

In the name of God

A new challenge about analyzing countries conflicts

Responsive for Tony Blair about Faith Foundation article.

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1. What is global conflicts?

Category: Global conflicts (From Wikipedia, the free encyclopedia)

- I. Stars war
- II. Cold war
- III. Proxy war 1: power to act on behalf of another person
- IV. Proxy war 2: one who is authorized to act on behalf of another person
- V. Proxy war 3: authorization of many permissions
- VI. Proxy war 4: (Computers) server (real hardware and software) that is located between a client application and a real server
- VII. Proxy war 5: injustice
- VIII. Proxy war 6: war on terror
- IX. [American Revolutionary War](#)
- X. The Third World War Book (war possible)
- XI. conflict, its relationship with economic inequality
- XII. the dynamics of conflict and crisis situations getting worse
- XIII. Critical Impact on U.S. Interests and others capital counties
- XIV. Crisis of ethics and moral
- XV. Crisis of humankind's greeting
- XVI. Destructing of environment
- XVII. Scrapping of zoon's layer
- XVIII. Competition as a war
- XIX. Win-win as callusing between two persons or two groups
- XX. And so on

2. What is Islam's view about these conflicts? Topical answers (refer to www.elmemofid.com):

- I. Islam is seeking peace not war (refer to the article from author: what is religion of Islam)
- II. Defense instead waring
- III. Conversation instead war cry

- IV. Prohibiting of genocide
- V. Prohibiting of atomic armaments
- VI. Prohibiting of chemical armaments
- VII. Honesty in speech and act (ekhlass)
- VIII. Prohibiting of monopolize in dealing at all
- IX. act of disallowing in tricks (that is horrible!)
- X. disallowing to make loss him-self and other (that is horrible!)
- XI. trusts, several companies banded together in order to reduce benefits of others competitors is awful
- XII. Interest or rente on the way of government's helpless in hidden or Embezzlement.
- XIII. authorization of many permissions is awful
- XIV. using of short weights in dealing is that is terrible!
- XV. thieving data or information of client application and his real server
- XVI. injustice includes: it is attached ((محورهای عدالت اجتماعی))
- XVII. war on terror is awful in Islam
- XVIII. right and truth is essential in Islam (refer to article: truth of truth)
- XIX. the dealing in Islam is like sukuk only
- XX. Islam says: remove conflicts, then will appear new paradigms (refer to many articles from author).
- XXI. Reforming of Crisis of ethics and moral, it is need to belief of unseen world and prostrate of Allah and ekhlass in her/his actions (refer to subjects for discovering of unseen world and many articles from author)
- XXII. Destructing of environment is awful and should be to pay the recompense
- XXIII. Scrapping of zoon's layer is awful and should be to pay the recompense
- XXIV. Competition in market must be change to collaboration and should be to compete about charities' actions
- XXV. callusing between two persons or two groups is awful
- XXVI. and so on.

3. what does Mr. Tony Blair aim to say of these questions?

In my opinion, Mr. Tony Blair wants unbrace the religions generally and Islam particularity, and this idea not usefulness for ending the war, if divine religions near to gather, this gathering bring a proof peace for nations no

doubt, the power of religions more than any power for fulfilling capable of being sustained the peace and the word of "Islam "it means "salaam or saalm or peace "for acquaintance whit Islam and other divine religions, refer to books of William Montgomery Watt (14 March 1909 – 24 October 2006) he was a Scottish historian, an Emeritus Professor in Arabic and Islamic studies at the University of Edinburgh. Watt was one of the foremost non-Muslim interpreters of Islam in the West, and according to Carole Hillenbrand "an enormously influential scholar in the field of Islamic studies and a much-revered name for many Muslims all over the world".

Also, Watt's comprehensive biography of the Islamic prophet Muhammad, *Muhammad at Mecca* (1953) and *Muhammad at Medina* (1956), are considered to be classics in the field. Watt was a priest of the Scottish Episcopal Church, and was Arabic specialist to the Anglican Bishop of Jerusalem from 1943–46.[1] He became a member of the ecumenical Iona Community in Scotland in 1960. He was Professor of Arabic and Islamic Studies at the University of Edinburgh from 1964–79[
Islam and Christianity Today: A Contribution to Dialogue .by William Montgomery Watt

4. appointing of world wide's justice is the best way only, poverty, hopelessness of the most of the people in the world, to want all omnipotence, injustice and refuging of millions people in the world and telling about peace is same as language game (A **language-game** (German: Sprachspiel) is a philosophical concept developed by Ludwig Wittgenstein and Friedrich Weismann, referring to simple examples of **language** use and the actions into which the **language** is woven.)).
5. What is practical mechanism of Islam about fulfilling peace? global campaign in the world for establishing of peace.

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TonyBlairFaithFoundation 

As the importance of the role of religion in conflict gains more prominence in the reporting of conflict situations, a new report by the Institute for Economics and Peace investigates the relationship between religion, conflict and peace. We highlight the key findings

The Institute for Economics and Peace ([IEP](#)) report: *Five Questions Answered on the Link Between Peace and Religion* was published on 21 October 2014 in conjunction with the Religious Freedom and Business Foundation ([RFBF](#)), an organization headed by Centre on Religion & Geopolitics Advisory Council member Brian J. Grim.

The report presents empirical evidence research conducted by the IEP, which aims to provide a comprehensive understanding of how religion interacts with peace. In doing this, the report endeavored to answer the following five questions:

- **Question 1:** Is religion the main cause of conflict today?
- **Question 2:** Does the proportion of religious belief or atheism in a country determine the peace of the country?
- **Question 3:** In Muslim countries, does the demographic spread of Sunni and Shia determine peace?
- **Question 4:** Is religion key to understanding what drives peace?
- **Question 5:** Can religion play a positive role in peacebuilding?

For the IEP report, a list of questions was drawn from the most common themes of discussion and opinions expressed in the media, but the report makes clear that even **though research highlights key relationships between peace and religion**, it also provides opportunities for further research. It also noted that there are very few global cross-country statistical analyses to empirically link religion, conflict and peace

At a time when the role of religion in conflict is being analyzed more than ever before, and with society asking more questions on what the causes are of conflicts such as those in Nigeria, Iraq and Syria, and with the advance of groups such as [ISIS](#), the report comes at a key moment. At the Centre Religion & Geopolitics we have been looking actively at the role of religion in conflict situations around the

world, and the IEP report plays an important part in opening up the debate on the perception of peace, religion and conflict

The report is based on the findings from the [Escola de Culture de Pau Alert 2014](#) (The School of Peace Culture), which lists 35 armed conflict situations around the world, as well as the Global (GPI), two [Pew Research Indices](#) on government restrictions of religious practices and social hostilities, the World Religion Project, the [World Values Survey](#) and the Religious Diversity Index.

The Escola de Culture de Pau Alert 2014 on conflict situations is largely based on qualitative analysis of reports and news items provided by sources such as the United Nations, international bodies, research centers, media outlets or NGOs, among others, as well as from the experience drawn from research on the ground. It is also worth noting that there are a number of other authoritative and well respected organizations who each year log and analyses the number of conflict situations around the world, including the [Heidelberg Institute for International Conflict Research](#) (HIIC) and the [International Institute for Strategic Studies](#).

The findings from the IEP act as a real starting point for determining and analysing the role of religion in conflict situations around the world to create a better understanding of why these conflicts occur. The report quite rightly highlights levels of religious belief, restrictions and hostilities alongside important [socio-economic](#) factors. What this substantial report does is to open up the debate further on what is meant by a religious conflict and how we can evaluate religious elements of conflict.

By combining analysis such as this and from others, including the work of the Centre on Religion & Geopolitics, we can explore current conflict situations and their various components comprehensibly and succinctly without ever simplifying the situation.

Key Findings: Five Questions on Peace and Religion

Question 1: Is religion the main cause of conflict today?

Religion is not the main cause of conflict today. Of the 35 armed conflicts that took place in 2013, only 14% were motivated by religion alone.

Question 2: Does the proportion of religious belief or atheism in a country determine the peace of the country?

Statistical analysis shows there is no link between religious belief and conflict. Of the world's ten most peaceful countries, three are highly religious.

Question 3: Does the demographic spread of Sunni and Shia affect peace?

Many Muslim-majority countries with Sunni and Shia demographic mixes are relatively peaceful. [Qatar](#), the most peaceful country in the Middle East according to the Global Peace Index, has the same proportion of Sunni to Shia as one of the world's least peaceful countries: Afghanistan.

Question 4: Is religion key to understanding what drives peace?

Other factors such as corruption and inequality have a greater impact on levels of peace than religious traits. However, the two religious characteristics that are positively associated with peace are: fewer restrictions on religious behavior and lower hostility towards religion.

Question 5: Can religion play a positive role in peacebuilding?

Countries that have higher membership of religious groups tend to be slightly more peaceful. Religion can provide a basis for inclusion and social cohesion, which strengthen the bonds between citizens and creates a more peaceful society

eye Findings: Detailed

- Many countries with Sunni and Shia demographic mixes are relatively peaceful such as Qatar and [Kuwait](#). The main factors which differ between peaceful coexistence and non-peaceful coexistence relate to well-functioning governments, lower levels of corruption and better relations with neighboring countries.
- Factors associated with Positive Peace, the broader set of attitudes, institutions and structures have a greater explanatory power for the level of peace than simply the demographic split between Sunni and Shia.
- Factors other than religious differences are more significant in determining levels of peace. These factors are corruption, political terror, gender and economic inequality as well as political instability. Statistically speaking religion has only limited explanatory power for outbreaks of violence.

- Countries with greater religious freedoms are generally more peaceful, whereas countries with less religious freedom are generally less peaceful.
- The most influential factor affecting religious freedom is the government type. Full democracies are the most peaceful and have the greatest level of religious freedom, regardless of the type of religious belief or various religious characteristics.
- The most peaceful countries are not necessarily the least religious, and the least peaceful countries are not necessarily highly religious.
- There is not a statistically meaningful relationship between the levels of atheism or religious belief in a country and its levels of peace.
- Four out of the ten countries with the highest levels of atheism are less peaceful than the global average.
- Other than [New Zealand](#), countries with high levels of atheism are communist or ex-communist countries.
- Two thirds of countries in the world have greater than 95 per cent of the population holding a religious belief. Therefore, high levels of religious belief can be found at either end of the GPI.
- Of the ten most peaceful countries in the 2013 GPI, only two countries have greater than ten per cent atheists. These countries are [New Zealand](#) and [Belgium](#).
- The twenty-first century has not been marked by the clash of civilisations but rather intra-group conflict. Of the 15 armed conflicts motivated in part by Islamist groups in 2013, all but five occurred in countries where Muslims were in the majority.
- Many of the least peaceful countries do not have high levels of religious diversity.

The report can be read in full [here](#).

The Centre on Religion and Geopolitics features a number of the publications cited in this report on our [data section](#).

This article summarizes an external report, and is not to be taken as the view of the Tony Blair Faith Foundation.

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*Islamic State of Iraq and al-Sham (ISIS)

The Islamic State of Iraq and al-Sham (ISIS) is also known as the Islamic State, the Islamic State of Iraq and Syria, the Islamic State of Iraq and the Levant (ISIL), and *Ad-Dawlish al-Islamiyya fil'Araq wa-Sham* (Daesh). These names and acronyms are used interchangeably.

Led by Abu Bakr al-Baghdadi, ISIS is a descendent of al-Qaeda in Iraq, one of the most brutal insurgent groups in Iraq between 2003 and 2007. After the death of its founder, Abu Musab al-Zarqawi in 2006, it merged with eight other insurgent groups to form the Islamic State of Iraq.

Though under pressure through the US “surge” and the “Anbar Awakening” (sahwa, in which Sunni tribes in Anbar province were co-opted in the fight against the insurgency) from 2007-2011, the Islamic State of Iraq grew in strength after the American withdrawal in 2011.

With the outbreak of the Syrian Civil War in the same year, the Islamic State of Iraq formed a subsidiary called Jabhat al-Nusra (“The Support Front”). In 2013, when this group was showing signs of independence, the Islamic State of Iraq announced its expansion to become the Islamic State of Iraq and al-Sham (al-Sham being the Arabic term for Greater Syria, and holding connotations of medieval Caliphates and

battles at the end of history). Jabhat al-Nusra was to be reabsorbed into the expanded group, but its leader appealed to Ayman al-Zawahiri, the leader of al-Qaeda, who ruled that Jabhat al-Nusra would remain al-Qaeda's affiliate in Syria, while ISIS should confine itself to Iraq. This led to a break with al-Qaeda, and an outbreak of fighting in Syria between ISIS, Jabhat al-Nusra and other rebel groups. It has since expanded its territory in fighting with both rebel groups and government forces in both Iraq and Syria.

In 2014 ISIS declared the founding of a new Caliphate, to be known simply as "the Islamic State", under Abu Bakr al-Baghdadi or "Caliph Ibrahim", and called on all Muslims to swear allegiance.