CONFLICT MANAGEMENT IN ISLAM WITH SPECIAL REFERENCE TO BANGLADESH

Dr. Rekha Parveen
Associate Professor and Head
Department of Economics, Dhaka Imperial College, Bangladesh

ABSTRACT

Islam is the best complete code of life. If anybody follows this code in solving problem or facing any challenge, definitely he can get best results. As conflict is one of the parts of human life, Islam can give best solutions. From that standpoint, the present paper focuses on the means of managing conflict in personal, organizational, national and international lives. This is completely a theoretical paper and almost all information has been excerpted from the Holy Quran, Hadiths and relevant literatures published at home and abroad on the field. The main objective of the paper is to highlight Islamic approaches to conflict management. The author has tried to relate principles and rules of conflict management with situations prevailing in public and private business, industrial and national organizations and environment in Bangladesh. She has also tried his level best to collect relevant information from personal observations, discussions with concerned persons and experts. The paper at last provides some recommendations that may be followed for reducing and settling conflict with the help of Islamic prescriptions.

KEY WORDS: Quran, Allah (Swt), Muhammad (Sws), Islam, Islamic Laws, Conflict Management.

OVERVIEW OF THE CONCEPT

Humankind is besieged with all sorts of conflicts. But instead of dealing them through peaceful means, we are often faced with its Darwinian resolution-`The Might is Right "concept, that is, the powerful resort to force and impose their will on the weak. But while this mechanism may apply to others of Allah (SWT)'creation, it does not work for Homo Sapiens. Because we are endowed with a moral sense, which overshadows all our behavior. This moral dilemma requires tackling the underlying problem adequately. And unless it is tackled properly, the conflict persists: It does not go away and comes back in myriad forms, becoming ever more pernicious. This moral sense is strong in Islam. Islam means peace in all its forms and asks for justice in resolving all conflicts. So that the aggrieved party is satisfied with the result and being at peace works for peace with all concerned.

Definition of Conflict

From the Islamic point of view, conflict may be defined as disagreement or misunderstanding between two persons or groups or organizations on Shariah supported issues. If there is any disagreement or misunderstanding among the parties concerned are not legal or supported by Islamic Shariah cannot be treated as conflict. Shariah has given some guidelines about the things to be done or not to be done. Any person or group violating these guidelines, for the sake satisfaction of Allah(Swt), may be involved with conflict. But nobody is allowed to cross the tolerance line.

One cultural influence on the American literature of conflict resolution is obvious from the dominant definitions of conflict in the literature. The definitions of a conflict in most of the American literature emphasize the divergence of interests or issues. For example, Rubin and Pruitt's definition focuses on the divergent interests and perceptions of parties. Hocker and Wilmot's definition emphasizes the expressed struggle and interference of parties with each other goals. Framing conflict in terms of divergent interests results in the design of techniques which focus only on reconciling the differences in interests between parties. Such an approach is most suitable to social and cultural norms which profoundly emphasize

individuals 'autonomy, self articulated-interests and free choices based on individuals' own standard of fairness." However, other have suggested a different approach to defining what a conflict is. That approach views conflict as a situation.

Islamic settings, by contrast, both in theory and culturally, assume a great deal of social interdependence and community involvement even in interpersonal matters, which are more conducive to situational definitions that allow for a deeper and wider analysis of conflict situations. In addition, as explained earlier, several aspects of the Islamic theory have been misconstrued over centuries to the point of creating or strengthening oppressive or unjust situations. In order for dispute resolutions professionals to effect change of these situations, they need to operate out of a wider understanding of conflict situations. This understanding needs to encompass more than the mere interests of each party. It needs to allow for explaining structural and institutional injustices and abuses (as in the cases of spouse abuse), and for educating the parties and others about the aspects of their religion that could help their search for a resolution.

Islamic Peace Fundamentals

Islam literally means two basic concepts. First, Islam from the Arabic verb salima/yaslemu means to surrender or submit to Allah(Swt). And second, from its Arabic noun salam-from letters seen, lam, meem(or s, I, m) it means peace or to acquire peace. A daily example of this is provided by Muslims in their greetings of Assalamu alaykum, meaning peace be with you.

According to the Qur'an, Islam is what all prophets and messengers of Allah(SWT), from Adam(AWS) to Muhammad(SAW) and others in between(peace and Allah(SWT)'s Blessings on them all),preached and

practiced and that is what they asked from their people: That is to submit to one Allah(SWT) and to work for peace. This was the message of Nuh, Ibrahim, Ishac, Ismail, Mosa, Isa and Muhammad(peace and Allah(SWT)'s blessings on them all).

Therefore, Islam advocates living in peace with Allah(SWT)-the Creator and Lord of all that exists as well as, seeking peace within our own selves, and living in peace with other human beings and in peace with our surroundings and environment in its entirety. All conflicts-whether they are interpersonal, or within the family and community, or national and international disturb this relationship of peace.

The Islamic principles of peace-building enunciated in the Qur'an also affirm that all of human beings have a common ("nafsin wahidatin"). In fact, this basic concept is enshrined in the very first words that a Muslim says when he/she is born or on accepting Islam, commonly known as Shahada(Agreeableness/ Recognition). Along with this commonality. Islam confers 'dignity 'and respect on a human simply by virtue of being a human. This, as the Qur'an says "We have conferred dignity on the progeny of Adam"(Al Isra 17:70). This dignity is bestowed by Allah(Swt) on all humans regardless of their ethnicity, religion, tribe, or nationality.

Unity within Diversity

Islam also recognizes great diversity within human beings. We come from different backgrounds and traditions. This richness is a gift from our Creator. It is very much apparent within the world-wide Islamic community. We witness it in the United States where there are Muslims from all parts of the world- no other country possesses this plurality of Muslim community. However, despite this diversity Muslims share a commonality of Islamic belief.

Such diversity means we should live in peace within our community and with our fellow citizens but not to live in any harmful relationship with each other. Thus American Muslims demonstrate a model community for the plurality that constitutes the United States of America. The essential lesson from this plurality is to dialogue, collaborate and cooperate and develop a real healthy understanding of one

another. This is the first essential step for living in peace and resolving any and all conflicts encountered, here and abroad.

In the organizations of Bangladesh, people are working mainly with two religious beliefs- Islam and Hinduism. They belong to different regions of the country. Despite they are working together peacefully and friendly. As most of the employees are Muslims, so everybody gives due respect to the majority beliefs.

Current Systems for Settling Disputes

There are great many similarities between Islamic and western systems for settling disputes and building peace. Such as communicating with each other and engaging in dialogue-negotiating, compromising and resolving our differences peacefully, nationally and internationally. However, the west in perusing the peace objective often ignores the contributions of Muslim scholars and practitioners in addressing various international issues. Instead, efforts are directed at altering, modifying, and/or reforming the Islamic societies towards its specific hegemonic agenda. Thus as a dominant world power, the West including the United States in its conflicts often imposes peace through coercive power politics, while the underlying causes of conflict remain unresolved. Such is the case now, for example, with regard to conflicts with Iran, and in what is going on in Mali, Africa, Afghanistan, Turkey, Yemen, Iraq and other countries.

In Bangladesh, almost legal and democratic processes are followed in settling conflict in the work place. Bangladesh Labor code highlights the rules and provisions of conflict settlement. Last resort for the aggrieved parties is Labor appellate tribunal. As it is a long formal process, therefore some organizations are suffering from continuous conflict.

Of interest in this regard is an analysis on "Costing war and nonviolent alternatives" offered by Don palmer and Helena Cornelius of the conflict resolution Network based in Australia. It asks their community to compare war costing before irrevocable decisions are made by government on their behalf, because finally it is the community that pays for it. That they should address two basic questions: 1. Are the costing presented realistic and transparent? 2. What is really in the country's best interests?

Islamic Methodology for Conflict Resolution and Building peace

The Islamic precepts are meant to maintain peaceful, healthy, meaningful relationships with Allah(SWT) and with all humanity. This relationship is disrupted by conflicts, whether interpersonal, communal, national or international. Its restoration is essential for the sake of fairness and justice. Peace-building efforts work towards preventing an escalation of conflict and establishing a durable and self-sustaining peace. Peace is intimately tied with justice in its Islamic understanding. You cannot achieve one without the other. Legitimate grievances of the affected party must be addressed, if real and essential peace is to be achieved. Through most of the employees of Bangladeshi organizations are the followers of Islam, but they hardly believe that it can help resolve conflict in the organizations. They are more interested to their benefits than that of the organization. Therefore, they don't take care about Islamic principles of conflict management.

Here are some relevant verses from the Qur'an addressed to the Islamic community: "O you who believe! Stand out firmly for Allah (SWT), as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah (SWT) is well-acquainted with all you do"(Al Maidah 5:8)

And: "O you who believe! stand out firmly for justice, as witnesses to Allah (SWT),even against yourselves, or your parents, or you kin, and whether it be against rich or poor: For Allah(SWT) can best protect both. Follow not the lusts of your hearts, lest you swerve, and if distort justice or decline to do justice, verily Allah (SWT) is well-acquainted with all that you do"(Al Nisa 4:135).

Towards this end Islamic scholars also emphasize promoting Islamic ethics in order to prevent, mediate, and resolve various conflicts. This must take place along with a personal transformation, developing spiritual awareness through zikr [constant remembering Allah(Swt) and His Grace], praying, and fasting as well as through acts of charity and love for other human beings.

One should exercise compassion and forgive others who have done him harm, and move away from greed, egocentricity, crass materialism, and harming others and work to live peacefully in cooperation with each other. The Qur'an constantly uses the word Sulha in resolving all types of conflicts. It means seeking peace, reconciliation, compromise and settlement.

In Bangladesh, more than two lacs mosques and privately managed praying places are arranging zikr almost in all weeks throughout the country. But unfortunately they don't realize the meaning of zikr nor they implement the teachings in their practical lives except a very few. Therefore, the same person is taking part in zikr and conflict illegitimately. Employees are hardly taking part in zikrs showing busyness in the organizations. Opposite scenarios are also available. Some people are mitigating their disagreement or misunderstanding on the basis of mosque-based relationships. Imams rarely plays any significant role in these issues.

METHODOLOGY

The main objectives of the present paper is to find out the principles, methods and techniques to be applied for the settlement of conflict at personal, organizational, national and international levels. Necessary information have been collected from the Holy Qur'an, Hadiths, different books, journals and other reading materials published at home and abroad. The author has also incorporated his personal observations, opinions collected from the experts and results of discussions with the practitioners. With a view to ensure conciseness of the paper, other aspects of conflict management such as: arbitration, mediation, adjudication, conciliation, litigation have not been judged from the Islamic point of view. On all these issues, there are several prescriptions in the holy books and reading materials.

HISTORY OF MANAGING CONFLICT UNDER ISLAMIC FRAMEWORK

In the reconstruction of the ka`ba, a serious quarrel arose over the setting of the Hajar al-Aswad the Black stone. Each one of the four leaders of the Quraysh that was in dispute over this issue was eager to have this honor and ensure he was not outdone by the others. There was an impasse. They could not agree. One of the leaders suggested that the first person to arrive at the Haram the next morning could be the one two place the hajar al- Aswad. As it transpired, the prophet(SAW) was the first to arrive at the Haram. Not wishing to have the privilege all to himself, he asked each of the contesting tribes to select one leader. He then spread a sheet of cloth and put the Hajr- al-Aswad on it, asked the leaders to hold it at four ends and together raise it. Thus a serious conflict was averted by the prophet's (SAW) prudent action in giving all four leaders an equal honor of placing the stone.

The main source of Islamic law (Shariah) is the Qur'an, which, according to Muslims, is the embodiment of the Divine word that was revealed in stages to Prophet Muhammad (SAW) by the Angel Gibrail(AWS). The second source is the Sunnah of the Prophet- a record of all the prophet Muhammad's (SAW) acts and sayings, as well as acts performed by others that were not opposed by him. The third source is the 'Ijma', this term can be translated as 'consensus'. The fourth legal source is Qiyas- 'analogy'. In Islamic law, these primary sources are complemented by secondary sources, such as 'custom'. Islam defines and regulates the relationship between man and Allah(SWT). That relationship, together with man's duties to Allah(SWT), is clearly set out in the Qur'an and has been further elaborated and clarified in the Sunna.

However, Islam also articulates and regulates man's relationship with his fellow men both individually and collectively. It must therefore also comprehend a legal and ethical system, as well as principles of

social behavior. Within the context of dispute resolution, Islam provides general principles and an authoritative set of rules and regulations. It both guides and defines, and provides the environment for dispute resolution. Even though the ethical and moral foundations underlying the Western concept of law vary little from those of Islam, there are some differences. In Western law, for example, the relationship between "ethics and the law has been overlaid and obscured by secular ideas of right and wrong". This can be observed in the meticulous Western legal codes which are understood to reveal the 'will of the people' aim which promulgate human rights and obligations as reciprocal and relating essentially to the needs of society. Transgressions are identified, and punished as crimes against social order.

In contrast, the traditional Muslin concept rests on the proposition that the Shariah is the law of Allah(SWT) set down for all time in the divine revelation. Muslims, by virtue of being Muslim's have acknowledged a positive responsibility to seek to apply Allah's(SWT) will and live in consonance with that law irrespective of the conduct of others, both at the individual and the collective level. The emphasis is upon obligations rather than upon rights, upon the divine origin of the law. The Shariah is not, therefore, law in the normally accepted sense of the term: "It contains an infallible guide to ethics. It is fundamentally a doctrine of duties, a code of obligations. Legal considerations and individual rights have a secondary place in it."

The Western approach to conflict resolution prioritizes problems to be abstracted and resolved; Islamic approaches bear a resemblance to other non-Western approaches insofar as they frame conflicts as matters of communal and not just individual concern, and highlight the importance of repairing and maintaining social relationships. Muslim approaches to conflict resolution draw on religious values, social networks, rituals of reconciliation and historical practices of communal and inter-communal coexistence. Strong emphasis is placed on relationships between personal and group identify, between individual and collective responsibility for wrongdoings, and between attentiveness to 'face'-related issues(public status, shame, and reputation for generosity) and the achievement of restorative justice within a context of continuing relationship.

Under Islamic law,'the purpose of sulh(compromise, settlement or agreement between parties to a dispute)is to end conflict and hostility among believers so that they may conduct their relationships in peace and amity... In Islamic law sulh is a form of conduct, legally binding on both the individual and community levels.' Although the concepts of compromise, settlement, reconciliation, and agreement-as encapsulated in sulh- are not unknown to the modern Western intellect, the process through which sulh is reached may differ in Western and Islamic systems.

According to Iqbal(2001), in the West this process typically would involve the alternative dispute resolution(ADR) mechanism whereby regular courts are by passed and a parallel set of institutions are called upon for assistance. In the Islamic tradition, regular courts and ADR mechanisms are essentially intertwined and, historically, the legal systems that have relied on this traditional model have dispensed justice much more efficiently than those departing from the Islamic spirit. Similar to other non-Western legal systems, the Islamic system of resolving disputes places an emphasis on duty to the community. The good of the community is far more important than that of the individual. The concept of self includes others.

Relationships are governed by notions of mutual respect, interdependence, harmony, reciprocity and holism, as opposed to individualism, confrontation and competition. Irani and Funk in their seminar work on Arab-Islamic rituals of reconciliation noted a number of very pertinent insights into differences between Western and Islamic dispute management techniques. While Western mediators were expected to be formally certified professionals who provided their services as neutral, unaffiliated outsiders, in the Islamic approach, the preferred 'third party' was an unbiased insider with ongoing connections to the disputants as well as a strong sense of the common good, and standing within the community, for example age, experience, status and leadership.

Other pertinent differences highlighted by Irani and Funk were in relation to the goals of the Western process. These were considered as pragmatic, and were directed toward the possibility of a 'win-win' scenario which could enable the parties to forget the past and move on. In contrast, the goals of the Arab-Islamic process manifest concern for preserving and cultivating the established 'wisdom' of the community. The focus was thus continuity oriented; history was considered a source of stability and guidance that provided lessons determining a common future. While the Western approach aimed to empower individuals to solve their own problem without subjecting themselves to the inconveniences and the adversarialism of the legal system, the Arab-Islamic approach was intended to empower families and the community to participate in matters of common concern. Another key point of interest raised by Irani and Funk was that Western process encouraged a direct, step-by-step problem solving between disputants who ideally 'separate the person from the problem.'

In distinction, the Islamic process prioritizes relational issues, such as restoring harmony and solidarity and restoring the dignity and prestige of individuals and groups. Although "magnanimous gestures of absolution are encouraged, the outcome of the process must nonetheless reflect standers of 'rightousness' and just compensation". A great deal more was at stake than the interests of individuals: disputing families and lineage groups importune the intervention of prominent individuals to prevent the intensification of the dispute and the disruption of 'communal symbioses.

Irani and Funk point out that their study showed that the process was completed with a powerful ritual that sealed a settlement and reconciliation with handshakes and a collective meal. Some other key points of interest apparent with the Western and Muslim /Arabic system of dispute management pertain to the concept of active listening. According to Irani, in Lebanon, to remain silent is sometimes interpreted as meek acquiescence or agreement. In the "rural areas of Lebanon, if you do not talk, it means you are dull; the more you talk, the more it is assumed you know.

People want to show that they know, especially those who go to town and comeback to the village. They always talk." Other differences include the role of third parties or mediators in disputes. In some Arab/Muslim cultures, the mediator is perceived as someone having all the answers and solutions. This is a position that holds a great deal of power and responsibility.

PRINCIPLES OF AN ISLAMIC CONFLICT INTERVENTION MODEL

Amar Abdullah (2000), has mentioned that an Islamic model for conflict intervention needs to reflect values, goals and processes as described in Islamic theory. The model also must respond to the specific needs and circumstances of the Muslim communities. In this respect an Islamic model of intervention may be guided by three principles:

1. Restoring to Islam its messages of justice, freedom and equality.
2. Engaging the community in the intervention and resolution processes.
3. Adjusting the intervention techniques according to the conflict situation, and its stages.

These principles are derived from Islamic sources, especially the Holy Qur'an. These principles also have support in the Western literature. Specifically, this research draws upon the work of theorists in the field of conflict analysis and resolution who grounded their intervention models in ethical frameworks(Laue and Cormick,1978, and Williams,1978), and others who expanded their invention models either by utilizing contingency models(Fisher and Keashly,1991), or by engaging various roles, in addition to mediation, which could solidify the intervention process (Mitchell,1993).

1. Restoring to Islam its Messages if Justice, Freedom and equality a conflict intervener within an Islamic setting should know and be able to recognize this modeling practice when it occurs in conflict. Yet, all Muslims do not necessarily adhere to their religion and religious norms when they are confronted with conflict situations. Muslims live all over the world in society's

influences by various value systems-modern and traditional value systems usually exist simultaneously with Islamic value systems. In their daily life affairs when confronted with conflict situations, individual adaptations vary. Not all Muslims adhere to the same extent to Islamic values and norms. Many Muslims, especially those living in the United States, may adhere more to secular modern value systems, especially in their interpersonal matters, rather than Islamic values. Therefore, a preliminary task for interveners is to asses parties' position regarding various value systems, keeping in mind that just because parties "Say Peace".

Islamic model belong to the Islamic religion does not mean that they expect or want an application of an Islamic conflict resolution model. Moreover, just as the modeling process has been negatively affected by practices which diluted Islam of its messages of equality and its intent on social justice, conflict situations reflect these practices and these misperceptions as well. An intervener needs to assist parties in clarifying and correcting beliefs and attitudes which are influenced by these negative practices and misperceptions. The intervener may be able to provide the information needed in this regard, ors/he may seek the assistance of other individuals in the community(i.e., religious scholars, or community leaders) who may be in a better position to assist parties in this regard.

The role of dispute interveners in restoring to Islam the messages of justice, equality and freedom, was described in the Qur'an on several occasions. Almost all stories in the Qur'an indicated that the prophets confronted societies which had institutionalized social, economic or political unjust and unfair practices. Those who wanted to maintain the status quo usually rejected the message of a prophet because they grew accustomed to certain norms and practices, and were not about to change them. A prophet's mission was usually to lead these societies away from distorted beliefs and practices, towards justice, compassion and equality. The mission of the prophet of Islam, Muhammad, was no exception. And as Muslims aspire to model their behavior after Qur'an and Sunnah, it becomes the task of Muslim conflict interveners to replicate the process of restoring the Islamic principles by clarifying to conflicted parties the misperceptions and negative practices that for long have influenced their lives.

2. Engaging the Community in the intervention and resolution processes, Islamic theory and culture always emphasized a strong sense of community. Unlike the Western emphasis on the individual as the basic unit of the society, Islamic culture and Islamic theory regard family as the basic unit (although individual accountability is strongly emphasized in Qur'an). The entire social organization is an Islamic setting is based on what the Turkish social psychologist Cigdem Kagitcibasi called "the culture of relatedness" as opposed to the culture of separateness".

   The Islamic theory, especially as presented in several "Hadiths" emphasized this notion of relatedness and community. Further, these statements, along with several Qur'anic advocated active involvement with community issues, standing up for justice(even against the interests of one's s self and loved ones),and taking action in resolving disputes.

   Mary Clark one of the several western writers on Islam and community building, stated that when one looks at contemporary institutions which foster shared meaning and social bonding: "The major religions of the world, of course, come first to mind. It is no accident that they arose in parallel with the earliest civilizations, largely to ameliorate some of their worst excesses, and even today they represent important sources of sacred social meaning for tens of millions of people. Islam is the chief contemporary example." This strong sense of relatedness and community can be utilized to the benefit of conflict interventions in Islamic settings. A conflict intervener cannot assume that the community is made of independent autonomous individuals who expect that interpersonal conflict intervention will take place only between primary parties and the intervener. An Islamic setting is likely to engage and involve other entities and parties (for example, extended family members) in any given conflict. This involvement of others can be

strength for conflict intervention, and would model Islamic norms and principles as described in Qur'an and Sunnah.

3. Adjusting the Intervention Techniques According to the Conflict Situation, and it stages the dynamics of conflict vary according to the stage of the conflict, which does not necessarily go through a linear procession; more than likely it goes through "ups and downs". In the Islamic theory, an intervention technique should best correspond to the stage of a conflict with the purpose of restoring justice and adhering to Islamic principles and values. For Example, the Qur'an , in a clear example of adjusting third part's intervention according to conflict stages, has promoted reconciliation as an intervention technique between two disputing factions. Yet, the Qur'an mandated a more active role against one party if it transgresses. Once the transgression is brought under control, the third party returns to the reconciliation mode, with the purpose or restoring justice.

The ultimate goal of third party intervention, the Qur'an has declared, is to reconcile members of the community. Qur'an has also declared that interventions be adjustable in marital disputes, distinguishing between situations of marital disagreement (sheqaq) and situations of deviance (neshouz) by one spouse. In the former situation, Qur'an mandates the intervention by whom third parties representing each spouse. In the latter situation (through there is great controversy over the interpretation of some words). Qur'an mandates a "contingency process "to be followed by the man, and another to be followed by the women, where each party is responsible for taking actions to restore normalcy to the relationship, and should all these efforts fail, to pursue divorce. In general, Qur'an, and the prophetic examples, shows that Islamic theory advocates an adjustable model for intervention in all types of disputes. The Islamic theory is guided by the principles of justice and adherence to the values of Islam. Therefore, third parties are expected to function in a reconciliatory mode, unless clear injustice or deviance take place. In this case, third parties should get actively involved in restoring justice and eliminating deviance before returning to the reconciliatory role.

TECHNIQUES TO RESOLVE CONFLICTS UNDER ISLAMIC FRAMEWORK

During the early Islamic history, Muslim Jurists Developed a number of legal structures and institutions using a variety of techniques to resolve conflicts amicably and achieve peace. Among these techniques, three are being discussed in the following paragraphs:

1. Appointment of a Justice of peace: First of all, appointment of a justice of peace(Qadi as Sulh) is to be made to oversee the processes of meditation, arbitration, and reconciliation to achieve settlement and peace.
2. Selecting Wasta or third party mediator: Parties in conflict have the option of resolving their dispute through a Wasta or third-party mediator who would ensure that all parties were satisfied with the outcome.
3. Using Tahkeem or intermediaries: Other practices could use tahkeem, or using intermediaries to represent the parties. These intermediaries should be able to represent the parties' position as clearly as possible to negotiate on their behalf, and guarantee that the parties receive a fair settlement.

A settlement could include: a. Financial compensation, b. Service to the family, c. Service to the community, and Specific gestures of sympathy, or public demonstration of reconciliation. These procedures and relevant structures need be revived and further developed utilizing all possible modern techniques. There are a number of organizations currently involved in conflict resolution. Others provide training for solving interpersonal problems and helping resolves issues within a family.

In order to resolve wider conflicts, it is essential that the peace- building efforts of civil-society organizations that already exist within the western world and in Muslim countries are adequately supported. This should go along with addressing the economic- political stagnation, and powerlessness of Muslim societies. As well as remedying the historical memories of violence and conflict from the times of Crusades and colonialism, past and present Islamic rules could be most effective ways.

It is worth mentioning that within Islamic societies there exists a great diversity of traditions, cultures, and opinions that could be used to enrich the possibilities for pursuing peace-building efforts and resolving all existing conflicts. A good number of employees are working in Bangladesh though it is not a big country in size. Since liberation, the country did not get rid of political unrest which is one of the reasons of conflict. Political organizations are not playing positive roles in settling conflicts. Due to change of government, many things are changed and thus conflict gets a new dimension. Lack of goal orientation and financial issues may be the reasons of such situation. No religious organization has yet been established for the settlement of conflict. Even government did not feel to involve religious leaders in this regard.

However, we were encouraged that there are large number of organizations working for peace. Among them is the House of Hope international Peace Center in Galilee, which is "the first Arab-initiated peace center. Its director, Elias Jabbour , a Christian is "one of the world's foremost experts in the practice of Sulha". This organization " makes use of a trusted delegation of peacemakers" that "hears the grievances of the parties, works to absorb the anger, and continues to engage with the parties untill an equitable solution is found and agreed to by all parties involved. Then a "traditional ceremony marks the culmination of the Sulha process in which the families of the victim and the perpetrator share a meal together. In Sulha, the issues are resolved on such a deep level that wholeness and integrity are totally restored and the agreement is accepted and embraced by all involved."

If you spend everything what is in the earth, you cannot create love in their minds, but Allah(Swt) has placed love in their hearts. Hold fast to the rope of Allah(Swt) be united and be not separate (Surah Al Imran,verse-102). The prophet said: A believer loves and is loved. There is no good in one who does not love and is not loved. In another Hadith it is said, Allah (SWT) gives a friend to one who's good he intends. If he forgets, he reminds him. If he does not remember he helps him. Almost everyone knows about Islam especially the elites and the leaders but to protect their interest due to intellectual dishonesty they try to show Islamis not correct. Only the one whom Allah intends to do good to him/ her . He gives him/her the understanding of Deen(Religion) despite all the media campaign and propaganda to distort the teachings of Islam.

It is still the fastest growing Religion in the whole world with more than one and a half billion Muslims. So out of six human beings in the world almost every two of them are Muslims which is a fact. Despite the ups and downs Islam continues to make inroads in different countries and people gradually understand the Deen and there is no country in the World where there are no Muslims. Masha Allah this is the grace of Allah(SWT) and his promise that the Deen would InshaAllah spread worldwide which we can see now. With social media internet a lot of people are embracing Islam in website such as this very one Islamicity. May Allah use us to become the means of hidayah to the entire mankind. No compulsion in Religion truth is clear from falsehood so the choice is ours as there is no force in submitting to One Allah(Swt) only Allah(SWT)and accept the last prophet Muhammad (SAW) as the final Prophet sent to the entire mankind Arabs and the Ajam(non arabs). Nobody is better than anybody except in Taqwa ear of Allah(Swt). This is the teachings of our Deen.

FIVE ISLAMIC APPROACHES TO PEACE

At the end of the settlement of conflict, peace is expected to be established. For the sake of organizational peace and sustaining such it for a long time, five approaches have been suggested from Islamic perspectives. These approaches are discussed below:

1. Power politics: Peace through Coercive Power: Based on pessimistic reading on human nature, Islam is used as a language for legitimating of power and authority and for the preservation or social order; threats to a given political order are often framed as a threat to Islam. The power-political approach views peace as an absence of war, and underscores political necessities created by the restlessness of political subjects and the threatening posture of external enemies.

2. World order: Peace through the Power of Law: Peace is a condition of order defined by the presence of such core Islamic values as justice, human dignity, cultural coexistence and ecological stability, and not merely by an absence of direct violence. A situation in which these values are not present may be characterized as disorderly, unstable and un-Islamic.

3. Conflict Resolution: Peace through the Power of Communication: traditional Islamic approaches are explored: reconciliation, methods of meditation and arbitration. These methods affirm a restorative conception of peace and justice, encompassing notions of compensations for losses, attentiveness to issues of "face" or social esteem. Renunciation for the sake of the whole and forgiveness.

4. Non-Violence: Peace through will power: adherence to Islam requires non-violent solidarity against oppression, the promotion of renewal through board-based social movements and training for programs of direct non-violent action. Only a linkage of just ends with just means can secure authentic justice, peace and human dignity.

5. Transformation: Peace through the power of Love: This approach defines peace as a condition of all embracing harmony perceived through the inward renewal and transformation of human consciousness. The cultural community is the context and the receptacle of human realization; renewal takes place within each person through inward cleansing and loving surrender to the divine.

In Bangladesh, power politics has occupied the place of politics for common people's welfare. Political parties hardly bother for peaceful settlement of any conflict during their regime. Thus most of the conflicts are created. On the basis of Justice, human dignity, cultural similarities and so on conflict could be made minimum of Islamic rules could be followed. Some political parties create and instigate violence knowingly. No non-violence treaty is not present in any organization in Bangladesh. Rigorous learning and training in Islamic conflict management is still absent in Bangladesh which could be most important weapon for conflict settlement as well as social and national peace and progress.

THE HEART OF PEACE AND CONFLICT RESOLUTION IN ISLAM

The tradition of conflict resolution, contrary to modern belief, is not foreign to Islam. In fact, it goes back to the time of Prophet Muhammad(SAW), was preparing him for the mission of his prophet hood. Today, however, those conflict resolution skills introduced by the Muslim tradition are rarely mentioned in modern academia. As Abu- Nimer (2000) points out, Muslim practitioners in the field of peace-building and conflict resolution have carried various CR methods to Muslim communities showing that Islam has a lot to offer to this field, but their progress" has been hampered by a well-publicized Western assumption that Islamic religion and culture contradict the principles of peace-building, conflict resolution, nonviolence, and even democracy". This thesis endeavored to counter those assumptions and bring up some of those conflict resolution methods used by Muslim practitioners, showing that Islam doesn't contradict concepts like conflict resolution or nonviolence but actually builds on them. Conflict Resolution Methods in Islam According to a lecture given by Imam Toure (2012), Conflict Resolution in

the Qur'an is referred to by the word Islah. The definition of Islah is to mend, to restore something that is broken, to make something right, to make peace, to set something in order and so on. As Mohamed Sadek(20090 points out, the term: appears several times in the Qur'an and which conveys the idea of improving, purifying, reconciling, repairing and reforming.The notion of Islah implies bringing the object (whether a heart, an intelligence or a society) back to its original state. when the said object was considered to be pure and good: it is indeed a matter of improving,[or] curing through reform. Present in the Qur'an is also the opposite of Islah, which is fasaad, and it is defined as disorder, something corrupted and imbalanced. Regarding fasaad, the Qur'an says, "Hence, do not spread corruption on earth after it has been so well ordered. And call unto Him[Allah(SWT) with fear and longing: verily, Allah(SWT)'s grace is ever near unto the doers of good!"(7:56). Here Imam Tour adds that"Allah created the world in Balance and in a perfect order, a moral balance, and a just Balance."On this note, a surah of the Qur'an indicates that the world Allah created for people is in a state of perfect order and balance, and advises humanity not to disrupt that order (55:7-9). From these verses it can be noted that, according to the Qur'an, there is a balance in the universe and anyone's negative actions disrupt that balance, as do conflicts among people, and that is why there is the concept of Islah to try to restore that balance.

PRINCIPLES OF CONFLICT MANAGEMENT IN ISLAM

According to Toure (2012), in the Islamic worldview there are five principles in Islam. Establishment and maintaining peace in this world as well as in the eternal life are the ultimate target of Islam. Therefore, a few principles are expected to be followed for bringing and maintaining peace in every sphere of life. These principles are as follows:

1. Conflict is an integral part of human life: As the previously cited sources indicate, conflict is an integral part of our lives, and it should be treated as such. There are certain things that are certain to take place. Death is certain. Today you are ill, tomorrow you feel better. Today you are rich, tomorrow you are poor. Today there is conflict, tomorrow there is not. No matter whom you are, this is true. This will always be true. From the time of Adam and Hawa(Aws) this was true. This is what drove Adam and Hawa(Aws) out of their place(paradise). On this note, the Qur'an reminds that Satan caused Adam and Hawa(Aws)"to stumble therein, and thus brought about the loss of their erstwhile state. And so We said: 'Down with you, (and be henceforth) enemies unto one another; and on earth you shall have your abode and your livelihood for a while!"(2:36). After the Exile of Adam and (AWS)to our would, the imam says that with Adam's children Habil and kabil there was conflict, referring to the first murder on earth initiated by Habil. Regarding this murder the Qur'an says, " then his (Habil's] evil soul...incited him to kill his brother (kabil) and he killed his brother and then he joined the losers"(5:30). This is very important to recognize here, says Toure(2012), because it shows that the desire to initiate conflict comes from inside, the nafs(the soul), and it becomes crucial that the person trains his or her nafs when it comes to handling conflict.

2. Conflict is a divine means of testing and growing the human being: On this note the Qur'an says,"and some of you, we have made them a source of Islam is a strictly monotheistic religion, but some misunderstandings have arisen because the Qur'an often uses the form "We" to refer to Allah(SWT). This is a feature of literary style in Arabic that a person may refer to himself by the pronoun nahnu (we) for respect or glorification." In English, this is known as "The Royal We." Therefore, in "such cases, only one person is speaking but the plural is used for respect". According to the Imam Toure(2012), Allah says that when the conflict comes, Allah asks for sabr from people, and He is constantly watching how people behave in times of trial and tribulations. Therefore, it should always be remembered that Allah (SWT) uses this conflict as a means of testing people. It becomes obvious here that when one realizes that conflict is a test from his/her Creator, then he or she will do the best to handle the situation with care by taking the right steps to resolving the conflict in order to please Allah (SWT).

3. Conflict is a divine means of rewards in the After life for the human being: There is a reward for the person who handles a conflict in a reasonable and acceptable manner, as is recommended in the teachings of Islam: Prophet Muhammad (Sws) in the Hadith books of Bukhari and Muslim was reported to have said, " If you give up an argument, when you are wrong Allah (SWT) will blind you a palace in paradise.

4. Truth is the central component of conflict resolution in Islam: The rule of truth in conflict resolution, the Imam Quotes the Qur'an where it says, "We give them (people) mercy from us and we give them a tongue of truth that is honorable"(19:50). According to the imam, conflict cannot be resolved within the Islamic model without the truth being known.

5. Peacemaking between conflicting parties is a sacred act: Peacemaking between the conflicting parties is a sacred act and duty in Islam and it has to be taken very seriously. As the Qur'an says, "be conscience of Allah and make peace..."(8:1). The act of resolving conflict, he says, is one of the three things that people are allowed to talk about in secret and there is reward in it(Toure,2013). One practical Muslim method to resolving conflict, according to Imam Tours (2012) is the Salam Method (salaam meaning peace). This method mainly concerns recognizing, understanding, facing, analyzing and handling the conflict in the best manner possible, as advised by the Qur'an and the teachings of Prophet Muhammad (SAW). When speaking of this method, it is important to point out that in the Muslim tradition, there is no room for speculations and suspicion, because as the Qur'an says, it is a sin to show suspicion on any matter(49:12). Therefore, it is vital to recognize, research, and state the conflict clearly: " don't just go by what you have heard, or rumors," Additionally, agreeing that the conflict exists is vital for the process. The other acts during which talking in secret are allowed are when giving sadaqah(charity), and helping or visiting someone. Also, says the imam, it is important to "shift the focus on the action not the person. On all levels of different people in the Qur'an it is always about their conduct not the person because there is always a chance for them to change."

RECOMMENDATIONS AND CONCLUSION

Conflict is inevitable in human life. Everybody suffers from either intra personal, interpersonal or inter group conflict. Islamic principles may be successfully used to handle and manage all types' conflicts. These can also help settle conflict irrespective of cultural differences, religious beliefs, ethical levels and positions in the organization. Islamic methodology, principles and techniques for conflict management can establish peace in the organizational, social, national and international lives. Therefore, every organization should adopt these methods, principles and techniques for the sake of permanent peace and favorable working environment. Goal orientation, continuous proper learning, training and highlighting the universal spirit of Islam can contribute to conflict management effectively. This may help to enjoy eternal peace.

Bangladesh is a Muslim country. But the existing laws and rules are not enacted following complete prescriptions of Islamic Shariah for the settlement of conflict. Organizations and concerned parties are not interested to apply Islamic rules for the purpose. Though some rules for settling conflict are not contradictory with Islamic Shariah- but hardly any attempt has been made to settle conflict Islamically. Allah(SWT) knows best about the sources, causes and consequences all types of conflict. Therefore, for the settlement of these conflicts, Almighty given principles and prescriptions are most effective- there should not be any doubt.

REFERENCES

Amar, A., (2000). Principles of Islamic Interpersonal conflict intervention: a search within Islam and Western literature. *The Journal of Law and Religion*, 15(1-2).

Bellah, R., (1985). *Habits of the Heart*. University of Calcutta Press.

Clark, M., (1990). Meaningful social bonding as a universal human need in *Conflict: Human needs Theory*, Burton, J. eds., St. Martin's Press.

Cotran, E., & Yamani, M., (2000). *The rule of law in the middle east and the Islamic world: human rights and the judicial process*. L.B. Tauris Publishers, London.

Esposito, J., (1988). *Islam: the Straight Path*, Oxford University Press.

Esposito, J., (1991). *Islam the Straight Path*, Oxford University Press.

Fisher, R., & Keashly, L., (1991). The potential complementarity of mediation and consultation within contingency model of third party intervention. *"Say Peace" Conflict resolution training manual for Muslim communities-Islamic model.*

Hocker, J., & Wilmot, W., (1994). *Interpersonal Conflict*, w m. C. Brown.

Iqbal, W., (2001). Dialogue and the practice of law and spiritual values: courts, lawyering and adr: glimpses into the Islamic tradition. *Fordham Urban Law Journal*, April.

Irani, G., & Funk, N. C., (2000). Rituals of reconciliation –Arab Islamic perspectives. *KROC Institute Occasional Paper*, August, http:/www.ii.ac.uk/learning/life long learning/alternative- dispute- resolution accessed 28 April 2003.

Johnston, K., Camelino, G., & Rizzo, R., (2000). *A Return to " Traditional" Dispute Resolution: An Examination of Religious Dispute resolution Systems*, Available at http:/www.cfcj-fcjc.org/full-text/traditional.htm accessed, 28 April 2003.

Kagitcibasi, C., (1994). *A critical appraisal of individualism and collectivism: toward a new formulation, in individualism and collectivism*. Uichol Kim et al. eds., Sage Publications.

Laue, J., & Cormic, G., (1978). The ethics of intervention in community disputes, *in The Ethics of Social Intervention, Gordon Bermant et al. eds*...Halsted press.

Mitchell, C., (1981). *The structure of international conflict*. St. Martin's press.

Mitchell, C., (1993). *The process and stages of mediation, in making war and waging peace: Foreign intervention in Africa*. David R. Smock. ed., United States Institute of peace press.

Mohiuddin, G., (2004). Conflict Management from Islamic Perspective. *Islamic University Studies*, Kushtia.

Moor, C., (1996). *The Mediation process* (Jossey-Bass).

Nimer, M. A., (1996). Conflict resolution in an Islamic context: some conceptual questions. *Consortium on Peace Research ,Education and Development Peace and Change*.

Rubin, J., & Pruitt, D., (1990). *Social Conflict*, Mc Graw-Hill book company, New York.

Yusuf Ali, A., (1983). *The Holy Qur'an: Text, Translation and commentary*. Amana Corporation. 5:9, 9:71, 16:90, 7:85, 11:84-85, 21:11, 26:128-130, 26::146-152, 26:165-166, 26:181-184, 28:4-6, 7:70, 29:28-29, 2:170, 5:107, 10:78, 11:87, 31:21, 43:22-243:104, 3:110, 31:17, 49:12, 19:50, 8:1,2:36

Zakaria, R., (1998). *The struggle within Islam: The conflict between religion and politics*. Penguin Books.