

Introduction to the ‘Guide to Peacemaking using Islamic Principles’

Transcript

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a very useful conversation notwithstanding the technology. I've been given a very specific brief, and that is, if you can see me, to introduce this guide to peacemaking using Islamic Transpirits. It's a guide that a team of us have worked on for a while since about It was a point at which there was some hope that Afghanistan and the Taliban could be persuaded to enter a peace process and a plan for what to follow. their reintegration and after the American withdrawal. For a while, it was very, very hopeful because we were able to speak through quite a few things, such as constitutional governance, a developmental program, but most importantly also constructing a stepcard that avoids the bindings of on the one hand, a totalitarian Islamism, on the other hand, the idea of everything not Islamists being hostile. And the three-way conversation was facilitated by us, but it included representatives of the dead, the Afghan government, from the Taliban and from Afghan civil society. We thought at that point that that was the appropriate moment to introduce the idea of Islamically grounded peacemaking, conflict resolution and spectrum. And we styled it as overcoming the conversation of the death because we thought we have an entire history in the Muslim world of us speaking past each other. And I have found it particularly important to understand the importance and the centrality of bringing peace to the Muslim soul, given the fact that I have developed for my own understanding that appears 70 by 70. What I mean by that is that in the 70 years since World War II, the world has been engulfed in conflict of which about 70% have involved Muslims, either by virtue of what was done to them or by them. And therefore, it goes back to 1947, the independence of India and the partitions that were particularly bloody. It goes back to 1948, the establishment of the State of Israel that goes like today is the Tasar situation. It goes Afghanistan, the Soviet invasion. the American occupation, one and two, the Taliban, and all of those right after today. It goes to the decolonization process in countries like Indonesia, Algeria, and so forth. So by and large, we are looking at it and even those for contemporary progresses to the 1953 who in Iran that overthrow the democratically elected society and therefore the Islamic revolution and today's war that we are seeing. So our understanding was how do these conflicts involving Muslims persist despite some of the best efforts in peacemaking, conflict resolution and statecraft. we came to some kind of conclusion because we stress tested this conundrum. We stress tested it with Muslim politicians, with clergy, and then later with the peacemaking community and then later all of them together in an Istanbul process where we started putting some of the frameworks together for Islamic grounding, conflict resolution, peacemaking, and statecraft. And particularly,

our engagement with the Taliban was like a real laboratory. How long can we keep the Taliban in the process, utilizing the resources of Islam, the perfect tradition and the Quran, and Mr. Mr. Smith in order to keep them very much in the process. And that will be thought we will begin to make a breakthrough until Joe Biden earned his presidency not only honoured the incoming Donald Trump's promise of the global Afghanistan, but speeding it up in a very chaotic way that all of that work really did not matter any longer. So the first question therefore is why do you feel the need for Islamically grounded peacemaking and state craft other than the persistent and consistent conflicts and wars involving Muslims and Muslim spaces. So we did not take a violent approach with traditional Western formulas of peace making and content resolution. We thought that they had developed critical tools, but they have not always proven to be sustainable. Secondly, we picked up a lot of suspicion with regard to what was seen as western imposed, ceasefires and so forth. And there have been histories of betrayal and power politics, particularly from the West. And I dare say, we are living with the much the same kind of accusations that the United States invited to talks and their bombs. The third reason is that we wanted to draw on credible resources from within the tradition of Islam to resolve conflicts afflicting the Western Muslim world for the last seven decades, and therefore we also need to find a way to conduct two conversations at the same time, an intra-Muslim and spiritual community process. And so, by and large, That was what we have been doing. And so what this work therefore represents is a process to overcome diamonds between the Islamic traditions and the traditional Western traditions and looking for convergences. And so those convergences show enormous intersection with significant differences between the two. We also felt that the reconcilable binders are quantitatively small but qualitatively significant. The third one is that the challenge may end up to be greeted in needs of trade-offs and resistance to harmonizing. But the The use of traditional Islamic shows of the Quran and the prophetic tradition provides authenticity, legitimacy, identity, and removes suspicion, conspiracy, and sense of imposition. And so those were the kind of things that we began to look at. So you may ask, where would there be divergences? So for example, in the Western tradition, the mediator is often seen as absolutely neutral, whereas in the Islamic tradition, the mediator must have an orientation to what is the just outcome that is required and divides the two parties towards that just outcome rather than finding a median point between the two poles in a conflict. a significant difference and mainly allow us to say on the basis of our Islamic conditions, your period of surveillance is absolutely wrong. And therefore, we have got to get to that point first where we deal with it like that. I also think that the political point that we introduced that is often missed by the Western tradition is the point of statecraft, because the default of Muslims in a country is often to refer to Islam, whereas the default of the Western tradition is to try and say we've got to get to a democracy with liberal freedoms and rights, and all of those kind of things. And often, for example, what we do in our motto is that we never use, for example, the F word, feminism, to reap over the gender relations.

But what we do is to pull from the tradition of the lives of the problem and to say, what? Justification with the Taliban had. to say women from work when the Prophet's wife was not just a businesswoman, but she employed him. And so we were able to manage this. How can the Taliban bar women from education when the Prophet's wife Aisha was in fact the teacher of the schools of thought in Islam? And so it changes the debate. but reaches more or less the same outcomes. And similarly, with the times of states, we end this week. And so, we may not speak immediately about the Bill of Rights or the Human Rights Charter, but we do speak about what the Emirates called, the Maqasid al-Sharia. the intents and the objectives and the higher values of Islamic law and the Islamic system. And when you get to those seven points, you begin to see enormous convergences. In fact, those seven subsume quite a few of the articles of any kind of right, and so the right to life, the right to social development, the right to education, et cetera, et cetera. And so how do we construct a straight out of that? And so we present a palette of stakecraft that, for our purposes, had about five columns. On the edges would be the one. On the other edge is what Muslims see as hostile. And again, it's not secular, it is secularist in the form of like Israel, which often comes across as anchor-religion. At the same time, that was politic and being in authoritarianism. And so our purpose is to shift the wedding of the natives towards the centre. And next to the Islamic one is what we call Dholaman and Miyat, or the civil state, which has a strong religious overtone, incorporates the intense and higher values of the religion, but has some regulated form on personal law, on worship laws, and a few other things such as Americans, et cetera. But next to the other extreme of the Hostrahat state, we have the donor the secular state, where the state is not anti-religion, but it separates state from religion, but is not austere, and in fact has some accommodations for Islam. But even the bill between those two would be the dola muwatana, the citizenship of a state that can flip the higher influence of Islam as a bill of rights. can incorporate aspects of personal law and allows for worship, but does not use Islam as a body of law itself. It's not a set of rules and regulations, but a set of intents. And that will be quite appealing, for example, to the Taliban, who were pushing far more towards the civil state where Islam is stronger, But civil society in Afghanistan were pushing far more between Muhammad, the citizenship by state, and the other. So by and large, that's really where we come from. And to end, I want to say that our resources, Islamic resources, for being able to develop this would be, for example, the from the chapters to the Quran, culminated by the prophetic practice. And so what kind of charter did the Prophet draw up in Maginah? How do we build an inclusive state that did not make Islam totalitarian? His final sermon was absolutely crucial because even amongst others, He guarantees the rights of inclusion of different racial, ethnic, and other cultural groups, as well as the inclusion of women in the body politics of society. And when we get to speak prophetic and Tonani language, you get very little pushback. And so out of this, we were able to draw also on the credibility of the South African transition and the South African practice of how to fight injustice when you are under a system like Akarte, are there

borders to your fight? Secondly, how do you navigate a transition with Western? And thirdly, how do you move into your post-conflict state? the rights and the freedoms and the developmental needs of your people. And I think that that really is what we try to do in this world. So, I know you are running late, but I thought that I will do that summary of what we did and why we and how we did it. Thank you very much.