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Sustainable Peace for a Sustainable Future

Commemorating the International Day of Peace, 21 September 2012



LEAD ARTICLE BY

DR MUSTAFA CERİĆ, GRAND MUFTI OF BOSNIA-HERZEGOVINA

MESSAGES FROM

Dr Rowan Williams, Archbishop of Canterbury

Professor Ekmeleddin Ihsanoglu, Secretary General of the Organisation of the Islamic Cooperation

Jeremy Gilley, Founder of Peace One Day

Catriona Robertson, Convener of London Boroughs Faiths Network & London Peace Network

FOREWORD BY

ANAS ALTIKRITI, CHIEF EXECUTIVE OF THE CORDOBA FOUNDATION

OCCASIONAL *Papers* Special Edition

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THE CORDOBA FOUNDATION

Cultures in Dialogue.

FOUNDED IN 2005, The Cordoba Foundation (TCF) is an independent Public Relations, Research and Training unit, which promotes dialogue and the culture of peaceful and positive coexistence among civilisations, ideas and people. We do this by working with decision-making circles, researchers, religious leaders, the media, and a host of other stakeholders of society for better understanding and clearer comprehension of inter-communal and inter-religious issues in Britain and beyond.

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ANAS ALTIKRITI

CEO OF THE CORDOBA FOUNDATION

Anas Altikriti, CEO of The Cordoba Foundation, is an internationally accredited translator and interpreter by profession and a postgraduate lecturer in the same field. He was a leading figure of the British Anti-War Movement and Chair of the 2-million Iraq demonstration in February 2003.

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FOREWORD

Anas Altikriti - Chief Executive, The Cordoba Foundation

THE 21ST OF SEPTEMBER is the United Nation's International Day of Peace, and The Cordoba Foundation is delighted to work with others encouraging mosques and Islamic centres in the UK and abroad to mark the day.

This special edition of *Occasional Papers* features contributions by leading world figures involved in the promotion of peace. We are grateful to the Bosnian Grand Mufti Dr Mustafa Ceric; the Archbishop of Canterbury Dr Rowan Williams; His Excellency Professor Ekmeleddin Ihsanoglu of the OIC; founder of Peace One Day Jeremy Gilley; and London Boroughs Faiths Network convenor Catriona Robertson, who has been instrumental in mobilising the campaign in Britain this year.

Whilst no one can argue with the premise of the term, nor dispute its clearly implied meanings which are recognised universally as noble, agreeable and worthy of being pursued, Peace has become one of the greatest challenges of our time.

It is quite intriguing how a concept which virtually all people agree with and claim to uphold could be so elusive and prove almost impossible to realise.

Baruch Spinoza, a Jewish Dutch philosopher who lived in the 17th Century was quoted as saying: "Peace is not an absence of war; it is a virtue, a state of mind, a disposition for benevolence, confidence, justice".

In a world that is mired with conflict and dictated by interests of various parties with varying degrees of influence, it is easy to understand why such a unanimously pursued concept is so difficult to achieve. Following wars and conflicts which consumed tens, possibly even hundreds of millions of people, numerous proclamations of 'Never Again' and pledges to seek alternative

methods to violent conflict and confrontation were made, only to see people constantly return to the way of war and violent conflict.

While nothing could be easier than to point to countless instances which point to the calamitous 'absence of peace' in our modern times, the most arduous, yet pressing, task is to produce new, genuine and creative ways that could further humanity's collective pursuit of real peace.

The revolutions of the people of Tunisia and Egypt in early 2011 demonstrated how nations insisting on peaceful methods for the objective of changing their realities, is not only a courageous, but essentially effective means of change. It remains that institutions; governmental, private and corporate also contribute towards the cementing of means of conflict resolution and peace-building which make resorting to war and armed conflict far more difficult and much less attainable than it presently is.

Taking from the Spinoza's definition, peace must never be a condition of one nation at the expense of another, nor should peace be used to negotiate at the account of any party's recognised and inalienable rights. However, the day when conflicts are put to channels of negotiation, deliberation, adjudication, arbitration and just settlement away from violent, oppressive and armed means, will be a glorious and great day indeed.

We commend everyone involved in the promotion of peace and understanding between cultures and civilisations. The International Day of Peace is a global initiative that is a step in the right direction which should be supported by all. Working to promote dialogue and understanding, The Cordoba Foundation is very pleased to be part of this noble cause.

RINGING THE BELL FOR PEACE

*Catriona Robertson - Convener,
London Boroughs Faiths Network & London Peace Network*

ON THE OPENING day of the London 2012 Olympic Games, I presented UN Secretary General Ban Ki-moon with a hand bell from the Shree Ghanapathy Temple which had been rung that morning on the Millennium Bridge. It was during the month of Ramadan and one hundred and fifty Londoners from many religious and philosophical traditions had gathered to ring bells for the Olympic Truce.

Peace with justice will not come by working alone; we need to work together.

Local communities often find themselves at the sharp end of violent responses to conflict, whether it's hate crime, street violence or war. We also know that peace with justice will not come by working alone; we need to work together.

As Convener of the London Boroughs Faiths Network (LBFN), building communities of trust and working in partnership with government agencies is something I am engaged in, year in, year out. LBFN has worked throughout 2012 to encourage local religious and inter-convictional groups in London to take action for peace as part of the Olympic Truce. We joined up with others to form a broad-based group, the London Peace Network, and worked with the Foreign Office, Stockwell Green Community Services and Wandsworth Community Empowerment Network to twin local peace-building activities here in the UK with similar projects overseas. The London Peace Network was awarded London 2012's

Truce Inspire Mark and the International Olympic Truce Centre encouraged us to use their iconic dove and rings logo.

One of my favourite inspirational passages from the Qur'an is Sura 49:13, "We have created you from a male and a female and divided you into nations and tribes so that you might get to know one another." The idea for mosques and Islamic centres to lead the wider community in promoting peace on 21 September came when we realised that the UN International Day of Peace fell on a Friday in 2012.

The Cordoba Foundation, other key Muslim organisations and the Christian Muslim Forum have worked hard to get the word out and to encourage Islamic centres large and small to take part. With our extensive religious and cultural connections across the globe, including the European Network on Religion and Belief (ENORB), the message soon spread to other countries.

I am very grateful to The Cordoba Foundation for publishing this *Occasional Papers* and to the distinguished contributors for sharing their valuable insights.

As I lead the London Boroughs Faiths Network to its tenth anniversary next year, I understand more than ever the vital importance of Islamic centres, and of local communities from a wide range of religion and belief traditions, in bringing people and public agencies together to build a better and more peaceful world.

The chosen passage from the Qur'an for our publicity flyer was from Surah 25:63, "The worshippers of the All-Merciful are they who tread gently upon the earth, and when the ignorant address them, they reply, 'Peace!'" As we work together across traditions in solidarity for peace and for justice, let us keep these words close to our hearts.

MESSAGES OF SUPPORT:

Message from the Archbishop of Canterbury Dr Rowan Williams on International Day of Peace

IT IS A JOY on International Day of Peace to join with the Grand Mufti Mustafa Cerić to celebrate the message of peace in both our traditions. So often Muslims are unfairly associated with violence and the very many peaceful initiatives which they are involved in, and have often initiated, are ignored. The opening of mosques around the UK, and the world, on this annual day of peace, continues the theme of welcoming hospitality that Muslim communities showed for the Iftar 2012 campaign and in a host of Eid gatherings around the world.

We have learned - often in difficult and testing circumstances - to work together more effectively, confronting prejudice and violence.

As I look back over the last ten years, it is clear that our relationship as Christians and Muslims has grown and deepened. We have learned - often in difficult and testing circumstances - to work together more effectively, confronting prejudice and violence. At a local level Muslims have shared with Christians and others during this Ramadan in service to their communities through the 'A Year of Service' initiative, in the 'Near Neighbours' programme

and in many other ways. Working together for peace, friendship and committed beneficial relationships is part of the Christian-Muslim landscape, locally, nationally and globally.

During the last ten years I have been privileged to be welcomed to a number of great Muslim contexts and institutions around the world and have found myself stretched and challenged. I have found it a great gift to be a small part in the mutual discovery and intensifying of relations here in the UK, and I believe we have begun to model a creative, honest and hopeful way of living as neighbours.

I commend the efforts of inter-faith and Muslim organisations, including the Christian Muslim Forum and secular organisations, in encouraging mosques around the world to share their message of peace on this day. I pray and trust that the years ahead will see a deepening of these bonds and an even stronger witness to the whole world of real possibilities, of friendship and understanding and simple delight in our neighbours.

Thank you.

MESSAGES OF SUPPORT:

Peace One Day and the Global Truce 2012 Campaign

Jeremy Gilley – Founder of Peace One Day

‘Any moment, whether it is a day or a week, that we can get combatants to pause, to think and reflect on what they are doing to their own people and to their environment, would be a great achievement – and I would support it a hundred percent.’

Kofi Annan, Former Secretary-General of the United Nations

PREOCCUPIED WITH QUESTIONS about the fundamental nature of humanity and the issue of peace, in 1999 I founded the non-profit organisation Peace One Day. In 2001, Peace One Day led the process that resulted in the unanimous adoption by United Nations member states of UN GA Resolution 55/282, formally establishing the first ever annual day of global ceasefire and non-violence on the United Nations International Day of Peace, fixed as 21 September – Peace Day.

Peace One Day’s objective now is to institutionalise Peace Day around the world, making it self-sustaining.

The day has already been proved as a catalyst for broad-ranging civil society action by individuals and groups in every country of the world – by 2007 involving an estimated 100 million people (source UNDP). Peace Day can be observed by everyone, regardless of age, creed, gender, sexual orientation, religious belief or political persuasion. It is an annual opportunity to bring communities together and promote a culture of peace.

Peace Day is more than just symbolic and has already been proven as an annual opportunity for organisations to focus their ongoing work, including life-saving activities, within a global context. In 2007, Peace One Day Ambassador Jude Law and I travelled to Afghanistan to spearhead a campaign that has resulted

in 4.5 million children being vaccinated against polio in hitherto unreachable areas, following Peace Day agreements by all parties in the region, including the Taliban, in 2007/8/9. On Peace Day 2010, WHO/UNICEF/Afghan Ministry of Public Health once again led life-saving activities in the country and vaccinated over 50,000 children and women in 23 locations against all vaccine preventable diseases. They also launched a nationwide polio campaign targeting 8 million children across the country.

Most notably, on Peace Day 2008, the United Nations Department for Safety and Security, which monitors security related incidents, recorded a 70% reduction in violent incidents in Afghanistan. These, and many other successes, prompted me to launch the Global Truce 2012 campaign.

Global Truce 2012 is Peace One Day’s most ambitious campaign to date, calling for and working towards a day of ceasefire and non-violence on Peace Day 21 September 2012. We are reaching out to all sectors of society globally to see the largest ever mobilisation of individuals to decrease violence on one day – Peace Day. Indeed, the Global Truce extends to all forms of violence, both domestic and international – from violence in the classroom and the home, through to armed conflict on the international stage.

This campaign will not only set an important marker for

future Peace Days, but also reinforce the value of this unique annual day as a foundation for long-term sustainable peace.

Global Truce 2012 has gathered a phenomenal amount of support for Peace Day, and numbers grow daily from all over the world; from high-level endorsements to grass-root movements. We have undertaken an extensive diplomatic campaign, utilising our network of existing and new relationships, to ensure the participation of governments, intergovernmental organisations, international actors, parties to conflict and the United Nations.

I am honoured that United Nations Secretary-General Ban Ki-moon pledged his support for the Global Truce 2012 campaign and has furthermore called on all nations and peoples to join us in marking the day. The campaign has been endorsed by Assistant Secretary-General Ms. Judy Cheng-Hopkins, UNDP Administrator Helen Clark and UN High Commissioner for Refugees António Guterres, to mention a few. I am also delighted to be working closely with the African Union, who have fully committed to institutionalising Peace Day across the African continent. Dr. Jean Ping, the Chairperson of the Commission of the African Union, has confirmed that “the AU would do all it could to mobilise the African people to stand together in the name of peace on 21 September, the day of global ceasefire and non-violence.”

In order to achieve an annual day of global unity, a day of intercultural cooperation on a scale that humanity has never known, we must work together to raise awareness of the day. Only through mass participation will Peace Day become self sustaining and everyone has a role to play.

For the first time in Peace One Day’s history, we are leading a process of building global coalitions: students; organisations committed to reducing domestic violence; and non-governmental organisations (NGOs). All members of each are committed to building and strengthening these coalitions, and to marking Peace Day in support of the Global Truce 2012 campaign.

This campaign is a unique opportunity for the international student community to come together as they’ve never done before. In February, President of the National Union of Students UK (NUS), Liam Burns, joined me in inviting student leaders, representing unions and organisations from around the world, to

launch the Global Truce 2012 Student Coalition. The role of the world’s youth and in particular that of the students is central to Peace One Day’s objective.

I believe that it is the commitment of young people worldwide to unite on Peace Day in large numbers that will provide the leverage needed to inspire others to follow. As such, Peace One Day has developed over the years a global education resource that advances active learning in the areas of peace, conflict resolution and global citizenship. We have created interactive, student-centred lesson plans – exploring issues such as anti-bullying, the United Nations and great peacemakers – to support teachers as they spread peace in their classrooms. Our free Education Resources are viewed online, and are currently being accessed in over 197 countries.

Inspired by the enthusiasm and interest of the students, Baroness Scotland, founder of the Eliminate Domestic Violence Global Foundation (EDV), and I launched the Global Truce 2012 ‘Reducing Domestic Violence’ Coalition. We are working with EDV to bring together a coalition of partners dedicated to tackling domestic violence and helping to reduce violent incidents on Peace Day. 21 September is as much about the violence in our homes, communities and schools, as it is about civil and international wars. As Baroness Scotland has noted ‘domestic violence occurs across the globe, affecting millions of people across society, irrespective of economic status’. Peace Day is an opportunity to bring this issue to the fore and unite towards the common goal of peace and sustainability, at all levels of society.

The impact of a day of global ceasefire and non-violence cannot be underestimated. Peace Day is an annual opportunity for non-governmental organisations to draw attention to their ongoing peacebuilding and life-saving activities within a global context. Humanitarian and life-saving Peace Day activities take place all over the world. They contribute towards peace-building, development and aid, including the delivery of supplies like mosquito nets, food, and vaccines.

Recognising the key role NGOs play in making Peace Day a success, we partnered with Interpeace, one of the world’s largest peace-building NGOs, to build a coalition of NGOs worldwide committed to marking the day through their work. The growth of this coalition has been remarkable, and the potential impact we can

To move [away] from a culture of war to a culture of peace... we will have to unite around the most fundamental issue that humanity faces - the protection of each other and our environment. 21 September is the starting point. Individuals can make a difference. By working together there will be Peace one day.

make is clearly extraordinary. Scott Weber, Director General of Interpeace, has been incredibly passionate about the campaign and has stressed the importance of working together, 'Our power will be greater than the sum of our parts.' Our goal is to have the NGO coalition represented in every country of the world. By uniting, I believe, we can achieve this global footprint.

In addition to these global coalitions and as part of the wider Global Truce Network, Peace One Day is collaborating with a variety of organisations from all sectors of society. We are delighted that Islamic centres and mosques around the world are getting involved in marking Peace Day and leading the way by bringing together local churches, synagogues, temples and gurdwaras, in the true spirit of intercultural cooperation. By inviting the local community to celebrate the day, the Muslim centres and

organisations are demonstrating the power of Peace Day to build bridges and support the goal of a more peaceful and sustainable world.

These global coalitions and networks have contributed to an exponential increase in the levels of participation on Peace Day 2012 and we predict this will continue to grow into 2013 and beyond. With hundreds of thousands of people already set to take part in Peace Day activities, we anticipate that millions will be observing the day on Friday, 21 September. The day will be marked in various conflict and post-conflict areas, including Afghanistan, Iraq, South Sudan, Somalia, DR Congo, Mexico, Kashmir, Sri Lanka, Liberia and Uganda. It is the sum of all these events around the world, that mass participation on Peace Day, that will produce real change.

If we are to move from a culture of war to a culture of peace then we will have to unite around the most fundamental issue that humanity faces – the protection of each other and our environment. 21 September is the starting point. Individuals can make a difference. By working together there will be Peace One Day.

For more information about Peace One Day and the Global Truce 2012 campaign, please visit www.peaceoneday.org

MESSAGES OF SUPPORT:

*OIC Secretary General, Professor Ekmeleddin Ihsanoglu,
on the Occasion of the International Day of Peace*

SINCE ITS INCEPTION four decades ago, the Organisation of the Islamic Conference (OIC) has been working relentlessly towards lasting peace and contributing to the global efforts at peace-building. The OIC remains committed to eradicating the root causes of conflict such as political unrest, social injustice, poverty, alienation, ethnic, social and religious discrimination, incitement to hatred, economic underdevelopment and to promoting values like good governance, democracy, rule of law, human rights and tolerance.

As we observe the International Day of Peace this year, let us not forget the masses' genuine quest for freedom, democracy, rule of law and prosperity, taking place in different parts of the world.

combating violence and unrest. And thus, the OIC remains focused on collaboration and partnership with other International, Regional and Sub-Regional organisations to contribute to the global and regional initiatives to develop a culture of peace, tolerance and respect among diverse faiths, cultures and races.

As we observe the International Day of Peace this year, let us not forget the masses' genuine quest for freedom, democracy, rule of law and prosperity, taking place in different parts of the world. I call upon all to renew the commitment to peace and observe the day with reinvigorated dynamism and take our collective political will to address the root causes that stand in the way of establishing peace and stability.

Today, guided by Islam's principles of peace, tolerance, moderation and modernisation, the OIC has emerged as a major partner of the international community in promoting peace and

SUSTAINABLE PEACE FOR A SUSTAINABLE FUTURE

THE CONCEPT OF PEACE IN ISLAM

Dr Mustafa Cerić, Grand Mufti of Bosnia-Herzegovina

عَنْ أَبِي هُرَيْرَةَ قَالَ (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ جَبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ قَالَ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ...وَتَتَصَوَّمَ رَمَضَانَ قَالَ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ...

ABU HURAIRA REPORTED: One day the Messenger of Allah (peace be upon him) appeared before the public and a man came to him and said: "Prophet of God, (tell me) what is *Īmān*?" Upon this he (the Holy Prophet) replied: - *That you affirm your faith in God, His Angels, His Books, the encounter with Him on the Day of Judgment, His Prophets and that you affirm your faith in the Resurrection hereafter.*

"(Tell me) what is *Islām*?" The Holy Prophet replied: - *That you worship One God and do not associate to Him anything, that you perform prayer, that you observe the prescribed zakāt (charity), and that you fast during the month of Ramadan.*

"(Tell me) what is *Ihsān*?" The Holy Prophet replied: - *That you worship God as if you see Him because if you do not see Him, He certainly sees you.*¹

AL-ĪMĀN

Thus, based on this well-known Hadith (Tradition) of the Holy Prophet, there are three pillars of a solid edifice of peace in Islam: *al-'amn* (الْأَمْنُ) *al-salām* (السَّلَام) and *al-hasan* (الْحَسَن). Indeed, these three Arabic words constitute the roots of the fundamental concept of security, peace and solidarity in Islam.

A common translation of the Arabic word of *al-īmān* as "faith", does not show the exact meaning of the roots of the word. The three root letters of *al-īmān* (ا م ن) point to the idea of *al-'amn*: *security, safety, continuity, reliability, trust*. Hence, the meaning of *al-īmān* is

not just the faith of the faithful, but rather the security of the secure, the safety of the safeguarded; the continuity of the persevering; the reliability of the reliable and the trustworthiness of the trustworthy.

The active participle of *al-īmān*, which is the fourth verbal form of Arabic, is *Al-Mu'min* (المُؤْمِنُ), commonly translated as "the believer", consequently means the one who is security minded, who is safer, who perseveres, who is reliable, who is trustworthy of confidence. Thus, the *mu'min* is a confident man because he is self-confident, as a result of the security of his inner soul security, *al-'amn*. Hence it is meant that his *al-īmān*, trust in God, which is a result of his ability to trust in his inner feeling of security, *al-'amn*, as well as his ability to communicate his inner security with the outside world.

The opposite to *al-īmān* within the context of a faithful society is not *al-kufr*, "disbelief", but rather *al-nifāq*, "hypocrisy." Here *al-kufr* is taken out of context because it points to the idea of a denial of belief in God, but the idea of *al-nifāq* is not a denial of belief as such. The *nifāq*, hypocrisy, is an intentional misleading claim of faith as a trust in God and in man.

The state of *nifāq* is a sign of insecurity within the inner man and a lack of man's moral responsibility towards establishing peace in society. We are told in a Hadith that you may recognise a hypocrite (*al-munāfiq*) by three signs: the first sign is that when he speaks, he lies; the second sign is that when he promises, he fails to keep his promise; and the third sign is that when he is entrusted, he betrays the trust (إِذَا حَدَّثَ كَذَبَ , وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ آيَةُ الْمُنَافِقِ ثَلَاثُ :).

Thus the trustworthy (*al-mu'min*) is just the opposite to the hypocrite (*al-munāfiq*) because when he speaks, he tells the truth; when he promises, he keeps his promise; and when he is entrusted, he fulfills the trust. Hence, the one who is *al-mu'min* (faithful), and who is in a state of *al-īmān* (inner security) and *al-amān* (public trust), is a genuine Muslim who loves peace, who works for peace,

and who brings solidarity and cooperation into society. For we know that it is neither the meek nor the aggressive who will inherit the earth, but the cooperative, which means the peaceful, man.

AL-ISLĀM

The journey from a state of *al-īmān*, that is to say a deep inner awareness of security, to a state of *al-islām*, that is to say a genuine acceptance of the idea of peace as against the idea of war, is the most important journey of human life. In the same way as we have examined for the word *al-īmān*, we have three root letters for *al-islām* (س ل م) to guide us to the real meaning of Islam and Muslim. The letters *sin*, *lām* and *mīm* are the three Arabic letters that designate the concept of peace in Islam as the core drive of an entire Weltanschauung of a Muslim.

It is not inaccurate to say that Islam means submission to the will of Allah Almighty, but it is not fully understood if we do not add that Islam means: **peaceful** submission, **peaceful** acceptance and **peaceful** practice of Islam by the name of Allah Almighty. It is the very idea of Islam that bears witness to an historic affirmative action that "there shall be no compulsion in religion" (لَا إِكْرَاهَ فِي الدِّينِ).

This Qur'anic declaration of the seventh century is unique not only in its historic initiative, but also in its farsighted Divine vision for humanity that had learnt that forceful submission (not only to a religion, but also to any ideology) had not been working and will never work. Therefore, the idea of Islam has brought about a principle that a forceful submission to God is not acceptable to God Himself. Only peaceful acceptance of a submission to God is a valid submission to God because God Himself is the Peace, *al-Salām*, and thus He accepts only peaceful worship and peaceful relations among human beings. Of course, we are aware of the fact of physical laws in which the entire universe or multiverse is made to function willingly or unwillingly (طوعاً أو كرهاً), but here we are talking about human freedom of choice for good (الإختيار), which is recognised by God: (2) - *It is God who has created you while some of you are now disbelievers and some of you are believers.* [Sura Al-Taghabun: 2]

Indeed, the peaceful submission to God assumes a peace of mind which comes as a result of the inner security of *al-īmān*, that is to say a trust in God who has breathed his spirit into Adam, when

he was only clay, neither alive nor dead (ونفخ فيه من روحه) in order for him to become *al-insān*, the human being with a light of his reason, because in order to survive man must acquire knowledge, he must go through the process of learning, he must go through the process of thinking, he must activate his faculty of reason. This is why we have it in our Islamic tradition that: *The first thing created by God was the 'aql (reason)*, and as the great Muslim philosopher and mystic Imam Muhammad al-Ghazālī had said it: - *The power of reason is God's balance on earth* (سلطان العقل الذي هو ميزان الله في الأرض) ⁽²⁾.

If *al-islam* means the peaceful submission to Allah Almighty, then the word *al-muslim*, which is an active participle of the Arabic fourth verbal form of *islām*, literally means "a peaceful man", the man who spreads the peace in the world. This is best expressed by the Holy Prophet Muhammad, by his definition of a Muslim when he said: - *The Muslim, i.e. the peaceful man, is the one who make other Muslims, i.e. other peaceful men, to be safe from his hands and his words!* (المسلم من) (..سلم المسلمون من لسانه ويده).

It is the "Other", whoever he/she is, that should feel at peace and safe by a Muslim at any time and at any place. It is this idea of peace and safety of the "Other" that encouraged the early Muslim jurists to

Islam is not opposite to non-Islam and that Muslim is not opposite to non-Muslim. Islam is opposite to *fasād*, "corruption;" to *zulm*, "injustice;" to *ijrām*, "crime;" and to *unf*, "violence;" and the Muslim is opposite to corrupt, unjust, criminal and violent people.

arrive at an historic moral and legal principle based on an overall spirit of *Shari'a* Law, that each and every non-Muslim person in a Muslim society must enjoy five essential human rights: the right to life (*al-nafs*), the right to religion (*al-dīn*), the right to freedom (*al-'aql*), the right to property (*al-māl*) and the right to dignity (*al-'ird*). It must be said that this principle of basic human rights was adopted by Muslim Jurists centuries before the Universal Declaration of Human Rights was adopted in 1948 by UNESCO.

This historical evidence shows that Islam is not opposite to non-Islam and that Muslim is not opposite to non-Muslim. Islam is opposite to *fasād*, "corruption"; to *zulm*, "injustice"; to *ijrām*, "crime"; and to *'unf*, "violence"; and the Muslim is opposite to corrupt, unjust, criminal and violent people.

AL-IHSĀN

The third pillar of an Islamic edifice of peace and security is the idea of *al-ihsān*, the fourth verbal form of three Arabic root letters (ح س م), which point to beauty-beautiful, to well- wellbeing, to good-goodness, to right-righteousness. Thus, in the said Hadith we read that one should always maintain his/her human character to be beautiful in the eyes of others, he/she should be always be concerned for the wellbeing of others, he/she should always be good to others and he/she should always be righteous to fellow human beings to gain the title of *al-muhsin*, the one who is doing well, good and right to others, not only to be praised by man, but also to be seen by God, who sees what he/she is doing although he/she does not see God. This is the highest degree of beauty of the human soul, this is the highest moral value of the human being - indeed, this is the highest ideal of a concept of peace for the human society.

CONCLUSION

In this short article on the occasion of September 21, 2012 that has been proclaimed as the International Day of Peace, *Sustainable Peace for a Sustainable Future*, I have tried to show that the very words Islam and Muslim carry the message of peace and security in the world. It is worthwhile to note that unlike Judaism, Christianity and Buddhism, the name of Islam is not derived from a person but from an abstract concept, i.e. the concept of peace. Therefore, Islam

is a faith of peace and a Muslim is a peaceful man.

However, the fact that Islam is portrayed as a religion of violence and Muslims terrorists should not confuse genuine Muslims to believe in peace and to work for peace in the world. Conflating Islam with violence and terrorism is very unfortunate and misleading.

It is not the first time in history that a religion is misinterpreted by the prejudices of those who are stuck in their hatred towards the Other; it is not the first time in history that a concept of a faith has been constantly misguided in the opposite direction; and it is not the first time in history that the victims of prejudices must realise that a misconception about them will not go away by itself. They must rise up and speak up about their real concepts of life, of faith, of culture and of peace in the world. But not only speak, they must act in a convincing manner, so that what they say they believe and preach but also practice in their own lives. A personal example is more powerful than a thousand words of empty preaching.

Indeed, as Muslims we must admit that there are some irresponsible men among us who are doing a disservice by their service to Islam and Muslims in a way that no one understands and no one can accept. They are spreading misconceptions about Islam and Muslims in such a way that generations will have a hard time to clear it up. An injustice does not justify another injustice. Muslims are advised by Allah that they should promote peace and do justice even to their enemy in order to change their heart and make them their friends: *Good and Evil are not the same. Therefore, you should always promote Good and thus if there is an enmity between you and him, he might as a result of your goodness become your sincere friend.* [Al-Fussilat: 34]

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
(فصلت: 43) خَمِيمٌ

And that is the concept of peace in Islam - making all people friends with one another, especially in a multi-cultural, multi-religious, multi-racial and multi-lingual society such as the society of Europe.

Endnotes

1. al-Bukhārī, *al-ḡāmi' as-Sahih*, Book. II: k. *al-imān*, Nr. 48 and Book. LX: k. *tafsīr al-Qur'ān*, Nr. 300.
2. (القرآني، مشكاة الانوار، 71)



Dr Mustafa Cerić

GRAND MUFTI OF BOSNIA

Dr Mustafa Cerić is the Raisu-l-'Ulama (President of the Scholars) of Islamic Community in Bosnia and Herzegovina, Grand Mufti of Bosnia since 1993. Born in Visoko, Bosnia-Herzegovina in 1952, he graduated from Madrasah in Sarajevo as well as the Faculty of Arabic Language and Literature at Al-Azhar University in Egypt. In 1987 he earned a doctorate in Islamic Studies from the University of Chicago, where he studied under the late Dr. Fazlur Rahman. Cerić recently founded the Grand Mufti Mustafa Cerić Foundation based in Sarajevo.

Cerić served as an Imam at the Islamic Cultural Center, Chicago and Islamic Center of Zagreb, Croatia. He was a professor in Bosnia (Faculty of Islamic Sciences), Malaysia (International Institute for Islamic Thought and Civilization, Kuala Lumpur) and the United States (American Islamic College, Chicago).

Cerić is the co-recipient of the 2003 UNESCO Felix Houphoet Boigny Peace Prize for Contribution to World Peace and recipient of the International Council of Christians and Jews Annual Sir Sternberg Award for exceptional contribution to interfaith understanding. In Germany Cerić was awarded the Theodor-Heuss-Award 2007 and the Eugen-Biser-Award 2008. The Grand Mufti is a member of several local and international scientific organisations and societies, including the Interreligious Council of Bosnia-Herzegovina, the Foundation of Srebrenica-Potocari Memorial and Cemetery, the European Council for Fatwas and Research, World Conference of Religions for Peace, the Executive Committee of the European Council of Religious Leaders, the Fiqh Academy in Mecca, Aal Albayt Foundation for Islamic Thought in Jordan, International Commission for Peace Research chaired by Dr. Henry Kissinger.

Cerić has authored "Roots of Synthetic Theology in Islam"; "A Choice Between War and Peace", and "European Muslim Declarations" (published in Arches), among other numerous publications in Bosnian such as "Religion, Nation and Homeland".

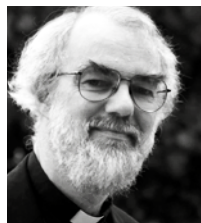


Catriona Robertson

CONVENER OF THE LONDON BOROUGH FAITHS NETWORK & LONDON PEACE NETWORK

Catriona Robertson is the Convener of the London Boroughs Faiths Network & London Peace Network. She holds an MA in Psychology from St Andrew's University and has worked with local community and religious groups in the UK, India and Papua New Guinea.

Robertson has contributed chapters to two books edited by M. Torry and S. Thorley, *Regeneration and Renewal* (2007) and *Together and Different* (2008). Robertson convenes the London Boroughs Faiths Network, which brings together practitioners involved in faith-public sector relations; the Network is also making connections with similar intercultural groups across Europe. Robertson works on the co-production of public services with the Wandsworth Network and blogs at www.multifaith.wordpress.com



Dr Rowan Douglas Williams

ARCHBISHOP OF CANTERBURY

Dr Rowan Douglas Williams was elected as Archbishop of Canterbury on 23 July 2002. He was born in Swansea, south Wales on 14 June 1950, into a Welsh-speaking family, and was educated at Dynevor School in Swansea and Christ's College Cambridge where he studied theology. He studied for his doctorate – in the theology of Vladimir Lossky, a leading figure in Russian twentieth-century religious thought – at Wadham College Oxford, taking his DPhil in 1975. After two years as a lecturer at the College of the Resurrection, near Leeds, he was ordained deacon in Ely Cathedral before returning to Cambridge.

From 1977, he spent nine years in academic and parish work in Cambridge: first at Westcott House, being ordained priest in 1978, and from 1980 as curate at St George's, Chesterton. In 1983 he was appointed as a lecturer in Divinity in the university, and the following year became dean and chaplain of Clare College. 1986 saw a return to Oxford now as Lady Margaret Professor of Divinity and Canon of Christ Church; he was awarded the degree of Doctor of Divinity in 1989, and became a fellow of the British Academy in 1990. He is also an accomplished poet and translator.

Williams is acknowledged internationally as an outstanding theological writer, scholar and teacher. At the end of 2012 he will step down from his position as Archbishop of Canterbury and move to a new role as Master of Magdalene College, Cambridge.



Jeremy Gilley

FOUNDER, PEACE ONE DAY

Jeremy Gilley is the founder of Peace One Day. After a successful career acting in film and television, he began making his own films in 1995 and in 1999 founded the non-profit film project Peace One Day to document his own efforts to establish the first ever annual day of global ceasefire and non-violence with a fixed date.

In September 2001, as a result of Gilley's efforts, a General Assembly resolution was unanimously adopted by UN member states, formally establishing 21 September as an annual day of global ceasefire and non-violence on the UN International Day of Peace – Peace Day. Under Jeremy's leadership, Peace One Day's overarching objectives are to institutionalise Peace Day throughout the world, making it a day that is self-sustaining, and to engage all sectors of society in the peaceful observance of 21 September in accordance with the UN resolution.

Gilley's latest documentary Peace One Day Part Three, produced by Gilley and POD ambassador Jude Law, received its premiere broadcasts on 18/19 September 2010 on BBC World, with coverage of 306 million households in 200 countries. The film culminates in Afghanistan in 2007, where Gilley and Law spearheaded an initiative that led to 4.5 million children being vaccinated against polio as a result of Peace Day agreements in 2007/8/9.



Professor Ekmeleddin Ihsanoglu

SECRETARY GENERAL OF THE ORGANISATION OF THE ISLAMIC CORPORATION (OIC)

His Excellency Professor Ekmeleddin Ihsanoglu, is the Secretary General of the Organisation of the Islamic Corporation (OIC). Since his involvement the OIC from 1980 as founding Director General of the Research Centre for Islamic History, Culture and Arts (IRCICA) in Istanbul, he has pioneered activities towards creating awareness about Islamic culture across the world through research, publishing, and organizing congresses in various fields, including history of arts and sciences, and intercultural relations.

Ihsanoglu was born in Cairo, Egypt in 1943. He received his B.S. at Ain Shams University in 1966 and master's degree in chemistry in 1970. After completing his Ph.D. studies at Ankara University, Turkey in 1974, he did his post-doctoral research from 1975 to 1977 as a research fellow at University of Exeter, UK. He served as a faculty member in faculties of science and then became the first professor and founding Head of the Department of History of Science of Istanbul University. He is also the founding Chairman of Turkish Society for History of Science (TBTK) and ISAR Foundation. He further served as the President of International Union of History and Philosophy of Science (IUHPS) between 2001 and 2005.

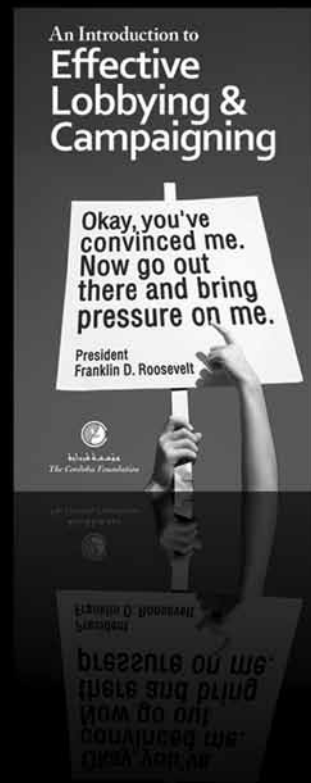
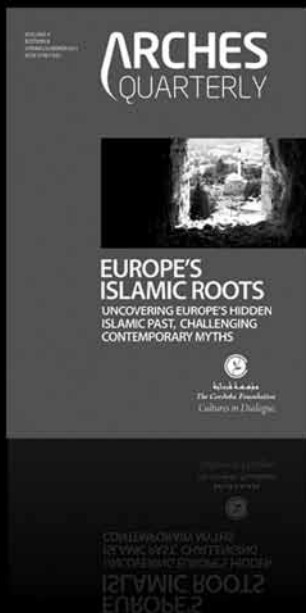
Ihsanoglu was conferred with medals by kings and presidents as well as with honorary doctorates by a number of universities around the world.



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