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# Conflict Resolution and Peacemaking in Islam

## Theory and Practice

Harris Sadik Kirazli

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Palgrave Series in Islamic Theology, Law,  
and History

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Harris Sadik Kirazli

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ISSN 2945-669X ISSN 2945-6703 (electronic)  
Palgrave Series in Islamic Theology, Law, and History  
ISBN 978-3-031-53926-8 ISBN 978-3-031-53927-5 (eBook)  
<https://doi.org/10.1007/978-3-031-53927-5>

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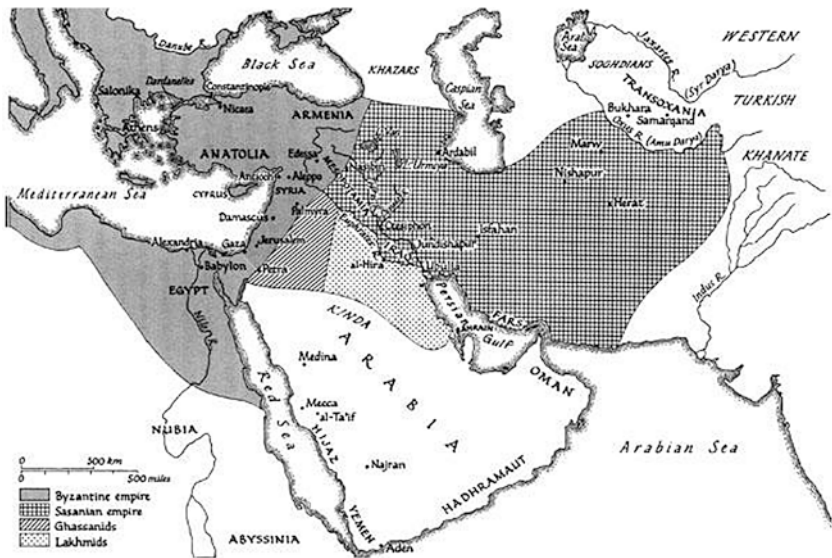
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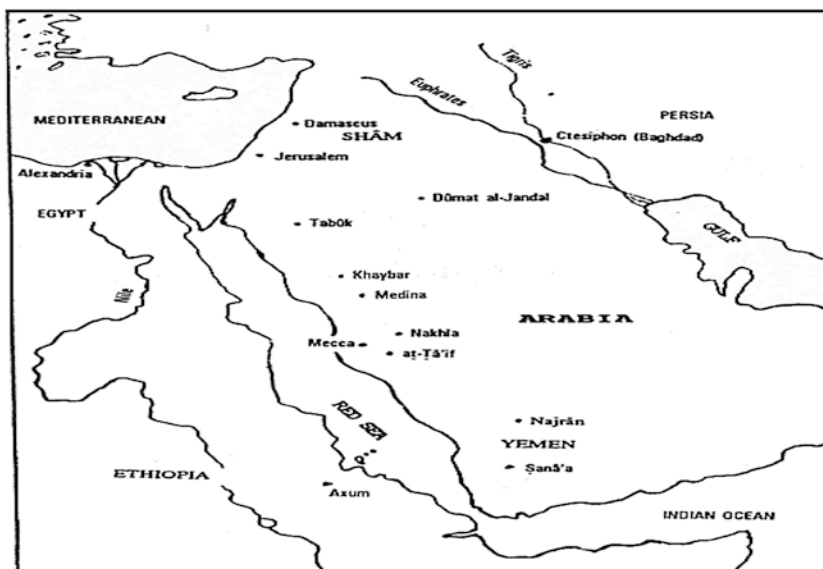
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# MAPS OF MIDDLE EAST



**Map 1** The Middle East on the eve of Muslim era. (Source: <http://www-personal.umich.edu/~vika/TeachPort/islam00/maps.html>)



Map 2 Arabia and the Middle East in the seventh century. (Source: <http://www.dhspritory.org/kenny/earlyislam/middeast7th.gif>)



Map 3 The current Arabia and Middle East. (Source: [http://universes-in-universe.org/eng/nafas/countries/middle\\_east/sau/\(map\)](http://universes-in-universe.org/eng/nafas/countries/middle_east/sau/(map)))

## ACKNOWLEDGEMENTS

In reflecting upon the work involved in completing this study, there are so many people I should express my gratitude to for their contributions. I thank each and every one of them, without naming anyone so no one is forgotten, for their support, so important and so different in nature.

More importantly, I would like to express my gratitude to my wife Neslihan. Without her encouragement, understanding, and support, this work would have not been completed. Therefore, I dedicate this book to my lovely wife, Neslihan.



## NOTES ON REFERENCING, TRANSLATION, AND TRANSLITERATION

In this scholarly work, I have adopted *The Chicago Manual of Style* as the standard for crafting footnotes and assembling the bibliography. The specific formatting and citation rules I followed are based on *The Chicago Manual of Style*, which was published by the University of Chicago Press in 1993.

Notably, a distinctive approach has been adopted when referencing the esteemed Islamic canonical texts collectively known as the *Kutub al-Sittah*. This compilation comprises Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwud, Jāmi` at-Tirmidhī, Sunan Ibn Mājah, and Sunan an-Nasā`ī. These works are attributed to their respective compilers and are widely recognized by their authors names. Consequently, in conformity with scholarly tradition, I have deliberately omitted the mention of the authors names in the footnotes. This practice is justified by the fact that the titles of these works inherently bear the name of their compilers.

Regarding the English translation of the Qurān, I primarily used the translation by M.A.S. Abdel Haleem. When referencing the Bible, which includes the Old Testament and New Testament, I relied on the New Revised Standard Version, Anglicised Edition. If available, I directly cited prophetic traditions (ḥadīth) or passages from sīrah, maghāzī, or ta`rīkh that were already translated from Arabic or Turkish into English. However, when such translations were not available, I provided my own English translations while adhering to academic standards.

The table below highlights the system of transliteration of Arabic terms and names used throughout this book.

ا / ء / ا	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḏ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	ه h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y
Short vowels:	a = َ	i = ِ	u = ُ
Long vowels:	ā = َ + َ	ī = ِ + ِ	ū = ُ + ُ
Diphthongs:	ay = َ + ِ	aw = ِ + ُ	

I have used the macrons (ā, ī, and ū) and dots below certain letters. However, the word Islam is used without the macron ā (Islam and not Islām) for international and general use, except for the title of a classical work. The transliteration rules were also omitted for the city names, Mecca and Medina, because of their popular usage in our times. Also, modern Arabic proper names found in English literature are cited as they are and are not transliterated, e.g. Abdullah Saeed. The word Ibn is spelled out fully (Ibn) at the beginning and mostly shortened to ‘b.’ in the middle of an Arabic proper name, e.g. Ibn Kathīr and ‘Umar b. al-Khattāb.

I have also used the symbol ‘ for Arabic letter ع (*ayn*) at the beginning of a word. Similarly, where the *hamza* occurs in a word, I have used it as the symbol ʾ. In words that end with a *tāʾ marbūṭah* (ة) is indicated as *h*. The *shadda* (ّ) is indicated by doubling the letter. Case-endings (*al-iʿrāb*) are not indicated.

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## Introduction

Conflict is an inherent part of human existence, manifesting in various forms and levels throughout history. As Muslim sociologist Ibn Khaldun noted, people by their very nature are social beings who prefer to live together, cooperate, and help one another. However, due to differing opinions, motivations, needs, desires, and cultural norms, conflicts can arise when the goals and interests of different parties collide. These conflicts, occurring from personal relationships to large-scale international disputes, present significant challenges to peace and stability. Therefore, cultures and religions throughout history have sought to understand and address the complexities of conflict, aiming to find pathways towards resolution and lasting peace.

Alongside conflict, the resolution of conflict has an equally long history, and a rich variety of practices in almost all cultures worldwide. The historical and theoretical foundations of contemporary conflict resolution can be traced in millennia of religious philosophy, social scientific studies, and both modern and traditional societal customs from all over the world. Many traditional conflict resolution mechanisms have a religious component, such as the notions of forgiveness, reconciliation, reparation and restoration. Undeniably, religion continues to play a significant role in governance in many societies, and as such, is key to the practices of conflict resolution. This is also observable in Muslim societies in relation to conflict resolution and peacemaking practices.

However, studying the potential role of religions in conflict resolution and peacemaking has never become as very important as in the current world affairs since religious ideologies have been hijacked by their own followers to legitimize their actions driven either by political ends and power interests or due to a general sense of frustration and desperation produced by injustice towards and marginalization of certain groups. Unfortunately, peaceful means of conflict resolution are often overshadowed by a Darwinian perspective of “Might is Right,” where the powerful exert their force upon the weak. This phenomenon is regrettably also observable within contemporary Muslim societies, particularly in the Middle East and North Africa (MENA) region where the religion of Islam plays a prominent role.

The MENA region has become synonymous with ongoing conflicts and unresolved issues, leading to a lack of peaceful resolutions. Alarming data from the Uppsala Conflict Data Program (UCDP) highlights the gravity of the situation. In 2016 alone, global conflicts resulted in a staggering death toll of 102,330. Out of these fatalities, 87,018 were caused by state-based violence, 9034 by non-state violence, and 6278 by one-sided violence. Most notably, the majority of these fatalities occurred within the MENA region, with 70,498 deaths reported in that year alone. Moreover, the preceding years experienced even higher fatality rates, emphasizing the urgent need for effective conflict resolution. Data indicates that the average death rate in MENA countries between 1989 and 2014 was significantly higher than in 2015. Although organized violence witnessed a decrease in 2017 and 2018, particularly in Syria, the annual fatality rates remained above 300,000.<sup>1</sup> In essence, within the last decade, nearly 15 out of 20 civil wars worldwide took place in the MENA region. The rise in interstate and intrastate conflicts exacerbates global instability, triggering mass migrations, social discrimination, and segregation.

Among the casualties, the ongoing conflicts in Syria, Iraq, and Yemen have inflicted the greatest loss of life upon Muslims. As of November 14th, 2017, over 5,379,644 million Syrian refugees sought safety and dignity across the Middle East. By mid-2018, the United Nations High Commissioner for Refugees (UNHCR) registered 3,545,293 Syrians in Turkey, approximately one million in Lebanon, and over a million in

<sup>1</sup>Therese Pettersson and Kristine Eck. 2018. Organized violence, 1989–2017. *Journal of Peace Research*, 55(4). See also Uppsala Conflict Data Program (UCDP). 2017. Retrieved March 19, 2018, from <http://ucdp.uu.se/#/exploratory>.

Egypt, Iraq, and Jordan. Additionally, more than 30,000 Syrian refugees found shelter in North Africa, while a total of 987,571 applied for asylum in Europe between April 2011 and September 2017.<sup>2</sup> It is important to note that the Uppsala Conflict Data reveals that the majority of combat-related deaths occur among Muslims and members of religious minorities, causing understandable fears of terrorism, particularly in many Western countries, as terrorism is currently associated with the MENA region.<sup>3</sup>

Given these pressing realities, the subject of conflict resolution and peacemaking in Muslim communities, specifically in the MENA region, is of immense significance in contemporary times. Unfortunately, contemporary discussions often frame Islam as a religion born in the early twenty-first century, closely associated with radical groups like al-Qaeda or ISIS, or conflicts among Muslim groups in the MENA. This skewed perspective portrays Islam as foreign and incompatible with the West, discounting its potential contributions to conflict resolution.

Islam is the religion practiced by Muslims, and it is currently the second most widely followed religion globally, with an estimated population of 2.01 billion or more than 25 percent of the world population as of 2023. While the MENA region houses only about 20 percent of the global Muslim population, over 60 percent reside in the Asia-Pacific region. The remaining Muslims, around one-fifth of the global Muslim population, live in countries where Islam is not the majority religion, such as Europe and North America.

Islam influences not only the domestic affairs of Muslims but also their international relations. Therefore, Islam's influence extends beyond geographical boundaries. Islam provides general principles and an authoritative set of rules and regulations, much like other major religions. Since its inception, Islam established a comprehensive legal and ethical system, as well as principles of social and political behaviour, defining and regulating relationships between individuals and between individuals and God. These relationships are clearly outlined in the Qur'an, which is Islam's sacred scripture, believed by Muslims to be the direct and unaltered words of God revealed to Muhammad. Prophet Muhammad was not only the

<sup>2</sup>See United Nations High Commissioner for Refugees. 2018. *Syria Regional Refugee Response portal*. Retrieved August 15, 2018, from <http://data.unhcr.org/syrianrefugees/regional.php>.

<sup>3</sup>See Simon Reeve. 1998. *The new jackals*. Boston: Northeastern University Press, p. 3; Jonathan Schanzer. 2011. Osama bin Laden (1957–2011). In G. Martin (ed.), *The Sage Encyclopedia of Terrorism*. Los Angeles: Sage, pp. 97–99.

bearer of God's message, but also its first interpreter in the conduct of his daily affairs among his followers. Therefore, the traditions and practices of the Prophet, known as the Sunnah, are believed by Muslims to be a model for them to follow. The Sunnah offers practical examples and guidance for conflict resolution and peacemaking.

Muslims consider the Qur'an and Sunnah their essential sources that provide a moral and ethical framework for them in all aspects of life, including conflict resolution and peacemaking. The Qur'an offers profound insights into human conditions. It also provides historical information about the pre-Islamic and Islamic periods, including the life of the Prophet and the early Muslim and non-Muslim communities. According to the Encyclopedia of Islam, the Qur'an responds candidly to Muhammad's changing historical circumstances and contains hidden data relevant to the quest for the historical Muhammad. The teachings of the Qur'an on conflicts provide a framework for understanding the causes, consequences, and potential resolutions of conflicts. While the Qur'an acknowledges the reality of conflict, it simultaneously emphasises the importance of justice, compassion, and forgiveness as integral elements of peaceful conflict resolution. The Sunnah offers practical applications of these teachings. It provides insights into the Prophet's actions, decisions, and interactions, which are considered essential for Muslims seeking to emulate his example. It complements the Qur'an by providing practical applications of its teachings. Muslims consider the life of the Prophet as a translation of the guidance revealed in the Qur'an into action. Therefore, understanding the Sunnah of Prophet Muhammad will also help Muslims understand the Qur'an better, as the Prophet always acted in a way that was in keeping with the spirit of the Qur'an on all matters.

The Sunnah is a rich source of wisdom, providing the Prophet's exemplary conduct in dealing with conflicts during his lifetime. His words and actions offer guidance on the appropriate ethical response to conflict, emphasizing justice, forgiveness, empathy, and peaceful resolution. By following the examples set by Prophet Muhammad, Muslims are encouraged to prioritize peaceful means, dialogue, and reconciliation in resolving conflicts. Because of its significance in the lives of Muslims, the Sunnah was meticulously recorded and kept within the ḥadīth corpus and has been transmitted to until today.

In addition to the ḥadīth corpus, the Sirah, which encompasses the biographical accounts of Prophet Muhammad, also holds immense significance in Islamic history. The Sirah provides a comprehensive collection of



narratives about the events in the Prophet's life and the societies of his time. Understanding the Sirah is crucial to comprehending the reasons behind conflicts, the factors influencing their resolution, and the Prophet's approach towards conflicts. It offers valuable insights into conflict dynamics and resolution strategies employed by the Prophet, providing historical context for interpreting specific parts of the Qur'an revealed in response to certain events.

While Islam provides a rich source of guidance on conflict resolution and the pursuit of peace, the reality is that conflicts often escalate through the application of power and the disregard for peaceful means, especially in contemporary Muslim societies. Given the importance of conflict resolution and peacemaking within Muslim communities, particularly in the MENA region, studying this subject is highly relevant in the present time. This book aims to investigate the primary sources of Islamic teachings — the Qur'an, Hadith, and Sirah— from the perspective of conflict resolution and peace studies. By examining these essential texts of Islam, the book aims to uncover the principles, strategies, and ethical considerations that inform conflict resolution and peacemaking efforts within the Islamic framework. This exploration also promotes interreligious dialogue, fosters social harmony, and challenges misperceptions regarding Islam's stance on conflict.

Therefore, the purpose of this book is twofold. Firstly, it seeks to dispel common misconceptions surrounding Islam and violence, by shedding light on the peaceful and reconciliatory teachings found within the religion. It serves as a counter-narrative to prevailing stereotypes, fostering a more nuanced and accurate understanding of Islam's commitment to peaceful coexistence and harmony. Secondly, this book serves as a guidebook for individuals, students, scholars, and practitioners seeking to engage with the Islamic tradition in the realm of conflict resolution, as well as for those who are involved in interfaith dialogue, humanitarian work, policymaking, and international relations. By presenting a comprehensive framework for conflict resolution rooted in Islamic teachings, this book contributes to the broader field of peacemaking, fostering dialogue, understanding, and sustainable peace.

The book is structured into an introduction, six chapters, and a conclusion. Chapter 2 serves as a foundation for understanding the field of conflict resolution and peacemaking. It begins by defining conflict resolution and exploring various theoretical frameworks and methodologies employed in the discipline. By reviewing the existing literature, this chapter identifies

the key concepts, theories, and approaches that contribute to our understanding of conflict resolution. Additionally, it examines the specific studies conducted within an Islamic context, highlighting the unique contributions and challenges in this field. The findings from this chapter will guide subsequent research in exploring conflict resolution and peacemaking within the Islamic tradition.

Chapter 3 delves into the historical context of pre-Islamic Arabian society, known as *jāhiliyyah*, and its conflicts. By examining the nature of conflicts that prevailed during this era, such as tribal rivalries, socio-economic tensions, and religious and moral corruption, this chapter sheds light on the socio-cultural factors that shaped conflict resolution practices. It explores the principles, approaches, and methods employed to address conflicts within pre-Islamic Arabian society. This exploration enables a deeper understanding of the historical roots of conflict resolution in the Islamic tradition.

Chapter 4 focuses on the conceptual and theoretical framework of conflict resolution and peacemaking within an Islamic context. It explores the Islamic perspectives on conflict, violence, nonviolence, and peace, drawing insights from the Qur'anic teachings, Hadith, and scholarly interpretations. This chapter investigates key principles and values, such as justice, fairness, equality, anger management, patience, forgiveness, mercy, avoiding falsehood, and dialogue, which underpin Islamic conflict resolution and peacemaking. Furthermore, it examines various methods and practices employed in conflict resolution, including consultation, reconciliation, mediation, arbitration, and court adjudication.

Chapter 5 explores the significance of the Sunnah in shaping conflict resolution and peacemaking within the Islamic tradition. The Sunnah serves as a practical model for Muslims, providing guidance on conflict resolution principles and methods. This chapter highlights the relevance and application of the Sunnah in contemporary conflict resolution efforts.

Chapter 6 examines the efforts made by Prophet Muhammad and the early Muslim community to establish a collective moral conscience and build a moral community. It explores the Prophet's nonviolent struggle, the promotion of dialogue, the cultivation of brotherhood, and the establishment of constitutional agreements to foster unity and peaceful coexistence among diverse groups. This chapter highlights the importance of moral values, compassion, and justice in conflict resolution and peacemaking within the Islamic tradition.

The final chapter focuses on the practical application of conflict resolution principles and methods within an Islamic framework. It analyses specific historical cases, such as disputes over spoils, conflicts over prisoners, intergroup conflicts, and interpersonal conflicts, to explore the strategies employed in achieving peaceful resolutions. This chapter illustrates how conflict resolution practices were applied in various contexts, shedding light on their effectiveness and relevance. It provides valuable insights for practitioners and policymakers seeking to apply Islamic conflict resolution approaches in contemporary settings.

In summary, this book aims to contribute to the growing body of knowledge on conflict resolution and peacemaking within the Islamic tradition. By exploring the conceptual, theoretical, and practical aspects of conflict resolution in Islam, this book seeks to provide a comprehensive understanding of the principles, methods, and values that underpin Islamic approaches to resolving conflicts and establishing lasting peace. The findings of this book offer practical guidance, inspiring narratives, and thought-provoking insights that will empower individuals, communities, and societies to pursue peace and justice in an increasingly interconnected world.



## CHAPTER 2

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# Studies on Conflict Resolution and Peacemaking

### INTRODUCTION

Although conflict resolution has a long history, and a rich variety of practices in almost all cultures of the world, its historical and theoretical development has a short history. Its theory and practice only began to receive serious attention at the end of the twentieth century. But the last fifteen years have seen a dramatic increase in both scholarly and popular books in the field. Most of these works have been conducted within the western context. Only a small but recently growing body of work, as mentioned previously, has aimed to study conflict resolution within Islamic context. To begin with, however, we first need to briefly explain conflict resolution within western context.

Therefore, this chapter embarks on a profound exploration of conflict resolution and peacemaking, encompassing both the modern understanding of these concepts and their roots within the Islamic context. As we delve into the heart of this chapter, we will navigate the intricate landscape of conflict resolution, dissecting its definition, theories, and methodological approaches. Furthermore, we will embark on a journey through the evolving realm of Islamic conflict resolution studies, shedding light on the contemporary relevance of these practices to the conflicts that shape our world today.

Conflict resolution stands as a paramount pursuit in societies world-wide, as it seeks to unravel the complexities of conflicts that emanate from differing beliefs, interests, values, and needs. At its core, conflict resolution involves the identification, management, and transformation of conflicts with the aim of achieving outcomes that are equitable and mutually beneficial. It is not merely the absence of conflict but the ability to constructively engage with it that characterizes effective conflict resolution.

Theories in the field of conflict resolution offer diverse lenses through which to perceive the dynamics of conflicts and the strategies to address them. From structural approaches that delve into the root causes of conflicts to cognitive theories that explore the role of perception and communication, these theoretical perspectives enrich our understanding of the multifaceted nature of conflicts. Methodologies employed in conflict resolution encompass a wide array of tools and techniques, including negotiation, mediation, arbitration, and dialogue, each tailored to suit the specific context and objectives of conflict resolution endeavors.

Within this contemporary landscape of conflict resolution studies, the Islamic context has garnered increasing attention. Scholars, practitioners, and policymakers have recognized the profound relevance of Islamic principles and traditions in the realm of conflict resolution and peacemaking. In this chapter, we will navigate this burgeoning field, uncovering the wealth of wisdom embedded in Islamic teachings and practices, and illuminating their application in the resolution of contemporary conflicts.

## CONFLICT RESOLUTION: DEFINITION, THEORY AND METHOD

The field of conflict resolution and peacemaking presents an interdisciplinary examination of how conflicts are perceived and handled in a variety of cultural settings. Conflict resolution is an eclectic field with its own unique theoretical framework and various practical applications at multiple levels (e.g. interpersonal, community or international) and in different settings (such as political, religious or organisational). There are various understandings and definitions of conflict and conflict resolution processes because people show different attitudes depending on the role they play in the conflict. This sometimes leads to imprecision in the terminology used in the field of conflict resolution. The terms ‘conflict’ and ‘dispute’, and equally the expressions ‘conflict prevention’, ‘conflict settlement’, ‘conflict management’, ‘conflict resolution’ and ‘conflict transformation’, are often

used interchangeably both in academia and popular culture. However, some of these terms have different implications for the outcome of a conflict situation. In this study, the term “conflict resolution” is used as an umbrella term, because it is still most broadly used in academic and popular literature.

There are multiple definitions of conflict. In terms of western definitions, we have chosen two main definitions: Wilmot and Hocker define conflict as an expressed struggle between at least two independent parties who perceive incompatible goals, scarce resources and interference from the other party in achieving their goals.<sup>1</sup> For Rubin, Pruitt and Kim, conflict means perceived divergence of interests, or a belief that the parties’ current aspirations cannot be achieved simultaneously.<sup>2</sup> According to Moore,<sup>3</sup> some sources and causes of conflict are as follows:

- Relationship conflicts are caused by:
  - Strong emotions
  - Misperceptions or stereotypes
  - Poor communication or miscommunication
  - Repetitive negative behavior
- Value conflicts are caused by:
  - Different criteria for evaluating ideas or behavior
  - Exclusive intrinsically valuable goals
  - Different ways of life, ideology, or religion
- Structural conflicts are caused by:
  - Destructive patterns of behavior or interaction
  - Unequal control, ownership, or distribution of resources
  - Unequal power and authority
  - Geographical, physical or environmental factors that hinder cooperation
  - Time constraints
- Interest conflicts are caused by:
  - Perceived or actual competition over substantive interests
  - Procedural interests
  - Physiological interests

<sup>1</sup>William W. Wilmot and Joyce L. Hocker, *Interpersonal Conflict*, 5th ed. (Boston: McGraw-Hill, 1998), 34.

<sup>2</sup>Jeffrey Z. Rubin, Dean G. Pruitt and Sung H. Kim, *Social Conflict: Escalation, stalemate, and settlement*, 2nd ed. (New York: McGraw-Hill, 1994), 5.

<sup>3</sup>Christopher W. Moore, *The Mediation Process: Practical Strategies for Resolving Conflict* (San Francisco: Jossey-Bass, 1986), 54–36.

The variation in the definition and understanding of conflict, accordingly, leads to different theoretical approaches to analyse and resolve conflicts. Therefore, there is no one-fit-all solution style in modern conflict resolution.

Conflict resolution assumptions and approaches are closely interlinked with theories that describe causes of conflicts. In conflict resolution, the aim is not to avoid conflict, but rather to deal with it in a way that minimises the negative impact and maximises the positive potential inherent in conflict within the framework of the values of peace. The main focus of conflict resolution theories is the resolution processes. In the resolution processes, diagnosis of the sources of conflicts is a very important step. Alan Tidwell categorises conflict theories into three groups: (1) inherency theories that base human aggression on human nature; (2) contingency theories that hypothesise that aggression is not innate, but its expression depends upon factors external to the person; and (3) interactionist theories that combine elements of both inherency and contingency theories.<sup>4</sup> Tidwell points out that human-needs theories, physiological theories, psychological and economic theories may be categorised as inherency theories, while social learning, perceptual and cultural theories fall into the category of contingency theories.

Even though many theorists claim conflict exists at all levels of social interaction from interpersonal to international levels, there is no consensus on a single conflict resolution theory or frame that is applicable to all conflicts in different cultural contexts and at different levels of analysis. However, the “human-needs theory”<sup>5</sup> developed by John Burton is the most important and widely used theory. It seeks to explain the roots of conflict. The basic presumption of human-needs theorists is that conflicts arise due to unmet human needs, or when one or more parties cannot find an alternative to meet their needs. For them, at the centre of all conflicts are human needs. So, conflict is identified as a result of frustrated human needs. In the absence of understanding, respect or consideration for human needs, violence occurs, and consequently, conflict persists until these needs are met. Whenever the needs are fully satisfied, a definite resolution of conflict takes place.

<sup>4</sup> Alan Tidwell, *Conflict Resolved? A Critical Assessment of Conflict Resolution* (London: Pinter, 1998), 41–56.

<sup>5</sup> John Burton, *Conflict: Human Needs Theory* (New York: St. Martin's Press, 1990).

However, the human-needs theory, like the majority of the conflict theories, neglects cultural and contextual variations in its explanations. Anthropologists emphasise the role that culture plays in conflict and peacemaking. In this regard, the satisfaction of human needs is culturally bound. The cultural differences and attitudes, which depend on sets of values and notions, govern the perceptions of individuals and groups, and are sources of conflict between people or communities. This study demonstrates that basic human needs could be satisfied in different ways by polytheist and Islamic cultures that include separate value systems, traditions, and beliefs. The reasons behind the Meccan polytheists' strong objections against the Muslims were mostly the Muslims' religious beliefs and values that differ from theirs.

In several parts of the world, researchers have identified that conflict behavior and attitude vary from one society to another, based on cultural and worldview differences. Further, they also recognized that societies in general are heterogeneous; therefore, conflict behaviors and attitudes may vary according to the different norms, values, and worldviews that exist within one society. The models for conflict analysis and resolution that were developed to reflect certain social values and norms in one society were not applicable in societies that did not share the same value and norm foundation. For example, social values and norms of Muslim societies are different from those of western societies.

Cultural differences can be seen between Muslim and non-Muslim societies and also even within Muslim communities in the world. For example, the Western and Islamic approaches to conflict resolution show differences because of their perspectives on conflict and peace. While reason is regarded as sacred in post-Enlightenment Western tradition, the Islamic approach to conflict resolution and peacemaking is based on religious precepts and values. In the Western approach, conflict is viewed as natural and potentially positive, but is not viewed as negative, evil or a source of instability and threat. Similarly, the concept of peace is viewed differently than an Islamic understanding. However, peace in Islamic tradition is not regarded only as an absence of war or conflict, but also as a presence of justice and the conditions for human flourishing. Because of this different perspective, the Western approach favours attempts to broker durable, mutually beneficial resolutions to problems, satisfying the interests of competing parties in a "win-win" solution in contrast to attempts to suppress conflict through coercive power and authoritative procedures as a conflict resolution method. As the Western culture reflects