



AN EXEMPLAR OF THE MADANI APPROACH TO PEACE-MAKING

*The Consultative Gathering for
Peace in the Sahel and the Sudan*

by AREF ALI NAYED



KALAM RESEARCH AND MEDIA



AFRICAN CONFERENCE FOR PEACE

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AN EXEMPLAR OF THE MADANI APPROACH TO PEACE-MAKING

The Consultative Gathering for Peace in the Sahel and the Sudan

by AREF ALI NAYED

CENTURIES AGO, SCHOLARS TRAVELLING with desert caravans carried the full heritage of Madina, the oasis-polis of Prophet Muhammad (peace upon him), into North Africa, Andalusia, the Sahara, the Sahel, the Sudan, and beyond. The Tripolitanian-Tunisian scholar Ali ibn Ziad (d.799 CE), who studied with the great Imam Malik ibn Anas (711–795 CE) in Madina, brought back with him into North Africa and beyond the earliest authoritative compendium of prophetic traditions (*hadith*), Imam Malik’s *Muwatta*. The school of Qayrawan in Tunisia became a center from which the Madani school of Imam Malik shone upon the rest of Africa. From there the Madani school of Islamic doctrine, jurisprudence, and spirituality travelled westward and southward. Today, one of the purest repositories of that comprehensive Madani teaching is to be found in the mobile nomadic schools of Mauritania called “*Mahadir*” (singular “*Mihdara*”). In 1850, the Mihdara of the Bayyah family was established, based on previous Mauritanian Mahadir learning connected with a continuous lineage (*isnad*) all the way to Imam Malik, and eventually through the seven Madina jurists, to the second Caliph ‘Umar ibn al-Khattab (583 – 644 CE), to the Prophet Muhammad (peace be upon him) himself.

It is into this Mihdara of the Bayyah family, that my teacher and Sheikh, the encyclopedic Allama Abdullah bin Bayyah was born in 1935. From his late father Sheikh Mahfoudh bin Bayyah, and other Mauritanian scholars, Sheikh Abdullah bin Bayyah inherited the prophetic legacy of Madina. Today, Sheikh Abdullah bin Bayyah is the foremost teacher and practitioner of the Madani school of Islamic doctrine, jurisprudence, and spirituality. Through a long scholarly and juridical experience in Mauritania, Tunisia, Saudi Arabic, and finally the UAE, Sheikh Abdullah bin Bayyah developed an entire and up-to-date re-articulation of the Madani school. This Madani school is distinctive in many ways, foremost amongst which are the following:

1. In addition to taking the Qur'an, Sunnah, and consensus (*ijma'*) as authoritative, the Madani school pays great attention to the praxis of the prophetic Madina (*aml ahl al-madina*) as authentic living of the prophetic teachings.
2. The Madani school is teleological in its hermeneutics, and always takes into serious consideration the grand aims of the divine *nomos* (*Shari'a*). The safeguarding of faith, life, honor, lineage, and wealth, is always upheld in all juridical reasoning.
3. The Madani school is compassionate, and is centered around the Prophet (peace be upon him) as a gifted divine compassion to humanity. The ultimate aim is the compassionate healing (*shifa*) of humanity and the safeguarding of its flourishing in the here and in the hereafter. The Madani school is a Muhammadan school of compassion.

Sheikh Abdullah bin Bayyah has managed to rearticulate important aspects of the Madani teaching and ethos for today's world. He revived the Madani praxis of a social contract of mutual well-being that safeguards the rights and duties of all citizens in a community. Based on the prophetic 'Constitution of Madina', Sheikh bin Bayyah elaborated a jurisprudence for Muslim minorities (*fiqh al-aqalliyyat*), as well as a jurisprudence for safeguarding non-Muslim minorities living in Muslim-majority countries (enshrined as the famous Marrakesh Declaration of 2016).

Sheikh Abdullah bin Bayyah also elaborated an entire "fatwa-making" theological methodology of Islamic jurisprudence. He also institutionalized that methodology in the Fatwa Council of the UAE, and developed a training program for young jurists on the application of that methodology.

Finally, Sheikh Abdullah bin Bayyah established and developed entire compassion-based peace-making mechanisms and instructions such as the Abu Dhabi Peace Forum, and its African counterpart the African Peace Conference, as well as the global US-based "New Alliance of Virtue" as a "Charter for Global Peace".

It is with this vast track-record that Sheikh Abdullah bin Bayyah has earned the deep respect of Muslim doctrinal, juridical, and spiritual leaders, as well of political leaders, regionally and globally. It is this respect that enables Sheikh Abdullah bin Bayyah to convene not only top leaders from the Muslim community across the globe, but also top leaders from all religious communities as well.

On 19–20 June 2023, Sheikh Abdullah bin Bayyah convened an urgent consultative meeting in Mauritania, under the patronage of its President, H.E. Mohamed Ould Ghazouani. The purpose of the meeting was to discuss the long-lasting crisis of radicalization and terrorism in the Sahel, as well as the tragic bloody inner-conflict in the Sudan.

The proceedings started with a framing discourse by Sheikh Abdullah bin Bayyah in which he established foundational principles for the discussion:

1. The discussion is not about blame-games, but must focus on urgently putting out the fires of war.
2. The initiative taken by the gathering scholars and leaders must respect the sovereignty and locality of Sudanese efforts. It must support local efforts, and not impose on them.
3. Urgent attention to the helping of the vulnerable innocent victims of the conflict must be a priority.

4. The Islamic virtues of the Sudanese people of forbearance, forgiveness, compassion and fairness must be re-invoked, with the help of the networks of scholarly and spiritual leaders, in the Sudan and its neighborly countries.

After deep, and often moving, discussions, the leaders gathered in the consultative forum, issued a comprehensive joint final-communicue re-stressing the following six foundations:

1. The sanctity of human life.
2. The upholding of the ultimate aims of divine nomos (shariah).
3. The danger of intercommunal strife.
4. The upholding of communal unity.
5. The upholding of the virtues of fairness, compassion, wisdom, and well-being.
6. The importance of mediation and the mending of ruptured relations.

The gathering then issued the following eight recommendations:

1. Forming working-groups dedicated to the peace-making tasks at hand, and authorizing the African Peace Conference to work out the details.
2. Calling upon the world-community to support the peace-making initiative launched at the gathering.
3. Urging religious leaders to advocate for peace, and reject hate-speech.
4. Offering urgent help to the displaced and vulnerable, especially medical and food aid.
5. Launching caravans for peace, led by scholarly and social leaders.
6. Supporting local peace-making initiatives and expanding them to other conflict zones.
7. Empowering women and youth peace-making efforts.
8. Building platforms for cooperation between all peace-efforts and initiatives, and establishing a permanent secretariat for coordination between the Ulema of the Sahel and Sudan.

This monograph perseveres the two most vital documents pertaining to the consultative meeting for peace in the Sahel and the Sudan: The framework-providing opening speech of Sheikh Abdullah bin Bayyah, and the final-communicue of the gathering. The English translations were prepared by Kalam Research and Media, and the original Arabic texts are included for the record. Some photographs from the gathering are also provided. May God bless the efforts of all those who gathered at the invitation of our Sheikh Abdullah bin Bayyah, and may He reward the Mauritanian people and their esteemed leadership for their most gracious hospitality. ❁

AREF ALI NAYED
Chairman, Kalam Research and Media

APPENDICES



*In the name of God, the most gracious, the most merciful
Praise be to God, Lord of the Worlds, and prayers and peace be upon our
master Muhammad, the last Prophet, and upon his Family and Companions,
and peace be upon him until the Day of Judgment.*

Speech of His Excellency Sheikh Abdullah bin Mahfouz bin Bayyah

**At the Consultative Meeting of the Sahel and Sudan
on June 19 and 20, 2023 AD, in Nouakchott**

*His Excellency Mr. Mohamed Ould Bilal, Prime Minister of the Islamic
Republic of Mauritania,*

*His Excellency Dr. Mohamed Mukhtar Gomaa, Minister of Awqaf in the Arab
Republic of Egypt,*

Yours Excellencies, Eminences, respected guests,

May the peace, blessings, and mercy of God be upon you,

At the outset of my speech, I am pleased to extend, on behalf of those present, my sincere thanks to the Mauritanian government, led by His Excellency President Mohamed Ould Cheikh Ghazouani, may God preserve him, for hosting this consultative forum of the scholars of the Sahel and Sudan, and to you, Your Excellency the Prime Minister, for honoring us at its launch.

I also thank the wise leadership of the United Arab Emirates, headed by His Highness Sheikh Mohammed bin Zayed Al-Nahyan, President of the State, may God protect him, for its continuous support for the efforts of goodness and peace.

I extend my thanks to you, the guests of the conference, from the ulema and dignitaries of the Sahel and Sudan, for accepting the invitation, wishing you a pleasant stay and a safe return.

Ladies and Gentlemen,

Allow me, in the presence of this session, to contribute in brief words to the framing of this meeting, by answering the following questions:

Why this meeting? What do we hope to achieve from it? And how do we achieve that?

With regard to the first question, the thinking of this forum came within two different contexts, one of which is natural and pre-scheduled, and the other is emergent and urgent, and these two contexts are the contexts of the Sahel and Sudan. The meeting was indeed scheduled in advance to study the conditions of the Sahel countries and to discuss initiatives and proposals to address their crises. However, the tragic events in Sudan—the killing, fighting and the shedding of blood—demanded a response. In order to address the situation as best as we can, we convened this meeting between our Sudanese brothers, together with ulema from the Sahel and countries neighbouring Sudan, in order to discuss the events and to investigate what contribution can be made in this regard. The invitations were issued accordingly for this ulema meeting.

Our motivation for communication and cooperation is based on the deep relations of kinship, lineage, and ties between the people of the Sudan and Sahel, and between Arab and Africans.

With regard to the second question, we are hoping that this forum of ulema, notables and experts from the Sudan and the Sahel countries, will provide opportunity to discuss the situations in their regions and consult on the best ways to address them. We are keen that this forum be a platform for discussion, and a space for positive thinking in resolving crises.

The Abu Dhabi Peace Forum—and its branch, the African Conference for Peace—are gatherings of ulema whose mission is to invite people to peace and wellbeing, and to search for means of reconciliation and harmony. It does not insult anyone or quarrel with any party. It is like a firefighter who puts out a fire before asking who started the fire.

Thirdly, the way to achieve that, is by studying the current situation and the causes of the crises. Then, through dialogue, exchange of visions and ideas, and serious discussion of proposals and recommendations, the participants can issue a call for peace, the stopping of bloodshed, and the prioritization of public welfare. They can thus reach a consensual formula for an initiative for mediation and reconciliation between the disputing parties.

The Sudan crisis is indeed an emergency, and its events continue to regrettably deteriorate. However, the crises taking place in some Sahel countries are also continuous and tragic, and continue to increase in intensity. Cycles of violence,

killing and looting have not stopped for over a decade. Entire generations of our beloved countries are almost lost. Young people have been deprived of proper education, decent work and have missed out on developmental flourishing happening in the rest of the world. Armed groups continue to fragment their societies in the name of religion, while religion disowns all their evil actions.

This new emergency crisis is now added to those ongoing crises. The troubles and weaknesses of our African continent continue to increase. The continuation of these crises—God forbid—could also lead to aftershocks and successive conflicts in other parts of the continent. Preventing the spreading of conflict to areas that have thus far been spared, requires everyone to cooperate and contribute to addressing crises and mitigating their effects.

In Sudan, as in the Sahel, we believe that initiatives aimed at resolving crises must be locally-led, as per the proverb “the people of Makkah know best about its paths”. Therefore our role is to bless such local efforts and support them as best as we can so they can succeed.

We are fully aware, that many of these crises are complex, and cannot easily be attributed to a single factor. However, that should not discourage us from striving to resolve them. The cornerstone of our work must the focus on urgent peace: the stopping of killing, the stopping of fighting. That is the very pivot and the very first step upon which everything else depends.

Now there are still three matters to remember and be cautious of:

First, let us remember the guidance of God and His Messenger, may God’s blessings and peace be upon him, by way of warning against the taking of lives and the killing of innocent people.

The Almighty said, “Whoever kills a soul, unless in retribution for murder or spreading corruption in the land, it is as if he had killed all mankind, and whoever saves it, it is as if he had saved all of mankind” The Messenger of God, may God’s blessings and peace be upon him, said: “Do not revert to infidelity after me, killing one another.” The Messenger of God, peace be upon him, also said, “If two Muslims meet with their swords, then the killer and the killed are in hell.” It was said, “O Messenger of God, we can understand punishing the killer, but what about the killed? He said: Because he was keen to kill his another.”

Second, let us remember the rejection of chauvinism for race or tribe, as the Prophet, may God’s blessings and peace be upon him, said, “There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white over a black, nor for a black over a white: except over piety. People are from Adam, and Adam is from dust.” And the Prophet, may God’s

blessings and peace be upon him, says about the strife between the Al-Aws and Al-Khazraj tribes of Madinah: “O Muslims, by God, by God, stop this ignorance, I am still amongst you.” And in another hadith, the Prophet, may God’s blessings and peace be upon him, said: “Stop this, this is foul.”

Third, let us remember to encourage reconciliation and mediation between the disputants.

Glory be to Him, the Most High, who says: “And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of God. And if it returns, then make settlement between them in justice and act justly. Indeed, God loves those who act justly.”

And the Almighty says: “There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. To anyone who does these things, seeking to please God, We shall give a rich reward.”

And the Almighty says: “Fear God and make things right between you. Obey God and His Messenger if you are true believers.” This is the verse that our Forum took as its motto.

The Prophet, may God’s blessings and peace be upon him, said about his grandson, Imam al-Hasan ibn Ali, may God be pleased with them both, “This offspring of mine is magnanimous, and perhaps God will reconcile through him two groups of Muslims.” And so it came to be, as the Truthful Prophet predicted. His grandson, took a great stance by reconciling two great groups of Muslims, and thereby preventing bloodshed and annihilation.

These are three things that we must remember and which we and the people of the Sahel and Sudan, must attentively hear and take to heart.

Following a firefighting approach, we are not interested in accusing this side or the other, but we care first and foremost about how to extinguish the fire and save the victims. We are keen on convincing the disputants to stop the fire and stop the killing. We call on all parties to incline to peace, to stop the shedding of innocent blood, to stop violating all that God has made sacred. We call for upholding the authentic Sudanese values—the values of patience and peace, forbearance and knowledge, the values of hospitality and generosity.

Our goal and wish is that this forum contribute to extinguishing the flames of raging wars, stopping the rampant killing cycle, reconciling the conflicting parties, clarifying the juridical opinion and offering alternatives to war in the current conflicts.

Al-Abbas bin Mirdas Al-Sulami, may God be pleased with him, was right when he said in a poetic line: “As for peace take of it how much you wish, as for war even a small dose is more than enough.”

Ladies and Gentlemen,

Our community today needs to invoke divine grace and tranquility of souls. Tranquility is a spiritual condition that enables one to discern with the measures of reason and wisdom, and encourages one to manifest compassion, kindness, and piety.

Tranquility is the key to success, and that is why God graced His Prophet, may God’s blessings and peace be upon him, and his esteemed Companions with it in critical moments.

God, the Almighty, says in the Qur’an, “he [Muhammad] said to his companion, ‘Do not worry, God is with us,’ and God sent His tranquility down to him, aided him with forces invisible to you.” And God, Most High, says “Then God sent His tranquility down to His Messenger and the believers.” Glory be to God, the Most High, Who says: “It was He who made His tranquillity descend into the hearts of the believers, to add faith to their faith.”

Let us all pray to Almighty God to grace us, the community of our Prophet, may God’s blessings and peace be upon him, and upon the world at large, with a tranquility that yields spiritual peace in the souls, and a hope that enlivens our hearts, through love of goodness and world peace.

We ask God to protect our homelands, spread security and safety, rectify our deeds, and fulfill our hopes. We ask Him to make our meeting a meeting for goodness, that is successful and effective. And our last prayer is that praise be to God, Lord of the worlds, and may God’s peace, mercy and blessings be upon you.



CONFERENCE STATEMENT

In the name of God, the most gracious, the most merciful

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad, who was sent as a mercy to the worlds, and upon his brethren among the prophets and messengers, and upon his family and companions altogether.

The crises and wars that our continent is witnessing, and the tragedy it suffers in some regions like the Sahel and the Sudan, remind us of the evil, ugliness, and dangers of war, and of its devastating consequences.

In view of the recent developments in the Sudanese arena represented in the ongoing fighting there, since the voice of war is louder than the voice of peace and dialogue,

Based on our conviction that war cannot be a solution, and that bloodshed only complicates the situation, and given that the events of the Sudan crisis are deteriorating unfortunately, and the crises taking place in some Sahel countries are continuous and tragic, and the days only intensify them, and entire generations are almost lost because of them,

And in an effort to make peace the basis on which all differences are presented for the sake of a satisfactory solution for all, through cooperation, dialogue and making positive concessions. In anticipation of any aftershocks and successive conflicts in other parts of the continent,

Sensing the need to integrate efforts, both in its location and sphere of influence, to contribute to peace and reconciliation efforts,

Taking advantage of the experience accumulated by the African Conference for Peace in its past sessions, meetings and activities, in which a number of African presidents and leaders and hundreds of ulema, experts and civil society leaders participated, and as a continuation of the work that has been done during the past years,

The first consultative meeting of the scholars of the Sahel and the Republic of the Sudan was held in Nouakchott under the slogan: “And Reconcile Among Yourselves” (Dhu al-Hijjah 2, 1444 AH, corresponding to June 20, 2023 AD), under the patronage of the President of Mauritania, His Excellency Mohamed Ould Cheikh Ghazouani, and through the generosity of the United Arab Emirates under the leadership of His Highness Sheikh Mohammed bin Zayed Al Nahyan, President of the State, and convened by His Eminence Sheikh Abdullah bin Bayyah, Chairman of the Abu Dhabi Peace Forum.

A large gathering of African ulema, ministers and experts, especially from the Sahel countries and the Sudan, participated in the meeting, which included a large number of different religious, intellectual and political leaders in the countries concerned.

The meeting was opened with a speech by His Excellency the Prime Minister of Mauritania, Eng. Mohamed Ould Bilal Ould Masoud. His Eminence Sheikh Abdullah bin Bayyah also participated in the Opening Session along with, His Excellency Dr. Mohamed Mukhtar Gomaa, Minister of Awqaf in the Arab Republic of Egypt, His Excellency Mr. Moussa Faki, Chairman of the African Union Commission, His Excellency Mr. Hissein Ibrahim Taha, General of the Organization of Islamic Cooperation, and His Excellency Rashad Hussain, United States Ambassador-at-Large for International Religious Freedom.

The two-day sessions of the Forum included in-depth interventions and discussions on the most important issues of the current situation in the Sahel countries and the Republic of Sudan. Proposals were also presented to contribute to addressing the crisis in Sudan and the Sahel countries.

After deliberation, and based on the foundation of the African Conference for Peace, the Forum reached the following conclusions:

First: Principles

- 1- The human soul is juridically safeguarded by the commands of sacred texts, including God’s saying, Glory be to Him: “And do not kill the soul that God has sanctified, except with justice.”
- 2- Preserving souls is one of the most important aims of the Islamic religion. God Almighty says: “Whoever kills a soul, unless in retribution for murder or spreading corruption in the land, it is as if he had killed all mankind, and whoever saves it, it is as if he had saved all of mankind.”
- 3- The honorable Sunnah of the Prophet warned of the danger of internal fighting among Muslims, and the Prophet Muhammad, may God’s blessings and peace be upon him, says, “Do not revert after me to infidelity, by killing each other.”

4- The unity and cohesion of society is a must, that religion urges us to observe. The Almighty says: “And hold firmly to the rope of God all together, and do not become divided.” And He, Glory be to Him, says: “And do not quarrel, lest you lose heart and your strength departs. And be patient. Indeed, God is with the patient.”

5- Justice, compassion, wisdom, and the public good are the four major values upon which all relationships are based. The Almighty says: “God enjoins justice and benevolence.” And God says: “And We have not sent you except as a mercy to the worlds.” And God says: “And whoever is given wisdom has been given much good.” And He says: “God does not waste the reward of ones who do good.”

6- Mediation and reconciling between people is the shortest way to consensus, and the Almighty says: “There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people.” And the Almighty says: “The believers are but brothers, so reconcile between your brothers.”

Second: Recommendations

The participants reached a number of suggestions and recommendations:

1- Forming taskforce teams to follow up on the situation in the countries concerned, to ensure the implementation of the outcomes of this consultative meeting, and to develop the ideas and perceptions presented in it. The participants authorized the African Conference for Peace to work on this.

2- Calling on the international community to embrace this initiative and adopt its recommendations that enhance the current efforts for peace.

3- Urging religious leaders to raise awareness of the importance of achieving peace, renouncing hate speech and fighting, spreading the call for reconciliation among people, and inviting disputants to prioritize the public interest and preserve their homelands.

4- Carrying out urgent action to help the refugees and the displaced from these countries, by securing safe havens, medical and food needs for them.

5- Establishing and organizing peace convoys, led by imams and community leaders from different ethnicities and tribes, to be messengers of harmony and peace in areas suffering from civil wars and bloody conflicts.

6- Supporting local initiatives led by the people at the village and city levels for ceasefire and reconciliation efforts, and expanding this positive model to the rest of the conflict areas.

7- Enhancing and activating the role of youth and women in building local peace, and contributing to drawing up policies and building partnerships, to enhance the stability of societies and maintain peace in them.

8- Developing a comprehensive framework for coordinating peace efforts and reconciliation initiatives, and establishing a permanent committee for dialogues and reconciliations composed of ulema from the Sahel and Sudan.

At the end of the consultative meeting for the Sahel and Sudan, the participants would like to express their sincere thanks and praise to the Government of the Islamic Republic of Mauritania for its generous sponsorship, and to express their gratitude and appreciation to His Excellency Mr. Mohamed Ould Cheikh Ghazouani for the kind and generous hospitality the guests of this meeting received. They extend their thanks to those in charge at the African Conference for Peace for their outstanding efforts in making the meeting a success.

All praise be to God, through Whose grace all good deeds are completed.

Issued in Nouakchott on Dhu al-Hijjah 2, 1444 AH, corresponding to June 20, 2023 AD.

نداء السلام

إن المشاركين في اللقاء التشاوري لعلماء ومثقفي الساحل والسودان، يوجهون نداء حاراً إلى الأطراف المتنازعة في السودان كما يلي:

أيها الزعماء الكرام، لقد تَسَمَّتم مهام جساما، ومراتب عظاما، ومع سمو المناصب يكون عظم المسؤولية وجدارة التحلي بكريم الخصال والأخلاق،

وإن إخوانكم من العلماء ورجال الدين في الساحل والسودان يهيبون بكم ويناشدوكم بالله والارحام والوطن، فالله الله في دماء السودانيين وأموالهم وأعراضهم ((فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ))، وندعوكم إلى إيقاف القتل والقتال وتغليب المصلحة العامة صوتاً للدماء المعصومة والأعراض المصونة، كما نطالبكم باعتماد الحوار وسيلة وحيدة لحل النزاعات والصراعات، بالاستناد إلى قوة المنطق لا إلى منطق القوة، وتبني مبادرات سلمية، يقودها أبناء البلد المخلصين من أجل إنهاء القتال، سائلين الله العلي الكريم أن يكشف الغم ويفرج الهم وينشر السلم في السودان والعالم أجمع إنه ولي ذلك والقادر عليه.

والحمد لله الذي بنعمته تتم الصالحات.

حرر بنواكشوط في ٢ ذي الحجة ١٤٤٤هـ الموافق لـ ٢٠ يونيو ٢٠٢٣م.

٦. إن الوساطة وإصلاح ذات البين أقصر الطرق إلى التوافقات، وقد قال سبحانه: ((لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس))، وقال تعالى: ((إنما المؤمنون إخوة فأصلحوا بين أخويكم)).

ثانياً: التوصيات:

وقد وصل المشاركون إلى جملة من المقترحات والتوصيات:

١. تشكيل فرق عمل لمتابعة الوضع في الدول المعنية، والسهر على تنفيذ مخرجات هذا اللقاء التشاوري، وتطوير ما قدم فيه من أفكار وتصورات، وقد حول المشاركون المؤتمر الإفريقي لتعزيز السلم للعمل على ذلك.

٢. دعوة المجتمع الدولي إلى احتضان هذه المبادرة، وتبني توصياتها التي تعزز الجهود الحالية.

٣. حث القيادات الدينية على القيام بالتوعية بأهمية تحقيق السلم ونبذ خطاب الكراهية والافتتال ونشر دعوة المصالحة بين الناس، ودعوة الأطراف المتصارعة، إلى تغليب المصلحة العامة والحفاظ على الأوطان.

٤. القيام بعمل مستعجل لمساعدة اللاجئين والمهجرين من هذه الدول، من خلال تأمين الملاذ الآمن والاحتياجات الطبية والغذائية لهم.

٥. إنشاء وتنظيم قوافل للسلام، يقودها الأئمة والقيادات المجتمعية من مختلف العرقيات والقبائل، ليكونوا رسل وئام وسلام في المناطق التي تعاني من الحروب الأهلية والصراعات الدموية.

٦. دعم المبادرات المحلية التي يقودها الأهالي على مستوى القرى والمدن لوقف إطلاق النار والمصالحة وتوسيع هذا النموذج الإيجابي في باقي مناطق الصراع.

٧. تعزيز وتفعيل دور الشباب والنساء في بناء السلم المحلي، والإسهام في رسم السياسات وبناء الشراكات، لتعزيز استقرار المجتمعات وحفظ السلم فيها،

٨. وضع إطار شامل لتنسيق جهود السلام ومبادرات المصالحة وإنشاء لجنة دائمة للحوارات والمصالحات من علماء الساحل والسودان.

ويطيب للمشاركين في ختام اللقاء التشاوري للساحل والسودان أن يعبروا عن صادق شكرهم وجميل ثنائهم لحكومة الجمهورية الإسلامية الموريتانية على رعايتها الكريمة، ويرفعوا أسمى عبارات الامتنان والعرفان إلى فخامة الرئيس محمد ولد الشيخ الغزواني على كريم العناية وجميل الرعاية، التي حظي بها ضيوف هذا اللقاء. ويتوجهون بالشكر إلى القائمين على المؤتمر الإفريقي لتعزيز السلم على جهودهم المتميزة في انجاح أعمال اللقاء.

وقد شارك في اللقاء جمع غفير من العلماء والوزراء والخبراء الأفارقة، وخاصة من دول الساحل والسودان، ضمّ عددا كبيرا من القيادات الدينية والفكرية والسياسية المختلفة في الدول المعنية.

وافتتح اللقاء بكلمة لمعالي الوزير الأول المهندس محمد ولد بلال ولد مسعود، كما شارك في الجلسة الافتتاحية إلى جانب العلامة عبد الله بن بيه معالي الدكتور محمد مختار جمعة وزير الأوقاف في جمهورية مصر العربية ومعالي السيد موسى فكي رئيس مفوضية الاتحاد الإفريقي ومعالي السيد حسين إبراهيم طه الأمين العام لمنظمة التعاون الإسلامي وسعادة السفير رشاد حسين سفير الحريات الدينية في الولايات المتحدة.

وشهدت جلسات اللقاء على مدى يومين مداخلات ومناقشات معمقة لأهم قضايا الوضع الراهن في دول الساحل وجمهورية السودان، كما قدمت مقترحات للمساهمة في معالجة أزمة السودان ودول الساحل، وبعد تداول الآراء والأفكار، وتأسيسا على منطلقات المؤتمر الإفريقي لتعزيز السلم، خلص اللقاء إلى ما يلي:

أولاً: المبادئ:

١. إن النفس البشرية مصنونة محفوظة شرعا بمحکمات النصوص ومنها قوله سبحانه وتعالى: "ولا تقتلوا النفس التي حرم الله إلا بالحق".

٢. إن حفظ النفوس من أهم مقاصد الدين الإسلامي، قال الله تعالى: ((مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)).

٣. إن السنة النبوية الشريفة حذرت من خطورة الاقتتال الداخلي بين المسلمين، وقال صلى الله عليه وسلم: ((لا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).

٤. إن وحدة الصف وتماسك المجتمع ضرورة حث الدين على مراعاتها، قال تعالى: ((واعتصموا بحبل الله جميعا ولا تفرقوا))، وقال سبحانه: ((وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)).

٥. إن العدل والرحمة والحكمة والمصلحة هي القيم الأربع الكبرى التي تتأسس عليها كل العلاقات، وقد قال سبحانه: ((إن الله يأمر بالعدل والإحسان))، وقال: ((وما أرسلناك إلا رحمة للعالمين))، وقال: ((ومن يؤت الحكمة فقد أوتي خيرا كثيرا))، وقال: ((إننا لا نضيع أجر المصلحين)).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نداء نواكشوط

تقديم: د. عبد المحمود أبو إبراهيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد المبعوث رحمة للعالمين، وعلى إخوانه من الأنبياء والمرسلين وعلى آله وصحبه أجمعين؛ وبعد، فإن ما تشهده قارتنا من أزمات وحروب، وما تعيشه الآن في أجزاء منها، وخاصة دول الساحل والسودان، يذكر بشور الحرب وبشاعتها وخطورة آثارها وتبعاتها، واعتباراً للمستجدات الأخيرة على الساحة السودانية المتمثلة في الاقتتال الدائر هناك. وبما أن صوت الحرب علا فوق صوت السلم والحوار، وانطلاقاً من قناعتنا أن الحرب لا يمكن أن تكون حلاً، وأن سفك الدماء لا يزيد الأوضاع إلا تعقيداً، ونظراً إلى أن أحداث أزمة السودان تتدهور بشكل مؤسف، والأزمات الحاصلة في بعض دول الساحل مستمرة ومأساوية، ولا تزيدها الأيام إلا اشتعالاً، وتكاد بسببها تضيع أجيال كاملة، وسعياً إلى جعل السلم البساط الذي تطرح عليه كل الاختلافات من أجل الحل المرضي للجميع بالتعاون والحوار وتقديم التنازلات الإيجابية.

واستباقاً لأي هزات ارتدادية ونزاعات متلاحقة في أجزاء أخرى من القارة، واستشعاراً للحاجة إلى تكامل الجهود، كل من موقعه ودائرة تأثيره، للإسهام في جهود السلم والمصالحة، واستثماراً للخبرة التي راكمها المؤتمر الإفريقي لتعزيز السلم في دوراته ولقاءاته وأنشطته الماضية، والتي شارك فيها عدد من الرؤساء والزعماء الأفارقة ومئات من العلماء والرؤساء والوزراء والخبراء وقادة المجتمع المدني، واستكمالاً للعمل الذي تم القيام به خلال السنوات الفارطة.

انعقد في نواكشوط اللقاء التشاوري الأول لعلماء الساحل وجمهورية السودان تحت شعار: «وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ»، يومي: ٠١-٠٢ ذي الحجة ١٤٤٤ هـ الموافق لـ ٢٠-١٩ يونيو ٢٠٢٣ م، تحت الرعاية السامية لفخامة الرئيس محمد ولد الشيخ الغزواني رئيس الجمهورية الإسلامية الموريتانية، وبدعم سخي من دولة الإمارات العربية المتحدة بقيادة صاحب السمو الشيخ محمد بن زايد آل نهيان رئيس الدولة، وبرئاسة معالي الشيخ عبد الله بن بيه رئيس منتدى أبوظبي للسلم.



المؤتمر الإفريقي لتعزيز السلم

تحت شعار ﴿وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾

**اللقاء التشاوري الأول لعلماء الساحل
والسودان بنواكشوط**

البيان الختامي

د. عبد الحمود أبو - الأمين العام لهيئة شؤون الأنصار

٢٠ يونيو ٢٠٢٣م - ٠٢ ذو الحجة ١٤٤٤هـ

إلى السلم، ووقف إراقة الدماء المعصومة، وانتهاك الحرم المصونة، والتمسك بقيم السودان الأصيلة، قيم الصبر والسلم، والحلم والعلم، قيم الضيافة والكرم.

إن هدفنا وأمنيتنا أن يسهم هذا الملتقى في إطفاء نيران الحروب المشتعلة، وإيقاف دوامة القتل المستشرية، والصلح بين الأطراف المتنازعة، وتبيين الرأي الشرعي وتقديم بدائل للحرب في النزاعات الحاصلة.

ولقد صدق العباس بن مرداس السلمي رضي الله عنه حين قال:

السُّلْمُ تَأْخُذُ مِنْهَا مَا رَضِيَتْ بِهِ*** وَالْحَرْبُ يَكْفِيكَ مِنْ أَنْفَاسِهَا جَرَّعٌ

أيها الحضور الكريم،

إن الأمة اليوم محتاجة إلى تنزل السكينة والطمأنينة في النفوس، والسكينة وضع نفسي يجعل المرء يزن الأمور بميزان العقل والحكمة، وتحمله على استشعار معاني الرحمة والرافة والتقوى،

والسكينة مفتاح النجاح، ولذلك امتن الله بها على نبيه صلى الله عليه وسلم وعلى صحابته الكرام في اللحظات الحرجة، قال تعالى: "إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُودٍ لَمْ تَرَوْهَا" وقال جلا وعلا: "ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ" وقال سبحانه وتعالى: "هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ" ،

فانبتهل جميعا إلى المولى سبحانه أن يمن علينا وعلى أمة نبينا صلى الله عليه وسلم وعلى العالم بسكينة تثمر طمأنينة تحل في النفوس، وأملا يعمر القلوب ومحبة للخير وسلاما مبدولا للعالم.

نسأل الله أن يحفظ الأوطان، وينشر الأمن والأمان، ويصلح الأعمال، ويحقق الآمال، وأن يجعل اجتماعا اجتماع خير وأن يكمله بالنجاح والتوفيق. وآخر دعوانا أن الحمد لله رب العالمين، والسلام عليكم ورحمة الله وبركاته.

أما الأولى، فتذكير بما جاء عن الله وعن رسول الله صلى الله عليه وسلم من التحذير من إزهاق الأرواح وقتل الأنفس البريئة،

قال تعالى " مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا "، وقال صلى الله عليه وسلم " لا تَرْجِعُوا بَعْدِي كُفْرًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ "، وقال عليه السلام " إذا التقى المسلمان بسيفهما فالقاتل، والمقتول في النار، قيل يا رسول الله، هذا القاتل فما شأن المقتول؟ قال: لأنه كان حريصًا على قتل صاحبه".

وأما الثانية، فالتذكير بنبذ العصبية للعرق أو القبيلة، فقد قال صلى الله عليه وسلم " لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأبيض على أسود، ولا لأسود على أبيض: إلا بالتقوى، الناس من آدم، وأدم من تراب"، وقال في حادثة الأوس والخزرج: " يا معشرَ المسلمين، الله الله، أبدعوى الجاهلية وأنا بين أظهركم.."، وقال في حديث آخر "دعوها فإنها مُنتنة".

والثالثة في الحث على الصلح والوساطة بين المتنازعين،

قال سبحانه وتعالى " وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ"،

وقال عز وجل " لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجُوهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا".

وقال تعالى: " فَاذْكُرُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ " وهي الآية التي اتخذها ملتقاكم شعاراً لهذا اللقاء.

وقال صلى الله عليه وسلم في سبطه الامام الحسن بن علي رضي الله عنهما "ابني هذا سيد ولعل الله أن يصلح به بين فئتين من المسلمين"، وكان ما أخبر به الصادق المصدق صلى الله عليه وسلم من الموقف العظيم الذي وقفه سبطه رضب الله عنه حين أصلح بين فئتين عظيمتين من المسلمين، حقنا للدماء وصونا لهم من الفناء.

فهذه أمور ثلاثة نذكر بها أنفسنا وأهلنا في الساحل والسودان، لعلها تجد أذانا صاغية وقلوبا واعية.

إننا بمنهجية الإطفاءيين لا نهم طرفا أو آخر، وإنما نهتم أولاً وقبل كل شيء، بكيفية إطفاء الحريق وإنقاذ الضحايا، كيفية إقناع أطراف الصراع بإيقاف النار ووقف القتل. إننا ندعو الأطراف جميعا إلى الجروح

ثانياً، نود أن يوفر هذا الملتقى لعلماء ووجهاء وخبراء السودان كما علماء ووجهاء دول الساحل فرصة للتباحث حول الأوضاع الحاصلة في مناطقهم والتشاور حول أفضل السبل لمعالجتها. ونحن حريصون أن يكون هذا الملتقى منصة للتباحث والنقاش، وفضاء للتفكير الإيجابي في حل الأزمات.

ومنتدى أبوظبي للسلم -وفرعه المؤتمر الافريقي لتعزيز السلم- تجمع علماني مهمته دعوة الناس إلى السلم وإلى العافية والبحث عن وسائل المصالحات والموائمات والملائمات لا يشتم أحداً ولا يخاصم طرفاً إنه بمنزلة الإطفائي الذي يطفأ الحريق قبل أن يسأل عن أضرار النار.

ثالثاً، نرى أنه من خلال التعرف على الوضع الراهن ومسببات الأزمة، ومن خلال الحوار وتقديم الرؤى والأفكار، والمناقشة الجادة للمقترحات والتوصيات يمكن أن يخرج المشاركون ببناء للسلام وحقق الدماء وتغليب المصلحة العامة، كما يمكن من خلال ذلك أن يصلوا إلى صيغة توافقية لمبادرة للوساطة والمصالحة بين المتخاصمين.

وإذا كانت أزمة السودان طارئة، وأحداثها تتدهور بشكل مؤسف، فإن الأزمات الحاصلة في بعض دول الساحل مستمرة ومأساوية، ولا تزيدها الأيام الا اشتعالاً. إنها دوامة عنف وقتل ونهب لم يتوقف منذ عقد من الزمن، وتكاد بسببه تضيق أجيال كاملة من دولنا الشقيقة، لم تحظ بالتعليم المناسب ولا العمل اللائق وتكبتها الدورات التنموية الحاصلة في باقي أركان المعمورة، في أزمات تفتتت فيها جماعات مسلحة على مجتمعاتها باسم الدين والدين من فعلها براء.

وإذا أضيفت هذه الأزمة الطارئة على تلك الازمات المستمرة، زادت متاعب قارتنا الافريقية وهنا على وهن. كما يمكن أن يؤدي استمرار هذه الازمات -لا قدر الله- إلى هزات ارتدادية ونزاعات متلاحقة في أجزاء أخرى من القارة، لم تزل حتى الآن بمنأى عن التوترات الراهنة، وهو ما يقتضي من الجميع تعاوناً واسهاماً في حلها، والتخفيف من آثارها.

وفي السودان كما في الساحل، نرى أن المبادرات الرامية لحل الازمات لابد أن تكون محلية، يقودها أبناء البلد فـ"أهل مكة أدرى بشعابها"، وبالتالي يكون دورنا هو مباركة هذه الجهود، والدعم بما نستطيع لإنجاحها.

كما نعي تماماً، أن كثيراً من هذه الأزمات، مركب ومعقد، ولا يمكن بسهولة إرجاعها إلى عامل واحد، لكن ذلك لا ينبغي أن يثني عزمنا عن محاولة الإسهام في حلها، مركزين على السلم وإيقاف القتال والقتال كنقطة ارتكاز، وحجر أساس، ولبنة أولى يبني عليها كل شيء آخر.

أخيراً، بقيت ثلاث كلمات للتذكير والتنبيه،

معالي السيد محمد ولد بلال، الوزير الأول بالجمهورية الإسلامية الموريتانية،

معالي الدكتور محمد مختار جمعة، وزير الأوقاف بجمهورية مصر العربية،

أصحاب المعالي والفضيلة، كل باسمه وجميل وسمه،

السلام عليكم ورحمة الله وبركاته،

يسعدني في مستهل كلمتي أن أقدم باسم الحاضرين بجزيل الشكر للحكومة الموريتانية بقيادة فخامة الرئيس محمد ولد الشيخ الغزواني حفظه الله على استضافتها لهذا الملتقى التشاوري لعلماء الساحل والسودان ولكم معالي الوزير الأول على تشريفكم فعاليات انطلاقته.

كما أشكر القيادة الرشيدة بدولة الإمارات العربية المتحدة وعلى رأسها صاحب السمو الشيخ محمد بن زايد آل نهيان رئيس الدولة، حفظه الله، على دعمها المتواصل لجهود الخير والسلام.

والشكر موصول لكم ضيوف المؤتمر من علماء وجهاء الساحل والسودان على تلبية الدعوة، متمنياً لكم مقاما سعيداً وأوبا حميداً.

الحضور الكريم،

اسمحوا لي بين يدي هذه الجلسة أن أسهم بكلمات موجزة في تأطير هذا اللقاء، وذلك من خلال الإجابة على الأسئلة التالية:

لماذا هذا اللقاء؟ ما الذي نرجوه منه؟ وكيف نحقق ذلك؟

بالنسبة للسؤال الأول، فإن التفكير في هذا الملتقى أتى ضمن سياقين مختلفين، أحدهما طبيعي ومجدول، والآخر طارئ ومستعجل، وهذان السياقان هما سياق الساحل والسودان. وفي حين كان اللقاء مجدولاً بشكل مسبق لتدارس أحوال دول الساحل والتباحث حول المبادرات والمقترحات لمعالجة أزمتها، جاءت الأحداث المؤسفة في السودان واستشرى القتل والقتال وسالت الدماء، وحينئذ ارتأينا أن من الواجب الاسهام -ولو بجهد المقل- في اللقاء بإخواننا وأشقائنا السودانيين وبرفقة علماء الساحل ودول جوار السودان، للتشاور حول ما يجري والتباحث فيما يمكن الاسهام به في هذا الشأن. وهكذا كانت الدعوة لهذا اللقاء بين العلماء! وبين السودان والساحل وبقية اشفاءهم العرب والأفارقة من أواصر القربى والنسب وشائج العلائق ما يحفز على التواصل ويساعد على التعاون.



بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد النبي الخاتم،
وعلى آله وصحبه وسلم تسليماً كثيراً إلى يوم الدين

كلمة معالي الشيخ عبد الله بن الشيخ المحفوظ بن بيه

في الملتقى التشاوري للساحل والسودان

يومي 19، 20 يونيو 2023م، في نواكشوط

FORUM PHOTOS











AREF ALI NAYED

Dr. Aref Ali Nayed is a former Libyan Ambassador and Envoy, and Chairman of Kalam Research & Media (KRM) and the Libya Institute for Advanced Studies (LIAS). He is Senior Advisor to the Cambridge Inter-Faith Programme; Higher Academic Council Member of the Mohamed Bin Zayed University for Humanities, UAE; Visiting Senior Research Affiliate of Religious Studies of the University of Virginia at Charlottesville, USA; and Fellow of the Royal Aal Al-Bayt Institute in Jordan. He received his BSc in Engineering, MA in the Philosophy of Science, and a PhD in Hermeneutics from the University of Guelph (Canada). He also studied at the University of Toronto and the Pontifical Gregorian University. He was Professor at the Pontifical Institute for Arabic and Islamic Studies (Rome), and the International Institute for Islamic Thought and Civilization (Malaysia). Nayed has been involved in various Inter-Faith initiatives since 1987, including the 'A Common Word' process. His published works include: *Western Engagements: Speeches in Washington DC and London* (2020); *UN Engagements: Open Letters and Statements to the Special Envoys of the UN Mission to Libya* (2020); *Russian Engagements: On Libyan Politics and Libyan-Russian Relations in Muslim-Catholic Dialogue* (2019); *Radical Engagements: Essays on Religion, Extremism, Politics, and Libya* (2017); *Vatican Engagements: A Muslim Theologian's Journey in Muslim-Catholic Dialogue* (2016); *ISIS in Libya: Winning the Propaganda War* (2015); *Overcoming ISIS Libya: A Disaster Recovery Plan* (2015); *Libya: From Revolutionary Legitimacy to Constitutional Legitimacy* (2014); *Beyond Fascism* (2013); *Operational Hermeneutics: Interpretation as the Engagement of Operational Artifacts* (2011); *Growing Ecologies of Peace, Compassion and Blessing: A Muslim Response to 'A Muscat Manifesto'* (2010); *Duties of Proximity: Towards a Theology of Neighborliness* (2010); and co-authored with Jeff Mitscherling and Tanya Ditommaso, *The Author's Intention* (Lexington Books, 2004); .✿

