

ON THE SIGNIFICANCE OF RELIGION IN
CONFLICT AND CONFLICT RESOLUTION:
ISLAMIC PERSPECTIVE

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ROLE OF RELIGION IN INTERNAL CONFLICTS IN PAKISTAN

RELIGION AS A SOURCE OF CONFLICT

- Rise of Extremism in Pakistan
- Violence in the name of Islam
- Al-Qaeda, Taliban and others
- Deobandi Madrasas
- **Religion as Community:** Islam and Pakistani Identity
- **Religion as a Set of Ideas:** Madrasas and Jihad
- **Princeton** Contested Interpretations of Jihad

RELIGION AS A SOURCE OF RESOLVING CONFLICT

- Less explored area in Religion and Peacemaking: Women's contributions
- PAIMAN co-founded by Mossarat Qadeem
- **Religion as Community:** Muslim Identity as a source of Credibility
- **Religion as Practice:** Service for Women Impacted by Conflict
- **Religion as Teaching:** Islamic Values for Peace and Conflict Resolution

VIOLENCE IN THE NAME OF ISLAM

Islam as Community

- Construction of Pakistani Identity during and after its establishment in 1947
- Pakistani nationhood, separate from India was based on religious and ethnic differences (source of legitimacy, integrative force)
- Ziya-ul Haq (1977) intense Islamication

Islam as Ideas

- Set of teachings, doctrines, norms and narratives that provide framework for understanding and acting in the world
- Ideology of Jihad → Deobandi Madrasas: recent development

Islam as Discourse

- Body of thought and writing that is united by a common object of study, common methodology used by Islamic scholars and ideas it incorporates which is linguistically and culturally specific
- Maududi, founder of Jemaat-e Islamic articulated his offensive Jihad doctrine
- Different interpretations of Jihad

ISLAM AS SOURCE OF PEACE AND CONFLICT RESOLUTION

“ It is essential that the government recognizes the vital contributions of women-led civil society organizations to curtailing violence and promoting tolerance. ”

Mossarat Qadeem
Executive Director of the PAIMAN Trust



- Increasing focus on faith based community organizations
- PAIMAN Alumni Trust
- founded by Mossarat Qadeem in the Federally Administered Tribal Areas known as FATA an Kyber Pakhtunnkhwa.
- works with youth, men and women as well as religious leaders in these communities
- To respond to violent extremism, disengage, and build resiliency, neutralize extremist tendencies through community mobilization, active citizenship and community empowerment
- Training, skills-building, mobilization

ISLAM AS SOURCE OF PEACE AND CR

Religion as Community

- Muslim Identity as a source of credibility and legitimacy
- Qadeem states that Extremists and militants use religion and the Quran to attract youth they work it is important to help people understand their faith tradition

Religion as Practice

- Service for Women Impacted by Conflict
- Differentiated impacts of conflict on men and women
- VE and women: victims, supporters, responders
- Women are uniquely positioned to address impacts on women and have their own perspective regarding youth

Religion as Teaching

- Islamic values and principles are important resources
- religion is a powerful constituent of cultural norms
- Lack of understanding of Islam still
- Paiman counter narratives