



ORIGINAL RESEARCH PAPER

The Effect Quality of the Intercultural Dialogues on Faith-based Peacemaking for Human Life

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ARTICLE INFO	ABSTRACT	
<p>Article History: <i>Received: 23 August 2022</i> <i>Revised: 19 October 2022</i> <i>Accepted: 11 November 2022</i></p>	<p>SUBJECT AND OBJECTIVES: Finding the main causes of hostility origin amongst people, peace authorities attempted to present their peacemaking models to enhance peace in a context of individuals, groups and societies hostilities. Faith-based peacemaking that is derived from the main sources of religious thought, including the Quran and Sunna, is the model by which peacemakers tried to solve the problems of religious people in Modern age.</p>	
<p>Key Words: <i>Intercultural Dialogues</i> <i>Faith-based Peacemaking</i> <i>Pure Life</i></p>	<p>METHOD AND FINDING: The present paper after analyzing the main religious sources finds the outstanding character of Islamic peacemaking is the holy Prophet Muhammad as he is introduced to be a perfect role model for all humanity in any time, including modern lives. It seems to be the component in the proposal narrative where fill the gap between the objectives and the eventual outcome. It is also where demonstrate the feasibility of the research project's by detailing the experiences and resources used that will be drawn upon to carry out the research.</p>	
<p>DOI: 10.22034/imjpl.2023.14655.1070</p>	<p>CONCLUSION: Therefore, the tradition of the Holy Prophet has been investigated in order to show how he behaved in the multi-cultural and multi-religious environment of Medina in order to create a unified society. Dialogue was a tactic that the Prophet used in dealing with people by reciting the glorious Quran and issuing the Charter of Medina to unify the diverse society of Medina under a new culture of Muslim brotherhood and Umma.</p>	
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Introduction

Today in our lives in modern age, we are witnessing different manifestations of mischief, oppression, tension, violence and enmity amongst people that rooted in human ignorance and his detachment from spirituality and divinity.

Seeking the outlet, traumatized individuals and communities struggle to relief their pain from which they are suffering; aiming peace and tranquility. From among those peacemaking models, faith-based peacemaking that is derived from the main sources of religious-including the Quran and Sunna, focuses on interreligious as well as intercultural dialogue to facilitate peace and justice,

and deescalate conflict and oppression.

Prophet Muhammad as he is introduced to be a perfect role model for all humanity was taken a model of faith-based peacemaking in this paper to illuminate the path toward sustainable peace and justice.

Therefore, the Prophet's tradition in a multi-cultural society of Medina and his way of social unification under the shadow of Medina Charter created new culture of Muslim Umma-building led to social faith-based peace. *(Ref: Dodhiya and Ghanbari, 2022)*

So, may question raise where and how the Intercultural Dialogues on faith-based peacemaking effect on Human Life?

Theoretical Foundations and Research Background

1. Culture

Without knowing culture and cultural diversities of a conflicting context, peace builders have no capability of confronting the problems and building peace.

Therefore, the main culture under which the variety of people are interconnected and coexisted, is the channel through which peace practitioners would set up their peacemaking mission.

Indeed, culture is the social behavior and norms found in human societies, and it is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

According to the Merriam-Webster culture would be defined as:

- The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.

- The customary beliefs, social forms, and material traits of a racial, religious, or social group; also, the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time.

- The set of shared attitudes, values, goals, and practices that characterizes an institution or organization.

(Ref: Macionis and Gerber, 2011)

Considering the definition of human being as a civic being (*Aristotle, 2019, Book 1*) different aspects of human social manifestation is generally called as culture which shows itself through relations within the network peacemaking.

2. Life

Islam seeks to establish an equilibrium between these two aspects of life the material and the spiritual. It says that everything in the world is for huma, but the human being was created to serve a higher purpose: the establishment of a moral and just order that will fulfill the will of Allah to server all human being and make our lives more pure.

There are different researches and papers on similar topics like “Islamic

Model of Peaceful Coexistence amongst Human Beings”, (*Ref: Dodhiya and Ghanbari, 2022*) or some books on Intercultural books “Understanding Cultural Differences”; (*Ref: Hall and Hall, 2000*) Also, there are many other books and papers but this paper differs from previous works.

Considering the above-mentioned principles, the Holy Quranic verses can be applied as the indicators to the pure life.

3. Dialogue

Dialogue or Talks as a kind of communication can build an intersubjective network to reach physical net peaceful coexistence in the diverse society.

The etymology of the word ‘dialogue’ is from the Greek ‘dialogos’, Dia’ means

through or across; 'logos' means word, meaning or reason. The Merriam-Webster dictionary presents a common definition of dialogue as "a conversation between two or more persons". (*The Merriam-Webster Dictionary, Culture, 2018*)

In the Oxford Dictionaries dialogue as a noun is defined as a discussion, specifically addressing a subject or for the purpose of resolving a problem. (*Oxford Languages, Culture, 2018*)

The goal of dialogue is to understand the other and it is not possible except by listening. The phase of listening before speaking is to understand the other better before conversing them. Following listening, the focus in dialogue is to

openly share one's own point of view. As dialogue is a reflective form of communication, changing one's opinion through internalizing thoughts, considerations and impressions from communications is seen as a strength.

Dialogue thus requires a degree of openness to others and oneself. Openness includes allowing emotions, along with reflections, stories and faith, thus making space for the whole person. (*Thery, 2016*)

4. Intercultural Dialogue

By intercultural or interfaith dialogues and or communication, we mean a conversation between different individuals or groups whose purpose is simply honest engagement and increased mutual understanding with

respecting the cultural values including the religious ones of the counter parts. This kind of dialogue is very distinguished from debate, where we seek to win an argument, to persuade others of our point of view.

It is also different from discussion, which aims to solve a problem, reach a consensus or decide on a course of action. In an intercultural dialogue we engage with others for the sake of relationship; we are looking simply for meaningful humanistic and cultural interaction through which we may grow in understanding of the other, of ourselves and of the linkage between us to make a strong network peacemaking.

We take benefit of Martin Buber's observation of true dialogue here as a

kind of interaction that provides understanding through direct experience of the other. (*Ref: Buber, 1971*)

He saw it as a genuine, transformative encounter between the participants seeing and responding to each other as persons, not as things that they might use as means to an end. For Buber, dialogue is a deeply meaningful interpersonal experience, which can change you, as it can help you see yourself from the perspective of the other. In accordance with David Bohm, we can have the range of learning that can take place in dialogue. (*Ref: Bohm, 2004*)

The one who engage in an intercultural dialogue not only become aware of the realities of other cultures, but also helps him

to revise his culture and deepen his faith.

This process as David Yankelovich explores, may potentially transform conflict into cooperation and peaceful coexistence in a multicultural context, if occurs under three particular conditions:

- Equality (or at least suspension, as far as humanly possible, of inequality and coercive influences)

- Listening with empathy in order to understand

- Bringing assumptions out into the open. (Ref: *Yankelovich, 1999*)

These conditions are helpful in facilitating the sort of genuine human encounter that Buber envisioned, in which we meet the other as a valued

human person, setting aside power games and the impulse to control or use others for our ends.

Through the effort to meet as equals, to listen with empathy, and to be open about our preconceptions and prejudices, we may break down some of the barriers in the way of meaningful cultural and religious interaction. For dialogue practitioners, the full achievement of all three conditions is perhaps something to aspire to: an ideal set of circumstances in which a really profound dialogue may take place.

Therefore, dialogue is a verbal communication with other human beings who are interconnected to one another for mutual understanding and respect inside the web of cultural

various demonstrations to implement peacemaking.

5. Peacemaking

The first concept should be unmasked here is the word peacemaking; While Johan Galtung defines peacemaking as reconciliation of past traumas, resolution of conflict and construction of equity and harmony, (*Galtung, 2013*) John Paul Lederach observes peacemaking as to be relationships. Lederach developed a peacemaking pyramid, outlining those relationships is one key against violence. The pyramid consists of three levels in peacemaking;

- The grassroots level, as the bottom-up work for peace.
- Leaders at the top of the pyramid, as the top-down work for peace.

- In the middle Lederach placed people that work both with the grassroots and leaders for peace.

According to Lederach this pyramid has been completed by referring to web peacemaking theory the way how a spider makes his web and hooks it up to a few strategic positions, intersected at a core. He stated that sustainable peacemaking based on relations, is to:

- Understand the social context by building a network connected to strategic positions that carry the network, through developing relationships with people who are situated differently in the social context.
- Construct the web where people are present, where

people are situated as that is the core interconnecting the network.

- Be flexible and smart, responsive and adaptive to the changing environment. Lederach argued that a sustainable way to build peace is creating a web of relationships, a network that includes our enemies.

Lederach further highlighted that peacemaking is adaptability, the capacity to respond and adapt in a dynamic environment. (*Lederach, 2005*)

what is called the Charter of Medina in Time of Prophet would be as a model for network peacemaking embraced not only Muslims but non-Muslims as well as the people of the Book.

On the other hand, Lisa, argues that peacemaking is most often used as an umbrella term to encompass other terms such as conflict resolution, management, mitigation, prevention, or transformation.

Schirch illustrates those similar terms in this way: The term "Conflict resolution" is useful when communicating to the general public, and to funders who generally understand this term. Yet there are a variety of problems with the term conflict resolution.

First, many believe it implies too much finality. Conflicts rarely end neatly. A second, related concern is that the term delegitimizes nonviolent forms of resistance and struggle, making the problem

conflict and not violence, thus inherently supporting status quo structures of power.

The term conflict transformation on the other hand communicates that conflict is indeed transformed rather than managed or resolved. Yet it is unclear exactly which way transformation is happening and what is being transformed.

The term conflict prevention refers to efforts to build peace proactively, to prevent violent conflict. Since the field of peacemaking teaches that conflict is normal and can be a positive opportunity for bringing about needed changes, if handled constructively, some note that it is violence, not conflict that should be prevented.

For Schirch peacemaking is preferred to focus on the larger goals of peace and security rather than on the problem of conflict. Conflict-related terms focus on the negative and they label whole regions by their experience of conflict rather than their capacity for peace. (*Schirch, 2008*)

Therefore, peacemaking is an umbrella-term includes all attempts for building peace practiced by the pyramid of peace builders: Leaders, middle class, and grassroots to build relationships through web peacemaking for peaceful coexistence.

Web peacemaking would help the peacemakers to understand social context, construct network peace through connecting people to peaceful coexistence,

and finally to be responsive encountering the changing and multi-cultural environment.

In this paper, we will be visioning Islamic peacemaking model through the lens of network peacemaking in Medina established by Prophet Muhammad, the most perfect faith-based peacemaking figure.

6. Faith-based Peacemaking

All of the procedure of peacemaking through intercultural dialogue practiced by Muslim peacemakers was taken as faith-based peacemaking rooted in their strong commitment to the Islamic Shari'a derived from the Quran and the tradition of Prophet Muhammad. Many Muslim and non-Muslim scholars

have identified values and principles in Islam such as:

Monotheism and unity in following one God, (Quran, 21: 92) merciful Prophet to the whole world (Ibid, 21: 107) and taking him as a role model, (Ibid, 33: 21) being submissive to guardians, al-Awlia; God, the Prophet and Imams, (Ibid, 3: 32) accountability for all actions on the day of resurrection, (Ibid, 37: 24) Justice, Adl (Ibid, 5: 8; Ibid, 57: 25; Ibid, 16: 90, Ibid, 4: 58; Ibid, 42: 15) and peace (Ibid,2: 208) that are interconnected.

The notion that peace cannot be achieved without justice is echoed by many peacemaking researchers and activists. (*Lederach, 1997*)

These values are supported by innumerable verses in the Quran,

commanding believers to be righteous and levelheaded in their dealings with their fellow beings.

Faith-based Peacemaking Classified as Fallow

1. The Reality of Diversity

The Quran explains free will of human being caused a kind of diversity in religion and culture clarifying how to respond to it with righteousness and justice:

- *Say, Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so. (Quran, 18: 29)*

- *There is no compulsion in religion. (Ibid, 2: 256)*

- *Had your Lord willed, all the people on earth would have believed. So can you*

[O Prophet] compel people to believe. (Ibid, 10: 99)

- *If God so willed, He would have made you all one people. (Ibid, 16: 93)*

These verses indicate that diversity out of human free will was intended by God. This requires us to learn how to live peacefully through intercultural as well as interfaith dialogue. The other verses from the Quran show us the divine wisdom in such diversity, encouraging us to engage:

- *We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the*

matters you differed about.
(*Quran, 5: 48*)

- If your Lord had pleased, He would have made all people a single community, but they continue to have their differences- except those on whom your Lord has mercy- for He created them to be this way. (Ibid, 11: 118-19)

2. Honoring Human Beings

Erol and Kurucan (2012) in book “Dialogue in Islam”, observes Muslims positive engagement with their fellow human beings from different cultural and religious background. Dialogue is a natural manifestation of our humanness, as both the Quran and the life of the Prophet make it clear.

The Quran tells us that the fundamental oneness of

all human beings and their ethnic and linguistic plurality together enable us to engage with and understand one another:

In addition, indeed we have honored the Children of Adam, and We have carried them on land and sea, and have provided them with al-Tayyibat (lawful good things), and have preferred them above many of those whom We created with a marked preference.
(*Quran, 17: 70*)

Based on the divine will for honoring human beings, we have to share our humanity with all individuals and communicating them to reach a peaceful coexistence. This honored human being in is created not only to connect to other

people but to communicate with God, the creator, by worshipping Him.

I created jinn and humankind only to worship Me. (Quran, 51: 56)

Worship itself is a form of communication and dialogue with God. According to some exegesis of the Quran worship in this verse is Knowing God. (Ref: *Tabatabaei, 1955*)

The process of Knowing God requires us to start our spiritual journey within ourselves to discover the inner world that is for Imam Ali is a great world; and the external world, the horizons.

This long contemplation necessitates human being to connect meaningfully with himself as the honored

creature, the universe as the divine communications, and to God as his Creator. Dialogue in this procedure has a great role to build communication with all engaging parties.

3. Mutual Understanding

Dialogue of the honored human being with other people from different nation and ethnic group leads us to our origin from a single man and a single woman that is the departure point of human for communication and being together.

This special kind of engagement facilitates mutual understanding for all members of humanity. Thus, dialogue can contribute to stable, peaceful relations between different groups to

figure out which one is more connected to God and the most honored by Him.

O people, we created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one another. In God's eyes, the most honored of you are the ones most mindful of Him: God is all knowing, all aware. (Quran, 49: 13)

4. Problem Solving

According to Islamic faith-based peacemaking, a peacemaker should be starting with the external shared problems taking them to Islamic holy scriptures. (*Sadr, 2007*)

If a peacemaker takes the global problems such as moral degeneration,

environmental pollution, unfair distribution of economic gains, disease, poverty, collapse of family values, fanaticism in the name of race, religion and nationalism, and problems threatening world peace such as terrorism, war and exploitation to the Quran asking for the solution, the Quranic answer for problem solving dialogue is consultation that is considered as conducting method for the great affairs.

Consultation in the Quranic usage is the peacemaker's asking for taking assistance from people around him by dialogue and practicing finally on a decision made out of the process of dialogue:

- And those who answer the call of their Lord and perform the prayer and

who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. (Quran, 42: 38)

- And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted they would have broken away from about you; so pass over (their fault), and ask (Allah's) Forgiveness for them; and consult them in affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Ibid, 3: 159)

5. Quranic Classification of People

Erol and Kurucan (2012) observed that the Quranic text distinguishes three groups:

- Believers who believe in One God and the teachings of the Prophet Muhammad. Hypocrites are included within the group of Muslims since they were outwardly pretending to be believers even as they were inwardly defecting from Islam and scheming against the Muslims.

- Unbelievers and polytheists, who are classed together as mushrikin, who deny God or associate a partner with God.

- People of the Book refers to those who follow a divine book and a prophet sent by God that including Jews, Christian and Sabians:

- The [Muslim] believers, the Jews, the Christians, and the Sabians- those who believe in God and the Last Day and do good- will have their rewards with their

Lord. No fear for them, nor will they grieve. (Quran, 2: 62)

- For the [Muslim] believers, the Jews, the Sabians, and the Christians- those who believe in God and the Last Day and do good deeds- there is no fear: they will not grieve. (Ibid, 5: 69)

- As for the believers, those who follow the Jewish faith, the Sabians, the Christians, the Magians, and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things. (Ibid, 22: 17)

6. Dialogue with People of the Book

Getting aware of the Quranic classification of people, we have to know who the Quran encourages

us to communicate with them and conversing.

People of the Book are the class on which Islam had a great emphasis and pushed Muslims forward to engage in dialogue with them upon the commonalities:

- Say, People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords. (Quran, 3: 64)

- [Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our God and your God is one [and the same]; we are devoted to Him. (Ibid, 29: 46)

7. Dialogue with Common People

Imam Ali classifies people in his letter to Malik Ashtar in to main classes:

“Our brothers in faith or our similar in creation”. (*Nahj al-Balaghah, Letter 53*)

Accordingly, we must respect not only those who share our faith but that group of people shares the nature of creation with us. So based on this doctrine, we communicate with them through dialogue and mutual respect to build a peaceful coexistence in a shared environment.

The Holy Quran says:

And He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. (Quran, 60: 8)

The non-Muslims mentioned in this verse clearly include any non-Muslims, not just People of the Book.

Islamic Peacemaking Model based on Prophet Muhammad’s Tradition

Now to make this paper more practical and problem-based research, we firstly start moving from the external problem of peacemaking toward the Islamic Model of peace in Medina (the tradition of Prophet Muhammad), and secondly move within the context of early Islam in Medina to discover the Islamic peacemaking model for Muslims behavior in their everyday life. This way of referring to Islam is called “making silent scripture to be talking” by the Martyr Sadr. (*Sadr, 2007*)

Considering this model, we organize this section of paper in three parts of early Islam in Medina:

1. Islamic Peacemaking

To begin with the Islamic peacemaking practiced by the Prophet in Medina we would clarify four elements of Peace in Medina, Muhammad the peacemaker, Anthropology and the Environment of peace in Medina for deepening our understanding about early Islam and applying its teaching in daily life.

- **Islam as the Whole
Message of Peace in
Medina**

Islam as the perfect example of faith-based peacemaking completed gradually during 23 years of Prophet Muhammad's

mission. Considering the cultural diversity of different contexts, Islam founded in Mecca and persisted in Medina to be perfected in Shari'a, a universal system for managing both individual and social human life.

The holy Quran addressed people of Mecca by "Ya Ayyuha al-Nas" O People! To show its universal mission to the diverse society, and addressed people of Medina by "Ya Ayyuha Allazin Amanu" O Paople Who You Believe! To build the faithful community of new believers based on peace and happiness. The given peace in Medina created a new cultural system in which religious rituals

paved the way for social solidarity and integrity.

The Quran in Medina tries to generate new culture of relationship amongst Prophet Muhammad and his followers and the other inhabitants of the city such as Munafiqin, the hypocrites and people of the book. (*Khorramshahi, 1998*)

- **Peacemaker of Medina**

Accounts of Prophet Muhammad's life show that he was a model of positive engagement with those around him before he was called to be a prophet, since before that time he was known as *al-Sadiq al-Amin*, the truthful and the trustworthy.

Thus, at that time, he positively engaged with

others not in obedience to the revealed word of God, the Quran, but in obedience to the norms of God's creation the innate disposition, *fitra*, with which God endowed all human beings.

Prophet Muhammad, the perfect Islamic role model, the faith-based peacemaker has started his mission from Mecca by internalizing inner peace through the piety, *Taqwa*, within the soul of the faithful individuals and continued his peacemaking in Medina to build a faithful community by implementing Islamic Shari'a system.

Peacemaking traits of Muhammad, the faithful peacemaker, in Medina:

- Emphasizing on training and educating people by

reciting the verses of the Quran, building mosques, contracting Muslim brotherhood between the Immigrants, Muhajirin, and the Helpers, Ansar for creating new relationship.

- Trying to establish Islamic political system on three pillars: The believers as the peaceful members of the new community; Shari'a as an authentic Law system which guarantees peace and its implementation; and paving the ground for the faithful community building that is the embodiment of peace.

- Contracting peace with the neighbors of Islamic community and People of the Book to project peace from Muslim community to the region.

- Globalizing the mission of faith-based peacemaking

by sending invitation letters and messengers to the empires of that time.

- *Redefining the values and shifting them from wealth and genealogy of the ignorance to human faith-based dignity. The verse "Verily the most honoured of you in sight of God is the most righteous of you" (Quran, 49: 13) creates new measurement to evaluate values and human dignity. Out of this measure, Bilal the former slave became the Muazzin, caller for prayer. (Waqidi, 1989)*

Zaynab bint Jahsh from a noble family married Zeyd bin Harehha, the slave of Kadija (Tabari, 1956) a faithful person amongst the other believers considered to be as a part of one body if which he pains, others

would be painful (Ibn Sa'd, 1985)

• Anthropology of Medina

Knowing people of Medina helps us to customize what the Prophet did to them from peace and reconciliation, to the contemporary peace practitioners of the world.

- Contrary to the people of Mecca who were mostly ignorant and pagan, people in Medina had peaceful coexistence with People of the Book for a long time. (Makarim Shirazi, 1950)

People of the Book were monotheists and people of Medina became familiar to this transcendent doctrine of monotheism.

- People of the Book used to have the culture of waiting for the last Prophet

of God in Medina. (Ref: Quran, 2: 89) Despite of the Jewish rejection to the new Prophet, the divine doctrines of the holy Book affected the population in the region and paved the way for welcoming to the Prophet immigrated from Mecca to Medina.

- The long conflict between two great tribes in Medina, Aws and Khazraj and their exhausting situation before Hijra led them to seek a peacemaker to resolve their lasting conflict. Therefore, they found Prophet Muhammad as the savior as well as the peacemaker.

- The tribal culture and warm welcome the heads of tribes to the Prophet, caused the people of Medina to accept Prophet Muhammad.

In such a community, the Prophet took the opportunity of his addresses in different culture, and used his noble background to be the promised one for People of the Book, a peacemaker for the fighting tribes, and finally a merciful leader for the community.

This teaches us how a peacemaker can transform conflict presented in a society to build peace and integrity.

- **Environment of Medina**

Before knowing the environment of Medina, it is important to have a glance at the background of environmental shift from Mecca to Medina to understand Hijra strategy

as an element of faith-based peacemaking.

During a 13-year prophecy, Prophet Muhammad took the opportunity of tribal relationship and invited people to the new religion. He well knew that Quraysh cannot assassinate him because they were scare of confronting *Bani Hashim* and butting themselves in the situation of war in Mecca.

Therefore, their troublemaking to the Prophet was a kind of defamation, accusation and less physical damages. (*Shahidi, 1970*)

Although a tribal society had some benefits, it was not a proper ground to establish one faith-based Umma. So the Prophet has decided to change the limited environment to the ideal one in which the

integrated structure of Umma settles. (*Ibn Kathir, 1991*)

To get more knowledge about the environment, two critical concepts in pre-Islam-Medina should be taken under consideration, Autom, the castle, and Rab'a, tribal independent culture.

Autom as a symbol of territorial independence was a building with a tall watching tower to defend a given tribe against enemy. Medina because of possessing vast land, had many Autom to be as a shelter for the inhabitants in a state of threat.

Indeed, out of the peaceful spirit of people in Medina that made them needless to any political or military agreements on one hand, and lack of central power on the other hand,

caused the tribes in Medina feel constant insecurity and lasting conflict between two or more tribes. (*Ahmed Ali, 1971*)

Rab'a was the cultural independence of a tribe to organize its social relations, customs and traditions distinguishing one tribe from the others.

The two former concepts help us to deepen our perception from the people of Medina that they used to live a state of fear out of the absence of a central political system to unify the scattered tribes.

This culture helped the Prophet to play the role of a great leader to manage the society, and of a peacemaker to replace the state of fear with peace, stability and integrity.

2. Peacemaking Phases

Prophet Muhammad used the proper means for his faith-based peacemaking in Medina such as:

- The glorious Quran as the main source of peacemaking that is divine dialogue with the Prophet and has repeated the word Qul, say, three hundred and thirty three times (*Abdulbaqi, 1945*) to show God's emphasis on dialogue in which the message conveying through the Messenger to the audience. (*Qaramaleki, 2014*)

- Innovating some religious institutions: the Mosque, as the first cultural center established by the Prophet after Hijra to be the place of dialogue with God through worship and of

people through sermons of the Prophet.

- Resisting against psychological warfare of the enemies. (*Nasr, 2001*)

- *Good interaction with People of the Book and convincing them that all previous prophets are sent by God and they are all in one mainstream and common religion of peace and submission to God, and have no difference in prophecy. (Quran, 3: 83-84)*

Therefore, differentiation between true and false Christians and Jews, and justice in judgment between them was some of the ways through which the noble Prophet communicated with People of the Book. (*Zargarinejad, 1964*)

- Sending messengers to different corner of the region for reciting the

Quran and teaching the new religion, Islam, and giving charity. (*Alviri, 2005*) - Appointing 12 middle class peacemakers calling them Naqeeb for taking assistance from them in the process of peacemaking in the tribal conflict context. The Prophet addressed 12 Naqeeb saying “you as the Apostles of Jesus Christ are the chiefs of your tribes, and I am the chief of my own people”. (*Tabari, 1956: 935*)

- **Medina Charter**

The Charter of Medina, is the construction drafted by the Prophet Muhammad shortly after his arrival at Medina to build faith-based peace and grantee the sustainable peace in the Muslim community. (*Watt, 1964*)

The document is a book of the Prophet Muhammad to operate between the believers and Muslims from the Quraysh tribe and from Yathrib and those who may be under them and wage war in their company, declaring them to constitute one nation Umma includes all individuals of a diverse society.

It established the collective responsibility of nine constituent tribes for their members actions, specifically emphasizing blood money and ransom payment.

The first constituent group mentioned are the migrants from Quraysh, followed by eight other tribes. Eight Jewish groups are recognized as part of the Yathrib community, and their religious

separation from Muslims is established.

The Jewish *Banu Al* shutbah tribe is inserted as one of the Jewish groups, rather than with the nine tribes mentioned earlier in the document. The constitution also established Prophet Muhammad as the mediating authority and peacemaker amongst those groups and forbids waging war without his authorization. The constitution formed the basis of a multi-religious Islamic community in Medina. (*Firestone, 1999*)

The constitution was created to end the bitter intertribal conflict between the rival clans of Aws and Khazraj in Medina (*Serjeant, 1978*) and to maintain peace and cooperation among all groups in Medina.

Establishing the role of Prophet Muhammad as the peacemaker between the two groups and the others in Medina was central to the ending of internal violence in Medina and was an essential feature of the constitution. The document ensured freedom of religious beliefs and practices for all members who follow the believers.

It imposed a tax system for supporting the community in times of conflict. It declared the role of Medina as a *Haram*, (*Hamidullah, 1958*) sacred place, where no blood of the peoples included in the pact can be spilled. *Haram* indeed is the place of peace with God and God's creation indicating that Islam is the religion of peace and the community

embraces Islam is the peaceful community.

One of the most important features of the Constitution of Medina is the redefinition of ties between Muslims. It sets faith-based relationships above blood-ties and emphasizes individual responsibility. Tribal identities are still important to refer to different groups, but the main binding tie for the newly-created Umma is religion. That contrasts with the norms of pre-Islamic Arabia. (*Serjeant, 1978*)

The non-Muslims had the following rights on the condition they follow the Muslims: (*Barakat, 1979*)

- The security of God is equal for all groups:

* Non-Muslim members have the same political and cultural rights as

Muslims. They have autonomy and freedom of religion.

* Non-Muslims take up arms against the enemy of the nation and share the cost of war. There is to be no treachery between the two.

* Non-Muslims are not obliged to take part in the Muslims' religious wars.

By the Medina Charter, the Prophet renewed the social relations of the community and founded a network peacemaking based on faith.

This intercultural and interfaith charter teaches the Muslim peacemakers today to have Umma-building perspective by recognizing the cultural and religious diversity

within a vast framework of being together based on commonalities.

3. Peacemaking Strategy

The main strategy of Prophet Muhammad in Medina innovating a new social tie among individuals of that environment entitled religious brotherhood. Contemplating on that notion, would help religious communities to change from conflict to peace and solidarity.

- **Muslim Brotherhood and Faith-based Unity**

The historical background of the concept of religious brotherhood in the culture of the early Islam is older than the Prophet making pacts of brotherhood between Muhajirin and Ansar after his migration

from Mecca to Medina. One of the oldest usage of the notion of brotherhood among Muslims is the one made by Muslims in Mecca about their fellow Muslims in Yathrib or Medina before they migrated there. *(Ibn Kathir, 1991: 169)*

5 or 8 months after the migration of Muslims to Medina, the Prophet(s) told his Sahaba: “Every pair of you be brothers in the way of God”. There is disagreement among historians with respect to the number of Muslims.

According to many sources, they were 90 people: 45 from Muhajirin (those who had migrated from Mecca to Medina) and 45 from Ansar (residents of Medina who helped the migrants). *(Ibn Husham, 1976)*

One of the main concerns of the Prophet was to establish social justice among all people, (*Ref: Quran, 57: 25*) and this required, on the one hand, the collapse of social classes, and, on the other hand, an establishment of close relations and affinities among individual people.

Thus, the Prophet established the relation of religious brotherhood as a practical strategy to form brotherhood and equality among all people. (*Encyclopedia of Islam, 1948: Vol. 11*)

Before the brotherhood verse (*Ref: Quran, 49: 10*) was revealed, it would have been thought that the establishment of religious brotherhood was merely a wise and intelligent strategy by the Prophet as a

religious and political leader in order to solidify the foundations of the newly emergent Islamic community and provide spiritual support for it. However, the revelation of the goodwill verse showed that such a relation was, in addition to being a political strategy to unify the Islamic nation, part of Islamic doctrines legislated by God.

- **Procedures of Making a Pact of Brotherhood**

Making this notion more applicable for peacemaking process by Muslim peacemakers, we bring here the procedure through which Islamic brotherhood may take place. To begin with the pact, two men or two women shake each other's right hands, with

one of them reciting the verbal vow of brotherhood and the other accepting it.

Here is the verbal vow: For the sake of God, I will be your brother and I will be honest with you, and for the sake of God, I will put my hand in your hand, and before God, His angels, his holy scriptures, and his prophets, I promise that if I deserve to go to the heaven and I am allowed to

intercede for you, then I will not enter the heaven without you.

And then the other party responds: "I accept, Qbilito"

Then the first speaker says: "I do not give you any rights of brotherhood except those of intercession, praying, and visits"

And again the other party responds: "I accept, Qbilito". (Muhaddith Nuri, 1988)

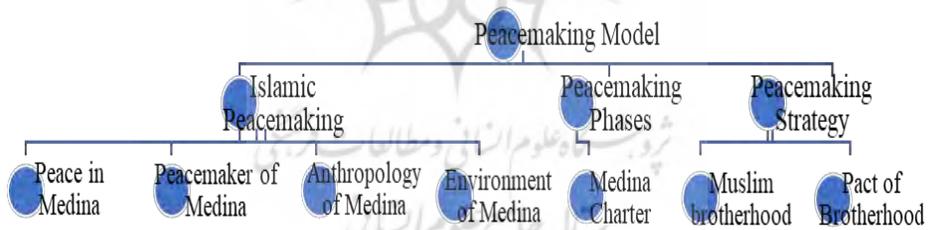


Figure 1: Intercultural Dialogues and Faith-based Peacemaking Model

Here in diagram model of Intercultural Dialogues on faith-based peacemaking show how it is affected on Human Lives which is

based on 3 main pillars, Islamic peacemaking, peacemaking phases and most important is its strategy how to apply in

our lives to make our lives most beautiful and pure life for everyone.

Conclusion

Faith-based peacemaking which can make our lives pure, peaceful and cheerful is derived from the main sources of religious thoughts like the Quran and Sunna- which is the model by Muslim peacemakers in Modern age.

The present paper after analyzing the main religious sources different books and papers finds outstanding figure of peacemaking is Prophet Muhammad as he is introduced to be a perfect role model for all humanity in any time of our lives including modern lives which includes culture, talks with ethical

dialogues, intercultural dialogues and faith-based peacemaking communication.

The procedure of peacemaking through intercultural dialogue practiced by Muslim peacemakers was taken as faith-based peacemaking rooted in their strong commitment to the Islamic Shari'a derived from the Quran and the tradition of Prophet Muhammad.

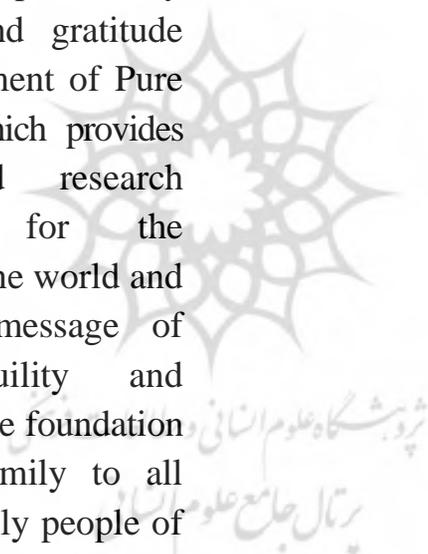
Many Muslim and non-Muslim scholars have identified values and principles in Islam such as: monotheism and unity in following one God, merciful Prophet to the whole world and taking him as a role model.

Therefore, peacemaking is an umbrella-term includes all attempts for building peace practiced by

the pyramid of peace builders: leaders, middle class, and grassroots to build relationships through web peacemaking for peaceful coexistence.

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