

The Culture of Peace and the Prevention of Terrorism from the Perspectives of Islamic Education and the United Nations

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Abstract

Terrorism is an unfamiliar phenomenon to the Islamic religion and it is in opposition to its doctrine. It leads to the loss of innocent lives, destruction of properties, spreading rumors, terrorizing the innocents and destabilization. All this makes fighting and preventing the phenomenon of terrorism the duty of all human beings. This study aimed to highlight and clarify the concept of the culture of peace and the prevention of terrorism from the perspective of Islamic Education and the United Nations.

1. Introduction

The world, nowadays, is witnessing an unprecedented technological revolution in telecommunications and knowledge. Nevertheless, Islamic and non-Islamic countries face various domestic problems and difficulties that appear in the form of social, political, economic, and moral problems. On the other hand, there are external problems that may emerge due to regional and international conflicts. It is worth mentioning that the most important of those problems is achieving global peace. Such a problem caused by wars, terrorism, injustice, poverty, ignorance and inequality has made all the values of peace fall globally; despite the fact that peace is a right of humanity, a fundamental value and a moral necessity for all aspects of life. Peace is the ultimate goal of humanity that it seeks to achieve throughout history.

Hence appears the need for peace. Every human being deserves to live in peace and tranquility with whom he loves. Communities seek peace, mutual understanding, cooperation, tolerance, and love. Countries strive to protect themselves from aggression and terrorism to enjoy peace which allows it to progress, develop and prosper.

The concept of peace has been associated with the ethics of the United Nations since its foundation in 1945. It is stated in the preamble of the UN Charter, "We the peoples of the United Nations determined to save succeeding generations from the scourge of war; to affirm our faith in fundamental human rights, in the dignity of the individual, and in the equal rights of men and women and of nations large and small. We determined to practice tolerance and live together in peace as good neighbors; and to unite our strength to maintain international peace and security."

Peace in Islam is deemed to be one of the main goals of Islamic education. In Islam, peace takes precedence over war, because it is the origin of the people's relationships with each other. Peace and Islam are synonymous and it is one of Allah the Almighty's names. Peace is the greeting of Muslims, and it is mandatory in their traditions and their acts of worship. In traditions, responding to greetings is a commitment while in the acts of worship peace is omnipresent. Thus, a Muslim is always living in peace.

People used to embrace Islam in droves regardless of their gender, color, or position. With the emergence of some groups who claim to be Muslims, the Islamic nation or should we rather say the whole humanity began to suffer from terrorism. The evil thoughts and acts of those narrow-minded extremist groups began to undermine the foundations of security and stability in the world, and hinder development in all different fields. And, because of the multiple damages to individuals, groups and institutions such terror acts and thoughts cause; leaders, researchers, and thinkers are required to address those terror acts and try to prevent them in all ways and means, and raise the culture of peace. Thus, this study comes to clarify the culture of peace and the prevention of terrorism from the perspective of Islamic Education, and the United Nations.

2. The Problem of the Study and Its Questions

The culture of peace is relatively a new concept. The concept in the Arab-Muslim world is linked to the political peace while this dimension is one of the multiple dimensions of the culture of peace. Terrorism is an unfamiliar phenomenon to the Islamic religion and it is in opposition to its doctrine. It leads to the loss of innocent lives,

destruction of properties, spreading rumors, terrorizing the innocents and destabilization. All this makes fighting and preventing the phenomenon of terrorism the duty of all human beings. Thus, this study comes in order to highlight and clarify the concept of the culture of peace and the prevention of terrorism from the perspective of Islamic Education and the United Nations. This study seeks to contribute to the treatment of the problem by answering the following questions:

- What are the concepts of peace and the culture of peace in the Islamic Education and the United Nations?
- What are the types of peace?
- What are the obstacles to peace?
- What is the concept of terrorism, and what are its features, motivations, and risks?
- What are the types of terrorism?
- What are the methods of preventing terrorism?

3. The Importance of the Study

This study is an attempt to highlight and promote the concept of the culture of peace from the perspective of Islamic Education and the United Nations. It describes the types of peace and the obstacles that peace faces. It also defines the concept of terrorism as well as its characteristics, motivations, dangers and its types in Islam. This study seeks to determine the methods and means of preventing terrorism and to provide a true picture of Islam regarding its relationship with non-Muslims in peace and in war. Moreover, the study suggests a unified international stance against injustice, tyranny, occupation and terrorism; it also suggests spreading a common and humane culture of peace among peoples and civilizations.

4. Targets of the Study

This study aims at clarifying the concept of the culture of peace and terrorism from the perspective of Islamic Education and the United Nations, through achieving the following targets:

- Clarifying the concepts of the culture of peace.
- Identifying the types of peace.
- Identifying the obstacles for peace.
- Identifying the concept of terrorism and its characteristics, motivations and dangers.
- Identifying the types of terrorism.
- Determining the methods and means of preventing terrorism.

5. Terms of the study:

- **The Culture of Peace:** the set of concepts, rules and regulations, which aim to spread the global peace among the human beings such as loving; cooperation; peaceful coexistence at all levels; accepting and respecting others; spreading the values of justice; equality; interreligious dialogue; democracy; tolerance; and respecting pluralism and cultural diversity within society and among nations and peoples.
- **Prevention:** the efforts and the positive measures taken by the world through its different institutions for the prevention of all that threatens peace.
- **Terrorism:** all the abnormal behaviors and practices of individuals or groups, which threatens peace and human security.
- **Islamic Education:** an educational system based on the comprehensive sense of Islam which cares prepare a good man in all stages of growth, prepared an integrated religious and worldly in the light of the principles, values and sources of Islamic education.
- **The United Nations:** an international organization that seeks maintaining international peace and security; developing friendly relations among nations; promoting social progress; improve living standards and human rights. Almost all independent states are members of the United Nations.

6. Methodology and Procedures:

The study adopted the descriptive approach in dealing with this subject. The descriptive approach helps researchers to analyze and interpret the concepts of peace; the concept of the culture of peace; the phenomenon of terrorism in terms of its causes, motives and its impacts on the individuals and societies; and the methods of prevention, from the perspective of Islamic Education and the United Nations. The following procedures were taken:

- Collecting information related to the content of the culture of peace and terrorism.

- Arranging information in a logical serial order in the form of six topics, as follows:
 - First topic: Determining the concepts of peace and the culture of peace in the Islamic Education and the United Nations.
 - Second topic: Identifying the types of peace.
 - Third topic: identifying the obstacles to peace.
 - Fourth topic: Identifying the concept of terrorism and its characteristics, motivations and dangers.
 - Fifth topic: identifying the types of terrorism.
 - Sixth topic: Determining the methods and means of preventing terrorism.

7. The Topics

7.1 First topic: The Concepts of Peace and the Culture of Peace.

“Al-Salam” in Arabic means peace. It comes from the source “Al-Silm” which is the antonym of war. It also has the meaning of safety, wellness, acceptance and many other positive meanings (Ibn Manzur, 1995). While in Islamic Education, the concept of peace has multifaceted meanings, all of them share the sense of goodwill. Some of these meanings are:

- Surrender, submission and obedience by following Allah the Almighty’s orders and avoiding His prohibitions. Allah the Almighty says: {When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the worlds."} (Al-Baqarah: 131).
- Being docile to righteousness, justice and the law. Allah the Almighty says: {But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission} (An-Nisa: 65)
- Reconciliation, forgiveness and appeasement. Allah the Almighty says: {But if they incline to peace, you also incline to it, and trust in Allah. Surely, He is the All-Hearer, the All-Knower.} (Al-Anfal: 61).
- Safety and escape from harm. Allah the Almighty says: {It was said: "O Noah! Come down with peace from Us and blessings on you and on the people who are with you, but (there will be other) people to whom We shall grant their pleasures, and in the end a painful torment will reach them from Us."} (Hud: 48).
- Health and wellness. Allah the Almighty says: {Their eyes will be cast down, abasement will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good.} (Al-Qalam: 43).
- Greetings. Allah the Almighty says :{ Their greeting therein will be: Salam (peace)} (Ibrahim: 23).
- The Paradise. Allah the Almighty says: {Allah calls to the home of peace (Paradise) and guides whom He wills to a Straight Path.} (Yunus: 25).
- One of Allah the Almighty’s Names. Allah the Almighty says: {He is Allah, besides whom there is no god; the King; the Holy; the Peace ...} (Al-Hashr: 23).
- Purity, fineness. Allah the Almighty says: {The day when neither wealth nor sons will avail. Except him who brings to Allah with clean heart} (Al-Shuara: 88-89).

When tracing the verses of the Holy Quran, we find that the concept of peace and its derivations were mentioned more than (133) times, while war was mentioned only in six verses of the entire Qur’an (Al-Sarairah, 2002). Thus, we find that Islam is a religion of peace: peace in its name; peace in its greeting; peace in the night of its revelation; peace between it and other religions, and peace between his followers and the rest of the peoples (Dhamiriah, 1982). Ultimately, peace is a state of consensus achieved between two parties if harmony and the absence of hostility are present. Peace is a state of security and stability that dominate the atmospheres of family, society and the world, allowing development and prosperity for all.

The concept of peace has expanded from ‘negative peace’ (i.e. the absence of wars and conflicts) to include ‘positive peace’ (i.e. the absence of exploitation and the creation of social justice). There are three notions used in the field of the concepts of peace, namely:

1. **Peacemaking:** helping the conflicting parties to reach a negotiated agreement.
2. **Peacekeeping:** preventing the conflicting parties from fighting each other, with the support of peacekeeping forces (Whitt, 2005).
3. **Peace Building:** constructing favorable conditions so that communities can live in peace. This includes several methods, such as education in the field of human rights, economic development and social integration. Hence, the concept of peace requires a consensus between the individual and society; between men and women and between the environment and the human being (Al-Sarraf, 1996).

The concept of peace among the United Nations has evolved over the human history in a way that leads to an integrated overall view of peace. This view includes at least seven perspectives as pointed out by (Groff, 2002), namely:

First: peace as the absence of war, and avoiding conflict and confrontation within the same country and between different countries.

Second: peace as a dynamic balance which involves social, cultural, technical and political factors; war occurs when this balance is violated in the global system.

Third: peace divides into two types: negative peace, the absence of war; and positive peace which means the absence of structural violence that results from social structure such as inequality and injustice.

Fourth: peace at the level of the individual, the abolition of any violence, discrimination or harm against both genders especially women.

Fifth: cultural peace, which is exemplified by the harmony, coexistence and interaction between cultures. Diversity of cultures can be a cause of violence and wars; military and economic stronger cultures often attack the weaker, until cultural violence became a global phenomenon.

Sixth: environmental peace that requires reliable protection of the bioenvironmental systems; as the capitalist practices has had an aggressive impact on them.

Seventh: Holistic peace, which includes a spiritual inner peace, which is expressed according to the religious and cultural environment of the individual; and an outer peace related to the environment that surrounds the individual.

It is noted in the evolution stages of the theoretical concept of peace that it has shifted from the political concept to concepts with multiple dimensions and levels: individual, familial, social, environmental, and international. It has also shifted from the negative concept to the positive concept; from external peace to the inner and outer peace, and respecting cultural diversity and pluralism of the peoples of the world in races, religions and cultures.

As for the practical perspective of the concept of peace, there are many great differences in fact; the concept of peace is not the same for the Americans, Russians and between Muslims and Jews (Yasin, 2008).

Researchers have addressed the concept of the culture of peace in different ways depending on their specialty and their intellectual and cultural background. This contributed to the enrichment of the culture of peace. Some researchers emphasized the importance and the priority of the international level of the culture of peace and addressed the issue under different titles such as religions, civilizations and cultures dialogue. Others focused on the renunciation of violence in the upbringing of children and young people, and the adoption of the concepts of coexistence in an environment of variables posed by globalization. And some of them focused on the comprehensive and integrated concept of the culture of peace, led by the United Nations Organization, when the General Assembly of the UN adopted the declaration of a culture peace. The concept of culture and the concept of peace were linked to become a modern concept in the statement of peace building at the UNESCO meeting in Ivory Coast in the year (1989). Then, the concept evolved into an integrated program in the year (1992), and next, it was included in UNESCO's strategy for the years (1996 - 2001) to incorporate cooperative programs between the countries in education and culture. The program aims at renouncing violence; the dissemination of peaceful coexistence concepts; the respect for human rights, freedom and heritage. The United Nations has defined the culture of peace as: the set of values, attitudes, traditions, modes of behavior and ways of life that are based on (United Nations General Assembly, 1999):

- Respect for life and an end to violence through education, dialogue and cooperation.
- Full respect for the principles of sovereignty, territorial integrity and political independence of States.
- Full respect for all human rights and human freedoms.
- Making efforts to meet the developmental and environmental needs of present and future generations.
- Respecting and promoting the right of development.
- Respecting and promoting equal rights and opportunities for men and women.
- Recognizing the right of everyone to freedom of expression and opinion, and access to information.
- Adhering to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; supported by national and international environment conducive to peace.

This was emphasized by the declaration that the culture of peace is for achieving progress in a fuller

development of a culture of peace, which is integrally linked to fourteen requirements namely (United Nations General Assembly, 1999):

- Encouraging the peaceful settlement of conflicts, mutual respect, understanding and cooperation at the international level.
- Compliance with international commitments enshrined in the Charter of the United Nations and the international law.
- Promoting democracy, development and respect for all human rights and fundamental freedoms and adhering to them.
- Enabling people to acquire skills of dialogue and negotiation; and building a consensus between the positions and resolve differences through peaceful means.
- Strengthening democratic institutions and ensuring full participation in the development process.
- Eradication of poverty and illiteracy; and reducing inequalities within and among nations.
- Seeking to achieve sustainable economic and social development.
- Elimination of all forms of discrimination against women, through empowerment and representation at all levels of decision-making.
- Ensuring respect, promotion and protection for children's rights.
- Ensuring and promoting free flow of and access to information at all levels.
- Increasing transparency and accountability.
- Elimination of all forms of racial discrimination, xenophobia and related intolerance.
- Promoting understanding, tolerance and solidarity among all civilizations, peoples and cultures; with special attention to religious and ethnic minorities.
- The right of all peoples -including those living under colonial or other forms of foreign domination or occupation- to self-determination enshrined in the Charter of the United Nations and embodied in the covenants, declarations and resolutions issued by the UN.

Religions have a major role in supporting the concept of the culture of peace. One of the leading global conferences in this field is the Barcelona conference organized by UNESCO in the year (1994). The conference addressed the role of religions in promoting the culture of peace. Representatives of all religions participated in the conference and agreed on directing their pulpits to spread the culture of peace. A network was formed between religion scholars; researchers; and activists in the fields of peace and human rights.

7.2 . Second topic: Types of Peace in Islam

It became necessary to build bridges between Muslims and others. Nowadays, non-Islamic nations and peoples are dealing with each other according to their interests. Consequently, the Islamic nation needs to deal with other nations accordingly; since Islam is a religion that came to all mankind (Ghadi, 1995). Islam has put an approach that includes types of peace, such as political, economic, and environmental peace in order to ensure internal and external peace. What follows is an explanation of those types:

First: Political (Diplomatic) Peace: Islam seeks to ensure intrastate and interstate peace based on the fact that the basis of international relations is peace, not war. It laid down the foundations and the general principles, leaving the tiny details of such foundations according to the requirements of time, place and circumstances. The most important of these foundations are (Yasin, 2008):

- Referring any disputes to the rule of Allah, as Allah the Almighty says :{ And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back.} (Ash-Shura: 10).
- Unity; Allah the Almighty says: { And hold firmly to the rope of Allah all together and do not become divided.} (Āl-Imran: 103).
- Justice; Allah the Almighty says: { Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression.} (An-Nahl: 90).
- Consultation (Shūrā); Allah the Almighty says: {..... and whose affair is [determined by] consultation among themselves,} (Ash-Shura: 38).
- Protecting society or the state from any aggression and being prepared and armed with appropriate force; Allah the Almighty says: { And prepare against them whatever you are able of power..... } (Al-Anfal: 60).

Second: Economic Peace: Islam's policy in the field of economic peace is as follows:

- Islam linked the dealing with money to faith; and ordered people to benefit from money according to its teachings. Allah the Almighty says: { And whatever you have of favor - it is from Allah. } (An-Nahl: 53)
- The right of people to spend money on good acts; it is forbidden to use money for harming other people, countries or nations.
- Islam Prohibited fraud, monopoly, theft and usury; and legalized trade and individual property.
- Islam mandates moderation between extravagance and stinginess. Allah the Almighty says: { And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. }
- Islam enhances equitable distribution of wealth. Its teachings are balanced between the individual and society; unlike the capitalist system in which the individual's interests overwhelm the interests of the group, and socialism which is unjust to the individual for the interest of the group.

Third: Environmental Peace: Islam's policy to achieve environmental peace can be summarized as follows:

- Islam always reminds mankind of the grace of stable environment, and demands the humans to protect it for the benefit of all.
- Islam commands mankind to contemplate the environment and the universe in order to learn about peace and positivity. Despite the differences in the environment, everything in the universe goes in harmony without collision.
- Islam acknowledges that if the environment is exposed to any disorder, such disorder will also affect humanitarian peace, thus clouding the safety and purity of human life. Allah the Almighty says: { Corruption has appeared in the land and the sea because of what the hands of people have committed, that He may make them taste a part of that which they have done, so that they may return. } (Al-Room: 41). This noble verse refers to the acts of people that have corrupted the land and the sea. It also shows that as a result of such corruption, Allah the Almighty shall punish those people until they come to their senses and put right what has been corrupted (Al-Qardawi, 2000).

7.3 . Third Topic: The Obstacles of Peace.

There are obstacles preventing the achievement of peace sought by mankind. These obstacles are varied and some of them can be clarified as follows:

Political obstacles: Perhaps the collapse of the Eastern Bloc and the disbanding of the Warsaw Pact made the New World Order succumb under the rule and control of one power, that is, the NATO represented by the United States of America. This led to military and economic imbalance, which in turn resulted in problems that hinder the achievement of peace in all areas, some of which are:

- The lack of effective international law that prevents wars. This is because of the veto power of the five permanent members in the Security Council, making the will of one state dominates the will of all other states.
- Neglecting the principle of justice in the objectives and principles of the Charter of the United Nations, in which emphasis was put on the restoration of peace regardless of being fair to the oppressed party (Al-Bayati, 2002).
- Enabling the Charter of the United Nations to escape from international justice, because the international justice does not intervene unless the two parties accept to resort to it and the aggressor does not usually accept resorting to justice.
- The inability of all world countries to change the Charter of the United Nations if one of the countries that have the power of veto refuses any modification; giving assurance to the present Charter not to be changed or modified (Alwan, 2004).

After that developed countries achieved their interests in economic, political and civil development, they turned to peace in their relations with each other. No war occurred between these countries since World War II. On the other hand, these countries are working on destabilizing peace and security in the developing countries by encouraging separatist movements in some regions in order to achieve their own interests. They help terrorist

movements with money and then destroy them when they are not needed any more. They also shelter outlaws on the local and global level under the pretext of political asylum to be used as a bargaining tool when needed. Moreover, these developed countries train some mercenaries, and consider them as revolutionaries seeking to liberate their homeland; but in fact they are trying to achieve the interests of those countries supporting them (Griman, 1994).

Economic obstacles: The economic gap between the rich developed countries and the poor developing countries is increasing day after day in various areas and fields. This includes food, education, treatment, residence, freedom, entertainment, and security. People in developing countries live a hard life. They use primitive methods in agriculture and industry. Poverty, hunger, disease, and ignorance are prevailing characteristics in their societies which disrupt their thinking and make them lose their senses and commit extremist and terrorist acts. Nevertheless, developed countries are working to its full potential to increase their wealth through human exploitation in poor countries and through looting their raw materials; which is a real problem hindering global peace (Ibrahim, 2001).

It is clear from the foregoing that the economic problems directly or indirectly affect social peace, then extend to regional peace and then to global peace. (Yasin, 2008).

Social Obstacles: The absence of social values is noticed at all levels in contemporary human life. On the political level, injustice and exploitation are prevailing; economically, greed and selfishness are prevailing; and careerism and hypocrisy are prominent in the current culture. Despite the many advantages of the technology revolution, it led to the prevalence of mechanism in human relations and the loss of the warmth of communication (Nasser, 2006). Moreover, the fact that the West has the lead in the industrial and technological progress made them believe that they alone possess the secrets of genius; and they are the sole peacekeepers, especially after the elimination of their last enemy: communism. This left the developing countries with the one-pole world to join and follow; and enter the ark of peace (Fukuyama, 1993). Nowadays, humankind is suffering from social unrest for several reasons, including:

- Poverty; unemployment; injustice; racism; terrorism; the lack of tolerance and dialogue; and the lack of respect for human rights, especially the basic rights of women and children.
- Not knowing the correct methods of modern education, the rights and duties within the family; and the increasing family disintegration in modern societies.
- Not knowing how to properly deal and dialogue with others especially with the existence of diversity and heterogeneity within the same society such as classes, traditions, denominations and beliefs. All this causes social problems (Fadlullah, 1998).
- Intellectual, religious and ethnic fanaticism that communities suffer are the triggers of conflicts. Being narrow-minded to a certain thought leads to conflict, because a fanatic thinks he is always right and all others are always wrong. The gravity of fanaticism stems from the fact that it leads to extremism which in turn leads to violence and terrorism. Fanaticism destroys social and humanitarian peace in the whole world (Whitmer, 1997).

7.4 . Fourth Topic: The Concepts of Terrorism.

The lexical concept of terrorism: the word /irhæb/ which means terrorism comes from the root /rəhibə/ from which we can derive many words, such as: /ərhəbə/, scared somebody; /əlruhæb/, phobia; /jərhəb/, to fear someone or something (Ibn Manzur, 1995).

The contextual concept of terrorism: There isn't any definition of the phenomenon of terrorism -in particular for this lexeme- in the books of Fiqh 'Islamic Jurisprudence', because the Muslim community in ancient times was devoid of this phenomenon in its modern image (Zakaria, n.d) which we seek to understand in this study. There are many modern definitions of the phenomenon of terrorism stipulated by international institutions, researchers and intellectuals, some of which are:

- Intimidating the innocent; destructing the foundations of their lives; and assaulting their property, honor, freedom and human dignity (Islamic Research Academy).

- An aggression perpetrated by individuals, groups, or states against the human's rights, religion, life, mind, money and honor (Islamic Fiqh Council).
- A series of acts that are forbidden by national laws of most states (International Law).
- Intentional violence which is politically motivated, targeting national organizations or secret agents, usually intended to influence the listeners or viewers (US Congress).
- The threat caused by the violence of individuals or groups (CIA).
- The use or the threat of using illegal force or violence by a revolutionary organization (the US military).
- A violent criminal approach clearly intended to influence a government through assassination or kidnapping (US Department of Justice).
- The use or the threat of using illegitimate force against persons or property, often to achieve political, religious, or ideological goals (the Pentagon).
- Politically motivated violence committed intentionally against noncombatant targets by sub-national groups or secret state agents and often intended to influence some people or a party (Department of State).
- The use or threat of using various forms of unlawful violence, in order to achieve a counterproductive political goal, such as breaking the spirit of resistance and commitment of individuals and destroying the morale of the institutions. In general, it is the use of coercion to subdue the other party to the will of the terrorist (Political Encyclopedia).
- Structured and continuous violence aiming to produce a state of general threat against a country or a political group which perpetrated by an organized group in order to achieve political goals (Zakaria, n.d).
- Intimidating method, when a person tries to impose his view in a coercive frightening manner (French Academy Dictionary).

The Special Terrorism Commission emanating from the United Nations has faced significant differences among countries regarding reaching a specified and agreed upon definition of terrorism. The most prominent proposals were presented by the Group of Non-Aligned which considered the following acts as acts of terrorism:

- All acts of violence and suppression practiced by foreign, colonial, or racist regimes against peoples struggling for freedom; their right to self-determination and independence; and for basic human rights.
- Helping fascist organizations or mercenaries who practice terrorism acts against other sovereign states.

A general definition of terrorism by The United Nations states that: terrorism is those actions that endanger innocent lives or threaten the fundamental freedoms or violate human dignity (Muammar, 2010).

It is noted that there are a differences and variations in the definition of terrorism. Moreover it looks like there may be a desire by some countries not to determine an international procedural meaning of terrorism that should be respected and adhered to by all.

In light of the above definitions of the concept of terrorism, this study defines terrorism as: the threat of violence and aggression; the assault by killing or harming or intimidation against innocent civilians and their property, in order to achieve political objectives, whether the aggressors were individuals or groups or governments from within the country or outsiders. Such terror acts are images of devastation and corruption in the earth which were forbidden by Allah Almighty.

The Characteristics of Terrorism:

Terrorism has many varied characteristics, some of which are:

- Terrorism depends on secrecy and concealment in planning and implementation.
- Most of the terrorist attacks affect innocent civilians.
- It has a significant impact of fear, panic and horror.
- Terrorists believe that their terrorist acts are justified and serve their goals, their views and their leadership.
- Similarity in terrorist acts, so if some terrorists succeeded in their implementation, they may repeat the act in the same manner.

Therefore, knowing these characteristics of terrorism helps researchers and those interested in the interpretation of the terrorists' trends, behavior and goals. Psychological theories argue that the mental or psychiatric ailments have role in making some people commit aggressive and terrorist behaviors. On the other hand, social theories that explain terrorist behavior within the scope of social factors argue that political and economic conditions in the world; unemployment and media exaggeration; the large developments in the telecommunications; and the western misconception of the Muslim world are the real causes of terrorism (Ahmed, 2001).

Terrorism motivations and dangers:

There are economic, political, religious, social and psychological motivations for terrorism. The most important motives of terrorism are: inability of some countries to meet the basic human needs; the disintegration of societies; dependence; the effects of colonialism; social hatred; the international struggle for regions of influence; civil wars; racial discrimination; coups and revolutions; extremism; the role of the media; and insulting and humiliating others.

Al-Masoudi (2005) sees that some of the terrorism motivations are: the freedoms; the general atmosphere; the economic and social problems; the misconceptions; and the international conflicts. As for the dangers of terrorism on the Islamic religion, terrorist acts tarnish the image of the Islamic religion, and make Muslim minorities subjected to harassment in other countries. Moreover, terrorism weakens Islamic Dawa (call for embracing Islam) and provides an opportunity for those who stalk Islam to incite against it (Zahid, n.d). On the other hand, (Ghallab, 1998) states that the political dangers of terrorism are exemplified in weakening the regional and international influence of the Arab and Islamic countries; accusing Arab and Islamic countries of harboring terrorism; interfering in their internal affairs; and making them subjected to economic sanctions and blockade. Economically speaking, the dangers of terrorism are manifested in the decline of foreign investments in the Arab and Islamic countries; the deterioration of the tourism sector; weakening the economy due to the war against terrorism; and freezing the assets and funds of the Arab and Islamic countries in Western banks (Al-Ferjany, 1997).

7.5 . Fifth Topic: Types of Terrorism

When studying the phenomenon of terrorism in the world and terrorism in Islamic education, terrorism can be divided into two categories:

First, the Forbidden, Aggressive Terrorism: This type is a major sin. Its perpetrators deserve punishment and slander. It can be at the level of states, groups or individuals. It is manifested by assaulting innocent peoples through robbery, intimidation, destruction of property, or killing. It can also take the form of oppression and prohibition of expression freedom by some rulers against their people (Shobaki, 2007). Al-Qaradawi (2003) categorized this type of terrorism into four categories, namely:

1. Civil terrorism: the terrorism that threatens the civil and social life of the people by criminal gangs. It is carried out by bandits and the like, looting money, shedding blood, and in manipulating people's lives and properties by the force of arms. Such crime is called in Islam (al-harabah: banditry), or (grand theft) to be distinguished from (minor theft) which is normal theft.
2. Colonial terrorism: one country tries to dominate and rule another country by brutal force. And, when there is resistance by the occupied state, the occupying country begins killing and destroying properties in order to force the people of the occupied country to comply and surrender. This colonialism is either for settlement (the Western colonialism in Algeria); or for replacement purposes, planning for gradual genocide of the native population in order to replace them with the occupying people (American Indians and Palestinians).
3. State terrorism: when a state terrorizes its citizens or a certain group of them who has a different race, language, religion or beliefs. The state uses military force to suppress and conquer its opponents and try to exterminate them. In this regard, the Holy Quran mentioned the Pharaonic model, who terrorized (the children of Israel) through the annihilation of their males. Allah the Almighty says: {Verily Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidin (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.)} (Al-Qasas: 4). In the same context, what the Soviet Union did to the opposition to communism.

4. International terrorism: the most dangerous type of terrorism because it is being committed at an international level. This type of terrorism is evident in most of the United States policy. The US wants all other countries in the world to approve their foreign policy and follow their motto "either you are with us, or you are with the terrorists".

Second, the Legitimate Intimidation: this type is used against the aggressors and occupiers in order to deter them, and to protect the nation and human societies, including the Islamic ones. Allah Almighty says: { And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you know not -- Allah knows them. And whatever you spend in Allah's way, it will be paid back to you fully and you will not be wronged} (Al-Anfal: 60). Therefore, the Muslims are required to be ready for their enemies and defend their home countries. They have to make every effort to protect their religion and their country and defend them. Thus, it is evident that the national resistance against the invaders is legitimate. No religion, law, moral norms nor international charters can deny it (Al-Qaradawi, 2003).

7.6 . Sixth Topic: Methods and Means of Preventing Terrorism

Tackling and preventing terrorism are not done by suppressing the opinions of others and spending more money to arm anti-terrorist forces with the latest fighting equipment. Rather, we ought to look for the real causes and deal with it wisely and objectivity. We cannot end terrorism without democratic alternatives based on constitutional institutions that respect the citizen and engage him in decision-making; raise his economic, social and cultural level; reduce class differences and disseminate social peace. Addressing the political, economic and social problems can be done through identifying indicators to tackle each of the causes of terrorism. Politically speaking, problems are addressed through determining the duties and rights of the ruler and the citizens; broadening the base of political participation and dialogue; the separation of the powers; the adoption of negotiations to solve problems between countries rather than the use of force; and respecting the sovereignty the states and not interfering in their internal affairs (Attiyat, 2003). On the economic level, problems can be addressed through effective economic planning; economic openness; the use of modern techniques and technology to save time, effort and money; trying sincerely to solve the debt problems; rationalizing consumption; reducing weapons budget; developing economic resources; and reclaiming agricultural land in order to address the shortage of food (Rifai, n.d).

As for social problems, they can be addressed through the dissemination of education, improving its quality and directing it to the basic needs of the community; reducing illiteracy rate; guiding young people toward technical and vocational training and scientific research; focusing on the health aspects of the members of society; and habilitating the medical staff (Al-Dasoqi, 1999).

There are some matters that help the prevention of terrorism, such as teaching people proper forensic science; the contribution of clerics in the call to Allah through insight and knowledge; providing a decent life for communities, and respecting human rights within the inherent traditions and values (Al-Masoudi, 2005). Furthermore, the adoption of a non aggressive religious speech for spreading the values of religious tolerance that was brought by Islam as a message to all humanity; rejecting the phenomenon of extremism and militancy in religion; making clear the Islamic views regarding terrorism and its serious religious, political, economic and social impacts; respecting coexistence and the values of dialogue between religions; and clarifying the concept of Al-jihad and its real dimensions in Islam (Ahmadi, 2001). All these topics were assured by the Amman Message.

8. Previous Studies:

After research and investigation, the researchers found some studies related to the theme of peace and terrorism studies, but none of those studies tackles the topic of this current research, that is, the culture of peace and the prevention of terrorism from the perspective of Islamic Education and the United Nations; those studies were as follow:

Al-Saraireh (2002) aimed at investigating the Peace Act, which regulates the relationship between Muslim states

and other states through the verses of the Holy Quran. It was a quality study and used the interpretive method and collected the interpreters' views regarding the verses on the subject of peace. The study concluded that the Quran advocated peace with others provided that it is based on justice and the freedom to call for a permanent military readiness because it is the way to protect peace and defend it against the aggressive enemies.

The study of Jarrar (2006) aimed to identify the philosophical and social foundations of Political Education to promote and strengthen peace and democracy; to achieve belonging and loyalty to the nation's faith, ideology and heritage; and to consolidate the concepts of the human brotherhood that is based on justice and equality between nations and peoples, away from color, creed and the degree of development or underdevelopment.

Shorr (2006) conducted a study aimed to determine the educators' view of peace; the flexibility of this view and its ability to change and evolve. The study tried to explain the advanced concepts of peace based on the intellectual and cultural reference of the educators. Shoor used the critical approach to measure the professional development for a group of Social Studies educators who worked together in a workshop trying to find an activity for peace education. The study reached a set of guidelines, including that there is a bilateral concept of peace: a positive concept and a negative one. The study stressed the necessity of coordination between all cultures to agree on a definition of the concept of peace that addresses all dimensions of the concept.

McGuffey (2007) aimed at investigating the concept of peace in the West through three historical periods, namely: the Roman era; the Middle Ages and the twentieth century, in order to show that the concept of peace has changed during these periods. The study used the historical-critical approach. It concluded that the concept of peace among the Romans meant to end civil wars. In the Middle Ages, peace meant to organize society in a way based on political participation to avoid war. And in the twentieth century, the voices of war opponents emerged; the United Nations was formed; and the concept of peace emerged in culture, arts and literature.

Allen (2007) study aimed to identify Gandhi's view regarding the culture of peace and violence through understanding and defining the political, economic, cultural and moral contexts of his speeches during the period in which he lived. The study also sought to know Gandhi's cultural program which he introduced in the Cultural Conference (1997) and was known as Gandhi's Modern Culture. The study adopted the critical-analytical approach to examine Gandhi's speeches, writings, and newspapers articles. It showed that Gandhi has stressed the notion that education is for freedom and liberation from slavery; for building character; for work and production. It also showed that peace, from Gandhi's point of view, is simply non-violence, and that Gandhi has focused on training young children on the culture of peace from an early age in schools and universities in order to spread peace.

Al-Shobaki (2007) sought to define terrorism and its types, namely: the legitimate intimidation and the forbidden, aggressive terrorism. The study aimed at identifying the ruling of terrorism in Islamic law and used the qualitative methodology in the analysis. It found that the meaning of terrorism and its derivations in Quranic text is not different from the linguistic meaning. The study also found that the phenomenon of terrorism is universal; it is not attributed to a certain religion nor to a certain people; it is the result of extremism that is no community, whether ancient nor contemporary is devoid of it; and that there is a disagreement on the meaning of terrorism between the East and the West.

Muammar (2010) aimed to determine the real concept of terrorism; its relationship with Islam and how to deal with it. The study showed that Islam builds its relationships with others during peace or war on noble grounds fit to be the basis for a better world. It also showed that the shameful behavior of some Muslim individuals or groups is attributed to some economic, political and social conditions, and wrong or irregular understanding of some of the texts of the sources of Islam. Moreover, some international policies towards some of the Muslim countries and their causes, especially Palestine and Iraq, trigger terrorism.

9. Conclusion:

The concept of peace in the Islamic Education is holistic, compound and of multi-meanings and types; it is not limited to the common military concept for peace: cessation of hostilities and absence of war. The Holy Quran has manifested this concept through its verses. Allah the Almighty says: {... Be not aggressive, surely Allah loveth not the aggressors} (Al-Baqara: 190); this is the minimum limit of peace. While, the maximum limit of

peace is the absolute comprehensive peace exhibited by the name of Allah Almighty; He says: {He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace...} (Al-Hashr: 23). Human beings always make mistakes and no one is perfect, so absolute comprehensive peace cannot be achieved by humans. The peace sought by mankind is to seek and strive for minimizing harm as hard as possible in order to achieve the necessary peace for the coexistence of human beings on earth.

Furthermore, it is noted that the Islamic Education has worked on elevating the concept of peace from mere submitting to Allah by following His orders; to also tending to good, justice, right, peace and forgiveness. The word peace was repeated in the Holy Quran for 133 times, while the word war was only repeated 6 times.

Thus, Islamic Education is based on the religion of Islam which is a religion of peace: peace in its name; peace in its greeting; peace in the night of its revelation; peace between it and other religions, and peace between his followers and the rest of the peoples.

On the other hand, the concept of peace at the United Nations is helping the fighting parties to reach an agreement through negotiations; preventing the fighting parties from fighting each other with the help of peacekeeping soldiers; and creating the convenient conditions so that societies can live in peace. The concept of peace has evolved to incorporate several aspects of peace: from the absence of war and avoiding violence to a dynamic peace which includes political, economic and social factors; from a negative peace to a positive peace that ends physical violence between the two genders; from peace with the environment to a comprehensive national and international peace.

Thinkers and researchers tackled the concept of the culture of peace under different titles: a dialogue of religions, civilizations and cultures; and co-existence and renouncing violence. The United Nations has focused on the overall concept of the culture of peace, as stated in the General Assembly's declaration of a culture of peace. The link between the concept of the culture and peace came to be a modern concept in the literature of building peace at UNESCO Ivory Coast meeting in 1989. Then the concept evolved into an integrated program in 1992. After that, it was embedded in UNESCO's strategy for the years 1996-2001 and included cooperative programs between countries in education and culture. Those programs aimed at renouncing violence; disseminating the concepts of peaceful coexistence; respecting human rights, freedom and heritage; and enabling the world with its different cultures to live in an environment of tolerance and unity despite the slogans of globalization.

Types of peace can be divided -from the perspective of Islamic education- into three types: political, economic and environmental peace. For the political peace, the concept of terrorism is the most traded nowadays and it is being attributed Muslims, although the Holy Quran used terrorism in the sense of deterring and rejecting violence. Allah Almighty says: {And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy...} (Al-Anfal: 60). The word "frighten: /turhibu:n/" means deterring the enemy from taking a decision to attack, which is a method of preventing wars. Nevertheless, with the ambiguity of the term 'terrorism' nowadays made parties accuse each other of terrorism.

As for the economic peace, the Islamic Education is based on social integration. It calls for justice in individual ownership, and adopted a fair approach to poverty eradication. It has also imposed provisions that prohibit monopoly, fraud and exploitation. Moreover, Islamic education prohibited the practice of economic terrorism afflicting humanity today such as looting vulnerable peoples' wealth, which led to an economic violence. Such economic violence resulted in millions of hungry people; the death of children due to lack of necessary health care; and the spreading of terror and fear.

Regarding the environmental peace, the Islamic Education emphasizes the necessity of knowing the world and reflecting on the rich universe. It guides humans to learn from the perfect and neat interrelations between the components of the universe making them feel as a part of it. When humans believe their fate is connected to the fate of the universe, they strive to preserve this environmental cosmic system in order to survive. Thus, the Islamic Education seeks to provide three pillars upon the consolidation of environmental peace: first, knowledge and science; second, spiritual and emotional excitement towards the universe; and finally, balance in the use of the environment.

There are various obstacles that hinder spreading and consolidating the culture of peace, the most prominent of which are:

- **Political obstacles:** The root of the political problem is attributed to the collapse of the Eastern Bloc and the disbanding of the Warsaw Pact that made the New World Order succumb under the rule and control of one power, that is, the NATO represented by the United States of America. This led to military and economic imbalance, and made politics one of the most prominent obstacles of peace, let alone the feeling of oppression, frustration and the absence of justice.
- **Economic obstacles:** these are caused by the increasing economic gap between the rich, industrial, developed countries and the poor, developing countries. The developed countries have the best of everything, nutrition, education, health, transportation, communications, freedom, and entertainment. While people in the developing countries live a harsh life using primitive methods in agriculture and industry; poverty, disease, hunger and ignorance are dominant in their societies. Hence, the opportunities of achieving economic justice and peace are very few.
- **Social obstacles:** the decline of social values in the contemporary human life, has led to the prevalence of injustice, exploitation, domination, imperialism, hypocrisy and mechanism in human relationships, because of the complexity of the contemporary life. All this, in turn, has led to social unrest because of poverty, unemployment, racism, intolerance and aggression against human rights.

As for the concept of terrorism, it is vague and ambiguous. It is noted that there is tendency by some countries towards not determining an international procedural meaning for terrorism that should be respected and adhered to by all countries. This leads to the assumption that those countries fear that the liberation movements in the world benefit from their struggle against the domination, tyranny and enslavement of the occupier. Moreover, determining the meaning of terrorism reduces outside interference in other country's affairs on the pretext of fighting terrorism.

Terrorism can be considered a global phenomenon. Terrorist acts have been committed by persons of different religions. They are based on political goals related to issues such as justice, equity, poverty and religion.

It is clear that there is no agreed-on definition for terrorism among the United Nations; while we find that the Islamic Education has identified the meaning of terrorism and its types: the forbidden aggressive terrorism and the legitimate intimidation.

Thus, resolving the political problems on the basis of justice; reducing the rate of illiteracy and unemployment; promoting education and improving its quality; and fighting poverty on a global level will contribute to the prevention of terrorism much more than redoubling the budget of arming the anti-terrorist forces with the latest fighting equipment. Moreover, helping people to learn the correct Islamic Education; the adoption of a rational, non-aggressive, religious speech; the dissemination of religious tolerance values; and clarifying the position of Islam from terrorism, all this help to minimize the devastating effects of terrorism.

10. Recommendations

- Openness to other cultures, in compliance with Allah the Almighty's instructions: the need for mutual understanding and cooperation between peoples and nations.
- Emphasizing the role of the Islamic Education curricula in calling for peace and rejecting terrorism and the consolidation of United Nations efforts to impose peace and fight terrorism.
- Forming an independent and impartial international body whose mission is to monitor, follow up and expose the crimes of terrorism.
- Enhancing cooperation, coordination and exchanging experiences among the institutions and organizations that work for global peace.
- Schools and higher education institutions need to introduce subjects related to the culture of peace and the prevention of terrorism into their curricula.
- Conducting further studies on contemporary issues, especially peace culture; and the prevention of terrorism, violence and crime.

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