoing and afford victims the chance to forgive; [they] are most effective when accompanied by immediate action."[95]

Since the time of their first meeting in 1992 Imam Ashafa and Pastor Wuye continue working locally to create peace in their communities, and travel internationally to speak at conferences on conflict resolution. "We are grateful to God that we've learned this ability to hear one another and create a safe space for dialogue, without which we will always be assuming things from afar, and you can kill somebody based on assumption."[96]

Shirin Ebadi – Hamadan, Iran

A staunch advocate of human rights, gender equity, and education, Shirin Ebadi is also the first Muslim woman to have received to the Nobel Peace Prize for her internationally recognized contributions to the field of peacebuilding.[97] Just two years early, in 2001, Ebadi also received the 'Rafto Human Rights Foundation' prize, and was presented with the book of the year award by the 'Cultural and Islamic Guidance Ministry,' for her legal study entitled, "The Rights of the Child."[98] Ebadi has published voraciously on various aspects of human rights including, women's legal rights in the Islamic Republic of Iran, children's rights, and family law (much of which, she describes as having been written during a period when women were prevented from practicing law in Iran).[99] At the age of twenty-five Ebadi began practicing law, and has since served as a human rights attorney, dedicated to representing the survivors of torture and violence, including several journalists and their families, and taking on several cases involving individuals from Iran's minority Bahai community.[100]

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95. Martha Minow, "Truth Commissions," in *Between Vengeance and Forgiveness*, [Massachusetts: Beacon Press Books, 1998], chapter 4.

96. Cf. 41. Imam Ashafa.

97. Ahmad Iftikhar, "Shirin Ebadi: A Muslim Woman Nobel Peace Laureate," *Social Education* 68, no. 4 [June 2004]: 260-263.

98. Ibid

99. Pars Times, "Shirin Ebadi: Autobiography," http://www.parstimes.com/books/ebadi_bio.pdf [accessed January 2011].

100. The Baha'i community of Iran, numbering about 300,000 people, is the largest non-Muslim religious minority in the country. Founded at the turn of 19th century by Bahá'u'lláh - revered as one of a series of prophets; the Baha'i faith teaches that all humans united and that the purpose of human life is the creation of unity and peace; Cf. 95 Iftikhar explains, Ebadi's pro-bono cases include but are not limited to: "Representing several journalists, and their families, who were accused or sentenced in relation to freedom of expression: Habibollah Peyman (for writing articles and delivering speeches on freedom of expression); Abbas Marufi, the editor-in-chief of the monthly *Gardoun* (for publishing several interviews and poems); Faraj Sarkuhi (editor-in-chief of *Adineh monthly*); representing families of serial murder victims (the Foruhar family); representing the family of Ezzat Ebrahiminejad, murdered in the 9 July 1999 attack on the university dormitory; and representing the mother of Arin Golshani, a

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Describing her childhood as filled with kindness and affection, and her family as both highly educated and practicing Muslims; Ebadi left Hamadan with her family in 1948 and traveled to the city of Tehran.[101]   After completing both her primary and secondary studies, she graduated from the University of Tehran's Faculty of law.[102]   However, in the decades that followed, the socio-economic, political and cultural changes in country would result in revolution, and the subsequent installation of a theocratic government.[103]

During Reza Shah's sixteen year rule and campaign to modernize Iran, the majority of women enjoyed relative social, political, and economic autonomy in contrast to the current government.[104]   Inviting a widespread westernization of everything Iranian, and hailed by many as both 'puppet and pawn' of the United States' political agenda at the time, some of the Shah's more popular policies included granting women's suffrage, and installing certain civil codes advantageous to women and children in the context of divorce legislation.[105]   However, after the installment of another regime, Ebadi, and women like her would be subject to new laws restricting many previously enjoyed freedoms, particular those pertaining to women and children.[106]   Under the new government rule, women were forced to resign from their judicial posts. Despite the multitude of civic and economic restrictions imposed upon women - and rather than immigrating like thousands of other disenfranchised citizens - Ebadi, along with many women in her profession, remained in Iran and struggled to reclaim their human rights.[107]

In the years that followed, Ebadi would eventually establish a law practice committed to defending the rights of women and children, voluntarily representing several high profile cases

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child separated from her mother as a consequence of the child custody law. She was found tortured to death at the home of her stepmother."

101. Cf. 97, "My [father, sisters, and brothers] were academics and practicing Muslims. I spent my childhood in a family filled with kindness and affection. I have two sisters and a brother all of whom are highly educated. My mother dedicated all her time and devotion to our upbringing."

102. Ibid, In 1975, not only did Ebadi become the President of Bench 24 of the Tehran City Court; she was the first woman in the history of Iranian justice to have served as a judge.

103. Cf. 96; Gheissari, "Iranian Intellectuals," 66-68; 75.

104. Ali Gheissari, *"Critiques of Westernization and Debates over Modernity,"* in *Iranian Intellectuals in the 20th Century*, Texas: University of Texas Press, 2004, chapter 5.

105. Ibid.

106. Ibid.

107. Cf. 97, "They made me a clerk in the very court I once presided over. We all protested. As a result, they promoted all former female judges, including myself, to the position of "experts" in the Justice Department. I could not tolerate the situation any longer, and so put in a request for early retirement. Finally, in 1992 I succeeded in obtaining a lawyer's license and set up my own practice."

of individuals tried as political dissidents before a Shari'a court in Iran.[108] In the last decade alone, she has worked to establish programs aimed at supporting the rights of the marginalized in Iran in association with the 'United Nations Children's Fund,' and the 'Association for the Support of Children's Rights.' In 2001 Ebadi co-founded the 'Human Rights Defence Center.'

With multiple awards and publications to her credit, Shrin Ebadi's life and works exemplify an unwavering dedication to peacebuilding. During her 2003 Nobel Peace Prize acceptance speech, Ebadi stated, ""There is no other way [to peace] except by understanding and putting into practice every human right for all mankind, irrespective of race, gender, faith, nationality or social status."[109] Contemporaneously - and despite reports of increased threats against her life, security, and that of her family - Ebadi continues 'putting into practice' her own principles as a vocal opponent of injustice and discrimination. Lecturing at Universities and conferences internationally, she continues to push for the abolition of laws, which facilitate violence and discrimination in the name of ideological interpretations of Islam.[110]

IV   Confronting Cultural Hegemony – Reimaging Islamic Comm-Unity

"Assist your brother or sister Muslim, whether he be an oppressor or an oppressed. 'But how shall we do it when someone is an oppressor?' Muhammad said, 'Assisting an oppressor is by forbidding and withholding that person from oppression."

- Sahih al-Muslim, Book 1, *Hadith 96*

The contributions made by these Muslim women and men reflect an interpretation of the fundamental dimensions of Islamic faith, as not only compatible with peacebuilding, but as embedded in the heart of their religio-cultural traditions respectively. How peace is envisioned – though enacted and manifest in differing yet culturally relevant ways – does not appear to hinge on the secular or religious orientation of one's identity. The 'ties that bind' these Muslim builders of peace, is the belief that human beings are united by a common origin, that education is key to overcoming injustice, that modernity may be embraced in light of - not in spite of - tradition, and that the creation of sustainable global peace necessitates the equal involvement of both women and men in every facet of society. In addition to gender equity, religious diversity

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108. Ibid; Cf. 99.

109. Iftikhar, "Shirin Ebadi," 260-263.

110. Cf. 99. In 2002, Ebadi sat before an Islamic Consultative Assembly (Majlis) in Iran, proposing the ratification of a law "prohibiting all forms of violence against children; as a result the law was promptly debated and ratified in the summer." She has delivered "over 30 lectures to university and academic conferences and seminars on human rights. The lectures have been delivered in Iran, France, Belgium, Sweden, Switzerland, Britain and America." For a list of publications see Ahmed Iftikhar's, "Shirin Ebadi: A Muslim Woman Nobel Peace Laureat," pages 260-263.

is not only tolerated, but is embraced as a source of strength, divinely ordained precisely for the purpose of promoting unity.

The elements associated with the concept of peace in an Islamic context resemble exactly those, which nearly all builders of peace - regardless of religious orientation, or geographical location - recognize as essential. Submission to God, *Islam*, involves a struggle for balance between humility and the divisive qualities of egotism. *Salam* is not possible without solidarity, transformation, development, and reconciliation. Faith is meaningless without righteousness, which includes integrity, accountability, honor and courage; and actions are merely superficial unless congruent with ones intentions, underscored by forgiveness, patience, compassion, healing, and love. Thus, when attempting to identify the underlying reasons for the dominant projections of Islam as 'inherently violent,' which pervade popular media and hegemonic discourse, there are other factors which must be considered.

Deconstructing Rhetoric – Mass mediated images

To a large extent, Americans rely on popular media as a primary source of information about events occurring locally and globally. News media - particularly televised news - yields considerable influence over how individual and group perceptions are informed, including, which issues affect whom, which events are significant, and which individuals are 'news worthy.' Considering the central role of the United States in the 'Muslim world,' and associated conflicts, media coverage is crucial to shaping the West's dominant image of Islam. Controlling the types of images and language used, i.e. to dehumanize one group of individuals, or fully explore the humanity of another, is also critical to the role played by the media.

Another factor to consider when evaluating media is not only the language and images used, but the language and images, which are not. In terms of how individual and group perceptions are shaped, absence is as important as presence; context is everything. And it is context that is overwhelmingly lacking in both popular media and academic discourse on Islam. What both fail to mention is the 'why.' Contemporary Islamic revivalist movements, which are a direct response to the global changes that constitute 'modernity,' derive legitimacy not from Islam itself but from the narrow interpretations and broad applications of Islamic law most advantageous to patriarchy, power, and the propagation of fear. Despite the dominant images of gun wielding religious fanatics, and Muslim women shrouded in oppressive subservience, the main challenge faced – by both sexes, globally – is the legacy of both post-colonialism and cultural imperialism.

Discerning Identity – The legacy of post-colonialism

In a world that often reduces tradition to backwardness, and equates modernity with westernization, the challenge of understanding peace in an Islamic context includes a struggle to retain the very identities and cultures, which inform Islamic traditions, while simultaneously fighting to transcend the dominantly projected images of Islam as inherently violent and archaic. In the context of religious peacebuilding, the consequences associated with the internalization of this projected perspective are devastating.

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In countries dominated by western governments, which apply hierarchal differentiation according to economic status, race and ethnicity, rather than cultural or social norms, Muslim individuals and institutions have often demonstrated one of two social responses. One either embraces an extreme, reactionary interpretation of Islam or exhibits a degree of rejection of the tradition and culture associated with practicing one's religion. For individuals and societies residing in regions previously ruled by colonial authority, (then granted so-called autonomy, in an 'independent' country whose established boundaries have often divided individual families, as well as entire communities) the challenges associated with daily life alone present significant obstacles to the propagation of peace. Many communities struggle not only to maintain the intra-specific ethnic traditions, which so inform their cultures and history respectively, but are also faced with the challenge of reestablishing some semblance of identity in light of a projected nationality seething with cultural imperialism.

Modernity and Tradition - The challenge of cultural imperialism

The very question, "Are Islamic traditions compatible with peace," presupposes a stark opposition between the West and Islam as if the two are disparate; the notion that peace and peacebuilding is unique to western construct is erroneous. Many Muslims interpret Islamic faith as grounded in a fundamental tradition of passivity, non-violent strategies, and principles of non-killing, as discerned from the Qur'an, *Hadith* and *Sunnah* respectively. Furthermore, considering the historical and contemporaneous atrocities committed - and culture of fear created - in the name of western political tradition, modernity and democracy - one may wonder if the question is not more accurately, 'How much of tradition must be abandoned, and how much of the present is worth imitating?'

The Greater Struggle – Conditions for sustainable peace

There are both violent and non-violent reactions to the affects of post-colonialism and cultural imperialism, which starts the moment after colonization occurs not after independence is obtained. When one's life is shaped by oppression, both immediate and structural, when one's freedom is violated every day, when the individuals and institutions violating that freedom do so by systematically violent methods, often, the only way out of that situation is perceived as a path of violence. However, when the underlying causes, e.g. the motivation of political power over natural resources - remain hidden, then violent acts of 'religious extremism' appear to be unprovoked attacks of terrorism, the 'war on terror' seems reactive and justified, and Islam is portrayed as embodying a 'hatred of freedom,' and 'everything American.' Additionally, the institutions and individuals who do react in peace are rarely considered 'news worthy.'

Thus, the work of Muslim actors specifically is even more significant in the field of peacebuilding, insofar as it includes a two-fold struggle to navigate the existing paradigms of external construct, while simultaneously working to transform internal conflicts impeding the facilitation of peace within the wider Islamic community itself. If that, which we fear most is often of our own creation, then transforming the violent conflict, which overwhelms our world, necessitates contextualizing peace within a diversity of religious and cultural traditions, with the goal of establishing a common ground. Peace in any context may only occur when the

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divisive constructs and paradigms designed to facilitate its negation, are demystified and confronted. Education, equality, and solidarity can strengthen this great struggle; however, without unity there can be no sustainable peace.

GLOSSARY OF TERMS

al-adl: [Arabic n.] (1) Justice [v., *adala*]; (2) to straighten or fix; to straighten up or sit straight; to amend or modify; to run away, depart, or deflect from one path to the other one; to be equal or equivalent; to match, or to equalize; to balance or counter balance, to weigh, or to be in a state of equilibrium

al-mustaqim: [Arabic n., *sirat al-mustaqim*] (1) The straight path; (2) [in the context of interpretations of Islamic faith] the 'correct' path

amal: (Arabic v.) Work, service, labor, create, make, (in the context of Islamic faith) divine service/undertaking

badal: [Pashto n.] (1) Exchange, change, substitution; (2) [in the context of *Pashtunwali*] revenge

Gender Equality: (1) Equality, among the sexes/genders; (2) in religious terms - and within predominantly patriarchal interpretations of revelation, scripture, and sacred and authoritative literature - equality has been understood in the context of value, (as gender roles/norms are believed to be divinely prescribed) and not necessarily in the economic, political and social spheres.

Gender Equity: (1) Fairness, justice, among the sexes, genders; (2) in religious terms 'gender equality'

Grassroots: (adj.) At a local or community level

Greater *Jihad*:   [Arabic n., *jihad al-akbar/al-nafs*, v., *ja-ha-da*] (1) 'Personal, internal struggle,' to conquer one's passions/against oneself/to attain one's essence, in congruity with God's desire

Hadith: [Arabic n., pl., *ahadith*] (1) Narrative; (2) [in the context of Islamic Faith] the recorded sayings attributed to the Prophet Muhammad

Hegemony/Hegemonic: Economic/political/cultural power, asserted or projected by one dominant group over another.

Human Dignity: [in a religious context] (1) The divinely derived, innate value and freedom of human beings, often understood as accompanied by

responsibility in the service of God; (2) in a secular context, human dignity or human freedom may be understood in natural terms.

Human Rights: (ideologically) The rights and freedoms with which, all humans are endowed and to which all humans are entitled

Identity: (1) That which, establishes an individual or group as definable and recognizable in a given context; (2) that to which, an individual or group appeals, to establish definition/recognition in a given context. Identity is often understood in pluralistic terms.

Interpretation: Perspective, understanding, knowledge derived from subjective experience of the natural world. In religious terms, interpretation may be understood in a hierarchal context, i.e. ordained, inspired, authoritative, etc.

*Islam***:**   [Arabic n., derived from the root, sa-la-mim, translated as whole, safe, intact] (1) Submission; [v.,] submission: entrusting one's whole to another; (3) one of four monotheistic traditions that identify with Abrahamic religions, whose dimensions of faith include principles and practices associated with and grounded in beliefs concerning the Oneness of God and Muhammad as the last messenger of God, and the unity of humankind

*Jihad al-Nafs***:**   (in the context of Islamic faith) Struggle with the soul/self

*Jihad***:**   [Arabic n., v.] (1) Struggle, strife, effort, exertion; (2) al-jihad struggling, striving, exerting

*Khalifah***:**   [Arabic n.] (1) Successor; (2) [in the context of Islamic faith] God's representative/agent on earth

khayr: (Arabic n., v.) Good; (v.) *al-khayr*, doing good

Khudai Khidmatgar: (Pashto/Urdu n.) Servants of God

kutiba: (Arabic n.) Prescribed, ordained

Meaning: Significance:

   Etymological: In the context of origin and historical development;

   Lexical: In relation to either the subjective, the superlatively objective, or both;

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Semantic: Relative to that of similar origin and historical development

Monolith/monolithic: (1) Static, single, unified whole; (2) constituting a single, unified whole; (3) [in the context of hegemony] devoid of context, character, personality, unique quality(s), etc.

muhabat: (Arabic/Urdu n.) Love, affection

Nonviolence: [broadly] (1) Both philosophy and strategy involving the negation of the intention to do harm. Practitioners of nonviolence adhere to various sets of principles and utilize strategies relative to the interpretation of those principles respectively; (2) Gandhian nonviolence (principled nonviolence, 'ahimsa') includes belief about the unity of 'life;' the pluralistic nature of truth; the distinction between actions and actors; the necessity of congruity between intentions and actions; and the process driven purpose of life

Nonviolent Struggle: See NONVIOLENCE

Non-violent: (1) Absent of violence; (2) both philosophy and strategy; (3) [practical or strategic nonviolence] practitioners committed to principled nonviolence often utilize non-violent methods

Pashtunwali: A traditional tribal code of moral and ethics unique to ethnic Pakhtun culture and identity, the dimensions of which, include elements of honor, hospitality, gender boundaries, and legislative councils that interpret and deem culturally relative/relevant, elements of *Pashtunwali,* through a lens of patriarchy.

sabr: [Arabic v., from the root s-b-r, meaning to bind, to restrain] (1) Patience, endurance; (2) [in the context of Islamic faith] unwavering spiritual commitment/dedication/resolve

Pillars of *Islam*:   Practices associated with, what is commonly understood as, the first dimension of Islamic faith, including: declaration of God's Oneness and Muhammad as the last messenger of God; prayer; alms giving; fasting during the month of Ramadan; and pilgrimage to Mecca during the Islamic month *Zilhajj*

qital: (Arabic v.) Fighting, war, battle

Qur'an: [Arabic n., v.] (1) Recitation; (2) [in the context of Islamic faith] the immutable, everlasting Word of God as revealed to Muhammad through the angel Gabriel during a period of twenty three years

Righteousness: (in the context of Islamic faith) Closely related to understandings of patience; steadfastness, honesty, courage, truth, etc.

*Satyagraha***:** [Sanskrit/Hindi n., v., from the words *satya,* meaning truth, and *agraha*, meaning force] (1) Associated with Gandhian nonviolence, *satyagraha* (n.) may be understood as: truth-force, love-force; (v.) persuasion through truth, love

*Shari'a***:** [Arabic n.] (1) Road, path, street; (2) [in the context of Islamic faith] divine law; (3) divine law as interpreted in exegesis on the Qur'an; (4) divine law implemented at the state and local levels of Islamic societies through the lenses of different religious schools of thought and patriarchy.

*Sunnah***:** [Arabic n. pl., *sunan*] (1) Habit, practice, custom, procedure; (2) [in the context of Islamic faith] the recorded deeds attributed to the Prophet Muhammad

*Ummah***:** [Arabic n.] (1) Community, nation; (2) [in the context of Islamic faith] community of believers (*ummat al-mu'minin*)

Westernization: See HEGEMONY/HEGEMONIC

*Yakeen***:** [Arabic v., *yaqeen*] (1) Certainty, belief, faith, dedication, commitment, etc.; (2) [n the Islamic context] closely related to understandings of patience, righteousness, and justice

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