

A SCHOLARLY JOURNAL - ISSUE 13 - JANUARY 2020

Religions

Published by the Doha International Center for Interfaith Dialogue



Religions And Hate Speech

ISSN: 2218 - 7480
Price :\$10/QR30

Published by the Doha International
Center for Interfaith Dialogue
P.O. BOX: 19309 Doha, Qatar

<http://www.dicid.org/journals.php>
dicid.admin@dicid.org
dicid.news@dicid.org
<http://www.qscience.com/loi/rels>

Tel : +974 44864666
44865554

Fax : +974 44863222
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GEORGETOWN UNIVERSITY
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RELIGIONS

Scholarly Journal issued by the Doha International Center for Interfaith Dialogue

RELIGIONS/ADYAN is an annual and bi-lingual (English and Arabic) publication in interfaith studies published by the Doha International Center for interfaith Dialogue with an emphasis on interreligious dialogue and the relation between Islam and the other faiths.

In a world of the religious misunderstandings, violence and hijacking of religious faith by political ideologies the RELIGIONS/ADYAN intends to provide a welcome space of encounters and reflections upon the commonalities and shared goals of the great religions of the world. The title of the Journal suggests religious diversity, while suggesting the need to explore this diversity to develop keys to both a deepening of one's faiths and a meaningful opening to other creeds. The Quran suggests a commonality of faiths and a striving for the Truth within the context of religious diversity:

“To reach among you, we have prescribed a law and an open way. If God had willed, He would have made you a single people, but (His Plan is) to test you in what He hath given you: so, strive as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute.” (The Table Spread: 48, version of Yusuf Ali).

As a refereed international publication published by the Doha International Center for interfaith Dialogue, RELIGIONS/ADYAN finds its inspiration in the universal message of the monotheistic broadly understood, while engaging the various religious faiths that share common principles and values within this broad defined context.

RELIGIONS/ADYAN encourages comparative studies and interreligious exchanges in a spirit of dialogue and mutual enrichment. Its aim is to promote understanding between religious faithful of various traditions by exploring and studying the rich field of their theological and spiritual common grounds, their mutual and constructive relationships, past, present, and potential future, a better understanding of the causes of their conflicts, and the current challenges of their encounter with atheism, agnosticism and secular societies.

In addition, RELIGIONS/ADYAN wishes to highlight and revive the universal horizon of Islam by fostering studies in the relationship between Islam and other religions and civilizations in history, the arts, and religious studies. This is also away to revitalize intellectual discourse in Islam, within the context of an interactive and cross-fertilizing engagement with other faiths.

The essays published in RELIGIONS/ADYAN exclusively engage the intellectual responsibility of the authors, and necessarily reflect the views of the DICID. They are published as part of an ongoing dialogue on religions, and should not be construed as the expression of the positions of any sponsoring organizations.

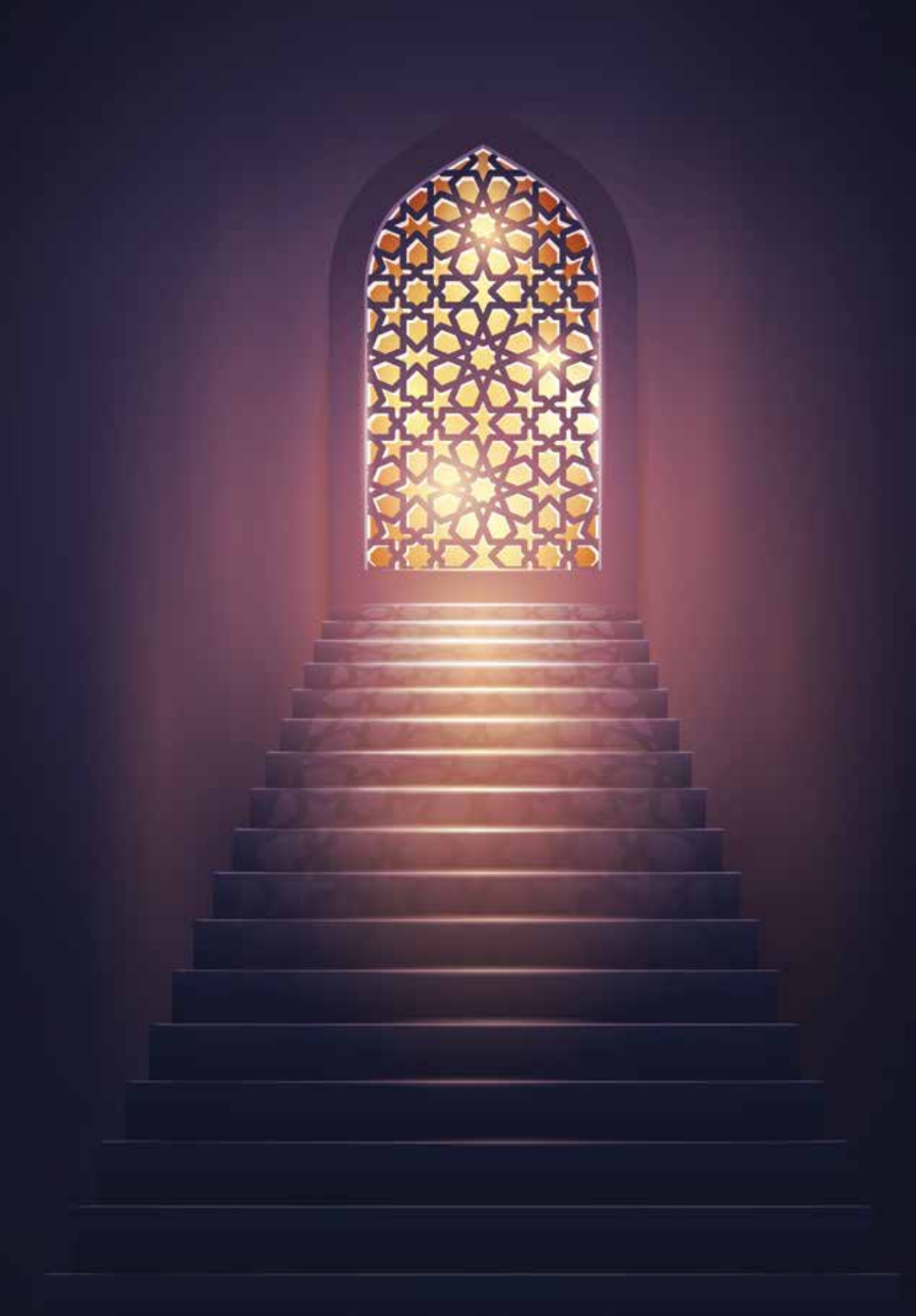


And We have not sent you, O Muhammad, except as a
mercy to the worlds

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EDITORIAL

The thirteenth issue of Journal **Religions**, published by the Doha International Center for Interfaith Dialogue, under the title (**Religions and Hate Speech**), presents a range of diverse articles, written in both Arabic and English languages, and exploring different thoughts and cultural views.

The turmoil and instability the world is witnessing today is mainly due to the conflict in human relationships, which is manifested by the incitement to racism and religious sectarianism. That behavior and discourse, fueled by religious fanaticism, fight the idea of dialogue and peaceful coexistence, and ignites the flames of the conflict between civilizations that arise in fact from false understandings, prejudices, and mistaken mental perceptions of each other.

Perhaps the most successful way to confront hate speech is to address the root causes of the problem, through a strategy based on convincing academic and intellectual processes, supported by facts, arguments and evidences, to reveal the misguidance inherent in sectarian and racist calls and the rejection of the other. That is why we have been keen in this issue

to focus on research that sheds light on intellectual issues related to hate speech, its concept and its origins, and the position of the heavenly religions towards it. The Researches have also analyzed the impact of extremist religious discourse on the spread of this phenomenon. The research papers presented did not neglect a discussion that restored the role of moral values shared between religions in the face of hate speech challenges, in addition to the role assigned to religious and educational institutions on that matter. Analyses have also focused on the role of the media's influence, especially in religious media, to reveal the boundary between abhorrent hate speech and legitimate freedom of expression, that does not exceed the rights of others to infringe upon them.

We hope that the reader will find in this issue a comprehensive view on one of the most serious issue that our world facing today (hate speech), that enriches its culture, increases its knowledge, and opens up other broad horizons for it.

Prof. Ibrahim Saleh Al-Naimi
Editor-in – Chief



“Religions” Journal interview with His Eminence the Grand Mufti of Australia, Prof. Dr. Ibrahim Abu Mohamed

The reality of hate speech in the West and ways to confront it

Religions: First of all, we would like from your eminence an explanation of hate speech in the West: What is its origin? To what extent is religion related to such extremist rhetoric?

His Eminence, the Grand Mufti:

Hate speech in the West did not emerge overnight, but rather is a mixture of accumulated media and political statements issued in the past from prominent figures in politics and the media and sometimes in decision-making positions. Then, others in modern times brought these statements to the forefront with motives that initially emerged from political passion and attempts to gain votes. Such hate speech statements, however, accumulated in the public awareness, and in the end, some formed a fear

node or a political investment vehicle to reach the parliament. Hate and racism rhetoric against immigrants in general and Muslims in particular is growing under the pretext of changing the country's identity.

As for the roots of the conflict and the history of hate and its figures in the West, we must refer here to the emergence of writings that created a climate and an environment for racism and hatred. These writings took advantage of the lack of Islamic presence in its scientific

and cultural sense in the West since the world was to give its back to Muslims, and Arabs were busy with each other. Then a modern trend has arisen in the field of scientific research in the West that attempts to deny the scientific and cultural heritage of Muslims and its impact on the Western Renaissance, and tries as well to bring the curtain down on the scientific accomplishments of the Muslim pioneers, beginning with Ibn Sina, al-Farabi, Ibn Rushd, al-Ghazali, al-Biruni, and others.

Among those who did that, for example, was Bernard Lewis and his school. The bitter fruit of these writings was that at the beginning of this century, specifically on the twenty-second of October of the year 2014 and in the German city of «Dresden» appeared what was known as the «Pegida» movement founded by a person called Lutz Bachmann. This is a movement that combines far-right currents, neo-Nazis, and riot groups in stadiums known as the «Hooligans», brought together by hostility to Arabs and Muslims. Thus, this movement believes that Muslims should be expelled from Europe, because it claims that their increasing number may lead to Islamization of Europe in the future. Then a European patriots movement arose against the Islamization of the West, and we heard about the Freedom Party of Austria, the French National Rally party, the Alternative Party for Germany, and the anti-Islam Dutch Freedom Party. We also heard about people and symbols of racism and hatred such as the Geert Wilders in Poland and Le Pen in France and others.

It may be useful to make the matter clearer when we answer the question about the origin of this speech. We

get an answer to our question from the Australian terrorist «Brenton Tarrant» the accused murderer in the Christchurch, who committed massacres at two mosques in the city of Christchurch, New Zealand, on Friday March 15, 2019. He killed 51 Muslims and the same number were wounded while performing their Friday prayers. News agencies reported that the murderer on his way to commit the crime was listening to zealous music and chants in the English language, and that his weapon bore racist and historical insignia that have certain connotations. The reader and follower of events may ask where the murderous Australian terrorist Brenton Tarrant have come with all that hostility? With all that racism and hatred? He answers in the course of the investigations that he collected texts of a group of right-wing extremists whom he admired, headed by a group of those who were convicted of crimes of hate and racism. He adds: “ I have read the writings of Dylann Roof and many others, but only really took true inspiration from Knight Justiciar Breivik.” “Justiciar” to those who do not know that word is a title which was given to the second man in the dark ages in England, the chief politician, judge and king’s viceroy. This designation was known in the period between the reign of William I to Henry III (Collins Lexicon). “Breivik” is (Anders Brevik), a Norwegian, who killed 77 people.

Hence, the prevailing hate speech today is a mixture of old and new statements in which Islamophobia is employed to justify aggression and distortion by figures in politics and media, some of whom are still in power until this moment.

Religions : It is no secret now that the ideas fueled by hate speech are spreading in the world in a frightening way, and largely towards minorities in the West. Why is this so? Who is responsible for fueling such speech, and who is responsible for addressing such dilemma?

Hate speech spread cannot be due to a single reason, but rather for a number of reasons in which truth and falsehood mix. Then chaos spread creating an environment and a climate for the spread of bad ideas which fueled hate speech, in the forefront are those «investing the phenomenon of terrorism» and those «who invest in it.» It is known to all people that the notorious ISIS organization was created by international intelligence agencies, making it a myth and increasing its magnitude, and enlarged out of proportion by the media geared to stir terror and panic. The reference is clear in giving the organization the name «Islamic State» to create a conditional connection between Islam and terrorism, and then to increase the size of fear of talking about Islam as a state and a system. In addition to all that, it is known through the media impetus that the charge of terrorism has become one of the most serious charges one that entails the total proscription of those accused by it. Therefore, certain repressive dictatorial regimes have invested the charge of «terrorism» in eliminating its opponents. It is thus used to silence freedom of speech, suppress freedoms, and even violate lives and bloodshed. The charge of «terrorism» has become a subject of ridicule as a result of its excessive use towards every opponent in the Arab World. Hence the responsibility lies with those who made this group and enabled it to justify the

control and extension of the influence of specific countries. These are joined in the political crime all those who have invested terrorism or invested in it.

As for the effects and risks, the primary target is the Islamic presence in Western societies, where all the factors of fear are centered around Muslim immigrants.

In my opinion, the responsibility to address hate speech is a major one, and it should take its share of care and attention for the following reasons:

First: Because it is an issue in which thought affects behavior and practice, and it is known that every wrong behavior is the product of a wrong idea. If ideas are corrected, behaviors are corrected, and practice is corrected.

Second: It is known that hate speech arises from intolerance that channels emotional energy in the wrong direction, which is that of hate. We are therefore facing a set of the most dangerous motives affecting human behavior, and the security aspect alone is not sufficient to address it. Rather a set of specializations that surrounds all aspects of the issue must share this responsibility and participate in dealing with - as I already indicated - addressing all its dangerous dimensions without being underestimated or oversimplified.

Third: Hate speech and the ideas that nurture it should not be seen as a social phenomenon only, as this is an oversimplification and underestimation of what must be known as its seriousness and effects. Thus, it must be seen as an issue of threat to national security and this requires us to involve in its treatment all groups from workers to cultural elites.

Religions: Through the reality that we are witnessing now, do you consider hate speech as being confined to individuals and groups with extremist ideas, or has it actually exceeded that limit a matter which would result in dire consequences if not addressed?

The seriousness of hate speech is that it is no longer confined to individuals and groups with extremist ideas, but went beyond that to involve, for example, political parties. In Australia, we have such a party which is a small one consisting of three or four members of the Parliament. The same is true in some western countries such as France, Italy, and the Netherlands. These are parties represented in parliaments and unfortunately, though they espouse racism and hatred, enjoy the support of institutions and countries that do not wish the world to settle down and be at peace. It is thus evident that it is necessary to tackle this dilemma at the level of international bodies and organizations such as the Security Council and the General Assembly of the United Nations and civil society institutions, and to criminalize hate speech. These institutions should recruit their legal and judicial systems to counter this phenomenon. They truly wish to protect peace and security.

Religions: As the Mufti of Australia, we would like your eminence to make a religiously correct descriptive statement of what must be the relationship of a Muslim with others (who differ in religion and belief), especially when a Muslim is residing in a non-Muslim country?

I thank you for this important question, since it gives us an opportunity to draw

the features and characteristics that a Muslim must take into consideration among non-Muslims to be a source of radiance and enlightenment.

Or, let me use another metaphor that better fits the condition we live in Australia, especially as we suffer from a drought and fires threatening our lives making us - in the midst of this smoke that obscures vision and clogs noses and chokes breaths - value even the worth of dew drops in the early morning, let alone fresh running water. Hence the value of rain when used as an analogy to a Muslim in the Diaspora community.

I ask you, sir, to use the term used by the noble Prophet, who is the sweetest, the highest, and the most beautiful in drawing features and characteristics for a Muslim among non-Muslims, in the terms of prophethood, in full description, form and content, a Muslim is «like rain» wherever he is, he is beneficial to those surrounding him.

Society - sir - may constitute of multiple faiths, races and cultures and of multiple absurdities as well. How is life organized among people within this society?

Some Muslim people in the Diaspora community insist to be in the position of the «other» and this insistence is dangerous and has its price, which is very expensive, since the «other» in the Diaspora community is hell, as I indicated before.

You immigrated to this country a long time ago, owned a house and even bought a grave; you are a full citizen, so why do you feel and give others the feeling that you are strange and different...?

The other thing is that you live in a society where you mingle with others and you do not have the freedom to choose, for example, your co-worker, your neighbor, or your companion on the train, or consider whom you deal with in the street, the club, the bank, and public institutions. All of these may be non-Muslims, so how do you organize your relationship with them?

With the grace of Allah, the relationship of a Muslim with others who are different in religion is not left for the consideration of each of us, but rather Islam has determined for it to start from a true source which can be summed up in a set of facts that must be confirmed in the mindset and conscience of the Muslim, and that it springs from his vision of people, individual and society.

These facts are:

Wherever you go in the land of Allah, you will find Muslims, Christians, and Jews since Allah created people thus. The Almighty said: “And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? (Yunus - 99).”

Islam views the world as a forum for civilizations and cultures, and therefore people are brothers, and human races get acquainted to each other to complement and cooperate and exchange knowledge and life experiences and benefit from each other.

The beliefs of others and their religion are private and protected areas that must not be violated. They are religious

reserves which, no one, no matter who, may infringe or injure the feelings of their owners, even if they are void in your eyes as a Muslim. The Holy Qur’an says: “And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge.” (Al-An’am: 108). Scholars of Tafsir said that it is not permissible to insult their beliefs, aggression against their churches, or distort their crosses, because that is what calls for conflict and causes hatred, and in this there is – as I am sure you know - protection of the social fabric and the preservation of civilizational cohesion in all its diversity, without disturbance or turbulence.

Religions: There is a great role for educational institutions in directing young people to moderate discourse and inculcating the values of coexistence with those with whom they differ in different cultures and religions. The question is: Do you think that this role already exists in educational institutions in the West? What are the challenges specifically faced by Islamic educational institutions to deal with this issue?

Today, the Islamic presence in the Diaspora community is in its fourth generation. Children of this generation - thank Allah- are everywhere in schools, universities and places of worship, and they are also in the fields of work all around us, including doctors, brilliant in their various specialties, skilled engineers in various fields, and successful pharmacists in the field of medicine industry and trade including teachers, accountants, legal practitioners and university professors, male and female. All of these lived their education stages

among non-Muslims and do not know the differences of countries, races and colors. One of them may even befriend a colleague for years and that colleague does not ask him where his father or mother migrated from, since this is not a question they have in mind.

Only some newspapers, some television channels, and some radio stations, and the scarcity of politicians in the election seasons, try to highlight those differences for a devilish hidden purpose they have they do not want people to live in peace and harmony. Yet, their attempts usually fail and crawl back to their holes without a prey or spoil.

In educational institutions, it is forbidden to talk about your religion, race, and skin color, as these are prohibitions that cannot be approached let alone evaluating the person according to them. Who came first and who came recently, who is black and who is white, who has blue eyes and yellow hair, and who has brown eyes and curly hair! All are guests of the indigenous people of the country, and all partners in this country in terms of freedoms, rights, duties, and the preservation of human dignity.

The challenges are not in the moderate discourse and implanting the values of coexistence, as this is not a problem, but rather the now question is : how to protect society from newly emerged challenges such as are domestic violence and drugs, and the preservation of the family, and to spare society and people the evil of a populist democracy that is subject to values sometimes, and sacrifices many of them in the political bazaar market when it inclines to whim and be prejudiced because of hatred.

Religions: The world has watched with interest the seismic event resulting from the terrorist attack on the Christchurch Mosque in New Zealand at the beginning of 2019, we would like to consider with your eminence several points related to this incident:

- What is the position of His Eminence the Mufti, while you formally represent Islam in Australia?

What is your position if this attack took place on a church or synagogue, or carried out by a Muslim?

- You know that the perpetrator of this terrorist attack is an (Australian). Is such a person and the extremist and anti-Islam ideology and ideas he holds, does he represent the dominant situation in Australia, or is it an anomaly of the nature of Australian society?
- What are the repercussions that you have observed of that incident? Do you think that there are any positive results that could arise from it to build societies that coexist peacefully with each other?

As to our official position, I say that the pre-closing question is important, and it needs rhetoric in terms of analysis and explanation, and since it includes talking about myself, I will try to be brief, and I apologize for that.

First: Upon hearing the first news of the disaster, the information published through the news agencies was not clear or detailed, and the obfuscation and ambiguity surrounded it. I felt that the media is trying to obscure

the perpetrator's features and cover his ugliness and crime and try to present the event as a minor incident. Communication with the crime scene was not available in any form, in the sense that there were attempts to «smudge» and I took the initiative immediately upon feeling that after hearing the news and told the media on «SBS TV» and other channels and radio stations that I feel the media's attempts to smudge. I gave a very strong warning against that since we should not deal with terrorism crimes with double standards. Then it became clear that the crime was too gross to hide even by the devil himself. Then the police commissioner and all the leaders conveyed their condolences, followed by the Prime Minister with a delegation consisting of the Minister of Foreign Affairs, the Minister of Immigration, and some members of Parliament.

I remember that day that I gave the following speech: “Before welcoming Mr. Prime Minister Scott Morrison and his accompanying delegation, I address my fellow scholars and imams. I hope that we will act in this great incident and calamity in a civilized manner befitting our religion and morals as Muslims. I hope that we act not only as scholars and imams, but also as statesmen practicing their role as officials. «

I know that the degree of anger among our youth has reached its climax, but our task as leaders is to extinguish fires and not to start them. This is firstly.

Secondly, I welcome the Prime Minister, the Australian Foreign Minister, the Minister of Immigration, my friend, parliamentarian and Minister Craig Laundy, and the rest of the convoy. We



affirm that we are united against racism, hatred, incitement to islamophobia, and intimidating society with regard to Muslims. National integrity however requires us to tell the truth which is that this criminal actor, his feelings were not formed only yesterday, but as a result of political mobilization and hatred against Muslims from some irresponsible media figures and some senior politicians.

And we stress to him - if his mission is to achieve material security and safety, ours, as Muslim leaders, imams and scholars, is to achieve moral security, and both will not be achieved unless justice is accomplished by a unified law that does not have double standards. If this event has occurred in another community other than the Islamic community, the whole world would have turned upside down.

- My question to the officials is to consider our priority is urgent need to pass a law that protects Islamism as it protects Semitism?
- I raise my voice to all New Zealand officials. It is forbidden to bury the dead in individual graves. A mass grave must document this event, which constitutes a disgrace to humanity.

I demand an official funeral and a mass grave documenting all martyrs and remembering the event so that we always remember because if human memory calls for events of the past, it is more beneficial for human memory to document what happened yesterday.

- I am reminding you of what I've started with... I am agitated ... I am agitated and angry, and my anger is the same as that of all others - directing his words to the

audience - You are the safety valve and this is our country, we do not want anything to happen in it what scratches even the nail of one citizen regardless of his religion or background or when he arrived or from where.

I also remind those who reproach us for the reason that we are immigrants. I remind them that the established historical facts confirm that the Islamic presence here in Australia was before the presence of the white man. I also assure those who do not want to consider the facts that the Islamic presence is not dependent on anyone but is rather a moral, civilized and scientific addition to the Australian society...

I also remind those who have forgotten history that we are a nation that comes from a huge cultural balance legacy and we were once "the first" world, and we were the ones who transferred culture and civilization to Europe through Andalusia, and we introduced Socrates and Aristotle to the world despite the difference of religion, culture and language, and if it were not for Islamic culture and the civilization of Muslims, the world would not have known Socrates and Aristotle.

- B) We assure in the beginning that justice is indivisible, and that a person's respect for himself requires that one be consistent with his thoughts and beliefs, and that Man is constructed by Allah, thus whoever kills is cursed. In this crime there is no difference between a murderer and another nor between a victim and another. The religion of the murderer or the victim does not have a say in a classification of a

crime. It already happened in 2016, before the New Zealand massacre, that a priest was slaughtered in a hostage-taking in a church in Saint-Étienne-du-Rouverne in northwest France. Upon hearing the news, I condemned the crime in an official statement, then I went with a delegation of Muslim scholars and imams to offer condolences to the honorable friend Archbishop Anthony Fischer who was the Head of the Catholic cathedral, St. Mary's, Sydney, and by the way, the murderer was a Muslim. Likewise, when a Jewish synagogue was attacked. Islam has taught us that the beliefs of others are natural reserves. It is not permissible to attack or trespass the rights of their owners. Therefore, we do not know this distinction, positive or negative, since we believe that people are either your brother in religion, or a counterpart to you in creation. It is not correct that people's difference in religion becomes a reason for discrimination in rights and duties.

- C) The terrorist «Brenton Tarrant», the perpetrator of Al-Noor Mosque and the Lynnwood Center in Christchurch, does not in the slightest represent the Australian community, even if he holds an Australian citizenship. He is but an abnormal voice and a model of cases of voluntary blindness and insanity that afflicts some affiliates to the extreme right. The rule is that our society Australian is perfectly fine, and we thank Allah for that. The presence of some cases of anomalies usually proves the rule and does not deny it, just as the ugliness of a crime does not have to

- drag us to the sin of generalization.
- D) Following the tragic incident in Christchurch, we saw all of the community line up against terrorism and declare their solidarity with the families of the victims and the wounded. It was a very touching attitude when all women in New Zealand decided to wear the veil in solidarity with Muslim women. I saw some high school students in Sports match as they enter the stadiums in Islamic dress, and the same was true with regard to all women who work in the police, hospitals and public institutions, as well as the feelings of the people in general as they try to please us and express their apology with sincere tears and say «This terrorist is not from among us.» Perhaps the whole world throughout the length and breadth of the earth has seen the New Zealand icon, Prime Minister «Jasida» (Jacinda Ardern) and her compassionate stances that helped heal and ease feelings, and defuse all revolts of revenge and anger that dominated many people and could have caused a fire that only Allah knows the extent of its danger and evil.

Religions: Finally, you know that this dialogue with your eminence coincides with the fourteenth Doha Conference on Interfaith Dialogue, whose topic is based on the discussion of (interfaith and hate speech). In your opinion, how important are such international conferences that bring together religious scholars, thinkers and academics from around the world? How are such dialogs activated? And how to benefit from it in the face of hate speech?

First: I extend all thanks and appreciation to the State of Qatar for adopting these conferences and the most valuable civilized role of the Doha Center for Interfaith Dialogue and the efforts of all those in charge of it, on top of the list the great intellectual Dr. Ibrahim Al-Naimi whom I congratulate for his selection of his work team who carry out their work efficiently and competently commensurate with the benevolent role of Doha and its scientific and cultural effort which preserves for the nation that which remains of its cultural heritage, dignity and honor.

Second: These conferences, considering the huge number of its attendees, present a cultural depot in which experiences accumulate about the self and the other. Visions cross-pollinate as well as ideas, perceptions and propositions to build a structure of trust between leaderships and generations, interfaith and leaders. Such conferences motivate those attending and their followers to keep pace with the peace march and create an environment that embraces love in the face of hatred and embraces tolerance in the face of intolerance. Diseases of racism and sectarianism are dealt with in the spirit of human brotherhood, which raises the value of man, protects his freedom and dignity, and encourages him to exercise his positive role in protecting justice and making peace in the land.

Third: I suggest that the leadership of the conference forms a permanent committee that adopts a follow-up of the decisions of those conferences and through which a new vision is presented for international and human relations that will be a substitute for the clash

of civilizations theory and work to form a new alliance between religious leaders and influencers and formulate public opinion aimed at deepening scientific research in a framework of joint efforts to reach results that support the foundations of coexistence and build bridges of human relations based on justice and mercy and call for cooperation on environmental safety, fighting serious diseases, family disintegration, child delinquency, and resistance to all challenges that threaten the wellbeing of individuals and societies.

Fourth: What remains for me to say is that peace can acquire vast cultural spaces and broad scientific fields thus reducing areas of war, hatred and intolerance if only some Arab countries cease their hostility to true Islam, and stop interfering, harassment and corruption among Muslims who live in the West.

Finally, I would say:

I know that Truth has an extension in the depth of time and space, and that Falsehood also has an extension in the depth of time and space. Thus, conflicts between Truth and Falsehood occur in rounds: each round ends in favour of the party whose loyalty to its values is greater, its adherence to its principles stronger, and its consideration to its concept more intelligent and knowing. I reckon that our confidence in the competencies and expertise that run such conferences qualifies us all to commit ourselves to be always the first to support Truth and good causes everywhere.



A whole-of-society approach to countering hate speech and hate-motivated aggression ¹

Abstract

This presentation begins with a discussion on the role various actors play in countering right-wing hate speech and aggression. Then it examines how each can contribute to a cohesive two-prong strategy to fortify minorities and other vulnerable communities against aggression from nationalist/right-wing groups and individuals. The first prong is to address external, social and individual drivers of violent extremism in the community. The second prong is their contribution to a program of bridge building between communities that are actual or potential targets of hate speech and hate-motivated aggression.



Brian J. Adams
Griffith University-Australia

Countering hate speech and hate-motivated aggression must begin with an understanding of their drivers, recognising that they are individual, communal, national and international. Thus, any strategy to counter them must also present a way to address these drivers

at all levels. This presentation attempts to put forward one such framework, mapping where each actor would play a role. Ultimately, this leads to the argument that these actors need to be in respectful dialogue with each other while identifying key areas of common focus.

1. This is a modified version of a paper given at the II Global Summit on Religion, Peace and Security: Building bridges, fostering inclusivity and countering hate speech to enhance the protection of religious minorities, refugees and migrants. Geneva, Switzerland. April 29-May 1, 2019.

Introduction

Events in my region continue to reinforce the pressing need to enhance the protection of religious minorities, refugees and migrants. These include the shootings in Christchurch, New Zealand, and the bombings in Sri Lanka, both of which have targeted peaceful religious minorities and, inexplicably, refugees and recent migrants are being targeted in the aftermath in Sri Lanka (DW 2019).

It doesn't take much courage to attack the most vulnerable, however, countering hate speech and hate-motivated aggression in society continues to be a difficult task, fraught with political, cultural and religious sensitivities exacerbated by social tensions and lack of understanding across various communities. One unintended consequence of the desire to do so in Australia has been to heighten these tensions and divisions in many communities. The objective of the Countering Community Division (CCD) policy framework is to facilitate broad analysis and deep understanding of the extremist behaviours and coordinate efforts across stakeholders so that we can begin to reunite the divided and strengthen our society.

As “[n]o one is born hating another person” (Mandela 1994), hate speech and hate-motivated acts can be seen as evidence of a process of ‘extremisation’, or the progression of an individual towards more extreme views that may lead to violent speech and acts. A complex mixture of external influence, social circumstance and individual agency (2008) contributes to how quickly and how far along the path of

radicalisation a person travels. Because of the complex interplay of these contingencies, this policy framework regards the process of radicalisation as “a community issue, not just a law enforcement one” (Safi 2015). Thus, all actors in society should and are able to contribute to addressing the drivers of this process.

A whole-of-community response can provide a number of distinct benefits. By responding as a community, it becomes possible to access a greater range of resources, including perspectives and programs, insights and intelligence, networks and knowledge, needed to address a very complex issue. Furthermore, responsibility for outcomes is decentralised, meaning broader stakeholder buy-in to the success of the initiative. Also, such a response is an inclusive act in itself, drawing upon what the various groups in a community have to offer. Finally, consciously working in this way strengthens relationships and builds communication channels that are essential to maintain community integrity in times of challenge.

There are two objectives in this exercise. One is to provide the means of seeing the ‘big picture’ of a complex issue, which can strengthen understanding and improve strategic intervention. The other objective is to use this framework to map where each dialogue actor would play a role. Mapping is not meant to delineate separate spheres of responsibilities and impact, but to facilitate bridge-building between actors engaging with each area, because it is only through working together that we can combat the rising manifestations of intolerance and hate.

Policy Framework

What would a framework that draws upon the breadth of diversity in a society look like? It would be structured around

the three contingencies that influence extremism mentioned above: external influence, social circumstance and individual agency . (see Figure 1).



Figure 1: Countering Community Division Policy Framework

External

The first area that may contribute to an individual's extremism is that of external influences. These are influences that “shape and constrain people's environment” (2008: 16), but are only minimally determined by the individual. External influences can be categorised into *political, economic and cultural/religious* influences.

Political

- Overseas involvement of Australian troops and trade relationships
- Political disenfranchisement
- Mass media and social media messages
 - Relationship with and representation within government, judicial and police institutions

Economic

- Economic environment and employment opportunities
- Housing
- Community services
- Educational opportunities

Cultural/Religious

- Mass media
- Community integration
- Internal conflict (i.e. between extreme and moderate ideologies)

Since any particular individual has little impact on external influences, it can seem the most daunting of contingencies to address. However the policy objective in addressing political, economic and cultural/religious influences is not only to resolve them, but also to identify the key challenges they pose for particular groups and to devise ways for these groups to productively respond to them, including facilitating understanding, finding ways to work within them, communicating the impacts of these influences, or even generating the means to advocate their change.

Social

The second area of influence on a person's extremism path is their social circumstances. Humans are social animals and, therefore, social surroundings intimately influence self-identity and individual choices. For example, we feel the successes or failures of a group with which we identify, even if the perceived demonisation or justified award did not involve us personally. Also, an individual's group

exposes them to ways of thinking and acting, reinforcing positive or negative perceptions and actions, influencing or inhibiting decision-making and self-identification with broader society. Characteristics of an individual's networks also play an influential role in extremism. Is their network of affiliations growing and fluctuating, or static or narrowing? Is their network dominated by a few charismatic leaders and ideas, or is it democratically driven and inquisitive? These questions are not meant to identify networks at risk of extremism, rather they help define the networks and permit ways of engaging with them. Finally, despite a person's actual socio-economic status, the relative deprivation of one's community can play a role in furthering an individual down the extremism path.

- Group identity
- Network dynamics
- Relative deprivation

The policy objective of a community approach to address social circumstances may not be to radically change the entire social environment (e.g. deportation or imprisonment, or wall off all Internet access), but to nurture opportunities to broaden their group identities, expand their networks and narrow economic inequality.

Individual

The final area of influence impacting a person's path of extremism is individual agency. Contrary to some economic models, humans are not simple rational actors, but we do make choices that determine our individual progress towards extremism. These choices are informed by both cognitive and emotional experiences.

- Cognitive experiences
- Emotional experiences

Policies that are so finely tuned that they encompass each individual condition may seem like a policy maker's dream, but in reality, the investment of time, resources and the impact on essential freedoms make this an impossible dream. Thus, the policy objective at this level is not to measure each individual's cognitive and emotional well-being, but to provide meaningful experiences and opportunities to engage with other community groups that have both an intellectual and emotional dimension. Furthermore, having addressed issues in the external and social spheres will already contribute significantly to bolstering an individual's positive community experiences.

Positioning dialogue actors in CCD

Having sketched out the CCD framework, I would like to now map where potential dialogue leaders would play a role. These leaders are: diplomats, politicians, religious leaders, scholars and civil society. A summary of the mapping can be seen in Figure 2. Before continuing with the mapping exercise, there are three points of clarification. First, the act of assigning a particular interlocutor to specific areas does not mean a dialogue leader does not influence other areas, for example, religion and religious voices are important contributors to economic decision making. Nor is this mapping an attempt to keep them in a delineated space. Rather, it is meant to facilitate dialogue and collaboration between

participants engaging with each area. Second, these are general categories for both dialogue leaders and drivers of extremism. Therefore, the specific definition may vary depending on national, cultural and religious contexts and jurisdictions or boundaries. Third, leadership matters when eliminating hate speech and aggression. Responsible leadership provides a focus for policy development and public action. It commits funding and other resources to address the articulated issue. Good leadership works to frame or interpret the issue in ways that bring together a broad range of societal groups to engage it. Finally, responsible leadership acts as a figurehead to whom others can turn for modelling of norms, values and aspirations.

Diplomats

Any strategy seeking to address hate speech and hate-motivated aggression must comprise an international component, for these acts are often rooted in international movements and driven by international issues. The two examples cited above are ideal illustrations. The Christchurch shootings involved an Australian who drew inspiration from a Norwegian terrorist, was tied into European and North American nationalist groups, and who committed his attacks in New Zealand. The Sri Lankan bombings were committed by cosmopolitan actors, educated in Australia and other countries, allegedly inspired by Daesh in the Middle East, and the backlashes are targeting migrants and refugees from the near region.

Diplomats are key to addressing such international complexity, because they

are international leaders, actors and connectors. They are well positioned to lead international coalitions, facilitate communication across jurisdictions, and bring together important stakeholders from across the globe for focused dialogue (e.g. this very conference). In reference to the CCD framework, diplomats are best positioned to work with the External influences, specifically the Political, Economic and Religious/Cultural conditions feeding the movements.

Politicians

Like diplomats, politicians (ministers, parliamentarians, inter-governmental organizations) play a key role in disrupting drivers of hate speech and hate-motivated aggression, although their primary focus is on a national level. This is because, while the movements and issues are international, they have roots in national contexts and are quite often framed in nationalist terms (Mammone 2017) and, therefore, must be addressed in their national contexts.

The impact of political leadership originates in at the fact that politicians are often a significant connection or interpreter between the international and the national and local. For example, in many countries around the world, state and provincial leaders and city councils have international posts or representatives abroad that feed into the policy outcomes.

Within the CCD framework, the leadership of politicians impacts most explicitly in the External influences and Social circumstances, namely political, economic, groups and network drivers.

Religious leaders

Like politicians, religious leaders are often a significant connection or interpreter between the international and the national and local, by the nature of the internationality of many religious traditions. Also, religious leadership matters in addressing hate speech and aggression for many of the same reasons, namely the influence on focus, funding, framing and acknowledged figureheads.

However, in addition to these similarities, religious leaders make two unique contributions to this issue. First, they are best situated to address the religious roots of these acts and actors. Second, religious leaders' influence and organisations reach into areas in which many of the drivers are rooted. Thus, they are essential collaborators when examining and working with drivers across all three main categories: Cultural and religious, social groups and networks, and the emotional and cognitive experiences.

One final note is needed regarding religious leaders. In addition to their work addressing drivers of hate speech and aggression and their role as a dialogue partner with other dialogue actors, religious leaders can contribute to a solid foundation on which to combat this issue as a committed partner in interfaith dialogue.

Scholars

Unlike diplomats, politicians and religious leaders, the need to include scholars as dialogue leader in this framework is not because of their deep

engagement with a very a particular community or their leadership in a recognised social context. Scholars are essential dialogue leaders because they offer three unique contributions. First, they accept complexity as a fundamental part of their profession. They can bring, thus, frameworks, methods and insights to this very complex issue. Second, scholars are typically the source of the evidence base on which policy formulation, strategies, and evaluations are built.

A third unique contribution of scholars stems from the fact that examples can be found of those who work in each of the areas of the framework; thus, their work is applicable across the entire board. This suggests two roles for scholars in the dialogue between the various participants. One role is the potential to become leaders in designing and facilitating the dialogue process. Another is that scholars can act as bridges of understanding between interlocutors who do not work in a particular space or with a specific driver of the hate speech and aggression.

Civil society

Civil society representatives, such as NGOs and media persons, are the final key dialogue leaders we are discussing at this conference in addressing the problem of hate speech and hate-motivated aggression. These are the influencers and public opinion leaders whose work shapes the public legitimacy for the views of and the pool from which these movements can recruit. Therefore, the relationship of civil society representatives to the CCD are in the areas that engage directly with people and communities, namely

the Social circumstances and Individual agency areas.

Conclusions

Figure 2 is a depiction of the results of this mapping exercise. Examination of this yields at least two conclusions. The first conclusion is that successful strategies to address the drivers of hate speech and hate-motivated aggression must call upon all dialogue leaders. As is shown, only one (scholars) appears in each area of the framework. However, scholarly expertise on a particular driver does not equate to deep engagement or influence within a particular area. There are other leaders who are better situated to take on that role.

The second conclusion is that there are clear overlaps in which leaders have the potential to address particular drivers at all three levels: External, Social and Individual. Thus, there exists the potential to design dialogue processes with specific leaders who can then shape policy for that area within the overall framework.

Summary

Any strategy for countering hate speech and hate-motivated aggression is a monumental undertaking, requiring the coordination of the work of a range of participants addressing multiple drivers across individual, communal, national and international scales. This presentation put forward the Countering Community Division (CCD) framework as one way to engage with this complexity. First, the CCD is a means of seeing the 'big picture' of this

complex issue, hopefully strengthen understanding and facilitating strategic intervention. The CCD also acts as a map on which the roles of the five dialogue leaders (diplomats, politicians, religious leaders, scholars and civil society leaders) can be illustrated in relation to

the issue and each other. Such mapping ultimately leads to the possibility of designing dialogue processes that call upon and coordinate the expertise and contributions of these five actors to countering hate speech and hate-motivated aggression.

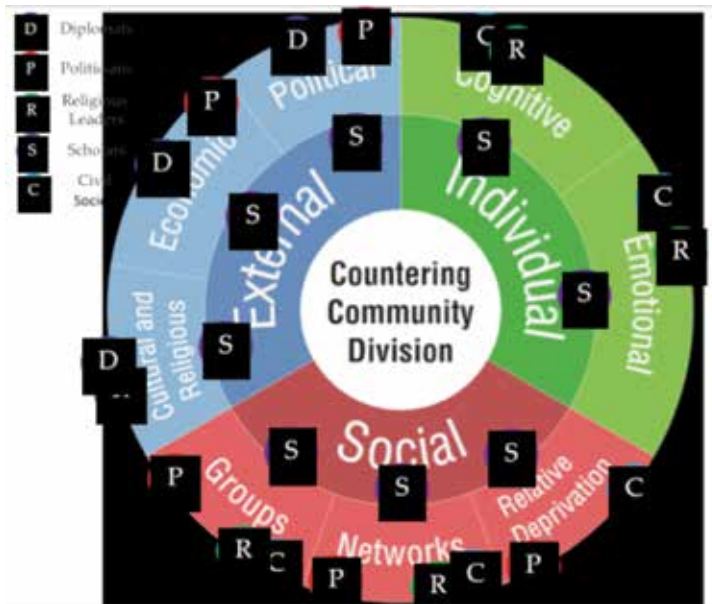


Figure 2: Map of Dialogue Leaders

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Religion and Hate Speech in Korea

1. Introduction

In 2015, the Korean National Statistical Office issued the most recent population census that we currently have of Korea's population and so, it is our most reliable source for determining the current dimensions of Korea's religious population. According to this census, the South Korean population stands at about forty-seven million persons and about twenty-five million (53%) of the population practice their own religious tradition. More specifically, in the population, the biggest groups consist of (1) the Protestant Christians comprising 20.0%, (2) the Buddhists, 15.5%, (3) the Catholic Christians 8.0%, and finally



Chae Young Kim
Sogang University Korea

(4) the Confucians and the others 0.7%. The population numbers for various New Religious Movements were not identified as clearly active members in this census. Adherents of Shamanism and Confucianism were not actively identified.

Generally, we can claim, on the basis of this census, that, in Korea's religious population, half is Buddhist and the other half, Christian (the Protestants and the Catholics being lumped together). In addition, we see that, in the total Korean population, half of the population can be regarded as officially religious; the other half, non-religious. This point, once recognized, easily leads one to conclude that the

Korean religious situation is balanced with respect to the rate of religious and non-religious and that, within the religious population, the Buddhist and Christian population rate is also balanced.

As a consequence of these conditions or within these conditions, religious voices within Buddhism and Christianity can be found who actively attend to what could be happening in the life of politics, the media, education, and other domains. Especially during general elections, despite what could be the personal religious preferences of many politicians, most try to distance themselves from having an unbalanced view on matters have to do with religious questions. It is very rare that any of them would try to attend to questions that relate to the role or place of religious minorities and so listen to what their voices would have to say. Public media evince no serious interest in them either.

However, when problematic situations emerge with respect to the being and life of religious minorities, the media engage in extensive coverage. However, the manner of treatment resembles the ways and the psychology of police officials or the ways and means which belong to persons who are engaged in acts of persecution. This tendency, without any change of perspective, has presented itself in more than one instance: for instance, in how the media dealt with the ferry boat disaster of 2014 and how they related this disaster to the being of a new religious movement: a salvation sect, *guwonpa* (구원파) that originated initially from a Christian background.

On the other hand, a middling point of view which is conditioned by the specifics of Buddhist/Christian demography is continuously maintained in order to emphasize the current balance as this exists within the current Korean, demographic, religious situation. Externally, this seems to be quite proper with respect to how we should understand the current Korean, religious, demographic situation.

Most scholars in religious studies accordingly assume that the Korean religious demographic situation is quite unique and exceptional given the demographic balance which now exists between Buddhism and Christianity. In addition, they argue that this highly unusual balance has played a key role in helping to avoid religious conflicts or wars within the peninsular of Korea. This balance which exists is generally accepted not only within public spheres as, for instance, in the making of political policies and in the kind of information which is put out by the media, but it is also accepted within these two religious circles. For example, if either of these two circles is not selected to receive any government or private funding in support of one project or another, each will complain that they are being discriminated against.

2. Emergence of Hate Speech Phenomena since 2000

Hate speech is defined as “public speech that expresses hate or encourages violence towards a person or group based on something such as race, religion, sex, or sexual orientation.”¹

It is the expression of animosity or contempt, which is caused by certain characteristics that belong to an individual or group. It includes “speech, gestures, conduct, writing, or displays that incite violence or prejudicial actions against a group or individuals on the basis of their membership in the group.”²

Hate speech in reference to religion in Korea began to develop as a social issue after 2000 although, previously, there had been some violent actions and speeches that were directed against religions of one kind or another. Since 2000 however, through the development of mass media and the SNS or “social networking service” as this exists through the use of the internet, many persons are encouraged to share their opinions in the space that is freely given to them and, as a consequence, ripple effects exist as public opinion is widely and quickly disseminated.

Religious hate speech is not excepted as the opinions and views of many people are increasingly actively shared and quickly spread. Although the news that comes from journalists has continued to exert a more powerful influence, the development of media communications has definitely contributed to the form and the impact of religious hate speech. Although the question of religious hate speech can be considered in many ways, this paper will deal with three questions in three sections: hate speech among the different religions, religious hate speech in the context of the larger Korean society and finally healing concerning hate speech.

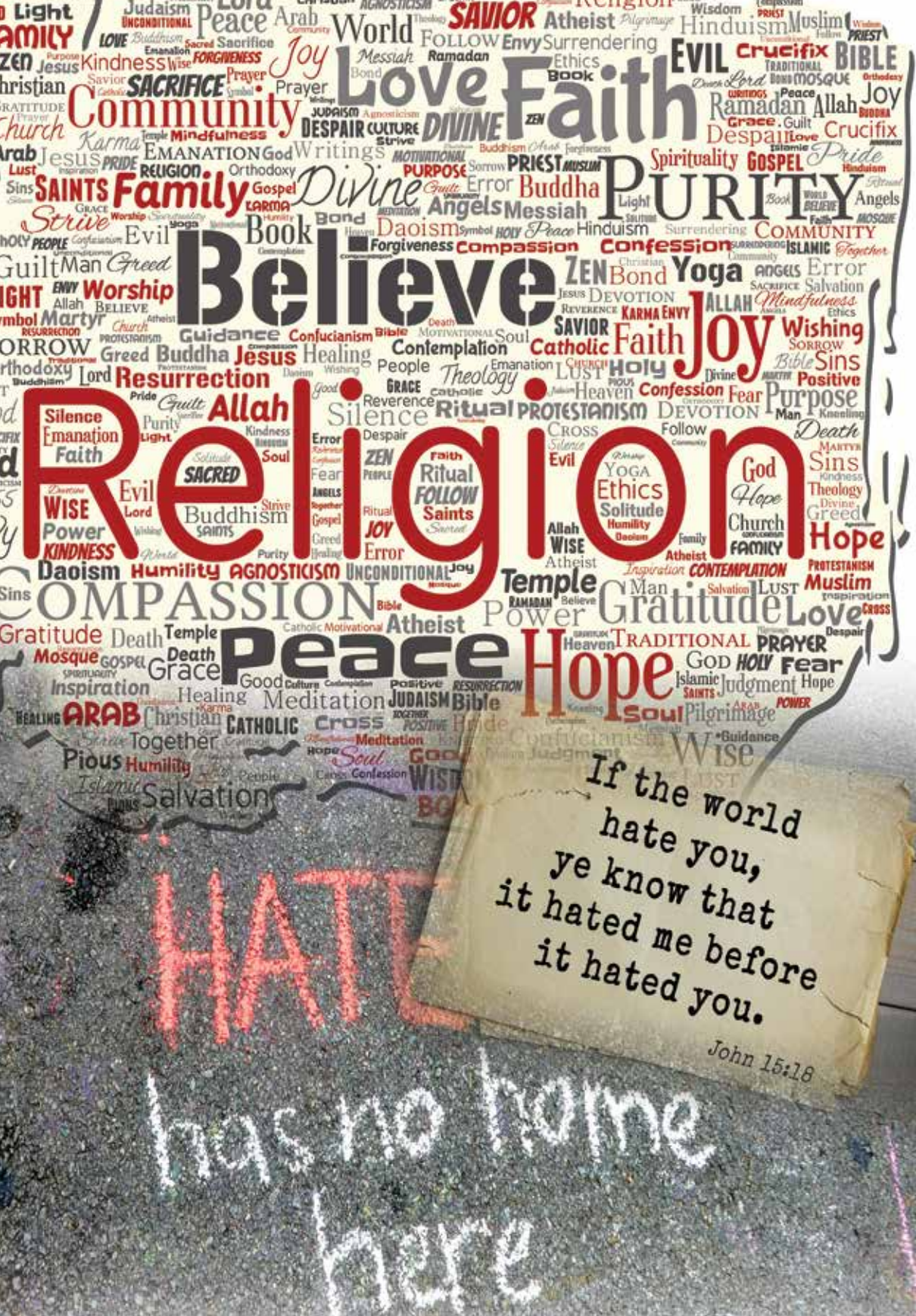
3. Hate Speech among Religions

In Korea, hate speech among religions has noticeably appeared in the relations which exist between Buddhists and Protestant Christians. The tension between the two groups occurs mainly for two reasons: firstly, the number of believers, and secondly, the weight of doctrinal considerations. Normally, the four religions of Korea are seen to exist as Buddhism, Won-Buddhism, Protestant Christianity, and Catholic Christianity. Among these four groupings, Won-Buddhism has the smallest number of believers and so it has the weakest influence. Nevertheless it seems to be overly highlighted in comparison to other minor religious groups. It should be balanced. Compared to Won-Buddhism, the three other religions have a considerable number of believers and these exert a commensurate influence in Korean society. As I mentioned in the introduction of this essay, according to Statistics Korea in 2015, the total number of Protestant Christians was about 20 percent of the entire population; the Buddhists, 15.5 percent; and the Catholic Christians, 8 percent. The two religions, Protestant Christianity and Buddhism relatively have the greatest numbers. Because of this question of numbers, more possibilities for tension exist.

For example, problems arise with respect to the giving of government grants to religious groups. For various reasons, the Korean government

1. Wikipedia “hate speech.” https://en.wikipedia.org/wiki/Hate_speech, quoted from Cambridge dictionary.

2. Wikipedia “hate speech.” https://en.wikipedia.org/wiki/Hate_speech,



provides funds to Buddhist temples. Because Buddhism has had a long history in Korea, it enjoys a degree of national and cultural prestige. Many Buddhist historical sites exist and in order to protect the religious culture that belongs to Buddhism, the Korean government provides generous funding. In addition, the government has been developing a species of religious tourist product that is mainly focused on visiting and staying in Buddhist temples. With the growing interest that exists in spirituality, many westerners have begun to visit Korean Buddhist temples and this trend encourages the Korean government to market this kind of religious tourism which explains why the government offers money to fund and maintain many Buddhist temples. However, some conservative Christians criticize these supports, arguing that it is unjust and unfair.

However, not all religions, with many members, are moved to make protests if funding is given for reasons that pertain to considerations of heritage and culture. A second major reason that leads to strife pertains to differences over doctrine and belief. Some Korean Protestant pastors teach that idol worship is a serious sin and that Buddha is an idol. In order to express their religious belief, some Christians will visit a temple and show their enmity by breaking a statue of Buddha or by drawing a cross with paint on one of Buddha's statues. In 2010, a group of Christian students visited a temple, Boongeunsa (봉은사); they walked about the site while praying or praising the Lord and naturally, as a result, this caused social and religious problems. Buddhist priests responded by sharply

condemning this type of behavior in a way which eventually led an apology from the offending students and their pastors.

Buddhists disapprove of the impolite and aggressive behaviors of Christians with respect to the observance of Buddhist religious practice. They note that Christians do not put their hands together, hapjang (합장), even when they visit their temples to fulfill a public function. In particular, they believe that Christian political leaders such as Whang Kyoan who represents an opposition political party in the current politics of Korea should respect their religious customs because these leaders visit their temples as representatives of a political party or as representatives of the Korean people. They have suggested to Whang that he should resign his office as a political party representative by arguing as follows: "if Whang prioritizes his faith rather than respect and tolerate other religions, he should give up his position and live as the believer of a religion."

On the other hand, Christians claim that to display such greetings before Buddha is to violate their faith and belief which says that they should not worship idols. They say that they cannot bow down before another god since this would infringe the Ten Commandments which are sacred to Christian belief and practice. They argue that the Buddhist demand is a selfish expectation that Christians cannot and should not follow. In this type of conflict, we see a representative form of doctrinal collision which tends to emerge from ignorance of other religions.

4. Hate Speech about Religions

While hate speech between different religions is related with the question of a gain or loss of numbers or misunderstandings about the doctrines and beliefs of another religion, hate speech about religions in Korean society is chiefly linked to controversies about ethical questions and conservative perspectives that pertain to social issues in conjunction with attacks on the good of having any kind of religious faith. Since 2000, Protestant Christianity has been at the center of religious controversy. While Protestant Christianity has rapidly and dramatically grown in its members during the 20th century, from the end of the century, it has come under strong criticism and it is often vehemently denounced in current Korean society. The corruption of religious leaders and scandals involving mega churches are being frequently reported in the news media. The hereditary succession of church offices that can be found and reports about incidences of sexual harassment are being presented as major problems.

The negative social impression of Protestant Christianity peaked in 2008 when a Protestant Christian elder became the new president of Korea. In speaking about his religious background and his religious worldview, he aroused the antipathy of many non-Christians. At the same time too, he began to appoint persons to senior government posts who, like him, had graduated from

Korea University and who also belonged to the Somang church which was based in the Youngnam area. Around this time too, Netizen coined derogatory terms such as gaedokkyo (개독교) and muksa (떡사) in order to refer, respectively, to Christianity and to their pastors. The antagonism that is being voiced against this Christian government regime almost parallels the antagonism that is being felt with respect to the power and the influence of Christianity in general.

For several years, hate speech had mainly focused on the leaders of the different Christian churches. However, in more recent times, the destructive aspects of Christianity are being attributed to the life that is played by lay Christians. As conservative Christians begin to involve themselves in political and social issues, anger and resentment has been worsening as controversial claims are made about the status of homosexual love and the meaning of same sex marriage. Many conservative Christians object to homosexuality in their belief that homosexual acts are immoral and sinful. Some conservative Christians protest against the legalization of same sex marriage by how they present themselves in public: having their hair cut, writing a letter with blood, and walking on the street. The Director General of the Human Rights Bureau in the Ministry of Justice has reproachfully spoken about Christianity in the following way: "Christianity is really wrong. It is a hated group...there is no compromise...they are deep-rooted evils...their protest cannot be accepted by government officers."³

In past decades, most religious leaders in the Christian world have tended to be liberal in their sympathies. They energetically engaged in many political and social discussions. In our current day, conservative and liberal Christian leaders and many lay Christians are evincing an interest in the same themes. Because both sides are now keenly expressing their opinions allegedly based on their religious worldview, Christianity has become a target of hate speech. While in our contemporary society, various contrasting attitudes about religion are becoming more widely known, on the other hand however, the allowable range for exercising our freedom of expression needs to be addressed as a pressing question. Further discussion is need.

5. Healing Concerning Hate Speech

For Koreans as in other Asian societies, harmonious living in a multi-faith environment is historically rooted in the Korean way of life. However, currently, how different religious people are being perceived and how religious people are being perceived in general has been emerging in an increasingly negative way. More so than before, hate speech is being directed against Christians, Buddhists, New Religion believers, and secular extremists. Incidences of hate speech are cutting across all boundaries.

Conventionally, apart from the Eastern religions, the Abrahamic religions that are found in Judaism, Christianity and Islam have often been referred to in

ways which suggest that they are prone to intolerance and to acts of violence and hate speech that are directed against other religious believers. However, at this time, can we continue to believe and say that the so called "Eastern religions" are free of this type of bias? In our current world situation, especially in Korea, the answer appears to be more positive than negative. Between Buddhism and Christianity, tensions divide them from each other and, in a similar way, tensions separate the New Religious movements from both Christianity and the traditional Buddhism which continues to exist in Korea. In the emergence of a Korean form of extreme secularism, we find that intolerant hate speech is not limited to religious groups. It exists blindly or intentionally in opposition that they voice again the good of any type of religion.

Hence, at the moment, whatever the reason, Eastern religions cannot be exempted from criticisms which refer to acts of intolerance, violence, and hate speech that are directed toward the being of other religious groups. Above all, in Hinduism and in Asian Buddhism, a negative conception of those who are religiously other has been rapidly emerging and so, as a result, conditions are being reversed and changed. What has been once seen as normal is no longer truly normal. Recent examples point to how, as a majority religion, Buddhism has been mistreating other religious groups who exist as minorities. We can think about the fate Hindus and other believers in today's Sri Lanka.⁴

3. <https://www.pennmike.com/news/articleView.html?idxno=10196>

4. According to the 2012 census, Buddhists make up approximately 70.1 of the population, Hindus 12.6%, Muslims 9.7%, and Christians 7.6%. Most Sinhalese are Buddhist; most Tamils are Hindu; and the Moors and Malays are mostly Muslim.

Similarly, in contemporary India and Burma, we see how Hindu and Buddhist extremists are intolerantly and violently attacking Christians, Muslims and other religious minorities.⁵

These problems have deep roots and they include many apparent contradictions. For example, historically, the Hindu and Buddhist traditions have been more tolerant of “the other” than has been the case with Judeo-Christian traditions. However, in some respects, the Judeo-Christian perspective attends to questions and views about the meaning of class equality, human rights, and equality with respect to gender. But, on the other hand, these points should not be overly generalized. Within some parts of the Judeo-Christian tradition in our day, we can find a lack of concern for questions that pertain to the issue of gender equality between the sexes. And, as mentioned above, a lack of tolerance is being found in various branches of contemporary Hinduism and Buddhism.

Nevertheless however, we cannot deny that magnificent counter-examples exist that are not tolerant of violence and the use of hate speech. We see the lives and the works of some very remarkable people: Mahatma Gandhi, Thích Nhất Hạnh, and others who, in their religion, come from Hindu and Buddhist roots. Similar cases and examples can be found in Judaism, Christianity and Islam. Historically, across all religions whether old or new, many beautiful souls can be found who embody and communicate the good which belongs to a harmonious

way of life that is at peace with religious others and with those who live a secular way of life.

However, these efforts to work for a form of common human good that cuts across all religions and groups have not been fairly or properly understood. The good of a religious perspective cannot be abandoned for the sake of having some kind of peace which would exist with respect to the practice and the belief of religion. This is a total misunderstanding. In the near future, for the sake of a deeper understanding and study of hate speech as emergent global phenomena and for the sake of moving to some kind of healing, this point needs to be more carefully and explicitly researched. Persons who are devoutly religious within their own tradition and who are widely regarded by others who belong to different religious traditions need to be consulted. How to understand a religious way of life can exist in a way which builds bridges and joins many different persons together into a more loving whole? Until now, this point has not been reached since, until now, we have had an understanding of things that has not been too ambiguous and insubstantial. And so, if we are to move forwards, if healing is to occur, we need to engage in forms of research and practice that can work in ways that can discourage all forms of hate speech, restricting and forestalling a global emergence of hate speech which seems to be omnipresent in the context of our day and time in our world today.

6. Conclusion

Until now we have discussed hate speech and religions emerging among religions and also secularists in Korea. Actually this problem of hate speech is not limited to the current Korea. It is really global and complex phenomena across all countries as we have seen. There are many efforts against hate speech not only in Korea but also in other countries. Nevertheless still such problems are rapidly spreading like an endemic disease. It is really unbelievable phenomena existing in a

current life context though there have been research and also application against those diseases. They are not yet conquered!

The present situation on hate speech is a state of deplore in our globe. How can we prevent it and make progress individually and collectively toward religious or spiritual security for the human good? Why is it so difficult for us to move into further transformations and enhancements of the human good? Where can we find some clues that could lead us toward a new integration



5. Regarding India, see, for example, Deepa S. Reddy, *Religious Identity and Political Destiny: 'Hindutva' in the Culture of Ethnicism* (AltaMira Press, 2006). For Burma, a recent report is Rianne ten Veen's, *Myanmar's Muslims: The Oppressed of the Oppressed* (October 2005), issued by the Islamic Human Rights Commission in Great Britain.

of ourselves as human beings, toward living with each other in ways which would make for a friendlier form of human community? As alluded to above, it is true that much scholarship already has been devoted to solving these problems -- in religious studies and theology, philosophy, economics⁶, political science, sociology, psychology, peace and conflict studies, and other modern academic disciplines. Nevertheless, horrors of genocide, religious extremism with hate speeches, as well as economic, political and cultural exploitation on a global scale all continue. Neither are institutions such as the UN and NATO showing signs of being able to resolve these major difficulties.⁷

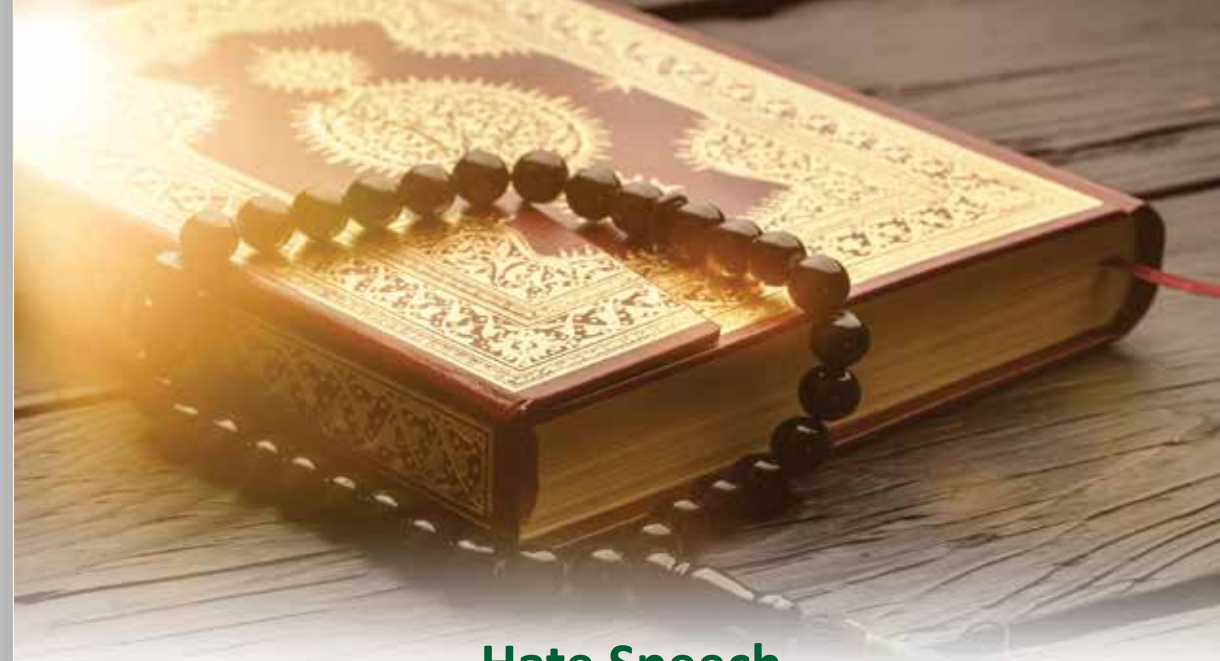
In this situation, we need totally new preventive and healing “vaccine” against hate speech on religious other

and religion as such. Where can we find a source or a mine which can be accumulated for a flesh ingredient for the invention of new “vaccine” for the prevention of and against hate speeches in a current situation in Korea and other regions. Hope for the discovery of a new ingredient is still in the world of religions! It could not be outside of religions. As to be mentioned slightly, we have to return to the diverse models of historic beautiful souls, for example monks⁸ in East and West in religions and secular humanists. In other words, the needed ingredient will be in the discovery what and how they would cultivate their attitude towards “others” beyond their own groups. It is not yet thoroughly examined. In this sense, interreligious dialogue meeting is one of the current great commissions of our human life for the creation of new “vaccine”!

6. Contemporary economics is fundamentally flawed. Remarkably, Lonergan both identified the main errors and discovered the science of economics (Bernard Lonergan, *For a New Political Economy*, ed., Philip McShane, vol. 21 in the *Collected Works of Bernard Lonergan* (Toronto: University of Toronto Press, 1998)). Unfortunately, Lonergan’s work in economics has not yet been taken up by establishment economics. Philip McShane has provided various helpful introductions to Lonergan’s economics. See, for example, Philip McShane, *Economics for Everyone*, 3rd ed., (Vancouver: Axial Publishing, 2017). The communication of Lonergan’s economics remains a fundamental need.

7. As history clearly shows, the «disciplines approach» is not effective. We are touching here on the fundamental need for «some new third way ... even though it is difficult and laborious» (Bernard Lonergan, *Method in Theology* (London: Darton, Longman and Todd, 1973), 4. A main message of this article is that that needed new way was in fact identified by Lonergan and calls out for implementation. This will be brought out explicitly in Section 4 of this paper.

8. Personally for years I have known one Benedictine monk, Br. Dunstan Robidoux OSB of St. Anselm’s Abbey, based in Washington DC in the US. He has created several environments embracing strangers in his community. Whenever I have visited his monastery and when he has come to Korea, I found that he has been a good source for how to meet other human beings, coming either from different religious backgrounds or from a secular way of life. His own way of life is quite inspiring to me in terms of inventing a new “vaccine”!



Hate Speech Root Causes and Proposed Remedies An Islamic Perspective

Introduction¹

The choice of “Religions and Hate Speech” as the theme of the 14th Doha Interfaith Dialogue Conference is both important and timely. It is noted at the outset that there is a general tendency to connect religions with aberrations such as “extremism”, exclusivism, racism, populism and hate

speech. It is legitimate to examine the perceived role of “religions” in such aberrations. It is equally legitimate to



Jamal Badawi
Saint Mary’s University
Halifax- Canada

note that there are forms of aberrations that are connected to political, social and ideological and other roots as well.

Furthermore, there are elements on internal inter-connectedness and inter-relatedness between these roots. For example, real or perceived injustices, tyranny and

marginalization may lead some to justify their actions as legitimate “resistance” and “self-defense”. This common

1. Parts of this paper have been presented under different titles. It has not been published before in this form. Additional material was added as well. Translation of Qur’anic verses is based on “The Clear Qur’an: A Thematic English Translation of the Final Revelation” by Dr. Mustafa Khattab, Furqan Institute of Qur’anic Education, Lombard, IL, 2016. My choice of this translation is because it is highly acclaimed. It is, in my view, the best available contemporary English translation I have seen, notwithstanding possible improvements.

phenomenon may be related, for some, to “religions” but is not limited to them. For example, the pursuit of social, racial, political and economic justice is shared by many who do not identify with any “religion”, in the traditional sense. In fact, it is a universal pursuit of all [or nearly all] human beings.

To keep with the basic theme of this conference, this paper does not deal with all the complex issues mentioned above, though it recognizes them as a broader context of the focus of the conference. In fact, it’s focus is even narrower [delimited]. It does not deal with the religious perspectives of “religions” as esteemed scholars of various religions are better equipped to deal with the theme from their religious perspectives. As implied from its title this paper is focuses on “An Islamic Perspective” of the topic.

I. What is meant by “An Islamic Perspective”? And why not call it “The Islamic Perspective”? - Some Methodological Issues

It is my preference, whenever I write about any topic related to Islam, which lends itself to more than one viable and reasoned interpretation, is to use the expression “An Islamic Perspective”. My conviction of a greater reasoned arguments or interpretation should be balanced with, not only tolerance to, but also accepting and respecting variant reasoned interpretations. In this respect, I try to follow a statement of humility attributed to Imam al-Shafi’i:

“my opinion is right but could be wrong, and the other’s opinion is wrong but could be right”.

This does not mean “relativism”, nor does it mean that there are no issues that are definitive enough to be called “The Islamic Perspective”, such as belief in the Oneness and Uniqueness of God, accepting and revering His prophets and messengers mentioned in the Qur’an, divine revelations, individual responsibility and life hereafter. Determination of such issues requires good grasp of the “proper” methodology of Interpretation of Islamic core teachings. Following is a simplified list of the main elements of this methodology:

1. As a religious faith, normative Islam is not identical with the actions of its “followers”. Like other religions, followers or claimed followers are imperfect, fallible human beings. There are times when their actions conform, in various degrees, to the normative teachings of their faith. But there are also times when their actions are either independent of or even in violation of such normative teachings. Outsiders may see these offending acts as part of the normative practice of faith. Sometimes these acts are committed, falsely, in the name of one religious faith or the other. These claims are made as a result of ignorance, “sincere” misinterpretations or even deliberate misrepresentations that are intended to provide sanction and authority for such acts. Examples of that include attempting to justify or explain

the killing of innocent non-combatants by making out-of-context references to one scripture or sacred writing or the other. History of various religious communities, past or present, is replete with such aberrations. However, history is also replete with examples of good people from various communities who strove hard to manifest the innate human goodness and succeeded in narrowing the gap between the normative teachings of their faiths and the reality on the ground. Whatever degrees of Human successes or failures, they are not always identical with ideal norms².

2. To evaluate whether a given act or argument conforms to the normative teachings or not, there must be some criteria of such evaluations; how are these norms to be identified? In the case of Islam, there is no dispute about its primary sources; the Qur’an and authentic [or sound] *Hadeeth* [or more generally, *Sunnah*]. The Qur’an, for Muslims, is God’s revelation to his final messenger to humankind, Prophet Muhammad [P]³. It is an imperative pillar of faith in Islam to accept the Qur’an as the verbatim word of God dictated to the Prophet by Gabriel [*Jibreel*], the Angel of Revelation. Being revelation in meaning as

well as exact wording [including modes of authentic recitations “qira’at” and authentic dialects “Ahrof”], the Qur’an is regarded by Muslims as the highest and final authority in learning about Islam and its stances on various issues and queries. *Hadeeth* refers to the words, actions and tacit approvals of Prophet Muhammad [P] in matters relating to the teaching of the faith and its implementation. *Hadeeth* is like the Qur’an, being a form of revelation and hence a primary source of Islam. It is different, however, in the fact that it is a revelation in meaning only. The exact words of *Hadeeth* are the Prophet’s not God’s. Furthermore, the Qur’an is fully authentic and as it has been meticulously preserved by committing it to memory by masses of people, in addition to its preservation in writing from the very beginning. *Hadeeth*, on the other hand, varies with respect to its degrees of authenticity [soundness]. As such, *Hadeeth* must be understood in the light of the Qur’an and interpreted in a way that does not contradict any established Qur’anic principle. *Hadeeth* serves also as elaborator, clarifier and explainer of the Qur’an. This means that the text of the Qur’an and relevant authentic *Hadeeth* on a given topic must be studied in an integrative manner.

2. It is sometimes argued that more people were killed “in the name of God” than any other name. That statement should be corrected to read “...killed, falsely, in the name of God”. Many millions perished in the name of other secular ideologies or other worldly reasons. The problem in my view is that people have a tend to justify their evil deeds by religious or any other means. If ideology is convenient, it is invoked and if religion [any religion] is convenient, it is also invoked.

3. [P] Stands for “peace be upon him”, a formula commonly used by Muslims to invoke prayers of peace whenever a name of a prophet is mentioned. It applies to other prophets as well.

3. Secondary sources of Islam include two generally agreed to sources as well as debatable sources. The generally agreed to sources are; a) Consensus of the scholars on a given issue [*Ijmaa`*], and analogical deduction [*Qiyaas*]. While secondary sources are not part of “divine revelations”, they are based on interpretations of them. *Ijmaa`* and *Qiyaas* are more generally accepted. They are regarded by many as the third and fourth sources of legal interpretation, after the Qur’an and Sunnah. It is notable that *Ijmaa`* and *Qiyaas* are themselves dependent upon the two primary sources, the Qur’an and Sunnah for their authority and reasoning. Interpretations involve human judgment, and they may vary and are fallible as well. This implies that a sound argument based on the Qur’an and *Hadeeth* cannot be rejected on the grounds that the opinion of a scholar [s] is different from it or inconsistent with it. Errors of understanding and interpretations are possible and do occur. Yet, errors cannot be attributed to Allah and His revelation. It should be noted, however, that some traditional scholarly opinions [*Ijtihad*] in non-definitive [*dhanni*] issues may be revisited. Re-visitation is not because of methodological errors they committed, but because some such opinions were partly shaped by the special circumstances and historical setting of their times that are significantly different from those in today’s world. In all cases, opinions are to be judged by the primary sources, not the

reverse. It may be helpful to note that there is no single person, institution or authority in Islam whose interpretation of any debatable non-definitive issue that must be accepted as the only valid one, let alone being viewed on par with the revealed texts of the Qur’an and *Hadeeth*.

4. The Qur’an explains itself. Since the Qur’an is not ordered by topic [like textbook chapters], it is necessary for a scholar to be thoroughly familiar with other texts in the Qur’an, which deal with the same topic or relate directly or even indirectly to it. Failure to do so may lead to selectivity, which may distort the overall message of the Qur’an concerning that topic. In fact, other texts in the Qur’an may be highly significant in determining the true meaning of a given text. In addition to the overall Qur’anic context, consideration should be given to the section in which a verse occurs. One of the most common serious mistakes is to quote only a part of a verse or one verse in an interrelated section of a *Surah* [chapter] in such a way as to change its meaning.

5. Consideration of the occasion of revelation [*Asbab al-Nuzool*] of certain verses or *Hadeeth*, if known and authentic, affects the interpretation of these texts as they provide a relevant context of revelation, especially the case of interpretation of the Qur’an.

6. If there is an authentic *Hadeeth* dealing with the same topic as a Qur’anic verse, *Hadeeth* takes

precedence over mere opinion or speculation.

7. Keeping in mind that some Qur’anic verses were revealed to deal with certain historical challenges facing the emerging and besieged Muslim community affects interpretation. Some of these challenges may not be present today, and if they are, they may take a different form. Some verses which were revealed to deal with such situations should not be unnecessarily and categorically generalized, unless a similar situation or issue arises in the future that justifies their applicability. For example, in the Qur’an we read:

“But once the Sacred months have passed, kill the polytheists ‘who violated their treaties’ wherever you find them you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers and pay alms-tax, then set them free. Indeed, Allah is all-Forgiving, Most Merciful” [9:5]⁴. Interpreting this verse without any regard to its historical context⁵ may lead to an erroneous and misleading understanding of the Qur’an condones killing of all idolatrous people, rather than only those

who committed or conspired with others to commit murder in violation of their treaties, in this case the “*Treaty of Hodaybiyah*”.

8. The few [revealed texts] must be interpreted in the light of the many [revealed texts]. For example, the Qur’an repeatedly affirms the freedom of conscience and rejects compulsion in religion. However, we encounter some verses in the Qur’an, which allow fighting non-Muslims. To understand these later verses as permitting fighting against non-Muslims because of their rejection of Islam or in order to force or coerce them to accept it, is to disregard many Qur’anic texts that are inconsistent with that interpretation. The Qur’an repeatedly and conclusively forbids any compulsion or coercion in matters of faith [see for example 2:256]. The question then is whether the permission to fight is because of their faith-choices or because of their aggression and/or oppression of Muslims, with religious faiths being incidental, but not the cause of fighting. In fact, the Qur’an allows fighting a group of Muslims who transgress against another group of Muslims and refuse peaceful and just dispute resolution [Qur’an, 49:9-10].

4. For more details on the mis-interpretation of this verse and others like it, see, Badawi, Jamal A, Muslim and Non-Muslim Relations: Reflections on Some Qur’anic Texts, a paper presented at the European Council for Fatwa and Research [ECIR], 13th meeting in Dublin, December 2004. Subsequently published in Scientific Review of the ECIR, Vol. 6, January 2005, PP. 69-99.

5. Consideration of the “historical context” of certain texts in the Qur’an or *Hadeeth* has nothing to do with the notion of “historicity of the Qur’an” meaning that it should be studied simply like a human authored historical [not revealed] document. Equally misleading, is the claim that the validity of the Qur’an and its relevance is limited only to its time. The constancy of the core teachings and guidance is balanced with its own built-in flexibility to meet the challenges of modernity without slipping into “Modernism”.

9. Even an authoritative and authentic text of the primary sources of Islam “the Qur’an and Hadeeth” may have more than one possible meaning [*Mutashaabih*] and must be interpreted in the light of the more definitive text [*Muhkam*], not the reverse.⁶

10. Any claim of *Naskh* [abrogation or more correctly supersessions] must be carefully examined. The entire Qur’an is definitively authentic [*Qat’i Al-Thuboot*]. Any claim of *Naskh* must be definitive, not based on mere opinion or speculation. It should be noted that earlier Muslims used the term “*Naskh*” to refer also to “*Takhsees*” or specifying and limiting the ruling than abrogating it. This issue is of paramount importance, since the Muslim heritage includes writings that went into unreasonable excesses in their claims of *Naskh*. While a few scholars claimed that hundreds of verses were abrogated, the great majority of scholars rejected these unsubstantiated claims. For example, Jalal Al-din Al-Suyooti narrowed down the number of “abrogated” verses to 19. Other scholars like Shah Waliyyullah Al-Dahlawi and Sobhi Al-Saleh even narrowed them down to lesser numbers⁷. The fact that there are legitimate disagreements about the number of abrogated verses

in the Qur’an is itself an indication that some, if not most, of these claims are far from definitive, if not mistaken based on strong evidence.

Guided by the above methodology, we move next to review the Qur’anic values and precepts, which represent the underpinning the Islamic normative attitudes towards other human beings regardless of their diversity.

II. Anti- Hatred Islamic Core Islamic Beliefs and Values

Hate speech does not emanate from the tongue, pen or electronic keyboard. In my view, it begins with the “heart” and attitudes. There seems to be a circular relationship between the “affective” aspect of hatred and the mental process. Feeling of hatred against individuals, groups [racial, gender, ethnicity, nationality, class] is likely influenced by a variety of interdependent and inter-related social, traditional, historical and economic, political, cultural and “religious” forces. Intensity of such forces may lead to individual and collective tendency to seek justification to manifest hate speech into hateful actions that border or even descend to the genocide and crimes against humanity. Perception or actuality of severe and sustained injustices, discrimination and disregard of basic universal human dignity and God-given

freedoms, may lead the “victims” of gross sustained injustices to intensify the search for justification to inflict harm on others or retaliate in a disproportionate or outright counter-injustices. The focus of this paper precludes a fuller analysis of this complex area as it focuses on the normative Islamic antidotes to the unhealthy hatred of “the other”. Following is a brief exposition of such antidotes:

1. Enhancing the central value of peace and peaceful co-existence and harmony with all the creation of Allah, especially humans. The very term Islam implies that peace is at the heart and foundation of human relationships. The term Islam is derived from the Arabic root [S-L-M] whose generic meaning includes the concepts “peace” and “submission”. From a spiritual perspective, Islam may be defined as attaining peace through submission to God or the state of peace in submission to God. Ample references in the Qur’an and *Hadeeth* reveal that this concept of peace embraces peace with God, inner peace as a result of that relationship with God, peace with humans, peace with the animal world, peace with vegetation and peace with the ecological order. For Muslims, this “generic Islam” has been the core of all prophetic teachings throughout human history. Key

theological and eschatological Qur’anic terms are derived from the same Arabic root [S-L-M]. One of God’s names/attributes is “*al-Salaam*” meaning “the Peace” or “the Source of serenity”. Paradise is called the home or abode of peace. As they enter paradise, angels greet believers with the greeting “peace be with you”; the same greeting that will be exchanged between the dwellers of Paradise. It is also the standard greeting among Muslims worldwide.⁸ Peace also lies at the heart of the universally accepted five major objectives [*Maqasid*] of *Shari’ah* [Islamic jurisprudence]; to safeguard faith, life, mind [reason], honor [family] and property. Peaceful relationships among human beings include various circles such as family, community, society and humanity at large. It includes relationships with fellow believers in Islam and with humanity at large.

2. Belief in the One Universal God [Allah in Arabic] of all creation: Islam is founded on the belief that there is only one God [Allah in Arabic]⁹, who is the universal Creator, Sustainer and Cherisher of all. Being the sole creator of all humankind precludes any notion of multiple, competing creators, each marshalling his creation against the other “gods” and

6. There are different meanings of “Muhkam” and “Mutashaabih”. The terms are used here to mean definitive versus probable meaning.

7. See Al-Saleh, Sobhi, *Mabaahith Fi `Ulum Al-Qur’an* [in Arabic], Dar Al-`ilm Lilmalayeen, Beirut, 14th ed., 1982, pp. 272-274. Also, Al-Judai`, Abdullah Bin Yusuf, *Al-Muqaddimaat Al-Asasiyyah Fi Ulum Al-Qur’an* [in Arabic], Mu’assasat AL-Rayyan, Beirut, 2001, pp. 215-217.

8. See for example, Qur’an; 59:23, 6:127, 13:23-24, 10:10.

9. The term “Allah” is the identical term used by Arab Christians to refer to God. It appears in the Arabic Bible and is strikingly like the Aramaic term for God “Alaha”. According to the Short Encyclopedia of Islam [1965] in its explanation of the term “Allah” it states “...if of Aramaic from Alaha... it corresponds to Yahweh among the Hebrews. [P34]”

their creation. Allah is One and is impartial toward His creation. He provides for all, including those who reject faith in Him, or even those who defy Him. He cares for the wellbeing of all and gives them ample opportunity to repent to Him and end the state of separateness suffered by those who reject Him or are unmindful of Him. This belief implies that all humans are equal before Allah in terms of their humanity, irrespective of their beliefs. Only Allah is the ultimate judge of any person's "theological correctness." No human should be oppressed or mistreated by other fellow humans because of a perceived "theological incorrectness."¹⁰

3. Unity and universality of the core teachings of all prophets: That core message is peace in submission to Allah; literally Islam. According to the Qur'an, a Muslim must accept, revere and believe in all the prophets of Allah, without discrimination. They all represent one brotherhood of faith extending vertically to include many generations and horizontally to embrace all humanity. In the Qur'an we read: "...We make

no distinction between any of His messengers..." [2:285]. We read also: "Indeed, We have sent revelation to you 'O Prophet' as We sent revelation to Noah and the prophets after him..." [4: 163]. Still in another verse we read: "He has ordained for you 'believers' the Way which He decreed for Noah, and what We have revealed to you 'O Prophet' and what We decreed for Abraham, Moses and Jesus, 'commanding': "Uphold the faith, and make no divisions in it..." [42:13]. These Qur'anic texts preclude the notion of narrow partisanship that may lead to hatred or even violence against communities who see themselves as followers of other prophets.¹¹

4. Universal Human dignity: The Qur'an gives various reasons why each human being must be honored and dignified on account being human irrespective of his or her chosen beliefs. Such honor is symbolized by the way the Qur'an describes Allah's creation of the human in the best of moulds¹² and commanding the angels to bow down in respect to Adam¹³. The Qur'an describes the human as the trustee of Allah on earth.¹⁴ Allah

created everything on earth and in the heavens for the benefit of humanity.¹⁵ Sanctity of human life is affirmed in the Qur'an "Do not take a 'human' – made sacred by Allah- except with 'legal' rights..." [17:33]. The Qur'an confirms God's revelation to previous prophets that "...whoever takes a life-unless as a punishment for murder or mischief in the land-it will be as if they killed all of humanity, and whosoever saves a life, it will be as if they saved all of humanity..." [5:32] Beyond sanctity of life, In the Qur'an we read: "Indeed We [God] have conferred dignity on the children of Adam..." 17:70. It is noted that this verse is inclusive of all humans irrespective of their religions or even their belief in God. Rejection of belief in God will surely have consequences in the afterlife. However, it is up to God to determine these consequences. Such future determination has no bearing on the respect of the humanity of every person in this life. After all, the human is a free agent, and as such each is individually responsible before God for his/her beliefs and moral choices. A person can be held accountable in this life only if such a moral choice infringes on the rights of individual or society such as the commission of crimes

or acts of aggression. In other words, no human is entitled to dehumanize or punish another on the sole ground that the latter is following a different religion or no religion at all. This value implies that peaceful co-existence among followers of all religions and respecting their humanity is not only possible, but also mandated in the Qur'an [60:8-9]

5. Universal justice: The Arabic term for justice is "Adl" means "to be in a state of equilibrium, to be balanced."¹⁶ That balance is inherent in the cosmic order and ecology as much as it is inherent in spiritual and ethical values. The Qur'an warns against disturbing that balance.¹⁷ Within that broad context, we can examine the concept of justice as it relates to human relationships based on Islam's primary sources. Briefly, that concept has the following characteristics:

- a) Justice is not mere "political correctness" or something to be pursued exclusively, for worldly gain. For the believer, it is a divine command.¹⁸
- b) Justice is at the heart of prophetic teachings.¹⁹

10. The Qur'an [as God's word] does criticize wrong beliefs [like worshipping idols or humans] as it criticizes wrongdoing irrespective of religious affiliation of wrong-doers. Muslims understand that as part of God's right to clarify truth in his last and final revealed book, the Qur'an. Muslims were not free from criticism and correction either in the Qur'an

11. The Qur'an instructs Muslim to make no distinction between any of Allah's messengers "like boasting about one's messenger by belittling any other prophet" [2:285]. However, Allah, not us, placed some major prophets like Noah, Abraham, Moses, Jesus and Muhammad [peace be upon them all] in a higher status than others. See for example, 17:55; 2:253, 17:21

12. The Qur'an, 95:4

13. Ibid, 2:43

14. Ibid, 2:30

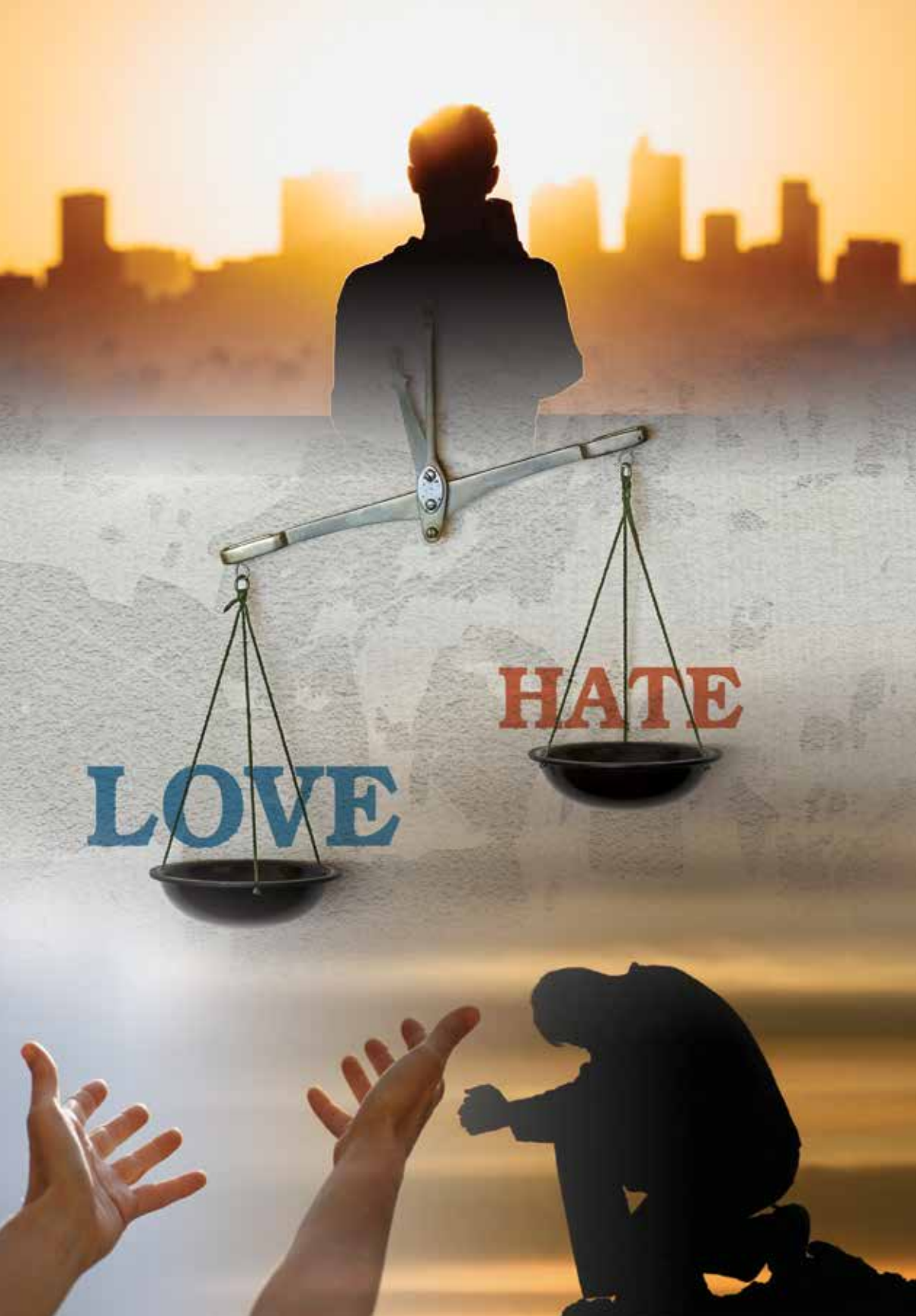
15. Ibid, 31:20

16. Wehr, Hans, Arabic-English Dictionary, 3rd edition, Spoken Language Services, Inc, Ithaca, New York, 1976, p. 596, meaning #VI

17. The Qur'an, op cit, 55:5-9

18. Ibid, 16:90.

19. Ibid, 57:25



c) Justice is a universal concept that should be observed without nepotism, even with the “enemy”:

“O believes! Stand firm for justice, as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ‘from justice’. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do” [4:135]

“O you who believe! Stand out firmly for Allah and bear true testimony. Do not let your hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.” [5:8]

d) It is inconceivable to secure genuine lasting peace without justice. In fact, doing justice is a prerequisite to peace. To harm, persecute or fight against any person on account of his/her religious convictions is one of the worst forms of injustice.

6. Universal human brotherhood: Addressing the entire human race, the Qur’an states: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely, the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” 49:13. It

must be noted that this verse does not address Muslims exclusively, but begins with the inclusive address “O humanity”, an address that embraces all. It reminds humanity that they belong to one family, with the same set of parents, a diverse family as it may be. This is a reminder that diversity in unity and unity within diversity are possible. Humanity is like a bouquet of diverse flowers, in which each flower is beautiful, yet the combination of all flowers and the rich diversity of their shapes and colors is even more beautiful. This sweeping statement in the Qur’an about broad universal human brotherhood is a profound basis for peace among all members of that “family”.

7. Acceptance of the God-willed plurality in human societies: The Qur’an is quite explicit in reminding all that if God willed, he would have made of all humanity one community [5:48; 11:118]. Likewise, the Qur’an states that had it been God’s will, “‘all’ people on earth would have certainly believed, every single one of them! Would you then force people to become believers?” [10:99]. This means that forcing people to believe in God runs against His decree of free will, which includes the fact that some will reject Him. The ultimate reward or punishment for accepting or rejecting belief in God is deferred until the Day of Judgment. This value inculcates the attitude of being “non-judgmental” and accepting of people as they are,

human beings entitled to choose, who are answerable to their Creator. Acceptance of plurality does not mean accepting the plurality of ultimate truths, nor does it preclude sharing one's faith with others and even inviting them to it. Plurality means just and peaceful co-existence with those who hold differing beliefs and convictions and co-operating for the good of all. [5:2]

8. Prohibition of compulsion in faith: Sharing or Propagating faith is not the same as compulsion in religion or even proselytism. The Qur'an makes it a duty on believers to communicate the message of Islam to fellow humans and to be witnesses to humankind: "And thus We [Allah] made of you [O Muslims] a justly balanced community that you might bear witness [to the truth] to humankind and the Apostle might bear witness over you..." [2:143]. Being witnesses for Allah includes both witnessing through righteous deeds and sharing what one believes is the truth, which is beneficial to humankind. Some communities use the term "conversion" to designate that later form of witnessing. The Qur'anic term for such sharing is "Da'wah", which means, literally, invitation. The term itself means that the invitee has every right to accept or reject that "invitation." Compulsion, threats, bribery,

deception, manipulation and exploitation of the invitee's vulnerability [such as hunger or illness] are inconsistent with the notion of "invitation". The Qur'an gives guidance on how to invite others to Islam. Invitation should be with wisdom and in the most gracious way: "Invite 'all' to the way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is the 'rightly' guided." [16:125]. In numerous verses in the Qur'an compulsion in religion is forbidden "Let there be no compulsion in religion..." [2:256], "So 'continue' to remind 'them, O Prophet', for your duty is only to remind. You are not 'there' to compel them 'to believe'." [88:21-22] "But if they turn away, We have not sent you 'O Prophet' as a keeper over them. Your duty is only to deliver 'the message'." [42:47]

9. Universal Mercy: The essence of Islam and its prophet's mission is summed up in the following verse "We have sent you 'O Prophet' only as mercy for the whole world. [21:107]. To remove any particularization of this mercy, the Prophet Muhammad [P] explained that mercy is not being merciful to one's companion but merciful to all. He also explained "He who not merciful to others, will not be treated mercifully." ²⁰ It is obvious

that Muslims are not the only dwellers of the earth. Hence the command to be merciful applies to all. In fact, mercy applies as well to animals and other creatures of Allah.²¹ A logical fruit of this attitude of mercy is to love humankind as persons and fellow honored creatures of Allah, while dissociating oneself from their erroneous beliefs or even rejection of Allah. Love of humans finds its greatest manifestation in loving good and guidance for them. This does not mean loving their wrongdoing or their rejection of faith in Allah. It is the love of their guidance and wellbeing in this life and in the life to come.

10. Universal peaceful just co-existence: The basic rule governing the relationship between Muslims and non-Muslims is that of peaceful co-existence, justice and compassion. The following two verses are key verses that embody that general rule: "Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely, Allah loves those who are fair. Allah only forbids you from befriending those who fought you for 'your' faith, driven you out of your homes, or

supported 'others' in doing so..." [60:8-9] These verses makes it a Muslim's duty to treat peacefully co-existing persons with equity [Qist] and [Birr]. The term Birr and its derivatives are the same expressions used in the Qur'an and Hadeeth to refer to one's relationship with his/her parents. Such relationship is more than kindness, since it includes also love and respect. Many English translation of the Qur'an have translated this Qur'anic term as kindness, a translation that falls short of the richer meaning of the original Arabic term. To ameliorate this problem, the bracketed statement [also love and respect] was added above. The term "Qist" has been translated as "justice". Justice, however, is closest to another Arabic "Adl". Adl, however refers to giving the other his/her rights, no less and no more. Other scholars argue that the Qur'anic term "Qist" means going beyond justice by giving more than what is due to others.²²

11. Peaceful dialogue, especially with the "People of the Book": All the above nine principles apply to all non-Muslims. The Qur'an accords the People of the Book [Jews and Christians] a

20. Sahih Al-Bukhari [translated by Muhammad Muhsin Khan], Maktabat Al-Riyadh Al-Hadeethah, Riyadh, 1982, Vol. 8, Hadeeth # 42, pp. 26-27, see also, Al-Asqalani, in Fath al-Bari Bi-sharh Sahih al-Bukhari [in Arabic], Dar al-Rayyan Liltorath, Cairo, 1987, vol. 10, pp. 452-3, Hadeeths # 6013.

21. Numerous references in the Qur'an and Sunnah deal with kindness to animals, preservation of vegetation, inanimate creation of Allah and wise use of resources, such as water. In one instance, Prophet Muhammad [P] described Mount Uhud as a "mountain that loves us and we love it".

22. In his book, Al-jami' li-Ahkam al-Qur'an [in Arabic], Imam al-Qurtobi narrates Ibn Al-Arabi's distinction between Adl [justice], which is due to all, whether they are fighting Muslims or not, and the Qur'anic term "Qist", which is more than justice as it means to give them even more than what is due to them as a means of improving relationship with them. The above book was published by Dar Ihya' Al-Turath Al-Arabi, Beirut, 1966, Vol.17, P.59.

special position. The very term to designate them distinguishes them from others such as idolatrous Arabs [98:1]. It is a complimentary title as it acknowledges that, like Muslims, their faiths are based on revealed books or scriptures.

The Qur'an exhorts Muslims to engage in peaceful dialogue with Jews and Christians: "Say 'O Prophet', O People of the Book! Let us come to common terms: that we will worship none but Allah 'God', associate none with Him, nor take one another as lords instead of Allah. which we and you hold in common: that we shall worship none but Allah", but if they turn away, then say: bear witness that we have submitted 'to Allah alone' " [3:64] It may be noted that "turning away" from this invitation is not presented as a punishable offence in this life and that the consequence of rejection is to simply testify Muslims' submission to Allah. Another verse in the Qur'an encourages peaceful dialogue and invites all to build upon the common ground between Muslims and the People of the Book. The Qur'an instructs Muslims: "Do not argue with the People of Book unless gracefully, except with those of them who act wrongfully. And say, "We believe in what has been revealed to us and what was revealed to you. Our God and your God is 'only' One.

And to Him we 'fully' submit." [29:46]. Not only do Muslims, Christians, and Jews share belief in the One God and divine revelation, they also share belief in human responsibility, consequences of good and evil deeds, moral teachings and other values such as love, peace and justice.

It may be concluded that the above eleven beliefs and values represent a solid foundation for a peaceful relationship and co-existence with all, irrespective of their religious choices. It may be noted, however, that genuine and lasting peace must to be protected and safeguarded against those who try to destroy it. Genuine peace does not necessarily mean the total absence of use of force to maintain protection and security of all, to repel aggression through highly restricted and regulated methods.

How beautiful it would be, if all humanity co-operates, regardless of its diversity, in promoting the culture of tolerance, acceptance of the "other" and peaceful dialogue in resolving their and as one scholar noted, replace the dialogue of power with the power of dialogue. May justice replace oppression, co-operation replace competition for control, peace replaces the endless vicious cycle of violence and love replace hatred. Should we begin with the purification of our hearts, hate speech will be overcome and the tragic manifestation of hatred will be minimized.



Revisiting Sacred Scripture: A Strategy For Facing Hate Speech Against Women

Abstract

Discussions regarding who wrote the Bible (if God himself or men), or delegitimizing the text based on the argument it was written by groups who held the power (androcentrism) have not proven themselves efficient to face the hate speech perpetuated against certain human groups. It is instructive to note that language style and hate speeches have implications for cultural transmission. The study is designed to examine the



Dr. Kelita Cohen¹

*A single gesture
- and the relentless
excretion of the centuries²*

language style of hate speeches and the degree to which they heighten situations in the context of gender and cultural transmission. Henceforth, the study posits that revisiting sacred scripture from the perspective of Semiotic-Cultural Psychology of Human Development may cast a new light about the Other and become an alternative to hate speech against women, reflected not only in gender relations, but also in the social relations between groups of different

1. 'Ibero-American Institute for Reform Rabbinical Education

2. Fragment of the poem "Nameless woman" by MACHADO, Carlos. A mulher de Ló. Patuá: São Paulo, 2018.

religious backgrounds. Finally, a case study compares the Jewish, Christian and Islamic narratives about the story of three women – the matriarchs Sarah and Hagar, and a third one who is identified simply as “Lot’s wife”.

Introduction:

One of the greatest advances we have recently had as a society was the development of human rights and individual freedom concepts. Amongst such freedoms we can highlight the free expression of thought, although this free speech is not unlimited. There is a fine line between individual free speech rights and the propagation of a speech that imposes some form of discrimination upon a person or group of people. That is why hate speech has been defined as “any act of communication that disparages a target group of people based on some characteristic such as race, color, ethnicity, gender, sexual orientation, nationality, religion, or other characteristic”³. These acts of communication are not limited to words; any gesture or image that contribute to the ends of the hate speech are also within the scope of this definition.

Considering these reasons, both the individual and collective rights guaranties and the mechanisms to curb violence in all its forms have been a target of the legislators and law enforcement. In that sense, valuing and promoting diversity has been

incorporated as a fundamental value in the legal framework of most countries. In addition, repudiation to hate speech is also present in the codes of ethics of most institutions. Nevertheless, even with great advances in terms of legislation, the discriminatory practices built, consolidated and reproduced throughout the historical process have proven themselves long lasting and their effects continue to make violence a trademark of contemporaneity. Such situation calls for decisive and striking facing strategies to change this sick system of human relations.

There are several forms of hate speech, but the ones directed towards women are at times hard to qualify as such, since the asymmetry between men and women and the devaluing of the feminine has long been naturalized in several cultures, which makes it difficult to understand this communication as an act of disparaging. With the strengthening of the fight for gender equality, the first effort was to deconstruct certain social impositions so that later hate speech against women could be recognized as such.

Discourse that perpetuates stereotypes, assigning a subordinate role to women, have been characterized as hate speech against women because it legitimizes the violence target at them. In order to verify the impact of this particular kind of hate speech, Women’s Legal Education and Action Fund (LEAF) has

identified hate speech against women: i) injures women’s dignity and causes psychological harm; ii) undermines women’s safety from violence; and iii) perpetuates stereotypes and erects or reinforces barriers to women’s social, economic, and political participation. Even in face of all the changes society has undergone, the belief in women’s inferiority has been highly resilient, imbuing misogyny with a veil of the culture and the historical moment where and when it manifests.

In modern times, the introduction of information technology and the possibility of a global communication through social media has created a new space for the dissemination of both knowledge and hate speech. Benefit and harm are, therefore, dependent

on how people use it. Filtering terms, classifying them and downgrading comments, flagging of abuse or the denial of permission for interaction are strategies adopted by virtual libraries and website moderators in order to contain or prevent the propagation of hate speech in the internet. However, these strategies do not seem to have any efficacy whatsoever when it comes to religious texts. It is not acceptable to have any sort of censorship or control over any terms used on Sacred Scripture, because they are universal texts which have been consolidated for hundreds or thousands of years. Since they have become canons, there is an added element of immutability, as can be seen in Table 1, in relation to the three great monotheistic religious traditions analyzed in the present study.

Table 1. Immutability of the canonical text expressed in monotheistic traditions:

Judaism	“You shall not add anything to what I command you or take anything away from it, but keep the commandments of the LORD your God that I enjoin upon you.” (Deuteronomy 4:2)
	“Every word of God is pure, A shield to those who take refuge in Him. Do not add to His words , Lest He indict you and you be proved a liar.” (Proverbs 30:5,6)
Christianity	“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mathew 5:18)
	“If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Revelations 22:18,19)
Islam	“None has the power to alter the words of Allah”. (Surah 6:34)
	“The words of Allah shall not change”. (Surah 10:64)

This paper is not aimed at rebelling against the sovereignty of the texts; instead, it is an invitation to study them in depth, to build new meaning that corresponds to the aspirations of contemporary society, advocating for social justice. In this realm of cultural negotiation that the cultural-semiotic psychology has a lot to contribute.

3. NOCKLEBY, John T. (2000), “Hate Speech,” in *Encyclopedia of the American Constitution*, ed. Leonard W. Levy and Kenneth L. Karst, vol. 3. (2nd ed.), Detroit: Macmillan Reference USA, pp. 1277-1279. Cf. “Library 2.0 and the Problem of Hate Speech,” Margaret Brown-Sica e Jeffrey Beall, *Electronic Journal of Academic and Special Librarianship*, vol. 9 no. 2 (Summer 2008).

Contributions of cultural-semiotic psychology

The text, as a sign, is a mere representation of something that is part of a culture or is materialized in nature. And because of its polysemic nature, the text carries a variety of senses, whose possibilities of meaning are connected to the limits imposed by culture. Thus, it is in the dialogue between the text, the reader and the culture that the meanings are negotiated, in order to regulate the flow of psychological processes and the individual's activities. From the semiotic-cultural perspective, there is a correlation between cultural practices and the semiotic dimension, which is colored by values, motivations and beliefs (Valsiner, 2012)⁴.

Moreover, the texts are instruments of power. Power, in turn, creates unequal relations and this inequality creates breaches for submission and control. Therefore, hate speech against women, inherently connected to power, legitimizes practices, habits and rituals to ensure there are ways to control women, imposing obedience onto them. Foucault (1996), however⁵ argues that power is a semiotic system intimately connected to the dynamic of forces: one that seeks to subjugate and other that resist subjugation.

Based on these premises, in the next section of this essay we analyze the narratives of three women – Sarah,

Hagar and Lot's wife – which are presented in the sacred texts of the three main monotheistic religions: Judaism, Christianity and Islam. In addition, narratives built in other cultural-historic moments are presented in parallel, demonstrating the possibility of intervening in the meaning of these stories, while still being faithful to the original texts.

Case study

Three women – Sarah, Hagar and “Lot's wife” – lived in the same historical period and, in different ways, orbited around the patriarch Abraham, who was the corner stone of monotheism in the world.

Objectively, the base narrative about these three women is registered in the book of Genesis – the first book of the Pentateuch. This book contains the greatest concentration of female figures in the Bible, 32 of which have names (such as Sarah and Hagar) and 46 remain nameless (such as Lot's wife). It is known that the gravitational center of a story changes depending on who is telling the story. The Jewish narrative, for example, emphasizes the role of Sarah, because she is the matriarch of Jewish people and she is the protagonist of the story. The Islamic narrative, however, sheds light into Hagar, the matriarch of the Arab people – without denying previous narratives – which moves the story in a different direction.

Regardless of the protagonist place they undertake in one moment or other, the truth is that the story of these three women intersect one another. Somehow, they seem to be an archetype of all other women, as we shall see.

Sarah, the matriarch of the Jewish people

Sarah is described as the wife of Abraham (Gen. 11:29) and his sister on his father's side (Gen. 20:12). As per Jewish tradition, Sarah (Iscah) would be Abraham's niece, the daughter of his brother Haran and Lot's sister (Gen. 11:29). She leaves Ur of the Chaldees with her husband in order to reach Canaan (Gen. 11:31). The text highlights her beauty more than once (Gen. 12:11, 14). However, the fact she is barren creates an element of tension in the narrative (Gen. 11:30). Hagar is given to Sarah as a handmaid by the Egyptian Pharaoh (Gen. 16:01), and Sarah in turn gives her to Abraham to bear children in her stead (Gen. 16:2). Sarah conceived and bore Isaac in her old age (Gen. 21:1), becoming the first of the matriarchs of the Jewish people. Later, she banished Hagar and Ishmael (Gen. 21:10). Sarah dies at 127 (Gen. 23:1) in Kiryat Arba, in the region of Hebron (Gen. 23:2) and is buried by Abraham in Machpela (23:19). The Arab narrative corroborates this story, however the names of places given follow Muslim geographical tradition: “Sarah died in Syria, at 127, in the city of Jababira, in the land of Canaan, that is Hebron, in

a land bought by Abraham, and there she was buried” (Al-Tha-labi)⁶. None of the traditions question Sarah's place as Abraham's wife. The Quran describes her as the wife of Ibrahim, when it narrates the annunciation of Isaac's birth (Surah 11:71).

Hagar, the matriarch of the Arab people

Hagar is an Egyptian woman who migrates to the Arab Peninsula after having been given by the Pharaoh as a means to attain peace with Abraham (which in Arab tradition is called Ibrahim). The Jewish narrative describes her as a “servant” [שפחה] of Sarah (Gen. 16:1). The Hebrew word for servant is of the same root as the word for “slave”, which makes her place of an even lower status in that religious tradition. But Hagar's lowered status is not limited to her social position in relation to work. In the marriage sphere, the Arab tradition written by Al-Tha'labi, successor of Al-Tabari, describes her as a “concubine”⁷ hierarchically subordinate to Sarah's wife role. Hagar is given to Abraham by Sarah to bear a child (Gen. 16:2), being mistreated by her in one occasion (Gen. 16:6), when she runs away before the birth of Ishmael, and later being banish to the desert with her son, only with some bread and a bottle of water (Gen. 21:14). Hagar sees a well of water (Gen. 21:19) which will later be central to Muslim tradition. About her death, Al-Tha'labi writes that Hagar died in Mecca, before Sarah, and was buried in Hijr.

4. VALSINER, Jaan. Fundamentos da psicologia cultural: mundos da mente, mundos da vida. Porto Alegre, RS: Artmed, 2012.

5. FOUCAULT, Michel. A ordem do discurso. Loyola: São Paulo, 1996.

6. Al-Tha'labi, Islamic scholar of the Persian originals of the 11th Century.

7. “Gabriel faced her, asking: ‘Who are you?’; ‘Abraham's concubine’, she responded”.

The main narrative about Hagar is given by the Jewish canon. In the Quran, the most sacred text in Islamic tradition, she is present only implicitly, in a passage that speaks about the birth of Abraham's children, in which the mothers are not identified. Gregg (2015)⁸ suggests that the Quran presumes the readers have previous knowledge about the events recited by the Prophet. In the Surah 14:35,41 and 2:158, the text evokes the meaningful places of Hagar in Muslim history such as Kaaba. As for her descendants, the narrative suggests that she would become the matriarch of a great nation through her son Ishmael (Gen. 17:20), the Arab people.

Lot's wife, the nameless woman

Lot's wife's origin is unclear, and her kinship to Abraham and Sarah is only inferred. Lot being Abraham's nephew and Sarah's brother, Lot's wife is therefore Sarah's sister in law (Gen. 11:29). At some point, when talking about the battle of the vale of Siddim, it is said that Lot and his good were taken (Gen. 14:12). Later, when telling how Abraham rescues him, it is said he "brought again his brother Lot, and his goods, and the women also" (Gen. 14:16), that is, the objectification of Lot's wife and daughters is so evident, that they are mentioned firstly as Lot's possessions. There are no descriptions of her appearance, contrary to Sarah, whose beauty is praised. Her husband is

present in several episodes of Abraham's story, but not she, who seems invisible and voiceless even when she takes the focus of the narrative, in the occasion of Sodom and Gomorrah's destruction. She appears passively in Gen. 19:15, when Lot raises and takes his wife, and in verse 16, when angels take her by the hand. The only time Lot's wife shows free expression happens when she looks back, disobeying an order, and is therefore turned into a pillar of salt as punishment (Gen. 19:26). From their line two peoples descend: the Moabites and the Ammonites.

New meanings of the narrative

The literary narratives brought here about the three women are valuable sources to understand the social and cultural world that produced them. Savina Teubal⁹ argues that the attitude of Sarah towards Hagar seems to preserve an ancient Mesopotamia tradition of priestesses, in which a privileged class of women plays a central role in the affairs of family life. We can see a clear asymmetry not only of gender, but also of social class. Amina Wadud¹⁰, in turn an Afro-American Islamic scholar and exegete, argues about the identity of Hagar as an enslaved African woman, who is forced to be sexually available to her owner, and whose son historically belonged to him. In the same lines, womanist theologian¹¹ Delores



Williams¹² emphasizes the history of abandonment and oppression, in which a woman leaves a relationship without adequate means for survival - which draws a parallel of the historic experience narrated and contemporary relations.

In another interpretative frame of reference, allegoric theology points to a new perspective over the stories of Hagar and Sarah. According to Christian tradition, Hagar represents earthly Jerusalem, which is enslaved, whereas Sarah would be heavenly Jerusalem, which is free (Galatians 4:22-31). Therefore, Ishmael would represent the

Jewish people, whereas the children of the promise - Christians - would be represented by Isaac (Galatians 3:7). Frymer-Kensky¹³, however, argues that Sarah and Hagar serve as paradigms for Israel: one exercising great influence despite her secondary social status, and the other beginning a journey to redemption.

After Muhammad, the Prophet, the role of Hagar as a matriarch of the Arab people will be highlighted and the narratives about her will undergo reformulations. When we move from the Torah and the Quran to the literature of the 9th and 10th centuries, Hagar is converted into

8. GREGG, Robert. Hagar and Ishmael, Abraham's Family in Mecca. In: *Shared Stories, Rival Tellings: Early Encounters of Jews, Christians, and Muslims*. Oxford University Press: Denver, 2015.

9. TEUBAL, Savina. *Sarah the Priestess: The First Matriarch of Genesis*. Swallow Press: Ohio University (Reprint edition), 1984.

10. WADUD, Amina. *A New Hagar Paradigm: Motherhood and Family*. In: *Inside the Gender Jihad: Women's Reform in Islam*. Oxford: Oneworld, 2006.

11. Womanist theology counteracts white feminist theology of the 1970s in the United States.

12. WILLIAMS, Delores. Hagar in African American biblical appropriation. In: *Tribble, Phyllis; Russel, Letty (Ed.). Hagar, Sarah and Their Children: Jewish, Christian and Muslim Perspectives*. WJK Press: Louisville, 2006.

13. <https://www.myjewishlearning.com/article/sarah-in-the-bible/>

a symbol of Islamic identity and one of its main female figures. A posterior tradition, traced back by Ibn Ishaq, tells that Hagar received previous and privileged information from an angel, about the location of Kaaba. In this re-signification of the narrative, she becomes the testimony of trust in God's protection, after being cast out by Abraham to an arid place, which identifies her as a Muslim woman. A narrative development of the tradition preserved by Al-Tabari tells that she was the first person to run between Al-Safa and Al-Marwah, whose tradition derives the fundamentals of Hajj - the ritual pilgrimage of Islam (Gregg, 2015). The focus moves from women's oppression to the courage of one woman to accept the divine plan of establishing a sanctuary and adoration rites.

The reconciliation of Hagar and Sarah and the unexpected resolution of a sour narrative about a fragmented family is given by Al-Nisaburi, who rejects the privileges of Sarah and the favored status of Isaac - both reinforced in Jewish and Christian traditions. In this version, when receiving the command to build Kaaba, Abraham sends for Sarah and Isaac in Syria, and informs her that it is time to be at peace. She prevaricates that God has shown favor to Hagar and Ishmael, granting them mercy and blessings in their new residence in Mecca. "When Abraham's wives and sons are present in Mecca together, mutual forgiveness takes place. Sarah and Isaac pardon Hagar and Ishmael, and they reciprocate, Ishmael extending, as the text says, 'great kindness to Sarah.'" (Yaghmai, Nisaburi, 71 apud Gregg, 2015, p.36).

Conclusion

In a certain way, people have sought to do justice to the memory of the matriarchs of monotheistic traditions. However, the place of invisibility and silence given to Lot's wife has remained untouched by the hegemonic discourse of the three religions. The Quran narrates the delivery of Lot and his family and emphasizes "except an old woman who was among those that stayed behind" (Surah 26:170-171). Quran's commentator Tafsir Ibn Kathir adds that this old woman was Lot's wife, "who was a horrible wife". The gospels also make mention to Lot's wife, as an exhortation for other women to not be like her, who was disobedient and looked back (Luke 17:32); instead, be obedient and submissive to their husbands (Titus 2:5; I Peter 3:1,2).

The comfort to the helplessness of this woman seems to come in the voice of the contemporary poet Carlos Machado, author of the above fragment, when he asks what made that woman look back (Gen. 19:26). Perplexed and dissatisfied with the perpetual condemnation of the unnamed woman, he defends her by raising hypothesis that highlight her sensitivity. When asking about the reason for her 'disobedience', he reaches the depths of the human condition: was she homesick? Was she compassionate for "the men with bulging eyes" of Sodom and Gomorrah? Maybe it was the "cry of a child" or the "wheezing neigh of a horse"? Or simply "desire to know"? The lyric-self evokes in her the thousands of Sarahs, Hagars and Lot's wife's, victims of the hate speech against women.



Cultural and Economic Diversity in (Al – Andalus) An Approach to Ibn Khaldun's Sociology

Abstract

The plausible term of **Convivencia** which meant cultural exchanges and coexistence amongst Jews, Christians, and Muslims, was not a mere "legend" but had enriched Spain and Europe during the time of Al-Andalus. There was harmonious and glorious upswing in all kind of knowledge interchange, in which Jewish and Arabian scholars and translators converted classic Greek philosophy into Hebrew and Latin and eventually into the romance (the early Spanish language) that circulated and flourished throughout Europe. This paper provides a review and reflexion of



Kian Foei Nio Tjong
(MIE)¹

how the mystic and yet realistic values of respect, tolerance, understanding differences, and cooperation, had contributed to the harmonious prosperity of a civilization. On the other hand, how exclusivity, intolerance, oppression, had dragged an empire into the downfall.

Key words: **Convivencia**, cultural & knowledge interchange, values,

Introduction

The development or decline of an economy and society is not dependent

1. Freelance Researcher interrelated with Tazkia University and Tazkia Consultant. Sentul Bogor-Indonesia.

on any one factor, but on the interaction of moral, social, economic, political and historical factors over a long period of time. And if one of these factors acts as the trigger mechanism whilst the others respond in the same direction, development or decline gains momentum through a chain of reaction until it becomes difficult to distinguish the cause from the effect. Ibn Khaldun's philosophy epitomized the development characteristic of a society, bestowed humans' well-being is closely dependent to the rise and fall of a civilization within the circular causation extending over a long period of history. (M: 39 and 287; R: I. 80 and II. 105). (Chapra 2006) *In Ibn Khaldun's multidisciplinary and dynamic theory of development.*

"...However, no society operates in an **historical vacuum**. It is affected by a number of interrelated **historical developments**". (Chapra 2000).

Here, our brushstroke touches the Islamic Spain of **Al-Andalus**, where values of the precedent civilizations were preserved upon the **Convivencia**. Many are scholars and historians that have devoted their research to give tacit testimonies to the phenomena of **Convivencia**. Al Andalus of the 7th- 10th century - the Golden Age of Muslim Spain, for there was scarcely time of periods in world history offered as unique a glimpse into cultural cohabitation as the one in medieval Spain **Convivencia**.

Albeit the border wars between Christian and Muslim and the persecution and forced conversion in the beginning and end of **Conquest & Reconquest**²; amid the multi-ethnic-religious-social and cultural complexity of civilization; there existed a time in between centuries of conflicts, a peaceful coexistence and cooperation, with mutual cultural exchanges that benefited Muslims, Jews, and Christians, namely la **Convivencia**.

"The experience accumulated by the known history of societies provides us the overall hypothetic validity of which can be tested both by more thorough study of past history and by the course of contemporary history and trans-historical sociological analysis." (Rodinson 2007). Our study on this mythic yet realistic and transcendental values of Convivencia, has found out Khaldun's philosophy of development dovetailed with UNESCO 2030 SDG spirit of Sustainable Development Goals through justice, inclusion, and cultural diversity.

2. Literature Review

2.1. Ibn Khaldun's multidisciplinary of Development. The Role of Development (g), Justice (j), Institution (S), Government (G), People (N), Wealth (W).

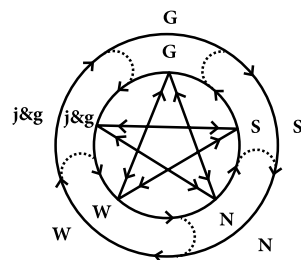


Figure 1, Ibn Khaldun's diagram

(Chapra 2008) analysis on **Ibn Khaldun's** Muqaddimah diagram disclosed an entire elaboration of sage advice that encompassed the multidisciplinary links of all socio-economic and political variables: The Sovereign, State or political authority (G), world view or Shariah (S), people (N), wealth or stock of resources (W), development (g), and justice (j). All move in a circular and interdependent manner, interacting and influencing each other over time, as the trigger mechanism that leads to the rise or fall of an economy or civilization. In a long-term analysis of this kind, there is no ceteris paribus clause because none of the variables is assumed to remain constant. [...]

Khaldun's theory explicitly emphasized justice is the crucial trigger for the development, (j) and (g) are juxtaposed. And to acquire justice, the role of Institutions and State (G) is to monitor certain rules of behaviour along with moral values (S). While the role of wealth (W) performed by the government (G) is to provide the resources that are needed to ensure justice (j) and development (g), the well-being of all people(N), triggering economic activities that all (N) participate. For (W) does not grow when hoarded and amassed in safes but grows and expands when it is spent on the well-being of the people, with equal rights to remove hardships and to achieve. Thus, to build up the prosperous & prestigious state (N) dwell in, a strengthened & established state with low rates of taxes, security, property, health, and amply environment provided with all essential amenities of life.

This ideal emphasis of human's well-being not only is in line with the Qur'anic teaching, "God does not change the condition of a people until they change their own inner selves", but syncs with UNESCO 17 (SDGs) endeavour that nobody should be left behind.

2.2 Socioeconomic Aspect in Al - Andalus

Al-Andalus was fully inserted into the economic world of Islam, namely the economy of Muslim or Moorish Spain whose dynamism differed from the Christian territories of the north. In Al Andalus stood out, as a most significant feature, the transcendental role played by the cities, centres of both artisanal and mercantile activities. "Both the Koran and tradition favourably consider economic activity, the pursuit of profit, trade and therefore production for the market." (Rodinson 2007)



Figure 2, Commercial route al Andalus (FSTC)

2.2.1. Commerce, Trade and Finance in the Cities of Al Andalus Caliph

Although the economic structure of Al-Andalus was primarily based on agriculture, mining, fishing and livestock; it counted on the largest merchant marine in the Mediterranean area, having abundant commodities

in demand to export, from **Almeria**, the main seaport, vessels sailed to the Mediterranean loaded with dried fruits, timber, saffron, sugar, oil, silks, mineral and so on. From **Cordoba**, metalwork, leatherwork, ivory goods, weaves and textiles served as the link route to Africa; while **Malaga** excelled in pottery work, **Granada** and **Almeria** in fine silks. Such luxurious industry of silk weaves and woollen garments - the favourite of the Christian rulers of the north, carried on till after the Reconquest. Whereas the art of glass and paper making was brought in to Al Andalus by the Moors, Moorish artillery -weapons manufacturing of high and durable quality was appreciated by the Christian armies and became profitable industry.

Without diminishing the major transcendental export culture that remains hitherto: olive oil, inherited from the Phoenicians and Greeks, improved & expanded by the Romans, became a highly valued industry in Spain with new techniques and innovation. The world's olive oil capital, **Jaen**, accounting for 70% of national production in Spain.

2.2.2 Commercial & Finance

La convivencia was particularly evident in economic life, in the Islamic marketplace (zoco), there existed a substantial degree of interrelationship and partnership cooperation. The last remaining perfectly preserved alhondiga, known as Corral del Carbon, (built around 1336 in Granada) is a vivid testimony of such, multicultural interfaith where merchants and

retailers lodged, stored their goods, performed their business engagement, transaction, and distribution of their merchandise, all within the Zoco.

Such prosperity led to financial transactions executed with money minted in the 1st mint in Cordoba, coins were struck in different values and inscribed with Arabic calligraphy: gold dinar (from the Roman denarius), silver dirhams (from the Greek drachma), and copper feluses ("money" in Arabic). And this monetary exchange system successively endured during the reign of Abd al Rahman I, II, III. (Ruiz 2007)



Figure 3, Dinar & Dirham Umayyad (<http://www.coinarchives.com>)

2.2.3 The Golden Age Cultural Diversity:

Its socioeconomic factors that triggered development in all fields.

Vibrant Andalus (Ana Ruiz 2007) splendidly attributed the Golden Age of Al Andalus as highly instrumental in the progress and development of a nation - Moorish Spain was a time of integration of diverse cultures, major accomplishments and achievements; as well as diversity and tolerance of the communities and people therein.

In (716) Cordoba was chosen by Emir al Hurr as the capital and administrative centre of Al-Andalus. By the 9th century, science and technology already

began to flourish, consequently became the "Jewel of the 10th Century", with cultural and intellectual centre that rivalled Baghdad and Constantinople, serving as the centre of Muslim culture and power, where the integration between Arabas, Berbers, Jews, and Christians was a reality.

The first Caliph in Spain, Abd al- Rahman III (929-961), who was born in Cordoba, was regarded as the greatest leader of the Umayyad dynasty. For under his rule, Cordoba flourished culturally, socially, intellectually and politically, rivalling that of any other capital in the world of its time. The thriving capital of Al - Andalus also capital of western Muslims, **Cordoba**, in its greatest splendour of achievement, was the richest, the most powerful and advanced state in Western Europe with estimated population over 500,000 versus **Paris** 38,000 and **Rome** 35,000 lagged behind.

There were estimated 30 settled areas outside its city limits with appraisal of 100,000 to 200,000 homes, 80,000 merchant shops, 60,000 palaces and estates, 800 public schools, 800 bath houses, 700 mosques, 50 hospitals. As well as 70 bookshops, 50 public libraries, the largest library in the world endowed with over 500,000 manuscripts collected from other lands in its inventory. Ergo, the 10th century is known as the Golden Age of Al – Andalus.

By 14th century al Andalus became the most advanced and populated centre of learning and education. Besides public libraries and schools, the first university in Europe was established. As a result, most Arabs were literate and children

(boys and girls at the age of six or seven) attended koranic schools, learned to read, write, recite the Koran and master basic mathematics.

Moreover, Islamic Spain experienced progress in the fields of alchemy, algebra, agronomy, astrology, biology, botany, chemistry, geography, geometry, history, mathematics, medicine, meteorology, navigation, psychology, physics, theology, and zoology. (ibid)

A research of *Agronomos Andalusies y Sus Legados* by (C.S.I.C) School of Arab Studies in **Granada** found out it was Muslims who made great improvement in the agricultural and hydraulic technique of *cequia* (irrigation system) inherited from the ancient Arabs, achieving an exceptional use of water to adapt the Iberian climate; infusing agronomic and botanic technique from Chinese, Persian and Indian, increasing the variety of species and improving the way of its cultivation.

Therefore, there was a remarkable development in agricultural productions, besides the basic cereal there was a vast variety of legumes, vegetables, fruits, including aromatic and medicine plants. Whereas vineyards and olive grove were well developed; husbandry and poultry were created: cattle, horses, goats, donkeys, mules, rabbits, ducks, hens, partridges, pigeons and beekeeping, all in all had changed the classic Christian trilogy of wheat, vine and meat; providing such rich and abundant culinary recipes hitherto - heritage of cultural diversity is reflected in Spanish portentous gastronomy and culinary.

2.2.4 Literacy development, the Decisive Trigger Mechanism to the Future

The School of Translators developed in Toledo in the 12th - 13th century was a phenomenon of cultural diversity. In which some triggers interrelated coherently: Archbishop Raimundo and the King Alfonso X successively promoted the work of translation to empower the cultural interfaith, cultural interchanging and understanding that led to social development. For Muslims and Jews preserved the valuable ancient knowledge by translating the world's finest literature written by Greek, Persian, Syrian, Egyptian, and other intellectual masters. The Jews excelled in translating and the Arabs contributed valuable commentaries in addition to the translations. Thus, translators of the time worked together following the common methods to transfer the wisdom of the East and particularly of the ancient Greeks and the Arabs into Europe. Treaties of Azarquiel, of Ptolomeo and of Abu Ali al-Haitam were translated, successively the recreational works like the Books of the chess, dice and tables, The Book of *Alfonsí* Tables (of King Alfonso X); and compilations of so fecund stories for the western literatures like *Calila* and *Dimna* and *Sendeban*.

In the upswing of cultural interfaith, philosophy and religion texts including the oriental science, was transmitted into Europe through the translations of works, such as The Canon of Avicenna and the Art of Galen. As well as astrology, astronomy, and arithmetic from Aristotle, Koran and Psalms of the Old Testament were translated

from Arabic to Latin, from Hebrew to Arabic and Romance, enabling European universities to comprehend the Neoplatonic Aristotelianism and benefitting university students with such immense & diverse knowledge until the XVI century. "Knowledge is power" ("ipsa scientia potestas est") as Francis Bacon (1561-1626) coined, thus cultural interfaith by means of translation served as a trigger towards the rapid technologic innovation and development in the West ever since.



Figure 4. The history of translator school in Toledo (Archive of the Cathedral of Toledo)



Figure 5. *El Libro de los Juegos* (Books of Games) commissioned by Alphonse X of Castile. (Madrid Escorial Library)

(A scene, that depicted the golden age of Al-Andalus interfaith relations between Jews and Muslims in the late Al Andalus.)

Convivencia was a reality thanks to the readiness and openness of all interrelated parts upon the same interest and fervor of sharing knowledge whereas translation was the connective vehicle for such incredible philosophic interchange.

Another undeniable testimony is the marvelous Mosque of Cordoba, a vivid depiction of "Omeya" culture evolution, in which the cult of different divinities of diversity and controversy has been mingling on. From the original Visigoth "San Vicente" Basilic to the property of Abderraman I, abolished and reconstructed to be the first "Mosque Alhama" of the city until today's Mosque-Cathedral, constructive elements of the Visigoth architecture remained integrated in the part of the charms the Mosque-Cathedral displayed hitherto.

Nonetheless, the trigger that caused the decline of an eminent civilization:



Figure 6, The Social Pyramid of Al Andalus (historiaespaña.es)

2.2.5 Social Hierarchy Al-Andalus was mainly based upon one's religion

Delineated the hierarchical relationship between the chosen and rejected

religion, the superior and inferior, dominant and subjugated, as part of its natural order of the time. Yet it is not controversial if the oppressive class had wanted a reversal of the hierarchy.

(1)The Arabs from Syria at the top; followed by (2) the **Berbers** (the populous indigenous ethnic group of the Maghreb region of North Africa); (3) the **Muladies** (Muslims of local descent or of mixed Arab, Berber; Iberian origin who lived in Al-Andalus); (4) the non-Muslim Spaniards—the **Mosarabes**, the Jews and Christians Iberian; and (5) the slave at the bottom of social layer.

Discussion & Conclusion

Based on Ibn Khaldun's multidisciplinary theory of trigger mechanism, once, scattered were the Visigoth & Christian kingdoms, too weak to defeat the incoming invaders, propitiated the history of **Conquer & Reconquer**³ that lasted almost eight centuries. However, nor the glory Golden Age of imminent civilization had survived from the united Christian reconquest, for the oppressed Berbers (N) revolted against the Muslim rulers (G), announcing the end of Islamic Empire occupation in the West Europe - the impact of exogenous variable juxtaposed with endogenous variable.

"[...] efficient institutions will survive over time and that inefficient institutions be weeded out." (Chapra, 1992)

On one hand, God chose the diversity for us to know the other, not to change the other but to connect each other heart to heart. On the other hand, science technology has shortened our

3. <https://historyofspain.es/en/video/the-history-of-spain/>, whose main objective is "to make learning fun".

geographic distance and speeded up communication, and the open network enabled people to reach information & knowledge that until then were limited possession of a few privileges. Yet, however developed our society is, our natural ethnic-cultural-traditional

diversity is still the predominant trigger of our sustainable or disastrous socio-economy. Therefore, there is no *ceteris paribus*. Greed and lust lead to corruption, hatred and violence lead to destruction, values and lessons never change.

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The Concept of Radicalism and Religious Recognition

1) Introduction

How should we consider Radicalism today? How should it be dealt with? Who is the "radical" subject, whether a single person or an entire community? We can start by saying that a radical is someone who does not share the common values of the free market, or better someone who does not recognise his relative position within a common symbolic system of



Tito Marci¹
Sapienza University of Rome

plurality and differences. Anyway, before facing this problem, which no doubt needs greater understanding, it could be useful, from a sociological point of view, to retrace the conceptual path that has contributed to the rise of the principle of (economic) exchange to the rank of an absolute value of the cultural and political system of modern multi-ethnic societies.

First of all, we can say that 'radicalism'

1. Tito Marci is currently the dean of the Faculty of Political Sciences, Sociology, Communication, Sapienza University of Rome. He teaches Sociology and Sociology of Law at the Department of Political Sciences. He published several monographs and numerous essays on the rights of hospitality, citizenship, subjectivity, pluralism, secularism and social inclusion.

is a 'relative concept' (as well as a relative consideration), which cannot be seen in absolute terms. As every notion expressing a relative value, its specific sense depends on the semantic framework within which this concept takes on meaning. So, from this point of view, we can state that the concept of 'radicalism' takes its current meaning (especially in socio-political field) in relation to the cultural and political assets that have become predominant and hegemonic in modern western and global contemporary societies. And it is not by chance that this meaning ended up coinciding, over recent years, with the notion of 'fundamentalism'. It is indeed only in the last century that the two concepts have substantially overlapped each other somehow taking on the same meaning.

Moreover, it is agreed that 'fundamentalism' is a modern word that actually came into use first in the United States in the 1920s, in the aftermath of the First World War, when it referred to some Protestant religious movements based (in opposition to liberalism and modernism) on strict adherence to certain dogmas held to be fundamental to the Christian faith. Subsequently, especially from the 1980s onwards, the term has been used with reference to other religions as well, most frequently in regard to Islam, or at least in regard to any other belief laid claim to exclusive possession of 'the truth', to mean a strict adherence to 'radical' doctrines, with no concessions to modern developments in thought or customs (this is, in fact, the prevalent meaning nowadays).

As suggested above, this specific

meaning has strengthened in respect to (and against) the dominant emergence of the global 'free trade' society, with the consequent neo-liberalism, hard-line ideology, or better in relation to the further intensification of the process of rationalization of economic, political and social life.

On the basis of this perspective, in this paper we will try to briefly revisit Max Weber's theory of instrumental-rational social action (1), to reconsider the *deregulation* process of the current extra-national Capitalism (2) and to rethink the growing importance of the economic exchange as a general and universal paradigm of social relations (3), in order to clarify the intended meaning of 'radicalism' today, especially from the socio-political field.

2) The primacy of instrumental-rational action over other ways to act in modern society

Max Weber conceived of sociology as a comprehensive science of social action. His primary focus was on the subjective meanings that human actors attach to their actions in their mutual orientations within specific socio-historical contexts. From this point of view, the forms of instrumental-rational action can be used for the elaboration of the Weber's characteristic of the modernity.

According to *Wirtschaft und Gesellschaft* (published posthumously in 1922), we can identify four 'ideal types' of social actions (Weber, 1922). Traditional

social action (actions controlled by traditions); affective social action (actions determined by one's specific affections and emotional state, for which one does not think about the consequences); value rational social action (actions that are determined by a conscious belief in the inherent value of a type of behaviour, ex: religion); and finally instrumental-rational social action (actions that are carried out to achieve a certain goal, actions taken to do something because it leads to a result).

As we know, Max Weber stated that the last 'ideal type' of social action, the instrumental-rational social action, is the one that is tending to take precedence in modern societies obsessed with teleological efficiency, rational calculation and control, and it is because of this that the modernisation process ends up leaving aside the other types of social actions (traditional, affective or guided by values, be they ethical or religious). With Weber and beyond Weber, we can also state – and that is what we are concerned with right now – that precisely and only as of this moment, wherein the Instrumental-Rational Social Action prevails over other weakened ways of acting, every action that is determined by a conscious belief in the inherent value of a type of behaviour (like the religious one) is regarded as 'radical', 'extremist' or rather, at the religious level, as 'fundamentalist'. And not because it is 'radical' in itself, but because it appears 'radical' in relation to the subjectively rational instrumental action that could be defined in terms of expected utility, or better yet, in terms of expected

interests and economic exchange. From another perspective, we could also arrive at the same conclusions retracing Albert O. Hirschman's reconstruction of the ideological transformation that occurred between the XVII and XVIII centuries, wherein the pursuit of material interests was assigned the role of containing the unruly and destructive passions of man, or better wherein the order of passions capitulated in favour of the system of the harmless, if one-dimensional, interests of commercial life (Hirschman, 1977). Also from this point of view, we can see how a 'passionate' behaviour could be regarded as a 'radical', 'extremist' or 'fundamentalist' behaviour.

So, in other words, what we would like to stress is that as soon as the rationalization of the social life become hegemonic in the modern capitalistic society, the kind of activities that from a specific socio-historical context were regarded as coherent behaviour that conformed with the shared values of ordinary people, ends up taking on meanings that are significantly divergent from those they originally held. For instance, attitudes about values that previously used to be considered as a kind of religious experiences, today are often viewed as 'radical', 'extremist' and 'fundamental' manifestations.

But either way, the point to which I'd like to draw particular attention to is that behind this game of refraction, there lies a fundamental principle that is far more drastic and radical: the Principle of (economic) Exchange that in modern (globalized) societies has become, consciously or unconsciously,

our fundamental value and, at the same, time the prominent social value; a principle that has become 'absolute' as a general and universal (mercantile and monetary) 'equivalent' of each transaction; a principle that transcends the universal nature of social relations.

3) The process of legal deregulation and contemporary society

Before addressing this problem, which no doubt can be subjected to varying, often mutually contradictory, interpretations, we believe that it would be of interest to go back to Max Weber again, in particular, to his studies on the genesis of the Western Capitalism.

At the beginning of the fourth chapter of the *Wirtschaftsgeschichte*, dedicated to "the origin of modern Capitalism", Max Weber indicated "the rational, that is calculable, right" as one of the foundations of the capitalist economy of the modern world. He observed that if "the capitalistic enterprise must behave in a rational way, it has to be judged and administered in a calculable way" (Weber, 1922b). In other words, Weber suggests a link, or better, a mutual dependency, between modern Capitalism, modern State and rational and formal rights, considered as an element and, at the same time, a product of the typical political development of the modern West.

Today, as we know, the new Capitalism with its financial aspect has completely different characteristics from the spirit of Capitalism that Weber analysed

more than 100 years ago. At the same time, the 'globalization' of the economy is fragmenting more and more the "rational and legal" State that, according to the German sociologist, had centralized in its hands all the power to establish norms in society.

Effectively, with the influence of economic relationships on the law of the State, the new rights of the economy tend to have an 'extra-legislative' face. We assist continuously in the production of new legal rules and in the emergence of different actors in the legal process. Today the old conception of law is in crisis, and with it, the traditional sources of rights. New rights coexist with the official rights of the State and there are new legal institutes more capable of running the new economy. This is the so-called 'legal globalization'. States are no longer the only source of rights: other forces, even private ones, participate in the production of rights. And this is because today the race to create new laws is defined by the economic agenda and does not come from the normative powers of States. In other words, the market gives rise to new forms of law, in addition to the traditional State legal measures that no longer have a predetermined character but assume rather adaptive modalities, following the markets in their various needs. They don't run economic relations, they merely contribute to developing them in a flexible way. They don't tend so much to rationalize, as to *deregulate*. But this doesn't force us to reformulate, as it could be thought, an idea of 'anomie' (of absence of norms, of lack of rules), because Capitalism itself, today more than ever, through

deregulation, intends to impose its norms, which although different from political-legal norms, tries to regulate social life in hegemonic way.

Before confronting this issue it is worthwhile to briefly recall the transformation capitalism underwent beginning at the end of the nineteen seventies, at the moment in which the American economy, opening its ports to international markets and globalization, transformed the old democratic capitalism into super capitalism (Reich, 2007). From then on, the process of deregulation of markets corroded many democratic institutions. This was led mainly by the lobby power of multinational corporations capable of influencing governments to legislate in their favour while disregarding the common good. All of this leads inevitably to a deficit of democracy.

These brief considerations allow us to understand how behind the process of legal deregulation the new global capitalism is giving rise to a new type of technical regulation based on the idea of governance capable of creating laws and regulating independent of any national or international body (Teubner, 2003). This implies that the economy and society in general, regulate themselves with flexible laws rather than being regulated from above by an authority following a set of fixed permanent laws (Supiot, 2005); but even more – and now I'm referring back to where I started my paper – we can understand how this kind of capitalism (to which the 'neo-liberalism' ideology relates) is giving rise to a global system based on the universal principle of (economic) exchange. Those who

can't incorporate themselves into this properly functioning economic and legal system, those who won't acknowledge or accept this general scheme (based on the 'universal' system of exchanges), become immediately 'radicals' or 'fundamentalists' in relation to the current predominate thought.

4) The principle of general exchange

For the sake of simplification and brevity, we are now going to focus our attention on two different interpretations of society which have been a basic feature of western rationalist thought, and which have directly or indirectly offered an ideological basis for different ways of perceiving the problem of social inclusion.

The two interpretations mentioned above refer to two historical formulations of European political thought, one of which goes back to Aristotle (whose political philosophy, from its rediscovery in the 12th century, had enormous influence on European medieval thought) and the other to the modern doctrine of natural law (from which the rationalist system of modern philosophical, political and juridical ideas can be traced). Two different viewpoints, from two different time periods and forms of society that followed one after the other, the first of which, to put it simply, gave prominence to the idea of the 'community', and the second to that of the 'individual'; viewpoints which underlie two of the most influential contemporary conceptions of the problem of social inclusion: 'communitarianism' and

‘individualism’.

Aristotle, in the first book of *Politics*, held that the origins of the polis did not derive from some rationalist construction, but from a ‘natural’ reality that was ordered according to a graded set of stages (family, village, political community) which succeeded each other until the perfect self-sufficient society, the ‘State’ was achieved. This model lasted from the rediscovery of Aristotle throughout the Middle Ages until the beginnings of the modern age, or rather, until the rationalist construction formulated by the doctrine of natural law. It was at this point, in fact, that the rationalist paradigm based on individual rights replaced the ‘gradualist’ traditional (and feudal) paradigm; the point, in other words, where one no longer needed to have recourse to the idea of an original ‘natural’ society to explain the principle of the state (and the political community in general), or to the family (as a physical, historically determined form of human society) as the initial stage of a continuous progression leading up to the ultimate perfect society (the State), but to the abstract idea of the individual (shorn of any form of social ties) and to the ‘social contract’ as a voluntary and artificial artefact created by free and equal persons. This was the point, therefore, when the rationalist, individualistic and contractual theory of the modern state came into conflict with the naturalistic, organic and ‘historical-sociological’ conception of the political community.

We shall extrapolate the ideological premises of these two differing doctrines from their historical contexts, in order to identify in the abstract two ideas that will be useful in defining

two distinct models of social inclusion: one which gives political pride of place to the ‘communitarian’ person and basically reduces the problem to one of ethnic, political, cultural, religious, etc. ‘belonging’, and the other which gives pre-eminence to the ‘individual’ person and delegates the relationship between persons who are free of any pre-existing bonds to the ‘contractual’ level of exchange.

On the one hand, therefore, we have the extension of the factor of ‘identity’ as an essential measure of belonging to a community, which tends to favour strategies of inclusion based on the relation inclusion/exclusion and assimilation/rejection; on the other hand, an emphasis of the “universalist” nature of the exchange, which appears to encourage strategies that regulate the relationships between individuals by means of processes of aggregation/approval and equality/differentiation. In other words, in one case the relationship between the community and its members with outsiders (often seen as enemies) is strengthened, and in the other value is placed on the relationships between individuals based on the universal (and absolute) principle of Exchange.

It is no accident that Karl Polanyi, a prominent 20th century economist, turned to economic anthropology to point out the historical distinction between different systems of economic transaction and social inclusion, and also the peculiar, unique nature of systems of exchange based on a self-regulating market economy (Polanyi, 1944; 1968). In fact, according to Polanyi, it is just such

a market economy that has given rise to the “great economic transformation” which has historically brought about a crucial change in how we perceive and formulate social inclusion. Since the 19th century (under the stimulus of an increasingly well-established capitalist system and the idea of *laissez-faire*), the exchange market as an integral form of transaction in the western economy has replaced the systems of ‘reciprocity’ and ‘redistribution’, which are typically models of pre-modern societies. This has led to a change in the relationship between economy and society, in the way it was conceived and developed in primitive, archaic and generally pre-capitalist systems. In Polanyi’s historical comparison, in primitive and archaic economies, the systems by which goods were produced and distributed were incorporated into social institutions (through family, political and religious obligations).

Following Polanyi, we can say that in our economies mercantile exchange has become the predominant means of transaction, and the fact that it is not an expression of social obligations renders it specifically ‘economic’. In other words, according to Polanyi, the modern western world has achieved something exceptional in the field of economics: we have managed to extrapolate economic events from their wider social context and turn them into a separate system of their own.

From this point of view, we can say that never before today has exchange assumed equal value not only of goods, but of social relationships. It is exchange that defines values by measuring social

relations; in fact it is itself the value, and not only the object, of reciprocal relations. This presupposes that there are individuals who are formally equal to one another; that there are, therefore, equivalent and separate individualities that are functionally interchangeable. This principle (or expression of dogma) appears to be now almost universally accepted; or rather, it appears that the absolute principle of exchange, as a value capable of organising and regulating social relations with outsiders, can now find only a few out and out opponents; here, in principle, is the key by which it would appear to be actually possible to re-examine a basic assumption underlying our global civilisation.

Today the universal idea of exchange (a result, to be sure, of the ideological dominance of western culture) is faced with almost no opponents, and this, generally speaking, is the clearest revelation of the phenomenon of globalisation: the idea of the world being united by the universal use of exchange, the principle of transcendent ‘identity’ that bridges differences, setting out their formal equivalence on the plane of calculation and the rationality of trade. A calculating rationality, therefore, that is based on the exchange value being carried to extremes and which has its general symbolic equivalent in money (as we learn, for example, from Georg Simmel). In a conversation in 1965, Arnold Gehlen and Theodor W. Adorno, each held to their own convictions but agreed with what Max Scheler had written on the idea of ‘levelling’, which is progressively erasing the qualitative differences within

our society by favouring a growing quantification (Adorno T. W. – Gehlen A., 1965). Adorno went even further: this tendency, he maintained, is implicit “in a principle linked to the organisation of relationships within society, in other words with the principle of exchange. The universal principle of exchange – which is dominant to an extent never before seen in the world, or in any case in our western world – does not take into consideration the qualities or specific properties of the goods to be exchanged, nor the specific forms of the work of the producers or the specific needs of the receivers. It is here that this idea of levelling is implicit” (Ibid).

Here we have the problem: the “levelling” of life, fed by the process of economic rationalisation, typical of the modern industrialised society, tends to induce an abstract uniformity in society and a subsequent homogeneity in social relations: everything in circulation is ordered by units of calculation and, inversely, only what is calculated in this way can circulate. Only when the principle of exchange has become universal and absolute can goods circulate completely freely and absolute reciprocity of social relations occur, but only provided that the qualitative aspect of the basic differences is resolved numerically in quantity.

If everything becomes orderable within the economy of generalised exchange, everything becomes equalised and equivalent; everything becomes ‘relative’ with reference to the universal absolute exchange (or to the absolute intermediation of the principle of exchange). In fact, if there is ‘cultural relativity’, it is because the principle of

absolute exchange is predominant. If our world accepts reciprocal recognition of different cultures, it is because, primarily, it predicates the dominance (and the ‘radicalization’) of universal exchange.

In this way we move from the regime of original otherness to the principle of functional diversity. It is at this point that otherness is reduced to difference, when the other becomes ‘unlike’ according to a generalised equivalence. It is here that the immeasurable and irreducible nature of the other vanishes within the symbolic system of differences created by the market. It is here, paradoxically, that the *other* becomes the *identical*. And it is here, finally, that the one who refers his actions to other values (be they ethical, cultural, religious etc.) that are not exchangeable within the framework defined by the “universal” system of exchanges, is considered to be a ‘radical’, a “zealot” or a ‘fundamentalist’ person, and therefore a potential (or real) dangerous member of society, someone who cannot be included or integrated in the symbolic system of functional differences related to the absolute paradigm of exchange.

In other words, we can attest in this respect that instead of a competition between our ‘relativistic system’ and other absolute (authoritarian, theocratic etc.) forms of power, there is a conflict between two different and specific aspects of the same ‘absolute’ position, both of these radical in some way.

Behind the relativity that is now a feature of our world, there lies, though

we refuse to admit it, the unqualified radicalization of the ‘absolute’ principle of exchange as a general universal (mercantile and monetary) “equivalent”; a principle that transcends the universal nature of social relations, which is absolute since it does not form part of the order of reciprocity that it itself sets up. Everything can be exchanged, everything can be quantified (people as well as things), except the principle of exchange which controls the whole system.

At this point, the general expression of exchange in the concrete form in the global market system leads, especially in our societies, to its assuming an aspect that cannot be disregarded: exchange, or rather the Principle of Exchange, becomes our radical fundamental value and thus at the same time an important social value. This value (as Adam Smith stated) belongs to the idea, in modern society, of a man as a single individual who, in his own interest and for his own gain, creates wealth working for the common good.

As one can realise, with the crisis affecting the Welfare State and the decline of national sovereignty in the face of the recent surge towards the globalisation of markets, the most important guarantee of this “self-defence of society” (in Polanyi’s words) is today beginning to waver. To put it another way, the “individual” is more and more exposed, without protection or guarantees (we need only to think of the field of employment) to the world of generalised exchange, or rather, to the dominion of autonomous market transactions, almost all of which are

now free of any political control and no longer bound by the ties that traditionally (and religiously) linked them to the rest of society.

In other words: communication without inclusion, exchange without social relations, interest without relationships. Within the boundaries of this ‘de-socialisation’ of economic relations, of this deprivation that reveals to the individual his own vulnerability, the precariousness of his existence, that consigns him hopelessly to the state of social ‘alienation’, it is here that the problem of radicalism and fanaticism is increasingly seen to emerge as a phenomenon that more than any other involves those who are forced to accept ‘alienation’ as symbols and as a ‘stigma’ of their social identity, as well as an absolute fact of their existence.

From a certain point of view, we can state that, to some extent, the social phenomena of political, religious, or cultural radicalization of individuals or groups could be also considered as an effect (a product of) or as a form of reaction to the radicalization of the economic exchange as absolute paradigm of social integration.

Today everything seems to be ordered in terms of exchange, which, by reducing people to the status of commodities, to depersonalised entities (using Marxist terminology), is indifferent to the conditions (and places) in which people find themselves when they exchange or are forced to exchange with one another. However, the effects of this sort of reasoning, which are most plainly to be seen in the case of radicalization of

individuals or communities, can rapidly highlight the fact that this condition is also 'our' condition in a world that, with the extension on a global scale of the economic logic of exchange, reminds us that we are all engaged in some sort of 'absolute value', be it explicitly political, cultural or religious or disguised and hide behind the mask of the "economic relativism" supported by the general paradigm of the exchange.

If we could only realize that we are engaged in a world that welcomes us as "others among others" in a social, cultural and religious reciprocity, which cannot be reduced to the paradigm of economic exchange, we could perhaps consolidate the beliefs of peace and tolerance over and above the Religious Fanaticism that present itself as one of the main causes of the conflicts facing our world today. Only from this awareness we could really improve the dialogue's culture and peaceful coexistence.

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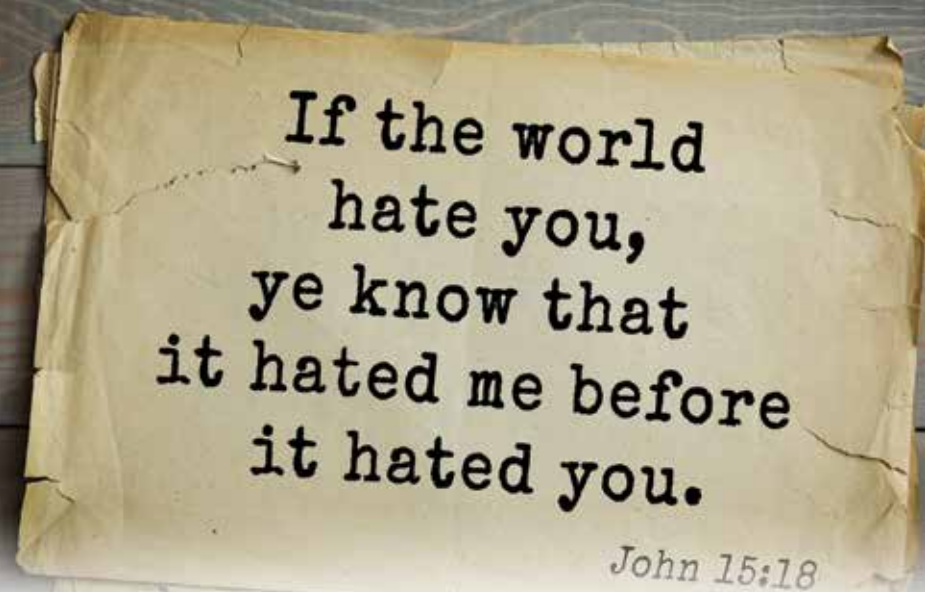
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The Activity of the Hungarian Catholic Church to Promote Interfaith Dialogue and Against Hatred

The 1990s brought turbulent changes into the political and legal structures of Central-European countries, which had an impact on the religious communities of the areas¹. Not only the 'states' but the religious communities, which had operated in serious isolation and under rigorous state control, found themselves among new circumstances. The churches had to represent law-based paradigms



Ujházi Lóránd

University of Public Service of Budapest Faculty of Military Science and Officer Training

regarding religious practices and the teachings of their own religious community among the changed circumstances. The Second Vatican Council brought new light on its relationship to other religions². Tolerance, actions against hatred and hate speech became the basic principles of the post-council interfaith and ecumenical dialogues. The continuity in putting

1 SAJÓ, András: *The Law of Religious Identity: Models for Post-Communism*. Hague: Kluwer Law International, 1999; James T. RICHARDSON: *New Religions and Religious Freedom in Eastern and Central Europe, with Special Focus on Hungary*. In. SAJO, Andras - SHLOMO Avineri (eds.): *The Law of Religious Identity: Models from Post-Communism*. Hague: Kluwer Law International, 1999. 195-212.

2 Michael Louis FITZGERALD – John BORELLI: *Interfaith Dialogue: A Catholic View*. New-York: Orbis Books, 2006.

the principles of the Second Vatican Council into practice, which happened in Western European countries, was missing in Hungary. The reason, on one hand, is that the church could work only under serious control³. On the other hand, the communist party-state had no intention of introducing those western-type law-based principles into legislation that formed the basic principles of the interfaith dialogues of the Second Vatican Council⁴. Therefore, after the regime change, the state legislative process and the deepening of the conciliar principles happened parallel in the Hungarian Catholic Church. During the years of communist dictatorship only 'historical' religious communities could operate. The 'new type' religious pluralism, that came along with open societies and in which local churches of western societies put in practice the conciliar principles did not develop in Hungary⁵. Regarding the current migration crisis, the sensitization and aiding activities from the side of the Catholic Church toward Muslim refugees and migrants was not the continuous deepening of the conciliar principles, but a sudden reflection to an event that was not free from security criteria. The development of the dialogue did not appear as a part of practical theology, as it happened in western societies. However, the aiding

activities and the actions against hate speech of the Catholic Church had significant importance in that tense situation.

In this study, I point out via what instruments the Hungarian Catholic Church could enforce the basic principles regarding interfaith dialogue of the Second Vatican Council. In close conjunction with this, I would like to show how it could implement actions against hatred and hate speech in the local church and the Hungarian society both during the communist era, later, in the years of the regime change and during each crisis.

The Effect of the Teachings of the Second Vatican Council on Hungary

"The relation to other religions was actual since the beginning of Christianity, but the Second Vatican Council was the first that proposed and discussed the relation to other world religions positively, with remarkable openness and sensitivity toward the richness and complexity of the question"⁶. During the communist dictatorship the Hungarian Catholic Church became isolated in some respects. The essential property of the Catholic Church is

that it spans over nations⁷. Particular churches follow the instructions of the supreme authority of the church. Right during the toughest years of communist dictatorship, probably the most significant event of 20th century church history took place: the Second Vatican Council (1962-1965)⁸, which brought major breakthroughs in several areas. Pope Paul VI suggested in his encyclic, *Ecclesiam suam* (1964) –, that the one of the most important elements of conceptual change was in the dialogue with other religions⁹. The most intense summary of the dialogues⁹ was the declaration *Nostra Aetate*, (1965), which has been followed by numerous ecclesiastical documents since then.

In Hungary, the Council could not achieve the impact that is the task of each universal council for long. Namely, universal councils always had significant importance in the life of the Catholic Church considering that the most important theological questions

and ecclesiastical regulations were clarified in this forum.¹⁰ This is the forum where the primacy of the Roman Pontiff dominates, but the unity of the universal church is also expressed.¹¹ The technical advances would have made it possible for the universal church to represent itself to a greater extent than ever before. Pope John XXIII, who assembled the Council, wanted the bishops of the Soviet bloc to take part in the Second Vatican Council.¹² Considering, that the Holy See had no representation – a nuncio - in Hungary at that time, the Holy See tried to achieve results via the internuncio of Ankara. This way, they tried to take steps towards Soviet and Hungarian diplomats, unfortunately without any success. Later, invitations were sent to bishops directly. Because of the state-party control, Hungarian bishops could not take part in the preparations for the Council either.¹³ Most bishops, because of the state prohibition, did not answer the request of the Central

3 GÓRLACZKY, Bogdán: *Magyar törésvonalak*. Budapest, Helikon, 2002. 31-32.

4 SCHANDA, Balázs: Church and State in the New Member Countries of the European Union. *Ecclesiastical Law Journal*, 37. 2005/8. 186-198.

5 HORVÁTH, Attila: A vallásszabadság korlátozása és az egyházak üldözése Magyarországon a szovjet típusú diktatúra idején. *Polgári Szemle*, 2005/ 1. http://epa.oszk.hu/00800/00890/00058/EPA00890_polgari_szemle_2014_1-2_586.htm (downloaded: 8 January 2020)

6 PATSCH, Ferenc: Fordulat a vallásokhoz fűződő viszonyban A vallásközi párbeszéd teológiája és gyakorlata a II. Vatikáni zsinat nyomán. *Vigilia*, 80. 2015/9. 661-669.

7 To certain aspects, see: Juan Ignacio ARRIETA: *Diritto dell'organizzazione ecclesiastica*. Milano: Giuffrè Editore, 1997. 219-511.

8 Walter KASPER, „Egyház merre tartasz? A II. Vatikáni Zsinat maradandó jelentsége.” In: KRÁNITZ, Mihály (ed): *A II. Vatikáni Zsinat dokumentumai negyven év távlatából 1962-2002*. Szent István Társulat: Budapest, 2002. 19-20.

9 LUKÁCS, László: *A dialógus teológiája*. Budapest: Sapientia, 2007. 5.

10 Felix JUST: *The Development of Core Christian Teachings: Ecumenical Councils*. <http://catholicbibleresources.net/ChurchDocs/EcumenicalCouncils.htm> (downloaded: 8 January 2020); Norman P. TANNER, S.J. (ed): *Decrees of the Ecumenical Councils*. Washington: Georgetown University Press, 1990; Thomas BOKENKOTTER: *A Concise History of the Catholic Church*. New York: Doubleday, 1977.

11 Joseph F. KELLY: *The Ecumenical Councils of the Catholic Church*. Collegeville, Minnesota: A Michael Glazier Book, Liturgical Press. 1991. 9-10

12 KOSZTOLÁNYI, Tímea: A II. Vatikáni Zsinat (1962-1965) – a magyar állambiztonság szemével. *Újkor*, <http://ujkor.hu/content/ii-vatikani-zsinat-1962-1965-magyar-allambiztonsag-szemével> (downloaded: 8 January 2020)

13 FEJÉRDY, András: “Erre a felhívásra semmiféle érdemi választ adni nem szabad (sem ellene, sem mellette)” – a magyar püspökök javaslatai a II. Vatikáni zsinatra. *Archiv Net, XX. századi történeti források*, 18. 2018/5. <http://www.archivnet.hu/erre-a-felhivasra-semmifele-erdemi-valaszt-adni-nem-szabad-sem-ellene-sem-mellette-a-magyar-puspokok> (downloaded: 8 January 2020).

Preparatory Commission of the Holy See, in which Hungarian bishops were asked to give their opinions regarding certain questions of the Council. As far as inter-denomination dialogues concerned, Hungarian bishops – during the pre-Council period - seemed to have been further away from concept of the Council. Instead of thinking about the dialogues with different Christian denominations, they were thinking about the return of denominations into the Catholic Church. They thought that the task of the Council was to foster the conditions of the return.¹⁴ Hungarian clergy imagined that the unity among Christians meant their return to the Catholic Church.¹⁵ The question of interfaith dialogue did not arise seriously.

Hungarian state authorities – considering some practical and state security views – first allowed, the president of the Conference of Bishops, and later other high priests to travel to the Council.¹⁶ Furthermore, being afraid of state authorities, the Hungarian

delegation was confined ‘to be present only’.¹⁷

Putting the concept of council into practice also remained on a low level in Hungary. Local western churches put conciliar principles into their own ecclesiastical structure and teachings excellently.¹⁸ First, bishops of the western world had freedom of movement, and they could take part in the sessions of the Council freely. On the other hand, they could adapt conciliar objectives in their own countries. This way, local Catholic Churches became the flagships and supporters of the democratisation processes in western societies after WWII. A key element of these processes is the elimination of hatred among religions, including actions against hate speech.

Research centres, local Catholic universities had significant roles, as they aimed at the theological deepening of interfaith dialogue.¹⁹ The administrative bodies of local Catholic churches, such as dioceses or parishes,

were active in putting theological teachings into practice.²⁰ In accordance with their freedom of movement on social and political levels, acted against any form of religious hatred and hate speech.²¹ On the contrary, in Hungary the Catholic Church, had no chance at all to forward its social teachings on interfaith dialogue to the wide range of the Hungarian society. The teaching on the Council was adopted slowly. Only two books were published about the Council,²² which reported the Council events according to the expectations of the state-party. The Hungarian translation of all conciliar documents were published only, in 1975. Regarding Hungary, not only the lack of conciliar reception was criticised but the fact that the clergy and the faithful did not adapt the teaching of the Council.²³ Furthermore, we cannot state at all that the Catholic Church could have had any effects on secular legislation, through which it would have implied conciliar principles, such as respect for other religions and its thoughts on the state penalty for hate speech.

Due to the isolation caused by the communist dictatorship, it is true that in that time the open society did not develop in Hungary, into which people

of different nationalities and religions would have flowed. Therefore, the dialogue with Islamic and Far - East religions appeared on a theoretic level only. The socialisation and social acceptance of a traditional Jewish community was completely different, as they always formed an integral part of the Hungarian society.²⁴

The Visit of Pope John Paul II in 1991: New Drive to Promote Interfaith Dialogu

Regarding the deepening of conciliar thoughts, it was critical to what extent post-conciliar popes adapted the thoughts of the Council. Pope John Paul II, who led the Catholic Church for more than two decades (1978-2005), elaborated in several forums that he was committed to the interfaith dialogue.

Pope John Paul II's concept regarding interfaith an interdenominational dialogue and against hatred affected the Catholic Churches of Eastern-European countries. The Pope, being Eastern-European, knew the difficulties of the area well. Furthermore, he was an unquestionable authority in Eastern-European societies. His concepts on

14 FEJÉRDY, András: “Erre a felhívásra semmiféle érdemi választ adni nem szabad (sem ellene, sem mellette)” – a magyar püspökök javaslatai a II. Vatikáni zsinatra. opt. cit.

15 VÖRÖS, Géza: Egyházak az állambiztonsági dokumentumokban. In. BÁNKUTI, Gábor – GYARMATI, György (eds): *Csapdában. Tanulmányok a katolikus egyház történetéből 1945–1989*, Budapest: Állambiztonsági Szolgálatok Történelmi Levéltára - L'harmattan Kiadó, 2010. 281–333; VÖRÖS, Géza: *Az egyházakban foglalkoztatott ügynökhálózat újjáépítése a korai Kádár-korszakban*. Rubicon, 2017/4. http://epa.oszk.hu/03100/03122/00005/pdf/EPA03122_rubicon_2017_04_078-081.pdf (downloaded: 8 January 2020).

16 KOSZTOLÁNYI, opt. cit. FEJÉRDY, András: *Magyarország és a II. Vatikáni Zsinat 1959-1965*. Budapest: MTA Történettudományi Intézet. 2011.

17 MÁTÉ-TÓTH, András: *A II. Vatikáni Zsinat és a magyar elhárítás* 25. file:///C:/Users/L%C3%B3r%C3%A1nd/Downloads/Zsinat_es_elharitas.pdf (downloaded: 8 January 2020).

18 Andreas RENZ: *Die katholische Kirche und der interreligiöse Dialog: 50 Jahre Nostra aetate*: Vorgeschichte, Kommentar, Rezeption. Kohlhammer. 2014.

19 Institut für Religion und Frieden. http://www.bundesheer.at/organisation/beitraege/mil_seelsorge/kath_ms/irf.shtml (downloaded: 8 January 2020);

20 PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE: *Interreligious Dialogue: The Official Teaching of the Catholic Church from the Second Vatican Council to John Paul II, 1963-2005*. In. GIOIA, Francesco (ed.): Boston: Pauline Books & Media. 2006.

21 This true till today. VATICAN NEWS: US bishops urge Americans to refrain from hate-filled speech. <https://www.vaticannews.va/en/church/news/2019-08/usccb-bishops-call-for-end-to-hate-speech-racism.html> (downloaded: 8 January 2020).

22 SAÁD, Béla: *A zsinat budapesti szemmel*. Budapest: Vigília. 1967; VITÁNYI, György: *A II. Vatikáni Zsinat*. Budapest: Ecclesia. 1967.

23 *A II. Vatikáni Zsinat túlhaladott?* <http://www.tavlatok.hu/VatikaniZsinat.htm> (downloaded: 8 January 2020)

24 KECSKEMÉTI, Károly: *A liberalizmus és a zsidók emancipációja. Történelmi Szemle*, 25. 1982/ 2. 185-211.

social questions, including interfaith dialogue, could not be neglected. Pope John Paul II visited Hungary twice, but his 1991 visit, regarding the promotion of interfaith dialogue, was more determining.²⁵ During his visit of historic importance, he met the former president and prime minister, with whom he discussed the ecclesiastical aspects of minority rights.²⁶ In his speech, in front of Hungarian scientists and researchers, he raised attention that the young should be educated to the appreciation of differences, dialogue and mutual tolerance.²⁷

During the visit, the ecumenical service in Debrecen strengthened the ecumenical – dialogue.²⁸ His meeting with the representatives of Hungarian Jewish Communities promoted the interfaith dialogue.²⁹

Actions of the Hungarian Catholic Church Against Hate Speech

After 1989, the public involvement of the Catholic Church rose significantly. The representatives of the Church

could regularly speak in ongoing programs in the (public) media. The media broadcast an entire or a piece of service. The responsibility of the Hungarian bishops increased, as their feast messages reached the whole society. The Hungarian Catholic Church opened several institutions in public and higher education. Pázmány Péter Catholic University and other high educational institutions were established. Theological disciplines regarding ecumenical and interfaith dialogue are still taught in the spirit the Second Vatican Council in its Faculty of Theology. Since 2014 in order to get a degree it is compulsory to attend the subject 'Holocaust and its remembrance'. According to the bilateral agreement with the Holy See, military chaplains (ordinariate) serve in the Hungarian Defence Forces, which makes it possible to pass the interfaith teachings of the Church.³⁰ Furthermore, there are numbers of events, that go beyond protocol, where different religions and denominations are together actively present.

As for public educational institutions, the Church had the possibility to

organize non-compulsory catechism lessons first, and later in 2013, the government introduced the optionally compulsory catechism lessons.³¹ In this respect, the significance of religious schoolbook contents rose.³²

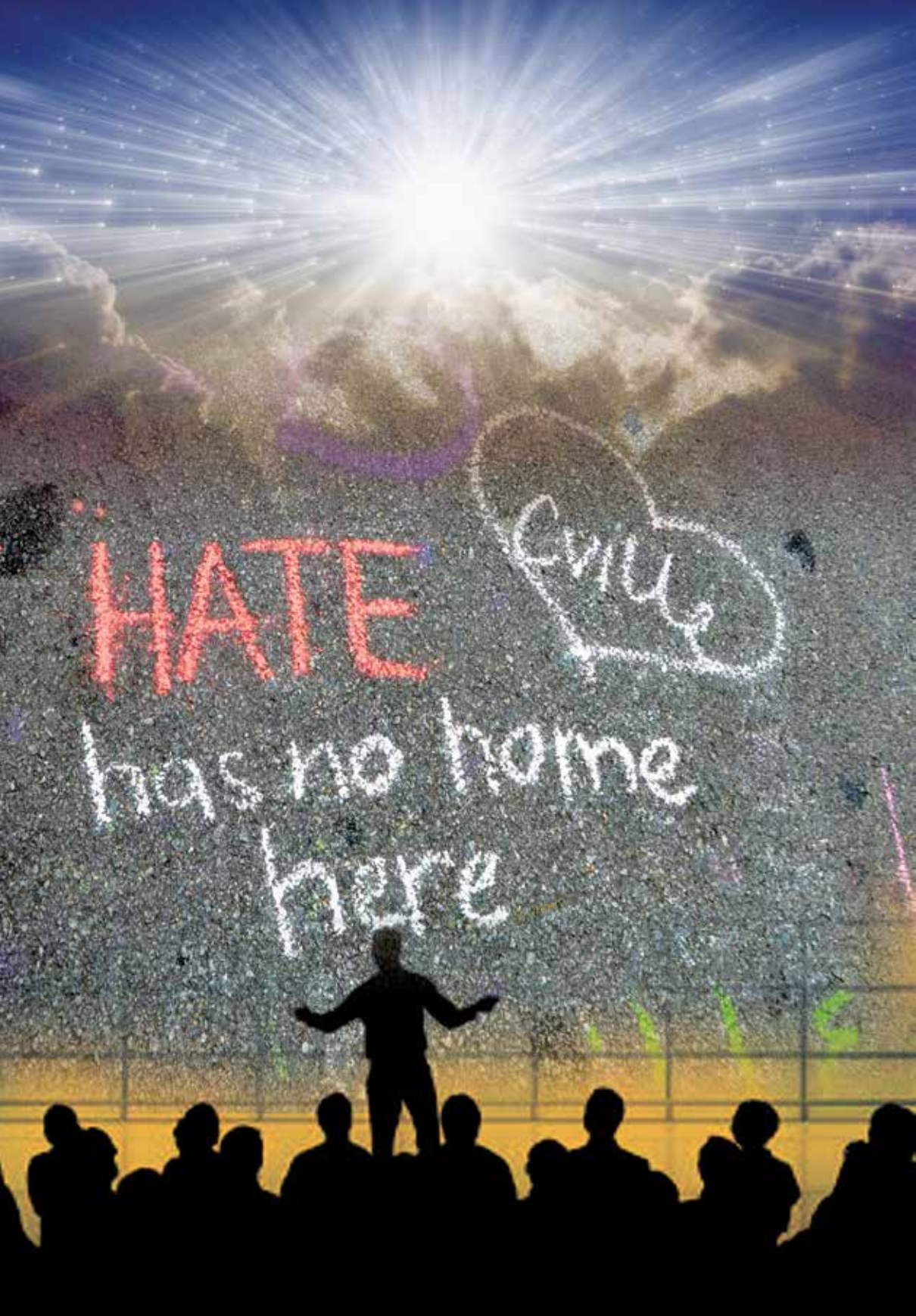
After the regime change, the Conference of Bishops was the co-organizer of several events promoting interfaith dialogue. As, in Hungary, Jewish religion is the most significant among non-Christian religions, it was obvious that the Hungarian Catholic Church established relations with Jewish communities mainly, and it reflected on hate speeches against these communities. We can mention, without limitation, the conference, 2008, which was organized by the International Catholic-Jewish Liaison Committee and by International Jewish Committee for Interreligious Consultations in Budapest. The event was hosted by the Conference of Bishops and The Federation of Hungarian Jewish Communities.³³ The organizers emphasized the responsibility of the state in protecting communities and the importance

of actions against hatred. According to the official announcement of the Conference of Bishops, the religious leaders of the committee drew the followers' of the two religions attention that "We as religious leaders call on the members of our two traditions to accept their role in promoting respect and mutual understanding. It is especially important in the current time given the emergent expression of xenophobia, racism and anti-Semitism in parts of Central and Eastern Europe."³⁴ In 2018, the International Catholic-Jewish Liaison Committee organized its annual world conference in Hungary.³⁵ The conciliar decree, *Nostra aetate* and its results were in the centre of certain speeches and lectures.³⁶

On 2-3 June 2011, Christian–Jewish–Islamic interfaith dialogue was organized in the Royal Palace of Gödöllő.³⁷ Jewish, Christian and Islamic communities from the European Union and religious communities from the Middle-East took part in the conference. The governments of universities were also represented. Although the conference was state

- 25 STEPHEN Kinzer: Pope Begins Hungary Visit With Tribute to Mindszenty. (downloaded: 10 January 2020.) <https://www.nytimes.com/1991/08/17/world/pope-begins-hungary-visit-with-tribute-to-mindszenty.html> (downloaded: 10 January 2020.)
- 26 MAGYAR KATOLIKUS PÜSPÖKI KONFERENCIA: II. János Pál pápa a Parlamentben. *Evening of 16 August 1991, first Hungarian visit: 16-20 August 1991.* <https://regi.katolikus.hu/konyvtar.php?h=260> downloaded: 10 January 2020.); MAGYAR KURÍR: *Az első magyarországi látogatás krónikája.* <https://www.magyarKurir.hu/hirek/az-első-magyarországi-látogatás-krónikája>. (downloaded: 10 January 2020)
- 27 ibidem.
- 28 ZSILE, Gábor: *Az első magyarországi pápalátogatás.* <https://ujember.hu/az-első-magyarországi-papalátogatás/> (downloaded: 10 January 2020)
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- 30 UJHÁZI, Lóránd: *A katolikus katonai ordinariátus struktúrája és szabályozása.* Budapest: Szent István Társulat, 2014.

- 31 The legal background of the education of ethics and catechism <http://www.levelsuli.hu/PDF/emi%20rendelet.pdf> (downloaded: 10 January 2020)
- 32 MAJSAI, Tamás: A szó és a magyarországi katolikus katekézis. *Mozgó Világ*, 29. 2003/2. 23-52.
- 33 MAGYAR KATOLIKUS PÜSPÖKI KONFERENCIA: A Katolikus-Zsidó Kapcsolatok Nemzetközi Bizottságának nyilatkozata. <https://regi.katolikus.hu/cikk.php?h=1213>. (downloaded: 10 January 2020)
- 34 Opt. cit.
- 35 HRASKÓ, István: A vallások közötti párbeszéd fővárosa lesz Kecskemét. <https://www.baon.hu/kultura/helyi-kultura/a-vallasok-kozotti-parbeszed-fovarosa-lesz-kecskem-et-1255297/> (downloaded: 10 January 2020)
- 36 EVANGELIKUS.hu: Erdő Péter: a zsidóság és a kereszténység viszonya teológiai értékes kapcsolat – Nem mondhatunk le a szeretet dialógusáról! <https://www.evangelikus.hu/cikk/erd%C5%91-p%C3%A9ter-zsid%C3%B3s%C3%A1g-%C3%A9s-kereszt%C3%A9ny%C3%A9g-viszonya-teol%C3%B3giai-ért%C3%A9kes-kapcsolat> (downloaded: 10 January 2020)
- 37 ORSZÁGOS SAJTÓ SZOLGÁLAT: A Keresztény-izlám-zsidó vallásközi párbeszéd konferencia záródokumentuma. http://os.mti.hu/hirek/68833/os-a-kereszteny-izlám-zsidó_vallasközi_parbeszed_konferencia_zarodokumentuma



organized, numbers of prominent Catholic leaders and theologians gave lectures, and they highlighted the importance of religious freedom. Furthermore, they noted that violence against Christian believers, as well as the manifestation of islamophobia and anti-Semitism increased.³⁸

As Islam is an existing but not a significant community in Hungary, islamophobia was not typical contrary to anti-Semitism, which occurred from time to time in Hungarian history. Due to the lack of direct connection, Islam belonged to the area of scientific researches.³⁹ Concerning Jews, the Catholic Church put the teaching on interfaith dialogue in practice easily in the past few years because of the more or less common past and co-existence, but this did not happen in connection with Islam.⁴⁰

Concerning sensitization, it is important that lectures were organized about Islam in the faculty of theology of the Catholic University, works of significant Western-European authors' were translated into Hungarian, and in some

case these researchers were invited to the university.⁴¹

However, the most important was the migration crisis in 2015, as the Catholic Church, regardless religions, gave refugees, who were mostly Muslims, humanitarian aid. In this crisis Hungary was just a transit country for the vast majority of migrants,⁴² who would like to find asylum in Western Europe.⁴³ Therefore, the main responsibility of catholic charity organizations was limited to providing humanitarian care such as food, shelter and medical assistance.⁴⁴

The Role of the Hungarian Catholic Church In The Legislation Process Regarding Hate Speech

Putting conciliar concepts, based on inter-religious respect, and post-war basic democratic paradigms into legislative process came along with gradual economic growth in western societies. In Hungary, shaping democratic structures, the introduction

38 A tolerancia fontossága.

http://kontraszt.godollo.hu/hirek/hirek/index.php?news wf2_id=46071&news wf2_action=

39 Kiváló magyar iszlámkutatók GERMANUS Gyula: Allah Akbar. Budapest: Révai, 1936.

40 European Islamophobia Report

41 <https://www.magyar kurir.hu/hirek/konferenciat-tartottak-az-islam-kulturarol-es-vallasrol-pazmanyon>

42 Europe's refugee summit: Do not send me your huddled masses.

<http://www.economist.com/news/europe/21649712-emergency-meeting-brussels-produces-inadequate-plan-save-migrants-do-not-send-me-your>. (Downloaded: 22 March 2016)

43 *Ide kell az írás címe (ha van akkor a szerző is)*

<http://www.economist.com/news/europe/21662597-asylum-seekers-economic-migrants-and-residents-all-stripes-fret-over-their-place-looking> (Downloaded: 22 March 2016)

44 *Ungarn: Kirchen in Asylhilfe aktiv, jedoch keine Quartiergeber.*

<http://kath.net/news/51919> (Downloaded: 30 March 2016)

of democratic institutions did not result in automatic economic growth awaited by the population.⁴⁵ Furthermore, free market had numbers of losers in the Hungarian society. Crowds lost their workplaces, and the unsustainable and more and more underfinanced health and welfare system was unable to handle social problems.⁴⁶ This blocks the social development of basic social values, such as tolerance and solidarity. Though the legislator formed those positive legal elements that are the democratic elements of rights of personality and personal judicial protection, laws themselves, beyond state enforcement, have low social embedding.

The category of hate speech became the key idea of Hungarian political discussions in the first half of 2000s. After the regime change, the literal translation of the English term was introduced, but it was used only in the narrow range of professional circles before the millennium.⁴⁷

Hungarian legislation protects from hate speech on the level of Fundamental Law. The legislator completed article IX

of the Fundamental Law, in its fourth – modification about freedom of speech “ The right to freedom of expression may not be exercised with the aim of violating the human dignity of others. The right to freedom of expression may not be exercised with the aim of violating the dignity of the Hungarian nation or of any national, ethnic, racial or religious community.” Regarding hate speech, judicial protection of religious communities, as a whole, appears directly. The legislator protects not only historical, ‘established churches’ but religious communities that have no major representation against hate speech, respecting international legal documents.⁴⁸

Considering that ‘established churches’ could work under significant restriction and strong state control during the communist dictatorship, the first church act gave a considerable wide range of opportunity for establishing ‘churches’. Numbers of, so-called, business-church that did not carry out any real ecclesiastical operations appeared, but primarily they tried to get material benefits.⁴⁹ Therefore, the new legal

regulation found it important that “a religious community is established to carry out ecclesiastical operations, and a religious community can carry out ecclesiastical operations that are not contrary to the Fundamental Law, not contrary to any legislation and does not infringe the rights and freedom of any other communities.⁵⁰ As lots of communities lost their church status (see 8/2012. (II. 29.)) Decision of the National Assembly), in 2013, after the fourth modification of the Fundamental Law and the Church Act introduced a two-tier system: established churches and organizations that carry out religious activities.⁵¹ Religious communities have legal protection not only when they are classified into the highest, state approved legal category. Persons belonging to communities that do not possess this legal approval,⁵² still have the right to take actions against offensive expression, and they have the right to assert their claims before a court if they are hurt in their human dignity.”⁵³ The authors, analysing the new Hungarian Civil Code, note that (CC 2 par.132) bears the title ‘protection against

hate speech’, but it does not clarify its meaning. The Civil Code would usually penalise the behaviour that seriously and publicly hurts the members of the listed minority communities regarding their well-known features.⁵⁴ Hate speech, especially when the feeling of being a member of a community is extremely strong – as in case of religious communities, can radiate to the members of the community. In this case, hatred hurts the human dignity of people who are indirectly targeted. So, this undermines the expectable mutual tolerance regarding personality rights, and ultimately undermines public peace.⁵⁵ On one hand, the restriction of hate speech is a tool for protecting the individual; on the other hand, it serves the protection of certain social groups.⁵⁶

The Catholic Church gets an opportunity, in the area of civil legislation, to speak about the questions regarding the mission of ‘churches’. The Conference of Bishops usually takes advantage of the opportunities. However, it makes a difference when the state request, at which stage of legislation, arrives and what the deadline is.

45 KENDE, Péter: Félreértések és csalódások. 2000 irodalmi és társadalmi havi lap. 2011/9. <http://ketezer.hu/2011/09/felreertesek-es-csalodasok/> (downloaded: 11 January 2020)

46 BÍRÓ-NAGY, András, DOBSZAI, Dalma, KADLÓT, Tibor, KÖNIG Annamária: Rendszerváltás, demokrácia és a magyar társadalom. Budapest: Friedrich-Ebert-Stiftung. 2016. 3.

47 PÁL Gábor: A vitathatóság keretei: A gyűlöletbeszéd fogalmának jelentésmezői és a kérdéskör metaforizációja a magyar politikai diskurzusban. Budapest: A Magyar Tudományos Akadémia Társadalomtudományi Kutatóközpont Politikatudományi Intézetének főigazgatója, 2015. 4.

48 DRINÓCZI, Tímea: A vallásszabadság és egyházalapítás az alkotmányos párbeszéd tükrébe. Jura, 2014. 2. SZATHMÁRY, Béla: Vallási esélyegyenlőség, vallási antidiszkrimináció. Jogtudományi Közöny 2010. 12. pp. 636-645; SZATHMÁRY, Béla: A vallási alapú megkülönböztetés jogorvoslatának eszköz és fórumrendszere, a jogkövetkezmények. *Jogtudományi Közöny*, 2011/1. 22-27

49 PACZOLAY, Péter: A lelkiismereti és vallásszabadság. In: Halmai Gábor és Tóth Gábor Attila (ed.): Emberi jogok. Budapest, Osiris, 2003 pp. 527-575

50 SZATHMÁRY, Béla: Az egyházakra vonatkozó szabályozás átalakulása. Budapest, Magyar Tudományos Akadémia/Hungarian Academy of Sciences, MTA Law Working Papers 2014/11.

51 Decree of the Constitutional Court 6/2013 (III. 1.) on the two-tier system;

52 SCHANDA,, Balázs: A gondolat, a lelkiismeret és a vallás szabadsága –In: Jakab András - Fekete Balázs (ed.): Internetes Jogtudományi Enciklopédia, 2018.

53 BOYTHA, György: A gyűlöletbeszéd polgári jogi szankcionálásának alapjogi keretei. vol. X issue 1 <https://ptk2013.hu/polgari-jogi-kodifikacio/boytha-gyorgy-a-gyuloletbeszed-polgari-jogi-szankcionalasanak-alapjogi-keretei-pjk-20081-10-20-o/56> (Downloaded: 09 January 2020); KOLTAY, András (ed.): A gyűlöletbeszéd korlátozása Magyarországon. Budapest: Complex, 2013. Also see KOLTAY, András: A gyűlöletbeszéd korlátozásának elméleti szempontjai. *Iustum Aequum Salutare*, 7. 2011/3. pp. 111–124; A nagy magyar gyűlöletbeszéd-vita: a „gyűlöltre uszítás” alkotmányos mércéjének azonosítása felé Állam - és Jogtudomány. 2003/1-2. vol. LIV 91 – 123

54 BOYTHA, György: opt. cit. 10

55 BOYTHA, György: A gyűlöletbeszéd polgári jogi szankcionálásának alapjogi keretei. 10.

56 KOLTAY, András: A gyűlöletbeszéd korlátozásának elméleti szempontjai. op. cit. 123.

Therefore, the role of the Catholic Church in the area of sensitization of Catholic faithful and the society against hate speech is much more important. Catholic Church leaders, besides generally passing Catholic teaching, especially spoke against hate speech.⁵⁷ In 2012, reflecting to an MP's offending statement, the Catholic Church – together with other denominations – declared, “we find it really annoying that hate speech was, could be said in the Parliament. Hungarian legislation, MPs and politicians, who are responsible for determining political public discourse, have increased responsibility against hate speech.”⁵⁸

Summary

During the most important Catholic event of the 20th century, the Second Vatican Council, communist dictatorship reigned in Hungary. The representatives of the Hungarian Catholic Church could take part in the Second Vatican Council with state permission under strict

control. The concept of the Council regarding interfaith dialogue could be implemented with limitation. After the regime change, the social position of the Church changed significantly. Regarding faith questions, the Church got considerable freedom, but it was lack of the continuity, which was a characteristic feature of western Churches. Pope John Paul II's visit to Hungary in 1991 gave interfaith dialogue a push. The Catholic Church spoke against religious hatred, if applicable against hate speech more and more strongly. In theory, the Church is asked in case of the legislation regarding religious and ethical questions. However, those utterances that the church makes for interfaith dialogue locally are more important. In Hungary, regarding non-Christian religions, the Church has experience in the dialogue with Jewish communities. The challenge of the future is what kind of sensitization the Church can present along the pressure appearing with refugee and migration processes, namely against hate speech.

57 MAZSIHISZ: Keresztény egyházi vezetők a gyűlöletbeszéd ellen. <https://mazsihisz.hu/hirek-a-zsido-vilagbol/mazsihisz-hirek/keresztény-egyhazi-vezetok-a-gyuloletbeszed-ellen> (downloaded: 10 January 2020)

58 ibidem



Combating Hate Speech from the Perspective of Islamic Philosophy: Building a Moral Paradigm

1 Introduction

Encyclopedia Britannica denoted “hate speech” as a “speech or expression that denigrates a person or persons on the basis of (alleged) membership in a social group identified by attributes such as race, ethnicity, gender, religion, age, physical or mental disability, and others¹”. As the UN Strategy and Plan of Action on Hate Speech (published by May, 2019) clearly explain it, there is no international legal definition of hate speech, and the characterization



Mykhaylo Yakubovych

Center for Islamic
Studies-National
University of
Ostroh-Ukraine

of what is ‘hateful’ is controversial and disputed. In the context of this document, the term hate speech is understood as any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor².

1 <https://www.britannica.com/topic/hate-speech>, Accessed Decemeber 03, 2019.

2 <https://www.un.org/en/genocideprevention/documents/UN%20Strategy%20and%20Plan%20of%20Action%20on%20Hate%20Speech%2018%20June%20SYNOPSIS.pdf>. Accessed Decemeber 03, 2019.

Within the legal proceedings of the European Union, hate speech is approached from the position that the rise in prejudice and intolerance can in many cases be directly linked to the respective governments' own policies and communications strategies. Representatives of prominent political parties, public officials, and, in some countries, even government ministers, have used inflammatory and derogatory language in their public communications, and have targeted various minorities, refugees and migrants, as well as the EU agenda. As a result, there is minimal political will to adequately and appropriately respond to instances of 'hate speech' surfacing in society at large.

Islamic philosophy, being it medieval or contemporary one, usually described as the tradition where both revelation (*naql*) and reason (*'aql*) play an important role. When any of the modern problems are approached, it always requires strong presuppositions. For the case of the hate speech issue, this must be some analysis of what the hate is, how it appears, how can be separated from another form of insulting speech and so on; in other words, there are some system of values should be placed before any judgment is done. In context of that, the study is dedicated to the explanation of the hate speech problem from the perspective of the classical and modern Islamic philosophy: how it could be improved by the promotion of ethics (*tahdhib al-akhlaq*), in which way

one must combat it by the reason and revelation proofs (both on the individual and social level), and how this kind of moral illness can be "cured" spiritually, approaching the paradigm of Islamic philosophical thinking. According to Saeed Alzahrani, hate speech under the traditional Islamic perspective (Shariah) is ambiguous and that in turn increases hate speech under the justification of protection of freedom of expression. At the same time, the ambiguity in the definition for the concept of hate speech in Islam has been leading many countries to suppress peaceful political opposition under the justification of the fight against hate speech

Taking all this into consideration, our study will be concentrated over three main tasks: first of all, how do Islamic thinkers of the past understood hate speech in the approach to the Qur'an, secondly, the perspective of akhlaq and adab writings on the free speech (starting from al-Farabi and Miskawayh) and, finally, how contemporary Islamic scholars address that issue in their works. Main subject of our analysis is the hate speech *per se*, being it addressed against Muslims or the followers of other religions.

1- Contemplation over the Qur'anic perspective of the hate speech

One of the Qur'anic verses which clear blames the behavior which can

be linked to hate speech is the one from surah "The Women" (4:148): "Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing" (*Saheen International Translation*). Al-Wahidi in his book "Reasons of Revelations" comments over this by the next way: "Allah loveth not the utterance of harsh speech..." [4:148]. Said Mujahid: "One man sought hospitality with some people. However, because they did not show him proper hospitality, he complained about them. And so this verse was revealed, giving him dispensation to complain". In the later tafsirs, like the one by Jalalayn, the similar commentary is given: "God does not like the utterance of evil words out loud by any person that is to say He will punish him for it unless a person has been wronged in which case He would not punish him for uttering it out loud when he is informing others of the wrong done to him by the wrong-doer or summoning them against him. God is ever Hearer of what is said Knower of what is done". So, *naqli* tradition clearly states that the verse is related to something about "wrongdoing" and the human reaction to it, but what the *'aqli* tradition of tafsirs says?

Fakhr al-Din al-Razi (d. 1209), who authored voluminous commentary "Keys to the Unseen" (*Mafatih al-Ghayb*), gives quite sound outline of what has been said in regard to the aforementioned verse. Al-Razi interprets *jahra bi l-su' min al-qawl* as "exposition of wrongdoings", and all this is prohibited in the case if

there are no necessity to speak about that in order to avoid "greater damage". So, there are some places when it should be done, for example, if someone really oppressed (*mazlum*). Mentioning sayings of Qatadah, Ibn Abbas, Mujahid and some other of the earlier generation of the scholars, al-Razi also speak about some "hidden affairs" (*ahwal al-mastura al-maktuma*) which should not be revealed if the person has no right for doing that. If this rule is violated, this will "lead a people to the backbiting and a person to a doubt". Thus, there are two perspectives for the verse can be related to the problem of the hate speech: that is, the legal one, and the second is social one. For the first perspective, the one may criticize others only being in charge of it or having special right to it; for the second one, this should be done in proper way and not in the public one. Comparing this to the contemporary definitions of the hate speech, the one may ask: is there any situation appear when any person has a right to blame some religious, social or ethnic group? If we taking al-Razi perspective, there are such cases, since if someone is "oppressed" by the member of another "group" he belongs to, there is obvious "right" (*haqq*) to seek justice, but thus justice is a problem of relation between the concrete people, and not the groups (ethic, religious, etc); thus, there are no cases where any xenophobia as it is can be justified. "So let the person fear God and says only what is Truth, not making harm to what is hidden, otherwise he will be unobedience", summarizes al-Razi.

3 https://www.article19.org/wp-content/uploads/2018/03/ECA-hate-speech-compilation-report_March-2018.pdf. Accessed Decemeber 03, 2019.

4 Alzahrani, Saeed Mohammed. Hate Speech from the Traditional Islamic Perspective. Unpublished PhD Dissertation. Indiana University. 2017.

5 Al-Razi, Fakhr al-Din. Tafsir Mafatih al-Ghayb. Beirut, 1982. Vol. 11, pp. 91-92.



2- Hate speech as inappropriate anger: philosophical perspective

One of the first great Islamic thinkers to address ethical virtues was al-Farabi. He derives his vision of “virtuous man” from the ideal of “doing good deeds at every moment of his time,” it is in fact not a moral-rigorous outlook, but an attempt to define the internal imperatives for the acquisition of virtues. On the one hand, it uses a purely metaphysical criterion of happiness (“distant true happiness”, that is, otherworldly), on the other, it formulates a perfectly rational basis for choosing what is “beautiful” and what is not. After all, among other things, fortunately, a person leads a logical thinking (“deep understanding”, Arabic). How to understand these theses, whether it is, in fact, a tribute to the Islamic religious outlook, or, nevertheless, one of the lines of development of ancient philosophical thought – this debate is still ongoing in science.. Leaving aside the discussion of al-Farabi universalism or culturalism, it should be noted that in his *Epistle on the Apprehension of the Happiness* (“*Risalah al-Tanbih ala Sabil al-Sa’da*”), the thinker draws attention not so much to social but as individual ethics, to the three means of achieving happiness that require appropriate intentions (“good deeds”), The “golden mean” in virtues, as well as logical thinking (“depth of understanding”). Al-Farabi’s further thesis already appeals to a kind of hedonism, contrasting the “temporal”

pleasures (which “block” the road to happiness) with the pleasures of the “ultimate”, that is, those which result from more conscious and sustained actions. The theoretical basis for the “path to happiness”, as evidenced by al-Farabi’s final thoughts, are the various “arts” distributed in the policies of his time. To some extent, the “Message” continues the line laid by al-Farabi in the “programmatic” work “Message about the views of the inhabitants of the virtuous city”, calling the “virtuous city” the people whose inhabitants go to such “true happiness” and not to “ghostly blessings”. According to al-Farabi, the human must have anger (*gadhb*) not only because of his nature (since part of it is the “power of anger”, “the animal” part of the soul, *al-quwwah al-gadhbīyah*), but only “where it is appropriate” (*ala ma yanbagi*). So, the human has a right to criticize and even to blame others, but only when the situation needs it; since there are no real reasons to blame any group or ethnicity, any kind of hate speech cannot be recognized as good state of the soul and therefore belongs to “*akhlaq mazmumah*” (“bad morals”).

The similar ideas were expressed by Abu Ali Miskawayh. As a result of human beings living together with others, and being in contact with them, their experience is enriched and virtues are rooted in their soul by way of putting these virtues into practice. The importance of transactions with people, as Miskawayh says, refers to the fact that transactions lead to the appearance

6 Al-Farabi. *Risalah al-Tanbih 'ala Sabil al-Sa'adah li-Abi Nasr al-Farabi*(Ed. S. Khalifat). Amman. 1987..

of virtues which only do so in company and in dealings and interaction with others, such as integrity, courage, and generosity. If the person did not live in this human milieu, these virtues would not be apparent, and the human being would become just like people frozen or dead. Miskawayh repeats in several places that it is for this reason the wise men said that man is civil by nature, meaning that he needs a city, containing many people, for his human happiness to be complete. This being so, it is easy to refer the idea back to its original source, since Aristotle presented it in his book the Nicomachean Ethics. To Miskawayh, love (*mahabba*) originates from the very name man, *insan*. The word *insan* is derived from the Arabic substantive *uns* meaning “to associate” or “to be friendly” towards others. Man is, then, by nature inclined to fellowship and is never averse to others. Friendship (*al-sadaqa*), on the other hand, defines Miskawayh: “is a kind of love, but it denotes something more particular than love. Love is said to be a state of both the rational and the irascible souls, which exists between man and someone to whom he cannot do good such as God, the pious. and those who have gone before him. Thus, for Miskawayh any kinds of hate speech generally confronts the “social nature” (*uns or ins*) of human, as well as to the virtue of love.

3- Hate speech from the perspective of modern Islamic thinkers

Despite the fact that contemporary Islamic philosophy is a very broad school of thought with many differences inside, there are some ethical teachings quite common for all the representatives of this tradition. For example, the one represented by Muhammad al-Ghazzali (1917–1996), the author of many books, among them “*Husn al-Khuluq*”. As he clearly states in Chapter 12 of the book, when the quarrel intensifies and its roots go deeper, and its thorns become branches and branches increase in number, then the freshness of the fruits of faith is adversely affected. Softness, sympathy, satisfaction and peace which are encouraged by the Islamic teachings receive a setback. Performance of worship loses its righteousness, nor does the self get any benefit from it. Many times the mutual quarrels perturb the persons who claim to be wise. In this they take a recourse to the lowly and superficial things, and sometimes indulge in such dangerous acts which only increase difficulties and bring troubles. When a man is displeased, his eyes become prejudiced and ignore the camel and object to gnat. Such eyes do not appreciate the beauty of the peacock, for they only see its ugly feet and claws. If a slight defect is present, it turns the molehill into a mountain. And

sometimes the internal rancour and jealousy affect them so badly that no hesitation is felt in inventing imaginary stories. Islam disapproves of all these manifestations of ill-feeling and advises to abstain from them. It declares their avoidance as the most virtuous form or worship. Finally, Muhammad al-Gazzali says: “In every dispute or quarrel, a man is necessarily in one or the other condition, he is either an oppressor or the oppressed. If he is an oppressor, he has usurped the rights of others, and then he should give up this wrong policy and should reform his character. He should understand that his opponent could abandon his hostility and rancour towards him only when he takes a

satisfying and pleasant step in this regard. In such a condition Islam has commanded that he should request his opponent to come to a peaceful settlement and he should please him”. This corresponds to hadeeth:

“He who has harmed his brother’s rights or has hurt his honor, then he should please him today, before the day comes when there will be neither dirham nor dinar with him. If he would have virtues, then they would be taken in proportion to the aggression that he had committed. If there would be no virtues in his record, then the evil deeds of the oppressed would be thrust into his (oppressor’s) account.” (Al-Bukhari)



7 Nadia Jamal al-Din. Miskawayh, in: Prospects: the quarterly review of comparative education (Paris, UNESCO: International Bureau of Education), vol. 24, no. 1/2. 1994, pp. 131–52.

8 Nasir Omar, Mohd. Islamic Social Ethics: An Analysis of Miskawayh’s Thought, in European Journal of Multidisciplinary Studies, [S.l.], v. 1, n. 1, 2016, pp. 81-87.

9 Al-Ghazzali, Muhammad. Muslim Character. New York: Kazi Publications, 2014,, pp.144-150.

For Muhammad al-Ghazzali, This is Islam's advice for the oppressors, but those who are the oppressed and whose rights have been harmed for them the advice of Islam is that when the oppressor may ask for their pardon and may seek his Lord's forgiveness, then he should pardon him and should show softness. In such circumstances, to reject the request for pardon is a great sin.

Conclusions

Following the analysis of the problem of hate speech in Islamic tradition, some basic conclusions could be stated. First of all, despite the idea of "hate speech" is the modern one, we have many examples from Islamic sources of the past which could enrich our experience of modern interreligious and intercultural dialogue. As we have shown, thinkers of the past interpreted problem of anger and public hate speech in legal, social and moral perspective. For the legal one, this was nothing than the violation of the rights of others, since there is no basis to judge the whole group of people (ethnic, religious, cultural etc) even if some of them violated the rights of the individual. In some way, Islamic thinkers of the past understood well that interreligious conflicts usually motivated not by the pure religious factors, but by the political, economical or other reasons. For the social perspective, this is the ideal of social stability and order; while any kinds of hate speech are constitute the big challenge of that. Finally, the moral perspective provides in-depth understanding of the anger and how it can be exposed in different paradigms, where the hate speech is one of them;

thus, for Muslim intellectual tradition of Medieval Ages and nowadays, hate speech has not relations to the free speech or restoration of the rights, it is the negative phenomena everyone (being Muslim or non-Muslim) should be aware of it to prevent negative moral consequences.

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Religious Freedom, Discarding Hate Speech and Contempt of Religions

Introduction:

In order to draw a historical/epistemological framework more comprehensive and accommodating to the essence of the dilemma posed, it is necessary to learn about the basic principles agreed upon around the world.



Neven Melek

Article 18 of the Universal Declaration of Human Rights adopted by the United Nations, provides us with appropriate grounds for a deep understanding of the dilemma of religious freedom. This Article stipulates

the following: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." However, religious freedom as noted by¹ Roger Finke and Robert R. Martin, remained as an orphan idea that has almost been lost in the maze of the human rights struggle.

¹ Roger Finke & Robert R. Martin:
Research submitted to Pennsylvania State University 2017.

When societies differed throughout history over this legal right, they started searching for a consensual solution that does not affect in any way the fundamental beliefs of religions. This is absolutely true, for as long as it has looked for rational solutions to this ingratitude. Thus, religious freedom remained the orphan idea deprived of having this right of respect.

Within the scope of this perception, both researchers note that lack of assurances of religious freedom in the contemporary world is rare, that is, it is not recognized. No country in the world can reveal its rejection of the idea of religious freedoms² or declare that it abstains from religious tolerance.

Therefore, the official situation in relation to religious freedoms is a metamorphic phenomenon, subject to a variety of political and cultural considerations. Until 2008, there were about 29 states from percent (126) states that constituted the contemporary international community, with *populations?* amounting to two million people, whose constitutions stressed religious freedom while only eleven declined to include such guarantees. This means that we live in an international community in which official statements seem to be promising religious freedoms as if they are merely unachievable advertisements.

In fact, the first foundations of religious freedom have been erected in several ancient societies on the basis of the correlation with the idea of religious tolerance and only based on the principle of the right to worship.

There is no ancient society that the East has known that has not included its religious and social legislation assertion of this right. Therefore, the system of social values has been associated with respect for this right and its transformation into a solid foundation of social coexistence. This is certainly the case for the empires and ancient major states that came successively over the region: Assyrians, Egyptians, Greeks, Romans, Persians, Arabs.

I will put this historical framework for the dilemma of religious freedoms under three topics:

First topic: Respect for sanctities and religious symbols.

Second topic: Religious teachings and addressing the phenomenon of religious intolerance and calls for hatred.

Third topic: Role of moral and legal values in facing the phenomenon of defamation of religions.

First Topic:

Respect for Sanctities and Religious Symbols

It seems to me that the “historical reservoir” in which the system of symbols, beliefs, rites, and religious rituals originated in the East has been laden with a spirit of coexistence, tolerance, and overlooking differences in religious belief. This has consequently prevented its transformation into a subject of social tension. However, this reservoir has often been overflowing with abnormal beliefs and behaviors that have led to

the eruption of violent conflicts and tensions. For that reason, the religious history of various communities is not without manifestations of tension and wars of a religious nature. No society is free of the phenomenon of religious tension and violence, but at the same time society has often faced all violence and tension by emphasizing the orphan idea and calling for clemency towards it.

Since civilizations of the greater region formed this historic reservoir, and all other nations began to draw from it for centuries without conflict, fighting or contempt, values of religious tolerance were rooted. The true meaning of this perception may lie in the presence of symmetries in the early laws and their depictions of gods, humans, universe, death and life.

The rebuilding of the idea of religious tolerance that springs from the presence of a regulating historical context marked the major religions (starting with Hammurabi’s Obelisk in Mesopotamia, through the monotheistic principles of Ikhnaton in Egypt, and ending with the democratic legislations in Athens and Rome). Such a matter requires considering that idea from within a new conceptual framework, as these were societies that guaranteed the dignity and right of the individual to believe and prohibited any individual from making any attack on belief or rites and rituals of another individual.

Religion had been restored since the second century ‘CE’. with the entrance

of Rome to the historical stage with all its power and influence since its earliest times. Philosophy began in the Greek / Roman era recognizing that its ability to provide definitive perceptions of the universe, life, death, and birth will remain limited compared to religion’s ability to draw corresponding visualizations of a metaphysical idealistic nature which remains more extensive and comprehensive. Using expressions popularized by German philosophy in the eighteenth / nineteenth century inspired by the principles and ideas of Greek philosophy, religion (the groans and sighs of the oppressed) appeared in other forms; thus philosophy returned to recognize the power of religion.

Religion in Rome in the second century CE, about a century and a half before the empire converted to Christianity, that is, before religion regained its authority, seemed under the domination of philosophy as if it was secluded. Therefore, the idea of religious freedoms or religious tolerance actually vanished in this era, and it was common to see religious persecution in Rome for all the followers of religions. This is a matter well-known to researchers. The official Roman policy welcomed assistance that it received from priests, officials, and it sought as well people’s support through the establishment of local temples and houses of worship.

When the Romans took over Syria and reached its southern limits (Palestine) in 63-64 BC at the time

2 Same source

3 A term used by the Romans to denote a person who does not see things properly – he was cross-eyed. Pompey was called Pompeius Strabo (i.e., pompey the cross-eyed). He was born in Sicily and was nicknamed “Strabo” since he had a defect in his view, that made him see distant objects as close. So, the Romans gave him the nickname (Strabo).

of Emperor Pompeius Strabo³, they were forced to adopt a policy of religious tolerance when they found that the residents there were worshiping local gods, such as Hadad and Ishtar (called "Atargatis" by the Romans). It is interesting to note that in that era Rome was in a state of religious division unique for its kind: the two parts of Rome coexisting within a system of different modes of worship and religions. But that system was calling for a non-distinction between races and classes, and it accepted among its followers, citizens of all nations, be they free or slaves.

Thus, temples in Rome became a collective space without borders crossing the racial, class and sectarian differences. They were built to accommodate all of the people who came to them, temples open to every believer, regardless of his/her race, color and belief, and the positions in the priesthood did not mean anything for these believers. Moreover, women of all classes could enter the priesthood, and individuals could gradually ascend in worship from an ascetic worshiper to a servant of the temple.

In this sense, religious tolerance was manifested in Rome, following the era of religious persecution (roughly 160-50 BC) as the finest form of harmony within the society of the empire. The human spirit could be purified from sins without obstacles. During ages of tension and degradation, there emerged the concept of sect, a religious minority that feels wronged due to the absence of a spirit of religious tolerance.

In our contemporary world, it is often said that the source of tension, violence, and religious intolerance is the minority or sect, and that out of fear and panic, it may resort to principles of religious hatred when it finds itself surrounded and besieged, and thus becomes a source of tension. However, the problem that we face is as follows: What is the sect which produces religious intolerance, tension, hatred and violence? And can it be identified or classified?

In an attempt to break out of the dilemma of religious freedom, theological writers have addressed the issue of confusion about the idea of religious freedom. In an article translated by Fr. Rebwar Audish Basa, "Ambiguities of Religious Freedom from the Rabbinic Point of View,"⁴ i.e., from the point of view of the Jewish rabbinic movement, the translator sought, through the research based on theological studies and articles, to extract the following idea: We do not know the exact source of danger (tension and violence resulting from absence of religious tolerance). There are, however, assumptions that claim that minority sectarianism in society can constitute this source. Yet the problem lies in defining the meaning of sect! What is a sect in society which may pose a danger of destroying the idea of religious freedom? "For the state and cultural majority," he writes, "Religious minorities are often seen as a threat to public order. One of the many examples of this is that the National Assembly in France authorized in

1995 the "Gest Commission" in order to report on the dangers of religious sects on the individual and society alike. The Commission concluded that it could not identify or measure the meaning of a "sect"."

If the problem lies in determining the concept of the sect, then it will be completely *futile*, meaning that it has no real content; but in fact, the problem lies in another side of history and not in the sect.

The way in which other groups view history is what creates and cultivates the problem of religious intolerance because each group will see a part of this history and believe that it is true from its point of view; therefore, it will not tolerate another perspective that sees another truth.

As an example, we find that Jews, like Christians and Muslims, appear to be searching for some truth in this history to redefine themselves.

Rabbi Eugene Borowitz,⁵ a contemporary American writer and Jewish theologian, notes that "History is a lab for Jewish theology." He asks: "How can a Jew talk about his faith today?"

This question again raises the dilemma from another perspective, because history is ultimately the product of our attempts to give meaning to experience that we were able to gain, and thus theology (religion) becomes the product of history, meaning that history shapes our perceptions of religion. In this view, the story of the murder of the Christian father Ragheed

Ganni in Mosul (2011) by terrorist groups is seen as an example not of religious fanaticism, but rather of the way in which history is seen.

The Christian father was killed by groups who viewed religion from a historical perspective of history, i.e., when they viewed it as contrary to their faith without consideration of the religious text that prohibits killing, since ultimately, he is from the People of the Book. This, then, is what brings us back again to consider the dilemma from a different perspective: "If history forms theology, then let us be inspired by the courage of the martyr father Ragheed to be motivated to study the teachings of our religious heritage without covering up with a comfortable moral assumption; that each of us is of a religious tolerance nature, and we should only blame political conflicts and tensions."⁶

Religious freedom is among the most important topics that we must raise for societal discussion, only to reveal the type of hypocrisy, insincerity and manipulation lying underneath. In everyday life, we often encounter those who talk about their religious tolerance; but they - in fact - quickly turn to history to confirm their views that show that they are fanatical and completely lacking in tolerance. Let us admit that some of us show what appears to be religious tolerance, or that we respect religious freedoms. They, however, quickly reveal their extremist position because they resort to history to understand the religious text, and in this case, history will look as if it is redefining our religious view which constitutes a real dilemma.

4 Father Rebwar Audish Basa (research entitled: Ambiguities of Religious Freedom from the Rabbinic Point of View)

5 Eugene BOROWITZ, How can a Jew speak of faith today, The Westminster Press, Philadelphia, 1969, p25.

6 source above



In other words, there is another dilemma within the one being discussed: the lack of or disappearance of the spirit of religious tolerance and the emergence of religious intolerance caused originally by an ironic juxtaposition. Those who suffer from the feeling that they are religiously oppressed by another religious group are in fact denying the right of others to believe. They may even engage with them in various forms. Therefore, intolerance becomes a stand-alone topic, that is, it is a problem that arises from within a broader dilemma. Today we can observe, for example, how Sunnis talk about oppression just as Shiites talk about injustice. Who is unjust to whom? Is this sense of injustice the result of a difference in the understanding of belief or in the understanding of history? In 2009, Asma Jahangir,⁷ UN special rapporteur, concluded that what is intended by religious freedom is the following: “Discrimination based on religion or belief which prevents individuals from the full enjoyment of all human rights of their own is still happening around the world and on a daily basis.”

This means that discrimination is the source of the inability in understanding the essence of the problem. However, this matter is directly related to the national function of the state, and how it can behave in a neutral manner within the society and not become a party to the problem.

The true national task of the state is to become a neutral party to the contradictions within society and more specifically to religious contradictions. This would enable them to impose religious tolerance laws. This research recommends that the national state assumes the task of fostering the contradictions of society without any bias, and that it works to control and manage them in such a way that it becomes the guardian of contradictions and thus enabling them to control the rhythm of religious intolerance and gradually transforming it into a pattern of coexistence between beliefs up to the highest possible form of understanding between the beliefs of one group and those of another.

All measures and decisions taken or resorted to by most countries of the Middle East since 2000 to solve the orphan right dilemma, i.e., the right to religious freedom, often seem to be violated in the social sphere within each state and sometimes from the official sphere when the state intervenes in the right of the individual to worship. A report published by the “Religion and Public Life Forum” of the “Pew Research Center”⁸ has noted “That one-third of all countries has severe or very severe restrictions on the basis of religion.” It also notes the following:⁹ “since many of the most populous countries have severe restrictions, nearly seventy percent of the world’s population live in countries

⁷ Asma Jahangir : born on January 27 1952(Lahore / Pakistan(a famous activist and lawyer, co-founder and shared the presidency of the Commission on Human Rights in Pakistan .

⁸ The Pew Forum on Religion & Public Life 2009.

⁹ same source.

that impose severe restrictions on religion.”

In order to understand this complex side of the contradiction between the desire of the state in promoting religious tolerance and its intervention to limit this right or reduce it, we should note the following fact: that this restriction of religious freedoms is often issued during the outbreak of social conflicts. Countries find themselves facing a reality that requires them to allow religious institutions, preachers, writers, and jurists to “get involved” in public denials of the right to religious freedom.

Second Topic:

Religious Teachings and Addressing the Phenomenon of Religious Intolerance and Calls for Hatred

If the way in which the first religious coexistence systems appeared in the societies of the East, i.e., systems established by the three major religions (Judaism, Christianity and Islam), is mostly known to us thanks to the sacred and juristic texts that emphasize religious tolerance. What is really not clearly understood by us is the forms in which religious coexistence violation appeared, that is, the right to tolerance had appeared.

The old basis of this system confirms that the origin of things is coexistence, tolerance, and prohibition of assault on beliefs, and not conflict and tension or contempt of religions, and that violation is the abnormal state. The Arab-Jewish wise philosopher, Musa

bin Memon (Maimonides),¹⁰ who lived in the twelfth century, surprisingly summarizes the position of a priestly trend in contemporary Judaism called “Rabbinic” whose followers expressly declare the following:

“While we do not force anyone to follow the Torah, Moses on the other hand tells us that the individual is forced to motivate each person to respect the seven laws of Noah and those who refuse to follow those laws are to be killed.”

This means that a violation is committed by religious groups within organized institutions. They are ready to violate religious rules and even sacred texts. As an example of this is the Rabbinic movement in Judaism which does not give the slightest consideration to the right to religious tolerance. It ignores a religious text mentioned in the Book of Micah 4:5, literally saying: “All the nations may walk in the name of their gods, but we will walk in the name of the LORD our God for ever and ever.”

There is the same content in the Qur’anic verse in Suratul-Kahf (the Cave) (18:29): “And say, The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve.” There is also another in Suratul Baqara (The Cow) (2:256) “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.”

Religious discrimination against followers of other religions does not come from isolated individuals but rather from institutions and groups who

base their perceptions on the denial of this right.¹¹

Perhaps the Israeli model today is the brightest in turning this into an official policy of denial. Muslim men under the age of 45 are being banned from entering Al-Aqsa Mosque which makes it crystal clear that this restriction limits the real exercise of religious freedom.

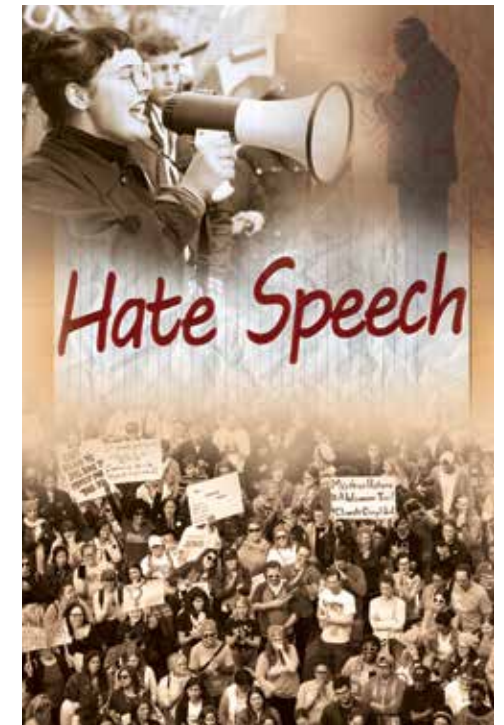
Third Topic: Role of Moral and Legal Values in Facing the Phenomenon of Contempt of Religions

Human history has known two waves wrestling with the system of moral values that prevents and prohibits contempt of religions. Yet, it is observed that being deprived of religious liberties is always associated with a rise in the levels of social conflict, meaning that the two waves entered into an open conflict over the idea of religious freedoms.

It is a moral and cultural conflict before being a religious one.

First Wave: It can be called a wave of enlightenment and manifested to the fullest in three major perceptions: Jewish, Christian, and Muslim. The first is the Judaic faith with the Prophet Moses where the religious belief that man could be guided by a bush of fire / light was established. Moses (peace be upon him) saw that light on the mountain, and enlightened the way of

the Children of Israel. The second is with Christ (peace be upon him) whom the Church viewed as the light of the Lord who radiates and illuminates the path of salvation for man; this is the true essence of all ecclesiastical liturgies. And the third is with the Prophet Muhammad (peace and blessings be upon him) where the Islamic religion was associated with an inspiring idea that says Islam brought people from darkness to light. In essence, the idea of light included the principle of coexistence and tolerance, because everyone would eventually walk in light and on a divine path.



¹¹ for further clarifications: Dr. Mohamed Zoheily: Religious Freedom in Islamic law / dimensions and controls / Department of Comparative Jurisprudence and Graduate Studies, Faculty of Sharia and Islamic Studies, University of Sharjah, as well as: Human Rights in Islam, Zoheily p. 117 and see : Cairo declaration on human rights in Islam, as well as Zoheily p 182.181, human rights and the focus of the purposes of law p. 67-68. Source: Damascus University Journal of economic and legal Sciences - Volume 27 – issue 1. 2011, and see: Abbas Mahmoud Al-Akkad, book by the title «Thinking is an Islamic duty», Dar Al-Qalam, Cairo, 1st edition.

¹⁰ Maimonides, Mishneh Torah, HilchotMelakhim, 10, 8.

xenophobia, anti-Semitism or other forms of hatred based on intolerance including: intolerance expressed through aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin”.

Social scientists' view

Social scientists would agree that hate speech is a learned behavior from one's cultural environment where there are *differences* among people in religions, languages, ethnicities, colors and genders. The hate speech was highly practiced in the American South or during the Apartheid in South Africa which provided *social rewards* for people who were committed to hate speech. As such, those kinds of differences are key factors for prejudice and hate speech among people. Hate speech and behavior against Muslims in Western societies are common features today leading to the phenomenon of *Islamophobia*. The recent massive killing of Muslims in one of New Zealand's mosque is one horrible example (Geisser 2003). Obviously, this hostile behavior is the outcome of religious differences.

All humans are equal in Islam

The Quran, the Muslims' holy book spells out *the full equality of humans* regardless of their multiple differences in various features like color, religion, gender, ethnicity. The following Quranic verse strikes well that full authentic equality between humans: "O mankind, We created you from a single (pair) of a male and a female and made you into nations, tribes, that you may know each

other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he/she who is) the most righteous of you" (49:13). The verse speaks loudly of all humans as though their mentioned differences *do not exist* at all in reality. In the Quran's vision, these differences are *superficial things* and are, therefore, far from being *the substance of the real humanity* of the human species. As such, it is wrong and biased to make out of these superficial differences (color, religion, ethnicity, gender) discriminating factors against humans which can lead to a set of *negative relationships* between them caused by such things like hate speech, prejudice, conflicts and even wars.

Recognition of religious differences

The Quran recognizes and accepts different religions. Islam considers itself as the last revealed divine religion. Consequently, it recognizes and accepts as well preceding other divine religions: Judaism and Christianity. The Quran's Suras (chapters) *speaks much more* about Moses and Jesus as prophets than about Mohammad the prophet of Islam. The Quran goes further to recognize equally all those doctrines and religions which believe in the one God: "Those who believe (in the Quran) and those who follow the Jewish (scriptures) and the Christians and the Sabians – any who believe in Allah and the Last Day and work with righteousness, shall have their reward with their Lord, *on them shall be no fear, nor shall they grieve*" (2:62).

Given this clear recognition and acceptance of other religions and faiths, the Quran hardly leaves reason for hate

speech against Judaism, Christianity and other faiths as long as they abide by the spelled out principles in that Quranic verse. As such, religious beliefs as potential factors for discriminating forces against other people are invested with *ethical input* that strongly reduces the extreme tendency of people to hate others and discriminate against them because of the differences between them, as already outlined by the view of social sciences. In this regards, the Quran's attitude loudly states that imposing one's religion on others is not an acceptable behavior in the Islamic faith: "Let there be no compulsion in religion, Truth stands out clear from Error..." (2:256). Implicitly, there must not be hate speech and hostility against people who do not adopt one's religion. People should be free and respected for their own faith "To you be your Way and to me mine" (110:6).

Language and color in the Quran

As mentioned, colors and languages are factors of discrimination and hate speech against individuals, groups and societies. The Quran takes *an opposite stand* on this. Differences in languages and colors among people are rather telling signs/ayat of Allah's will and power to create humans with different languages and colors which do not absolutely make them better or worse than other humans with different languages and colors. The Quran expresses this great principle very explicitly: "Among His Signs is the creation of the heavens and the earth and the variations in your languages and your colors; verily in that are Signs

for those who know"(30:22). Both the making of different languages and colors among humans and the creation of the heavens and the earth are equally signs of the Divine Greatness and *not signs* of superiority or inferiority among different individuals, groups and societies. Thus, they must not be sources for prejudice, discrimination and hate speech among people on this planet.

Hate speech and the missing dialogue between peoples

As mentioned at the outset, we use now a theoretical social science perspective to look at cultural factors as important elements for or against the hate speech phenomenon. We would like to look at the case of hate speech between the *West and the Arab world* (Dhaouadi 2005:8-15). Our *own* main thesis here is based on the assumptions that *common Cultural Symbols/CS* (language, thought, religion, knowledge, myths cultural values and norms...) between peoples, societies and nations are essential factors that encourage and facilitate contacts and dialogues between societies of different civilizations. Conversely, the lack or the absence of common cultures between humans would discourage and hamper contacts and dialogues and, subsequently, create conditions which usually *favour hate speech*, tensions, clashes and conflicts among them.

The Theory of Cultural Symbols/CS

The above thesis on the importance of these shared cultural elements

for civilizations' dialogue is based on our own Basic Research observations and findings. The latter have made us strongly claim that '*humans are by nature cultural symbolic beings*'. That is, cultures represent the core of the identities of the human individuals and their societies and civilisations. We came to this conclusion as a result of the following explanations and arguments.

Our analysis of the CS system had made us realize that language is *the Mother* of all CS. This means that none of the remaining elements of the CS can really exist without the prior existence of human language in its spoken form at least. In other words, *human language is the single* most important source for the emergence of the phenomenon of human culture (Dhaouadi 2006). This observation on the fundamental extreme importance of language in the making of human culture is *hardly* made manifest by today social scientists in the East and the West.

Our above claim that CS are at the very centre of human identity is based on a number of our own new observations with regard to *five features* which strongly distinguish the human race from the other species. For instance, modern anthropological and sociological works and that of Edward Said on culture are not similar to our own in their methodology as well as in their assumptions (White 1973, Said 1993). Let's take a close look now at the novelty of the study of the human five distinct features leading the central role of culture in the making of human identity:

- 1- The process of the human body growth and maturation is *very slow* in comparison with those of other living beings.
- 2- In general, humans have *longer lifespan* than those of most of the other species.
- 3- The human race is radically distinguished from the other species by its *dominant role* in the management of this world.
- 4- Humans are decisively privileged from the other living species by *the CS*.
- 5- Based on the nature of the CS, the human identity is made up of two parts: the body and the CS. Thus, it is fully a *bi-dimensional identity*.

Then, the appropriate question which ought to be raised now is the following: are there *relationships* between those five distinct human features?

There is certainly a direct relation between 1 and 2. Because the slow human body growth and maturation necessarily requires a longer lifespan to enable the full realization of the human different and diverse phases of the bio-physiological growth and maturation. As to the bi-dimensional human identity, it is as well *a direct outcome* of the human body and the CS.

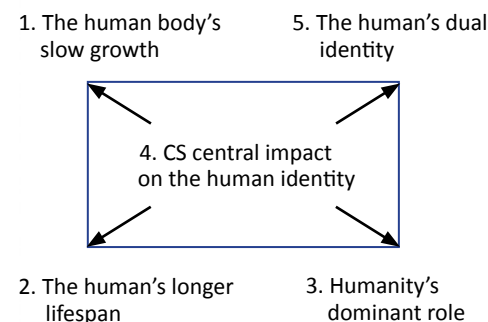
The search for a relationship between Man's domination factor and his remaining four distinct features strongly shows that the features 1 and 2 hardly predispose Man to be the unique dominant being over the other

species on earth. Since humans are, for example, much weaker physically than many other species. As such, it could implicitly be hypothesized that Man's dominant role is strongly related to features 5 and 4 which they both share CS Thus, CS appears to be *the master piece* in human identity.

The importance of CS manifests also itself indirectly in features 1 and 2. The *slow human body growth and maturation* could be explained by the fact that *global* human growth and maturation involve *two fronts*: The body front as well as that of CS.

In contrast, the body growth and maturation of the rest of the species are overall of *rapid nature* due to the absence of CS in the non-human species. Thus, the rapidity or the slow pace of the entire growth and maturation processes of the species depends on the variable/ factor of the uni- dimensionality or the bi-dimensionality of growth and maturation of the entities of living species. The following drawing shows CS centrality in the human entity. This loudly supports the strong legitimacy of *our own theory* which advocates that "*Man is by nature a cultural symbolic being*".

Drawing of CS



The above drawing clearly shows that *CS is very central to human identity*.

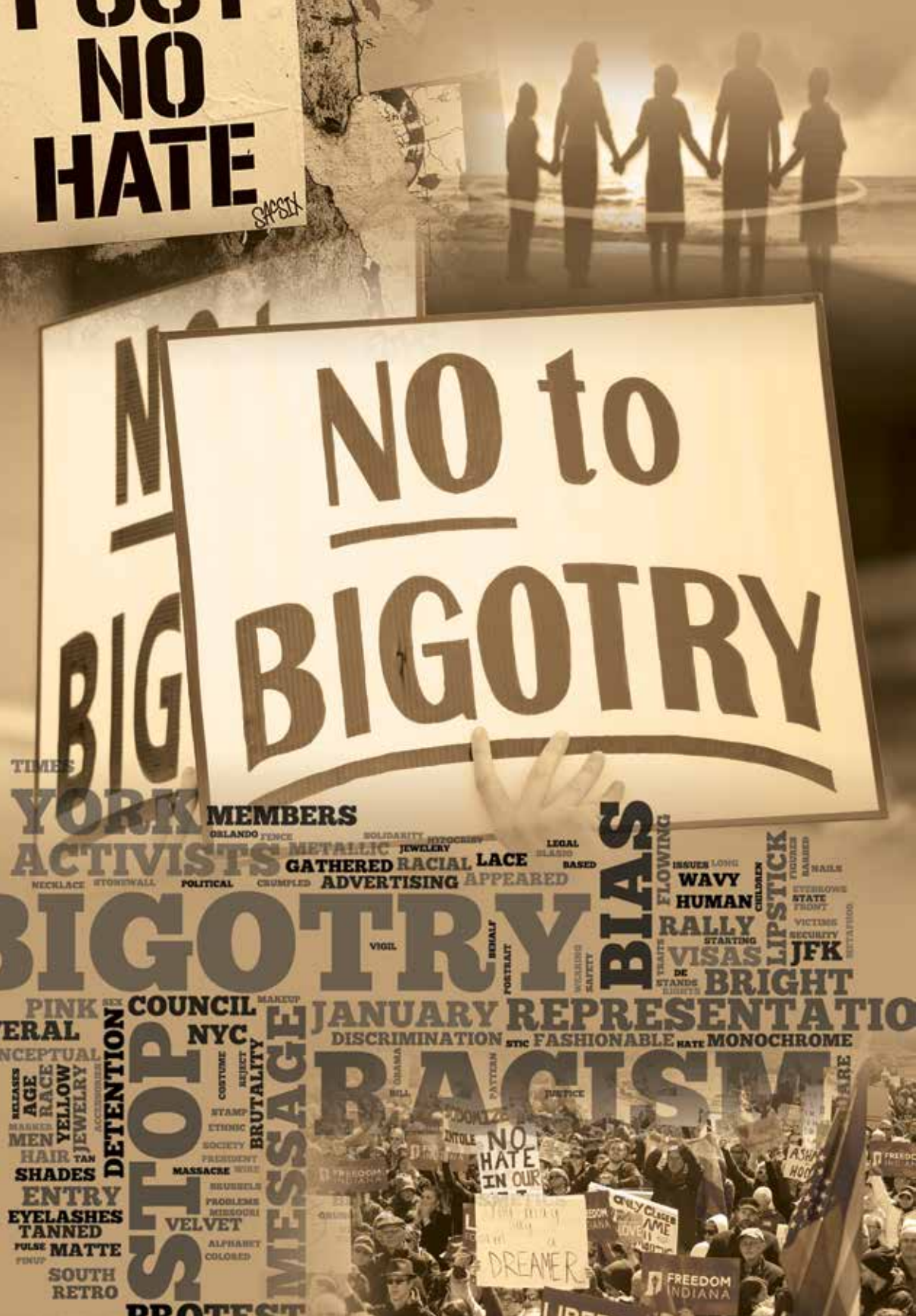
CS and Cultures Dialogue

The CS theory helps put the issue of civilisations dialogue or clash into perspective and the absence or *the hate speech* between them. First, based on the centrality of CS in the human identity it is more appropriate to use the term *culture* instead of civilization in the analysis of the issue of dialogue or *hate speech* between today peoples, societies and civilisations. This is, because culture is both the basic founding element of a given civilization and the decisive force in determining and encouraging the absence of hate speech or the presence of dialogue process between humans. So it is more accurate to speak of *cultures dialogue* rather than civilizations dialogue.

Second, the success of the projects against hate speech and for civilizations dialogue could hardly crystallize and be fruitful without the dialogue of the cultures of human civilizations. Because cultures/CS represent the core of the identities of human individuals and their societies and civilisations, as stressed above in the arguments of *our own CS theory*.

Languages are green visas for dialogues

Given that languages are the essential creating forces of the phenomenon of human cultures, it becomes very appropriate to consider peoples' learning of *each other languages* as practical and effective *green visas* that



facilitate the processes of dialogues and chase away hate speech between peoples (Bochner 1985:99-126)

Today western advanced societies and developing countries are *not equal* on the learning scale of each other languages. At least some large social groups from the South know fairly well some of the languages of the western developed countries. English and French are the most widely spread known and used western languages in the Third World. In contrast, all social groups and classes of western advanced societies *hardly have* even a limited knowledge of the Third World's languages.

This situation is true of the state of dialogue between the Western world and the Arab world. Calls in favour of such a dialogue have been getting stronger especially since September 11, 2001. From the point of view of our CS theory, *the West is less ready and skilled linguistically* and, thus, culturally to get into a serious and wide dialogue with the Arab world and *reduces* its wide spread *hate speech toward the Arabs*. Yet, western social classes do not know Arabic. This situation is expected to lead to the *widespread western ignorance of the cultures of the Arab societies* (Bochner 1985:5-4, 81-98). This could hardly encourage and enable the West to *de-escalate* its hate speech anti-Arabs.

In contrast to that, there is in the Arab societies a wide genuine knowledge of western cultures because of the wide spread usage particularly of English and French in those societies during western colonisation and after

especially among the elites and the middle and the higher classes of the Arab population. As such, the CS theory shows that the desire for civilizations dialogue *is not equal* between the western advanced societies and the Arab peoples. The greater knowledge of western languages and cultures among the Arabs enables them to have greater motivation and aspiration than their western counterparts to strongly welcome and act in favour of the dialogue with the West. This attitude should work against hate speech toward the Western peoples.

The Arab world *scores also better* than the West on the *religious scale knowledge*. Muslims strongly believe in Moses and Jesus as prophets. This belief in other divine prophets is a fundamental component of the Muslim faith. Consequently, Christians and Jews are seen by Muslims as the Peoples of the Revealed Books. On the other hand, Judaism and Christianity do not preach to their followers to believe in Islam and Mohammad as its prophet and messenger. This contrast view should have *an impact* on the state of hate speech held by both sides. Social psychologists would strongly point out that ignorance of other peoples cultures constitute a major source for *the display of prejudices, hate speech, stereotyped attitudes and widespread false accusations of them* (Bochner 1985:5-44). According to the CS theory, the Western world at large has *more difficulty linguistically and religiously* than its Arab counterpart to engage in a fair grass root dialogue and to reduce its hate speech.

Huntington's thesis in question

Huntington's theory of Clash of Civilizations (Huntington 1993) does not make mention of the importance of the presence or the absence of linguistic and religious factors in the making of dialogue or Clash of Civilizations. As shown, these factors point out that the Arab world has greater desire and willingness to engage in dialogue with the western world. Furthermore, Huntington's theoretical assumptions display a lot of prejudice and misunderstanding not only toward the Arab Muslim civilization but toward the Chinese civilization as well. Western hate speech toward the peoples of these two civilizations is likely to remain *strong* unless a wide positive CS change takes in Western societies.

Western Science's Appeal Opens Dialogue with the West

In addition to the already mentioned factors inviting Arabs to welcome dialogue with the Western world, there is also the factor of the West's great advancement and leadership in modern science and knowledge that strongly encourage the Arab world to stress the major importance of opening the dialogue gate quite wide with the West. This is due to *the similarity* between Islam and the West in *their cultural value systems* which consider the promotion of knowledge and science as very central and a first priority in human societies and civilizations. With

the those underlined numerous positive factors in favour particularly of Arab dialogue and not Clash with the western world, Huntington's theory of Clash of Civilizations *needs to be questioned* in its crude application on the Arab Muslim world. The latter, as explained, has *many more strong reasons* than the West in favour of dialoguing and not clashing with the West, resulting in *less hate speech toward Westerners*.

The debate on the credibility of Huntington's theory is still waging. It is argued, for instance, that the idea of the Clash of Civilizations is the outcome of a *political situation*. It is an attempt to create a new paradigm which replaces the theory of the Cold War between the former Soviet Union and the western world led by the USA. As such, the thesis of the theory of the Clash of Civilizations can hardly be considered a scientific one. Furthermore, there are those who see Huntington's theory as having *philosophical background* related to the thinking of Thomas Kuhn, Oswald Spengler, Arnold Toynbee and Fernand Braudel. This background may have overstretched the application of the assumptions of this theory to the Arab Muslim civilization whose many present parameters oppose the clash with western civilization, as already pointed out in this paper. (Saadi 2006: 147-161).

The Islamic East and the Christian West Could Dialogue

In order to complete the assessment of the status of Huntington's theory and reduce its general confusing

dimensions, we think it is appropriate now to take a closer look at *the similarity factor* in knowledge-science cultural value systems of both Arab Muslim and Western civilizations mentioned before.. This similarity factor is *hardly mentioned* let alone analysed and discussed in studies of dialogue or clash of civilizations.

We examine here the attitude of both Arab Muslim and western civilizations with regard to *one single important issue* for human civilization's progress and dynamics. This should greatly allow a decent evaluation of the degrees of clashes or convergences between these two civilizations. The theme on which to measure the stand of both civilizations is *the place of knowledge and science in their cultural value systems*. There is overwhelming evidence that the acquisition of science and knowledge constitutes *a central cultural value* of modern Western civilization. That explains the West's leadership today in the tremendous science and knowledge explosion. The West's domination of the world scene is not, thus, limited to military and economic matters but it must be extended well beyond that to *its superiority* in the fields of knowledge and science which are certainly more strategic, in the long run, for the West's continuing domination of the world.

The origins of the West's leadership in these fields began in the late Middle Age in Europe. The passing of many centuries with science and knowledge experiences and the countless discoveries in natural and social sciences has developed a *general attitude of highly praising learning and education*

among the populations of the advanced Western societies. So, both the earth world and the universe are an open vista for the Western mind.

The thirst for knowledge and science is also a fundamental feature of Arab Muslim civilization. This is to be traced to the original essence of the Islamic faith itself. The search for knowledge and science is *a hard core religious value of Islam*. The very first words and verses revealed to the prophet Muhammad in the Quran leave no doubt about that:" Read in the name of your Lord and Cherisher...He Who taught the use of the Pen, taught man that he did not know"(S:96,v:1,4,5).In this first revelation encounter between the Prophet and the Divine, *top priority* was not given to economics or material issues but rather to reading and the use of the pen as crucial tools/kit for the acquisition of knowledge and science. Modern social psychology's insights greatly help understand why *reading and the use of the pen* had to be mentioned to the Prophet before any thing else. Social psychologists argue that *first human impressions have longer lifespan in human memories*. So the first divine revelation ought, therefore, to strongly draw the prophet Muhammad's attention to *the most important thing* that humans must acquire and master in this world and must not marginalize it, let alone forget it , to be truly God's vicar. As such, from a social psychology's outlook the extreme divine emphasis and stress in the Quran on the acquisition of science and knowledge as first class priority for the good of humans has to be taken as fully intentional and not just an arbitrary

thing in the first verse of the Quran. Thus, there is hardly any surprise for the milestones achieved in knowledge and science by Muslim civilization in its golden age.

This *strong convergence* between these two civilizations on the high importance of knowledge and science should legitimately *discredit* the often taken for granted stand of the theory of 'Clash of Civilizations'. The Muslim and Western civilizations have clearly *a solid common basis for rapprochement and solidarity*. This factor is extremely important for today to promote the spirit of dialogue between the two parties and *reduces hate speech among them*.

The Politics of hate speech

In modern times, the tensions and hate speech between the West and the Arab world are largely of *political nature*. Huntington himself has referred to this: "...however, the age of Muslim wars has its roots in more general causes. These do not include the inherent nature of Islamic doctrine and beliefs...The causes of contemporary Muslim wars lie in politics, not in seventh-century religious doctrines." (Newsweek 2001-2002:9)

There is no question today that the Arab world's *hostility and hate speech* toward the US is strongly caused by the US often unconditional support for Israel against the Palestinians and the Arab countries. All signs should make one easily predict that the relations between the parties will take a positive radical change if the US and the West in general adopt an even handed foreign policy toward the Arabs and the Israelis.

The true adoption of that policy by the US and the West will certainly convince all sceptics to create a genuine dialogue between the West and the Arab world and *reduces hate speech between them*.

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Los Moriscos: víctimas de la persecución religiosa

Introducción

Dios creó a los seres humanos para adorarlo Solo sin par ni coparticipe, y les envió mensajeros y profetas para consolidar esta religión y llevar a las personas al concepto del monoteísmo -cada vez que se apartaban de ello en diferentes épocas- y promulgó la religión y las leyes que fueran adecuadas a cada pueblo, para que tuvieran una vida buena y justa en esta tierra. En este contexto, Dios dice en el Sagrado Corán: *"Ya hemos mandado a nuestros enviados con las pruebas claras. Y hemos hecho descender con ellos la Escritura y la Balanza, para que los hombres observen la equidad"*. (Corán, 57: 25).



Mohamed Abdel Samie

Sin embargo, los seres humanos difirieron primero en sus creencias acerca de Dios, y luego acerca de Sus mensajeros y profetas. De este modo, algunos de ellos creyeron y otros se negaron, por lo tanto, la respuesta fue rápida por parte de los mensajeros de Dios, que nadie se vería obligado a creer: *"¿Acaso creéis que vamos a imponeros*

aceptar [el Mensaje] cuando no estáis de acuerdo?" (Corán, 11: 28); *"no cabe coacción en la religión"* (Corán, 2: 256); *"Y ¿vas tú a forzar a los hombres a que sean creyentes"* (Corán, 10:99); *"La Verdad proviene de su Señor. Quien quiera que crea, y quien no quiera que no lo haga"* (Corán, 18: 29).

¿Los seguidores de estas leyes divinas han puesto en práctica estos principios y enseñanzas divinas? Ciertamente, no se puede generalizar la negación o la afirmación, sin embargo, al explorar las profundidades del tiempo y seguir el curso de los acontecimientos históricos, encontramos que la respuesta es negativa en algunos episodios de la historia. No hay comunidad humana que no haya caído en la trampa de difundir el discurso de odio, adoptando la violencia con el pretexto de proteger su propia religión y persiguiendo a aquellos que no creen en ella.

I- El surgimiento de la cuestión morisca

Al volver varios siglos hacia atrás, en la Península Ibérica, concretamente en el siglo XVI D.C, podemos darnos cuenta de cómo crecía el discurso de odio y la práctica de la persecución contra una minoría, no por nada más que por una diferencia religiosa y cultural.

Con la debilidad del gobierno islámico en la Península Ibérica y la división de su Estado en pequeños reinos a principios del siglo V después de la Hégira (D.H) / (XI D.C), el deterioro cultural y científico comenzó a afectar a la sociedad andaluza. Aunque la dinastía almorávide, y luego los almohades, fueron el “beso de la vida” para la presencia islámica en esta parte del mundo, que continuó durante otros cuatro siglos más, la caída final

fue inevitablemente prevista a la luz del deseo y la fuerte voluntad de la España católica de recuperar su control sobre la Península Ibérica. También la ayudaron en esa misión “sagrada” la división y la lucha constante entre los reyes de Taifas. De hecho, la Reconquista había comenzado desde los primeros años de la conquista, precisamente con la batalla Covadonga en 718 D.C¹, pero alcanzó su apogeo en el siglo XIII, con la batalla de las Navas de Tolosa en 1212². El siglo XV vio el definitivo derrumbe del Al-Ándalus, ya que casi todas las ciudades islámicas fueron reconquistadas por los Reinos católicos, con excepción del Reino de Granada, que quedó bajo el dominio islámico. Como resultado de la Reconquista, la mayoría de los reinos islámicos se convirtieron en reinos católicos, y los musulmanes que permanecieron en estas regiones ya tienen el nombre de “mudéjares”³. Después de 1491, toda la península fue controlada por gobernantes católicos, y el 2 de enero de 1492 se produjo la toma de Granada, dando fin al último reino islámico de la península ibérica⁴.

A base de esta nueva situación, se celebraron algunas capitulaciones que aseguraban a los musulmanes -ya minoría en el nuevo Estado católico- el libre ejercicio de su religión, lengua y cultura. Estas capitulaciones no fueron cumplidas. El 17 de febrero de 1502 D. C, los mudéjares del reino de Castilla se vieron obligados, por

un nuevo decreto, a elegir entre la conversión al catolicismo o el exilio, y luego sucedió lo mismo en 1526 D.C. con los musulmanes de los reinos de Aragón y Valencia⁵. Después de la emisión de estos decretos, se les dio el término „morisco“ a todos los musulmanes que vivían en la Península Ibérica, y esta denominación incluía diferentes grupos que, a pesar de sus orígenes comunes, sus condiciones sociológicas y religiosas eran muy diferentes. Estaban los musulmanes de los reinos de „Aragón“ y „Valencia“ que constituían la base del sistema señorial, y que trabajaban en el comercio y eran personas relativamente cultas⁶. Otro grupo era el castellano, y este grupo se refiere a los antiguos mudéjares que vivían aislados de su civilización y asimilados al estilo de vida católica, aunque se aferraban a su religión y cultura árabe-musulmanas. Éstos trabajaban en oficios artesanales. Por último, estaban los moriscos de Andalucía, quienes estaban más en contacto con sus tradiciones y costumbres. Todos ellos constituían, dentro de la España del Siglo XVI, una minoría asimilable y en su cultura había múltiples factores que contrastaban con la población cristiana aunque,

a menudo, estas diferencias eran solamente anacrónicas⁷.

II- Las prácticas de la conversión forzada contra los moriscos

De hecho, como hemos mencionado, unos años después de la caída del último reino islámico en la Península Ibérica en 1492, el discurso de odio y persecución hacia cualquier comunidad o persona que no practicaban la fe católica comenzó a intensificarse bruscamente. Esto no sólo se limitaba a los musulmanes, sino que se extendió a los judíos y los cristianos que no seguían el catolicismo⁸, aunque los musulmanes tuvieran la mayor parte de este odio y esta persecución. Estas prácticas de odio fueron apoyadas por la idea de que solo la monarquía española parecía ser la única capaz de derrotar a los „infeles“ (aquellos que no practicaban la fe católica), y justificadas por el mesianismo⁹ y el milenarismo¹⁰:

“Fallase por profecia // de antiguos libros sacada // que Fernando se diria // aquel que conquistaria // Jherusalem y Granada // Y el nombre vuestro tal es // y el camino: bien demuestra // que vos lo conquistarés; // carrera vays, no dudes // sirviendo a Dios que os adiestra //”¹¹.

1 Ignació Ruiz de la Peña, “Batalla de Covadonga”, en la Gran Enciclopedia Asturiana, Tomo 5, pp. 167-172. Silverio Cañada, Gijón, 1981.

2 Alvira Cabrer, Las Navas de Tolosa, 1212: idea, liturgia y memoria de la batalla, Sílex, Madrid, 2012, pp. 330-332.

3 Reinhold Kontzi, “Aspectos del estudio de textos aljamiados”, Thesaurus: Boletín del Instituto Caro y Cuervo, Tomo XXV, núm. 2, 1970, p. 197.

4 Antoni Simón Tarrés, La Monarquía de los Reyes Católicos: hacia un estado hispánico plural, Temas de Hoy, Madrid, 1996, p. 56.

5 F. Mailló Salgado, “Acerca del uso, significado y referente del término mudéjar”, en Actas del TV Congreso Internacional: encuentro de las Tres Culturas, ed. C. Carrete, Toledo, 1988, p. 103-112.

6 Mar Gómez Renau, “La lengua aljamiada y su literatura: una variante islámica del español”, Castilla: Estudios de literatura, 25, 2000, p. 73.

7 Idem.

8 María Ghazali, «Marginalisation et exclusion des minorités religieuses en Espagne, Juifs et Maures au Moyen-Age dans la législation», Les Cahiers de la Méditerranée, Etre marginal en Méditerranée (XVIe-XXIe siècles) n°69, décembre 2004, pp.129-140.

9 Creencia en la llegada del Mesías, que liberará al pueblo judío y pondrá fin al orden establecido instaurando un nuevo orden basado en la justicia y en la felicidad. Véase: <https://www.wordreference.com/definicion/mesianismo>

10 Creencia según la cual Jesucristo reinaría en la tierra mil años antes del Juicio Final. Véase: <https://www.wordreference.com/definicion/milenarismo>

11 Estrella Ruiz-Gálvez, El rimado de la conquista de Granada o Cancionero de Pedro Marcuello, Edición crítica del ms. 1339 de la biblioteca del Museo Condé (Chantilly, Francia). Estudio del texto y de las miniaturas, transcripción y notas, Madrid, Edilan, 1995, fol. 17r.

Esta canción de Pedro de Marcuello ilustra perfectamente el estado mental de la época que hizo que España y los Reyes Católicos fueran los enviados divinos que pudieran salvar al catolicismo y aseguraran el triunfo de la Cruz. La intención de los reinos cristianos se basaba -a lo largo de varios siglos- en recuperar los territorios y reinos que todavía estaban gobernadas por los musulmanes “infeles” y convertirlos por fuerza al catolicismo, creyendo que la cruzada comenzó con Granada y su objetivo final era la reconquista de Jerusalén, pasando por el norte de África. Proyecto de larga difusión, todas las esperanzas se volvieron a los Reyes Católicos, Fernando e Isabel, los “Protectores de los Lugares Sagrados”¹².

Al principio, los intentos de cambiar la identidad religiosa y cultural de los musulmanes se realizaban lenta y gradualmente. El aspecto más destacado de esta etapa fue Hernando de Talavera, que estaba convencido de que las creencias no podían imponerse, al contrario, deben nacer de la convicción personal de cada individuo. Su programa se basaba en la libertad de conciencia y estaba acompañado por un profundo respeto hacia los musulmanes. De pronto se acabó esta etapa, y comenzó otra que seguirían las prácticas de la conversión forzada

al catolicismo y la persecución de cualquiera que violara estas prácticas. Cuando el Cardinal Francisco Jiménez de Cisneros ocupa la sede primada de Toledo, en 1498, desencadena una acción enérgica contra los mudéjares para obtener la conversión a la religión cristiana.

La autoridad practicaba diversas presiones sobre los musulmanes para que renunciaran a su identidad religiosa y cultural. Desde el punto de vista de esta autoridad, los moriscos que no respondían a las medidas de conversión, se convertirían en una amenaza para la seguridad interna y externa del reino¹³. En este sentido, el Cardinal Cisneros habla de los musulmanes que se aferraban a su religión, diciendo: *“aunque sus actuaciones creasen miedo y tensión en la comunidad morisca”*¹⁴. Así, a los moriscos que rechazaban la conversión forzosa, les quedarían dos opciones: la expulsión fuera de su tierra natal en la que nació, vivió y creció durante casi ocho siglos, o someterse al encarcelamiento, la tortura y, por último, la muerte¹⁵. Sin embargo, estas prácticas no lograron los resultados deseados, sino que consiguieron avivar los sentimientos de odio y sentimiento en los círculos públicos y privados; de modo que la autoridad religiosa, en colaboración con la Inquisición, pudiera

persuadir al rey y su séquito, así como a los cristianos que estaban orgullosos de su cristianismo romano para movilizar al público para aumentar su hostilidad contra los moriscos¹⁶. Otra consecuencia de la falta de éxito con respecto a las medidas de conversión forzada, la autoridad modificó ligeramente su estrategia para enfocarse en los moriscos que se convirtieron al cristianismo, intentando controlarlos; lo que los hizo caer en el laberinto de confusión ideológica¹⁷.

III- Medidas para borrar la identidad lingüística de los moriscos

Los procesos de perseguir a los moriscos y obligarlos a cristianizarse comenzaron a través de varias medidas arbitrarias que buscaban desarraigar su identidad árabe e islámica. Las medidas de asimilación cultural tomadas en la reunión celebrada en la Capilla Real en 1526 incluían todos los aspectos culturales árabes e islámicos: se les prohibió usar la lengua árabe, su vestimenta tradicional, y los baños públicos¹⁸.

La lengua árabe era el signo cultural más destacado de los moriscos. Por eso, las autoridades católicas lucharon para

deshacerse de ella durante todo el siglo XVI¹⁹. La primera disposición contra el uso del idioma árabe fue tomada en la Congregación en la misma Capilla Real de Granada en 1526, después del informe de la investigación realizada por el Dr. Lorenzo Galíndez de Carvajal, a pedido de Carlos V. El uso del idioma árabe a partir de ahora estaba prohibido en las transacciones de compra y venta. Quien infringía esta ley era castigado con tres días de prisión, y seis días si lo volviera a hacer²⁰. Estas decisiones llevaron a un grave deterioro del idioma árabe en varias áreas geográficas de la Península Ibérica: Castilla y Aragón²¹. Este deterioro no se sintió ampliamente en los reinos de Granada o Valencia, que resistieron fuertemente la asimilación y la integración con las nuevas circunstancias para mantener la lengua árabe viva, como lo reconocen algunas de las minutas de las negociaciones que se realizaban ocasionalmente entre los testigos de la Inquisición y los líderes de los moriscos. Se mencionó en las minutas del año 1595 que uno de los agentes judiciales dijo: *“Muchos hombres y mujeres no entienden el idioma valenciano ni el castellano y eso debido a la falta de interacción y el estrecho intercambio comercial”*²².

Después de estas estrictas medidas, para restringir el uso de la lengua

12 Florence Lecerf, La vie quotidienne des morisques entre 1502 et 1570 selon les protocoles notariés des archives de Grenade, Thèse doctorale, Université de Caen basse -Normandie / Universidad Granada, 2011, p. 46.

13 En una Real Cédula, publicada en 1543, que en virtud de ella se privó a los moros, judíos, otras personas nuevamente convertidas de los moriscos e hijos de ellos, o cualquier otra persona que no creía en la fe católica (incluso si fuera cristiano) que se fueran al nuevo continente, y eso para que no afectaran a los indios, nuevos convertidos -forzosamente- al catolicismo. Véase Ateneo de Madrid, Gobierno de Frey Nicolás de Ovando en la Española, Conferencia de D. Cándido Ruiz Martínez, Impresores de la Real Casa, Madrid, 1892.

14 Miguel Ángel Ladero Quesada, Granada después de la conquista: repobladores y mudéjares, Granada, Diputación Provincial de Granada, 1988, p. 635.

15 Ibídem, p.115.

16 عبد الله حَمَّادِي، المورسكيون ومحاكم التفتيش في الأندلس 1492-1616، الدار التونسية للنشر والمؤسسة الوطنية للكتاب، الجزائر، 1989، ص 31

17 Juan Regla, Estudios sobre los Moriscos, Universidad de Valencia, 1971, Vol. 1, p. 112.

18 Para un estudio más detallado de la reunión de la Capilla Real, véase: Augustin Redondo, Antonio de Guevara (1480 ?-1545) et l’Espagne de son temps. De la carrière officielle aux œuvres politico-morales, Genève, Librairie Droz, 1976, pp. 262-289.

19 Véase : 33-45، عبد الله حَمَّادِي، ص.

20 Florence Lecerf, op.cit., p. 145.

21 Bernard Vincent nos recuerda estas «notas discordantes» en su artículo “Reflexión documentada sobre el uso del árabe y de las lenguas románicas en la España de los moriscos (ss. XVI-XVII)”, en Sharq Al-Andalus. Núm. 10-11, Año 1993-1994, pp.107-108.

22 Pascual Boronat y Barrachina, Los moriscos españoles y su expulsión: estudio histórico-crítico, Valencia, Imprenta de Francisco Vives y Mora, 1901, Vol. I, p. 227.

árabe, y todo lo relacionado con él, las autoridades expidieron más decretos que condenaban todas las obras escritas en árabe, aunque fueran contratos de compraventa, de matrimonio, de posesión, etc.; lo que hizo que el obispo Figuera pidiera al Rey que difundieran entre los moriscos los libros en castellano o valenciano y que les arrancaran de sus manos los libros árabes, aunque fueran libros científicos u otros²³.

IV- Aspectos del discurso de odio religioso

En el mismo contexto de las diversas prácticas represivas que la Corona, en cooperación con la Iglesia y la Inquisición, ha ejercido constantemente contra los moriscos, para cambiar su religión y borrar su identidad cultural, la opresión esta vez se va a dirigir contra las prácticas religiosas de los moriscos. Después de 1492, la estrategia primordial de las autoridades fue convertir a los moriscos a cristianos católicos. Por eso, se les ordenó entregar sus libros religiosos, y se les obligó a dejar las puertas de sus hogares abiertas los viernes para que la autoridad confirmara si estaban practicando sus rituales religiosos o no. Bajo estas circunstancias autoritarias, los moriscos se vieron obligados a

agrupar todas las oraciones y realizarlas clandestinamente al final del día, así como cumplir las oraciones del viernes, en la casa de uno de ellos, en secreto, y en horario mucho más tarde de su horario original²⁴. También se les prohibió ayunar y usar los baños públicos con fines de realizar la purificación ritual, y se les forzó a comer carne de cerdo. Además, se les impuso a cambiar sus nombres árabes, dejar de usar su vestimenta islámica y, a cambio, vestir a lo español²⁵. Las mujeres estaban afectadas por la cédula de la reina, en 1513: se les dieron dos años para usar sus *almalafas*²⁶, adoptar la ropa que usaban las cristianas viejas y renunciar al velo²⁷.

El odio y la persecución, a base de la religión, no sólo se limitaban a las personas mayores, tanto hombres como mujeres, sino que los niños también pagaron el precio de este odio y esta persecución religiosa. Algunos de ellos fueron secuestrados y separados de sus familias, y otros fueron esclavizados²⁸. Tampoco fue sorprendente que las autoridades realizaran muchos esfuerzos para tratar de seducir a estos niños y hacerles buenos cristianos. Así, en estos dos mundos paradójicos, uno interior (islámico), representado por su casa y su familia, que lo llamaban a

valores e ideas totalmente opuestos a lo que observa en el mundo exterior (católico), representado por la sociedad y las autoridades gobernantes. Serafín Fanjul señala este dualismo disonante, diciendo: *“El morisco se sabe participe de un mundo no solo diferente sino contrario al que le rodea en la Península”*²⁹.

Estas medidas coercitivas condujeron a la conversión de varios moriscos al catolicismo, aunque no todas las conversiones eran sinceras³⁰. Cuando las autoridades se dieron cuenta de este asunto, las decisiones de la Inquisición se hicieron rotundas con los padres acusados de no enviar a sus hijos a las escuelas cristianas, o de tratar de adoctrinarles las enseñanzas islámicas en secreto. En el mismo contexto, el patriarca de Valencia mandó, en 1608, una carta al Rey, pidiéndole que se debiera tomar medidas más serias y estrictas, para que estos moriscos pudieran aprender el valenciano y olvidar y abandonar el árabe, y que aceptara enviar a maestros de los antiguos cristianos a todos los lugares poblados por moriscos para que les enseñaran a sus hijos a leer y escribir, así como a sus mujeres e hijas a arar y coser³¹.

En estas difíciles circunstancias, los moriscos de Granada y Castilla enviaron a los eruditos del Magreb—muy cercanos

de ellos geográfica y culturalmente—para preguntarles sobre lo que deberían hacer aquellos obligados a convertirse al cristianismo, aunque practicaban el Islam en secreto, para que pudieran cumplir con las normas islámicas. El muftí (jurisconsulto) de Orán, Al-Magrawi³², originalmente morisco de la ciudad de Almagro, en el centro de España, les respondió con una fatwa, al comienzo del mes de Raʿyab en 910 D.H (mayo de 1563 D.C), consolándolos y aconsejándoles que fueran pacientes con lo que les sucedía, que mantuvieran la oración aunque la hicieran por medio de señas; y que cumplieran con la purificación, aunque se bañaran en el mar o el río, o hicieran el *atayamum* (ablución sin agua) si esto no fuera posible; así como si les forzaran a cometer un acto ilícito, como beber vino, comer cerdo, usurar u otras cosas, que lo hicieran, negándolo con el corazón.

V- El “aljamiado”: símbolo de la preservación de la identidad islámica

En reacción a este clima de persecución contra los moriscos, surgió la escritura aljamiada, ya que los moriscos recurrieron a escribir la lengua romance en letras árabes.

Existen muchas hipótesis sobre la razón de creación de esta escritura; unas dicen

23 Juan Regla, op. cit., Vol. 1, p. 145.

24 Pedro Longas, La vida religiosa de los moriscos, Imprenta Ibérica.— K. Maestré, Madrid, 1915, p. 63.

25 Raymond Foulché-Delbosq, “Memorial de Francisco Núñez Muley”, en Revue Hispanique VI (1899), p. 216: “nos acordamos de viejos y ancianos, queste rreyno a se mudado al abito y traxe en muy gran diferencia de lo que solian vestir y calçar en cosas a la manera castellana, sino usansa del avito linpio y corto y libiano y de muy poca costa.”

26 Vestidura moruna que cubría el cuerpo desde los hombros hasta los pies. Véase: <https://dle.rae.es/almalafa>

27 Francisco Izquierdo (ed.), Las pragmáticas sobre los moriscos del Reino de Granada, Madrid, Azur, 1977. Pragmática de 29 julio de 1513: “para que puedan gastar las almalafas que tienen hechas e pasados los dichos dos años traigan mantos de paño e descubiertas las caras, según andan las cristianas viejas”.

28 Véase: 40 عبد الله حَمَّادي، ص

29 Serafín Fanjul, “La fallida integración de los moriscos”, en Revista de Occidente, nº263, 2003, pp. 19- 38, p. 21.

30 Pedro Longas, op. cit., p. XL.

31 Boronat: Los Moriscos Españoles, vol. II, p. 537.

32 Para más información sobre esta persona y el contenido de su fatwa véase:
- Mercedes García-Arenal, Los moriscos, Madrid, Editora Nacional, 1975, pp. 44-45
- Pedro Longas, op. cit., pp. 305-307.



que se debía al desconocimiento que los moriscos tenían de su propia lengua; otras porque desconocían la grafía latina. Sin embargo, la mayoría de las hipótesis se inclinan a la opinión de que la clave no está en el desconocimiento de los grafemas españoles sino en cuestiones ideológicas, como lo atestigua O. Hegyi diciendo que “el empleo de caracteres árabes por los moriscos se debe, en su mayor parte, al carácter sagrado de la escritura árabe, un signo exterior que señala la pertenencia a la *Umma*, a la comunidad islámica”³³. También Bernabé Pons opina que se trata de un sistema original de escritura islámica cuyo principio es el mantenimiento del acervo árabe islámico entre la población hispanomusulmana³⁴. Según Ben Yemia, el árabe es un referente trascendental, una fijación del símbolo sagrado, ya que es el idioma en el cual fue revelado el Corán, y los moriscos que perdieron el árabe fueron conscientes de que salir de la lengua árabe significaba salir de lo islámico a lo profano, y más conscientes fueron del símbolo de su grafía; por eso, fijaron su sistema sagrado en esta misma grafía sagrada³⁵.

Este tipo de escritura, buscaba, como ve Álvaro Galmés de Fuentes, encontrar algún tipo de armonía interior y una

homogeneidad natural con su identidad y su pasado, armonía y homogeneidad que resisten esa ruptura cultural a través de algunos intentos creativos que mantienen viva su identidad³⁶.

Cuando los moriscos fueron expulsados de España estos escritos permanecieron escondidos durante dos siglos, hasta que en el siglo XIX, precisamente en 1884, se descubrió uno de los hallazgos más importantes de estos manuscritos en Almonacid de la Sierra (Zaragoza). Hallazgos similares se han ido sucediendo en Sabiñán, Torrellas, Tórtoles, y Urrea de Jalón³⁷.

VI- Las consecuencias de la persecución y el odio religioso

Lamentablemente, las prácticas, basadas en odiar al otro y excluirlo, siempre generan un odio que lleva a menudo a la parte perseguida y oprimida a adoptar la violencia y usar la fuerza, para -desde su punto de vista- mantener su existencia y preservar sus creencias o ideologías.

En el caso de los moriscos, y cuando las autoridades no pudieron llevar a cabo su agenda represiva para que éstos cambiaran su fe y renunciaran a

- 33 Ottmar Hegyi, “El uso del alfabeto árabe por minorías musulmanas y otros aspectos de la literatura aljamiada, resultantes de circunstancias históricas y sociales análogas”, en Actas del Coloquio internacional sobre literatura aljamiada y morisca (celebrado en la Universidad de Oviedo del 10 al 16 de julio de 1972), dir. de Álvaro Galmés de Fuentes, Madrid, Gredos, 1978, pp. 147-164.
- 34 Luis F. Bernabé Pons, “Los manuscritos aljamiados como textos islámicos”, en Memoria de los moriscos: Escritos y relatos de una diáspora cultural, Madrid: Sociedad Estatal de Conmemoraciones Culturales, 2010, p. 47.
- 35 M. N. Ben Yemia, (1989). «La graphie arabe, une fixation d’un symbole sacré dans les textes aljamiado-morisques», Actas del Tercer Simposio Internacional de Estudios Moriscos, Zaghuan, 1989, pp. 27-31.
- 36 Véase Álvaro Galmés de Fuentes, «La lengua española de la literatura aljamiado-morisca como expresión de una minoría religiosa», Revista española de lingüística, 16, vol. 1, 1986, pp. 21-38.
- 37 Véase Juan Carlos Villaverde Amieva, «Los manuscritos aljamiado-moriscos : hallazgos, colecciones, inventarios y otras noticias», en Memoria de los moriscos. Escritos y relatos de una diáspora cultural, Madrid, Sociedad Estatal de Conmemoraciones Culturales, 2010, pp. 91-128.

su identidad, la fusión de los moriscos, aferrados a sus creencias religiosas y culturales, con la nueva sociedad cristiana -durante más de un siglo- fracasó. Cabe citar que la situación de los moriscos conversos no era mucho mejor que la de sus ex-correligionarios, ya que siempre se ponía en duda la sinceridad de sus conversiones. Según los procesos de Inquisición, los cristianos viejos, citados como testigos de cargo, denunciaban o acusaban a algún morisco, converso al catolicismo, de islamizante³⁸.

En este clima de odio, persecución y sospecha que el gobierno les imponía, los moriscos replicaron con revueltas o, a veces, resistencia armada. En 1500 hubo revueltas en Granada por motivo de la conversión forzada. Cuatro de aquellos considerados culpables por ser los líderes de estas revueltas, fueron condenados a muerte y ahorcados en las orillas del río Beiro³⁹. En 1501, surgen nuevas revueltas de moriscos, que fueron reprimidas por las armas en el mismo año⁴⁰.

La sublevación más conocida es la de las Alpujarras (1570-1568). Después de la represión que sufrieron en esta región, los moriscos se rebelaron, mostraron su desacuerdo y odio camuflados durante tanto tiempo, consecuencia de muchos años de abusos. A consecuencia de esta sublevación, los moriscos fueron expulsados de Granada y dispersados por toda España⁴¹.

Estos diversos movimientos de rebelión de los moriscos fueron el resultado de esta polarización social entre cristianos viejos y cristianos nuevos o moriscos, en la cual el odio religioso no dejaría de influir como estímulo insano.

Finalmente, cuando las autoridades, reales, religiosas y de la Inquisición, se convencieron de que, a pesar de los esfuerzos realizados, no lograban su fin, surgió la idea de la expulsión. En 1609, todos los moriscos que rechazaron la conversión al catolicismo fueron desterrados de la Península según un decreto real.

Conclusión

Aunque Dios envió a los Mensajeros para llamar a la gente a adorarlo Solo sin par ni coparticipe, el mensaje Divino fue **“no cabe coacción en la religión”**. Sin embargo, en todas las todas las comunidades humanas, cualquiera que sea su religión, hay voces que alimentan el discurso de odio y adoptan la violencia con el pretexto de proteger su propia religión o creencia y persiguen a aquellos no creen en ella. Después de la caída de Granada, en 1492, los musulmanes de la Península Ibérica, ya conocidos por los moriscos, empezaron una lucha contra el odio y la persecución que tenían como objetivo convertir forzosamente su religión y borrar su cultura. Las prácticas represivas no lograron su fin deseado, sino que aumentaron los sentimientos de odio y rencor entre

las dos partes del conflicto. A pesar de los intentos de resistencia morisca, por más de un siglo, los moriscos debieron, por último, elegir entre la conversión forzada y la expulsión. De hecho, fueron desterrados de la Península por el decreto de expulsión del año 1609 aquellos que rechazaron la primera opción. Con esta expulsión se plegó la página de los moriscos en el libro de la Historia humana, enseñándonos que el odio y la opresión por motivos religiosos o ideológicos no resultan sino en más odio y violencia, y que el diálogo, la tolerancia y la convivencia son soluciones efectivas para todos los conflictos humanos.

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38 Pedro Longas, op. cit., p. XXVI

39 Florence Leckerf, op.cit., p. 66.

40 Mar Gómez Renau, op. cit., p. 73.

41 Reinhold Kontzi, op. cit., p. 198.

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The Moriscos: victims of religious persecution

Mohamed Abdel Samie

Abstract

In all human societies, regardless of their beliefs, there are always voices that fuel hate speech and adopt violence under the pretext of defending these beliefs, pursuing and persecuting those who do not believe in them. In this paper, we will shed light on Spanish society in the XVI and XVI centuries, specifically after the fall of Granada, in 1492, and the control of the Catholic kingdoms in the Iberian Peninsula. Starting from this date, an ideological conflict began between the new regime and those who didn't follow the same religion, especially the Muslim minority, which the authorities called them later "Moriscos" (Moorish). In fact, it was not an equal conflict, for more than a century the majority had tried to erase the religious and cultural identity of the Moorish minority and coerce its religion. To this end, the Spanish authorities practiced all the different methods of repression, inciting hatred against the Moorish community, persecuting them -men, women, and children- and even imprisoning, torturing, and sometimes killing them. The repressive practices did

not achieve their desired goal, on the contrary, the majority of the Moorish community clung to their religious and cultural identity more and more, and tried to preserve their religious rituals, even if in secret. When their religious and linguistic culture were weakened due to these practices, they clung to the last remaining of their religious identity, which was represented in the Arabic letter -the letter of Koran- and they invented the "Aljamiado", the Romance language (Spanish of the XVI century) written in Arabic letters. When the Spanish authorities despaired to force many Moorish people to abandon their religion and cultural traditions, they issued a royal decree expelling them permanently from the Iberian Peninsula in 1609 AD. With this expulsion, the Moorish community page was folded in the book of human history, leaving us with the message that hatred of the "other" and oppressing him for religious or ideological reasons, only leads to more hatred and violence, and that dialogue, tolerance and peaceful coexistence are always viable solutions to all human conflicts.

Biographies



Tito Marci is professor of Sociology of Law at the University of Rome “La Sapienza”, Scuola Superiore di Studi Penitenziari; Sociology (University of Rome “La Sapienza”; University of Cassino, University of Perugia, University Luiss of Rome). He has been teaching the Sociology of the European legal system (University of Rome “La Sapienza”), Sociology of legal processes and legal communication (University of Rome “La Sapienza”).



Brian J. Adams is the Director of the Centre for Interfaith & Cultural Dialogue at Griffith University. Holder of a Doctorate of Philosophy in Political Science, and two Master degrees in Community Development and Conflict Resolution, Adams focuses on the promotion of interreligious, intercultural, and inter-organizational respect and understanding. His skills and training and his fluency in English, French and Swahili offer a compelling international perspective to Intercultural Dialogue, strengthen its application to international challenges, and push for its expansion to marginalized groups in troubled regions of the globe and in Australia.



Jamal Badawi is Professor Emeritus at St. Mary’s University in Halifax, Canada, where he taught courses in the areas of Management and Islamic studies. He completed his graduate degrees at Indiana University. He is author of books, book chapters, articles and a 352-segment series on Islam. His research interest in Islamic studies includes Apostasy, Interfaith dialogue, Gender Equity in Islam and Commonly Misunderstood Qur’anic Verses on topics such as Jihad and the normative just and peaceful co-existence between Muslims and other communities. Dr. Badawi is a member of the Islamic Society of North America, Muslim Association of Canada, the Fiqh Council of North America, the European Council for Iftaa’ and Research and the International Union of Muslim Scholars.



Chae Young Kim is Professor of Religious Studies in Sogang University (Jesuit Foundation), Seoul, Korea. He served as president for Korean Association for Religious Studies from 2014-2016. He is serving now as an editorial board member in international journal, Religion and British Journal of Religious Education. He published several English articles in The Heythrop Journal, The Journal of Humanistic Psychology, Journal of Dharma, Gregorianum and The Journal of Religion and Health. He authored Psychology of Religion and coauthored books on religious studies and philosophy of religion in Korean. He is the translator of William James’ The Varieties of Religious Experience and Ernest Becker’s The Denial of Death into Korean.



Neven Mele is an Egyptian lawyer and a Human Rights activist. She worked as a monitoring and advocacy manager and is currently Head of International Relations at Doha Center for Media Freedom which is a non-profit organization that works for media freedom and capacity building for journalists in the region and worldwide. She is well known for her principled stances for human rights and has defended the rights of Egyptians to protest peacefully. Prior to her social work, she was a humanitarian and community worker with organizations including the Association of Coptic Love and Peace in Egypt. She was an active human rights activist, a lawyer and she was a member of the Lawyers Association in Egypt.



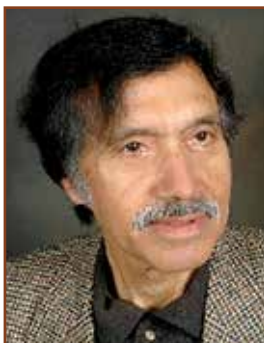
Mohamed Mohamed Abdel Samie, is a Senior Researcher, in the Bibliotheca Alexandrina, Egypt. He earned a PhD in Spanish Language and Literature, Spanish Department from the Faculty of Languages and Translation, Al-Azhar University. He is an Associated professor of Spanish Language and Translation, Spanish Department, Faculty of Languages and Translation, University of Pharos (Alexandria, Egypt). Translating a number of heritage and literary books and articles from Spanish and French into Arabic and vice versa. Publishing a number of researches & articles in heritage and literary studies in Arabic, Spanish and French. He has been Participating in cataloguing and documenting of several manuscript collections (Arabic and Spanish) of a number of libraries and international manuscript centers in the field of manuscript heritage, Andalus and Moorish literature.



Kelita Cohen is a psychologist undertaking rabbinic education, received her PhD in Human Development Processes by the University of Brasília, UnB, in 2018. She has been working with conflict mediation and culture of peace promotion since 2005, with emphasis on inter-religious dialogue. For 7 years, she was the co-chair of the Jerusalem International Conference; participated in the process of pacification of Colombia and the release of hostages from the FARC; mediated peace agreements between First Nation Peoples in Chile and the Aymara nation; directly participated in the reconstruction efforts in Haiti, rebuilding the social web which collapsed after the earthquake in 2010; and led the “Agents of Peace” Campaign in 22 countries. As a researcher, Kelita investigates themes that interface psychology and Judaism.



Kian Foei Nio Tjong (Nelly) is a Spanish national, freelance researcher in Social Welfare, Cultural Sensibility and Diversity and also a contributor columnist from Belgium based Chinese online magazine (relevant writing: on refugees, as interface dialogue). Cultural background: born in multi ethnic-religions-cultures country, Indonesia, where Islam is a national religion by majority of believers. Early age notion in religion: Chinese Buddhist parents. Adulthood: having variety religious conviction of siblings. Living in Spain where Catholicism is a national religion by majority of believers. Reflexion on religion and monotheism: all religions originally encourage benevolence, respect and tolerance as virtues of mankind which lead to peace and harmonious co-existence, while all conflicts come from ego-centric/exclusivity, greed and extremism as Buddhist Sutra, Quran and Bible warned.



Mahmoud Dhaouadi has studied respectively psychology and sociology in USA and Canada. he taught at universities in Canada, Algeria, Saudi Arabia, Tunisia, Malaysia and Oman. He published books in English, Arabic and French are **more than 30** of which he is the author of 20 and published more than 250 essays, articles and book reviews in the three languages. **The main themes of his publications are six:** Tunisian society, Arab-Islamic thought, Ibn Khaldun’s thought, The universe of cultural symbols, The Other Underdevelopment, Crime and



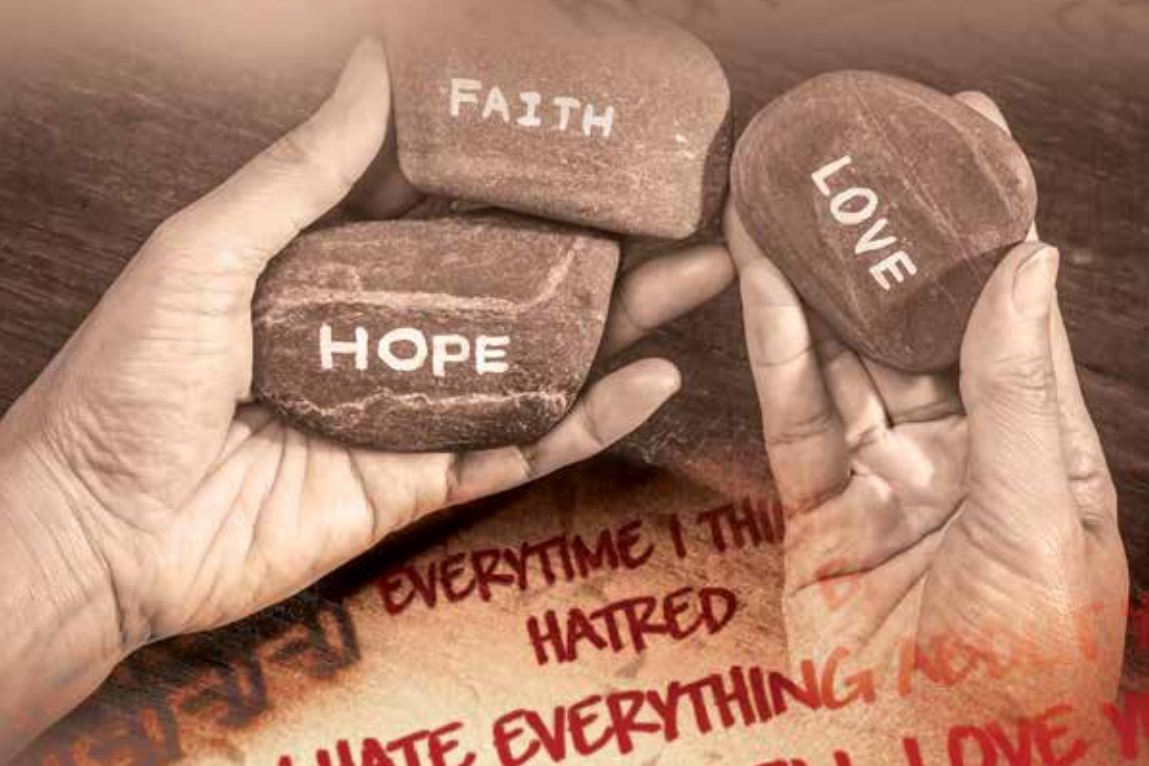
deviance. He has invented the Third Human Dimension (THD) theory which stresses that **Man is a Homo Culturus**. Published books: Globalization of the Other Underdevelopment: Third World Cultural Identities 2002, The Muqaddimah in Cultural Sociology within an Arab-Islamic Outlook, Beirut 2010 (in Arabic).

Ujházi Lóránd is a Catholic priest in diocese of Esztergom-Budapest . Judge of ecclesiastical tribunal of archdiocese of Esztergom-Budapest .Born: 31/08/1979 . Studied: Philosophy and theology at Faculty of Theology of Catholic University in Budapest. He earned a PhD in Canon Law from Pontifical University of Holy Cross (Rome) and Military Studies from University of Public Service (Budapest). Habilitated from Military Studies. He is Author of more than hundred articles about religion and security.



Mykhaylo Yakubovych is the author of the first complete translation of the Qur’an into Ukrainian (ten editions issued since 2013, recent one by Diyanet İşleri Başkanlığı/Ministry of Religious Affairs in Turkey). He held numerous academic fellowships in Poland (Warsaw University, Warsaw), Saudi Arabia (Academic Department, King Fahd Qur’an Printing Complex, Medina), USA (Institute for Advanced Study, Princeton) and, recently, Germany (IOS Regensburg, Free University of Berlin). Currently, he works on the history of Islamic intellectual traditions in Eastern Europe as well as contemporary intellectual trends in modern Islamic thought. His recent publications include monographs on the history of the Islam in Ukraine and intellectual traditions of the Crimean Khanate (Kyiv, 2016), Islamic heritage of Crimea.

love
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hate
love
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hate



EVERYTIME I THING
HATRED
I HATE EVERYTHING ABOUT YOU
BUT SOMEHOW I STILL LOVE YOU



hate
you