

The Way of Abraham

Mellata Ibrahim/ The Way of Abraham/ Derekh Avraham

“Toward Reconciliation of the Abrahamic Peoples”

مِلَّةَ إِبْرَاهِيمَ

Ο δρόμος του Αβραάμ

דרכו של אברהם

**A Practical Initiative of Religious Diplomacy
Assisting Resolution of Territorial Governance of
Israel-Palestine
Allowing All Residents to
Live Cooperatively without Compromising
Religious Convictions about the Holy Land**

An initiative of the Ibn Rushd Institute

www.ibnrushd.org



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The Mellata Ibrahim Initiative is an inter-religious trust-building activity initiated by a multi-religious group of Egyptians and Americans supporting the Ibn Rushd Institute. Participant list and endorser list available upon request

Ver. 10 June 2011

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Prologue

“And Abram said to Lot, ‘Let’s not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers’ ” ~Genesis 13:8).

<p>לֹא־תִקֶּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כַּמִּוֶּדֶ אֲנִי יְהוָה:</p> <p>“Do not avenge, nor bear any grudge against the children of your people, but love thy neighbor as yourself: I <i>am</i> the LORD.”</p> <p>~Leviticus 19:34</p> <p>כַּכִּי־יָגוּר אִתְּךָ גֵר בְּאַרְצְךָ לֹא תוֹנוּ אֹתוֹ: אֲזַרְחָ סִפְּם יִהְיֶה לָּכֶם הַגֵּר הַגֵּר אִתְּכֶם וְאֶהְבֵּת לּוֹ כַּמִּוֶּדֶ כִּי־גֵרִים הֵיְיִתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:</p> <p>“When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I <i>am</i> the LORD your God.”</p> <p>~Leviticus 19:33–34</p>	<p>Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. ἐγὼ δὲ λέγω ὑμῖν ἀγαπάτε τοὺς ἐχθρούς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς,</p> <p>“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.”</p> <p>~Matthew 5:43–45 (NRV)</p>	<p>وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا (4:36)</p> <p>“Serve Allah and join not any partners with Him and do good—to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer and what your right hands possess: For Allah loves not the arrogant, the vainglorious.”</p> <p>~Quran 4:36</p>
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Introduction to Mellata Ibrahim

For many years, the Israeli-Palestinian conflict has seemed to be intractable. Its solution has eluded most world and regional political leaders on all sides. This organization proposes a *forward-looking* approach to reconciliation, namely, a solution that does not involve intervention by external geopolitical interests but, rather, focuses primarily on the current and future mutual interests of the peoples now residing in the lands between the Jordan River to the east, the international Lebanese border to the north, the Mediterranean Sea to the west, and the Egyptian international border to the south.

Most major conflicts involve three elements: economy, politics, and religion or ideology. Any economic or political plan that fails to consider religious differences is unlikely to be successful. In the case in the Israel-Palestine conflict, it would be impossible. Such a plan requires acknowledgement of the various beliefs of the Jewish, Christian, and Muslim religious traditions that consider locations in Jerusalem and other places holy or revered and under the watchful eye of a Higher Power. Emphasizing the mutual good will supported by their respective scriptures empowers parties to conflict to focus on the hopeful future and less on past injustices or differing perceptions of history and rights of possession.

This document represents a compilation of ideas and proposals from many quarters. The Mellata Ibrahim/Way of Abraham/Derekh Avarham Initiative has solicited input and proposals from Palestinians, Arabs, and Muslims.

The Initiative is informed by the perspective of a Muslim Imam as one of its organization's founding leaders, in counsel with individuals of various backgrounds, including Muslims (Salafi, Sufi, The Muslim Brotherhood, Tablighi, Shiite and Sunni), as well as Palestinians from the United States of America Egypt, Iran, Iraq, Israel, Jordan, Lebanon, Morocco, Saudi Arabia, and Syria, whose backgrounds are, variously, economic, political, religious and legal.

The Initiative will help influential religious leaders provide a missing religious rationale that most believers will find congenial with their theological views. The initiative will be a catalyst for promoting a just resolution that leads to peace which, in turn, will lead to Solh/Hashlama/Reconciliation, prosperity, and safety and security for Israelis and dignity and self-esteem for Palestinians that is equitable and consistent with the religious beliefs of all affected parties.

The Initiative advocates that all sides of the conflict treat one another and those within their own faith with equality, justice, compassion, and transparency; and that discussion is held in good faith and without any hidden agendas so that everyone can live together as respectful neighbors—even if they disagree about their religious doctrines.

Vision

The vision of the Initiative is to establish an environment in which people living in the land of Canaan, live, work, and rear their children side by side in sustained Solh/ Hashlama/ Reconciliation and prosperity.

Mission

To advance the cause of Solh/ Hashlama/ Reconciliation by non-violent resolution of conflicts, the Initiative hopes to build trust among the conservative religious traditions of all faiths. Our Initiative reflects our belief that this trust is most likely to be achieved and maintained when both sides recognize that their mutual interests are achieved through peaceful acknowledgement of religious differences and social-political cooperation. The goal of this Initiative is to replace mistrust and fear with feelings of trust and security, grievance with joy, and ignorance with knowledge and wisdom.

Means

The role of the Initiative is to serve as a gentle and impartial facilitator. The Initiative eschews violence and the incitement and propagation of false accusations. It is committed to peaceful acknowledgment of religious differences in order to foster the good will required for economic and political cooperation. The Initiative will strive to enlist support from secular and religious leaders on both sides of the conflict to encourage sharing ideas, information, and resources that will advance equality, justice, compassion, and transparency for all.

Specifically, the Initiative's means will include the following:

1. Facilitating communication and religious dialogue between religious groups and individuals working for Solh/ Hashlama/Reconciliation and encouraging and facilitating the sharing of ideas, resources, and information.
2. Organizing international conferences and seminars to disseminate the results of the religious dialogue among the religious communities involved.
3. Assisting members of the United Nations, International Court of Justice, International Criminal Court, and other international forums and diplomatic missions in their own efforts of conflict resolution and the promotion of Solh/ Hashlama/ Reconciliation by including missing but interreligious elements that deserve consideration and resolution.
4. Building international support for this Initiative through publicizing its work and results.
5. Assisting in negotiating mutually beneficial agreements, if asked to do so by parties on both sides of the conflict.

Proposed Approach to Peace

The proposed Initiative offers equal and parallel tracks:

- Track one: secular/political
- Track two: economic/material
- Track three: religious/spiritual/doctrinal/divine

While political solutions have been attempted in the past, the value of a solution involving faith, traditions, and organized religion has been overlooked. What is needed is an approach that shares and draws on common religious beliefs while respecting religious differences without requiring compromise.

Rationale for the Initiative

Members of the Initiative are well suited to advancing objectives of this Initiative. Some of the Initiative founders, directors, advisers, and supporters have for many years conducted research and field studies of the interreligious conflict. The Initiative directors and advisers are knowledgeable about religion, traditions, history, and customs of many parts of the world. They are from several nations, have traveled extensively in the regions of interest, and are experienced in mediation, arbitration, psychology, negotiations, law and non-government organizations (NGOs). They are not politicians or career diplomats with vested political interests. The knowledge and experience of Initiative advisors convince them that religion can play a critical and positive role in addressing and resolving the conflict.

Conclusion

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ (٣٤)

“Nor can goodness and Evil be equal. Repel Evil with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.”

Quran 41:34

“So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”

Matthew 7:12

הַגִּיד לְךָ אָדָם מִה־טוֹב וּמִה־יְהוָה דּוֹרֵשׁ מִמֶּנּוּ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת הַסֵּד וְהִצְנִיעַ לְכַת עִם־אֱלֹהֶיךָ: ٧

“He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?”

Micah 6:8

Activities of IRI:

The main activity of IRI is conducting workshops. A workshop is a preliminary get-together to build feelings of trust prior to dialogue. The workshops include meals together to talk about subjects to discuss in deeper dialogue, particularly religious subjects.

Proposed Resolution: A possible conclusion of workshops and dialogue:

A joint resolution along the following lines is suggested:

“We conservative muftis and rabbis declare we have changed our opinions. We now proclaim that an attitude and position of mutual trust are now appropriate. Let us now honestly try for negotiation in good faith that allows for Jewish/ Muslim peace and security for both parties in the area known as Israel/ Palestine. Our orthodox religious views allow for more practical flexibility than we have previously admitted. Except for criminal actions that should be prosecuted by law, we leave justice for past actions to our God and look forward to sustaining justice and righteousness among all peoples in this region and beyond. Let us proceed not as enemies, but as neighbors of all beliefs that God loves.”

Mellata Ibrahim Initiative (2011-2012)
Schedule of Activities

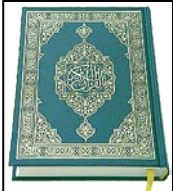

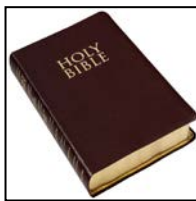
Objective #1 Facilitate dialogue between religious Muslims , Jews and Christians through international workshops in USA	
Activity Number	Description of the Activity
1	Facilitate invitation from a group of Al Azhar University (AAU) professors for open dialogue with Jews and Christians at a workshop at Yale University.
2	Facilitate response to such invitation by the Conservative Yeshiva in Jerusalem (CYJ) to accept the invitation to participate.
3	Arrange and sponsor a multi-day workshop in New Haven, Connecticut where representatives of AAU and CYJ engage in dialogue.
4	Arrange for local and international media reporting about the workshop.
5	Help formulate joint statement and set of recommendations at the conclusion of the workshop.
6	Widely publicize the event in print, web, radio and television.

Objective #2 Facilitate a meeting between specific Muslims, Christians and Jewish religious leaders.	
Activity Number	Description of the Activity
1	Facilitate issuance of a joint invitation and/or statement by the Egyptian grand mufti and the Palestinian grand mufti inviting a face-to-face dialogue between Muslims, Christians and Jews.
2	Facilitate issuance of a joint statement by the chief Rabbi of Zefat and the chief Rabbi of Jerusalem accepting such invitation.
3	Arrange and sponsor a multi-day meeting in New Haven, Connecticut to discuss the status of neighbors in the Koran, the Gospel and Torah.
4	Arrange for local and international media reporting about the discussions.
5	Help formulate a joint statement and set of recommendations at the conclusion of the meeting.
6	Widely publicize the event in print, web, radio and television..

APPENDIX:

The following are the Words of Allah the Lord of the Universe, of YHWH, and of Jesus Christ, as well as the Prophets, regarding Solh/ Hashlama/Reconciliation:

Muslim Scriptures	Old Testament (Hebrew Scriptures)	New Testament (Christian Scriptures)
<p>(٦٠) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ</p> <p>“Is there any reward for good – other than good.”</p> <p>Quran 55-60</p> <p>اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (١٠٦) وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (١٠٧) وَلَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بَغِيْرِ عِلْمٍ ۚ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ (١٠٨)</p> <p>“Follow what is divinely revealed to you from your Lord; there is none worthy of worship except Him; and turn away from the polytheists. And if Allah willed, they would not ascribe (<i>any partner to Him</i>); we have not made you as a guardian over them; and you are not responsible for them. Do not abuse those whom they worship besides Allah lest they become disrespectful towards Allah’s Majesty, through injustice and ignorance; likewise, in the eyes of every nation, we have made their deeds appear good - then towards their Lord they</p>	<p>ברצות יהוה דרכי-איש גם-אויביו ישלם אתו:</p> <p>“When a man's ways are pleasing to the LORD, He makes even his enemies to be at peace with him.”</p> <p>Proverbs 16:7</p> <p>סור מן רע ועשה טוב בקול שלום וירדףו:</p> <p>“Depart from evil and do good; seek peace and pursue it.”</p> <p>Psalm 34:14</p> <p>באיך חזון יפרע עם ושמר תורה אשרהו:</p> <p>“Where there is no vision, the people are unrestrained, But happy is he who keeps the law.”</p> <p>Proverb. 29-18</p> <p>יהוה עוז לעמו יתן יהוה יברך את-עמו בשלום:</p> <p>“The LORD will give strength to His people; The LORD will bless His people with peace.”</p>	<p>“Blessed are the peacemakers: for they shall be called the children of God.” Matthew 5:9</p> <p>“You have heard that it has been said, You shall love your neighbor, and hate your enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.”</p> <p>Matthew 5:43-45</p> <p>“But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.”</p> <p>Matthew 5:22</p>

<p>have to return and He will inform them of what they used to do.”</p> <p>Quran 6: 106-108</p> <p>لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (١١٤)</p> <p>“In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between men, to him who does this seeking the good pleasure of Allah, we shall soon give a reward of the highest.”</p> <p>Quran 4:114</p> <p>وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ (٤٣)</p> <p>“But indeed if we show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.” 42:43</p> <p>فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يَحِبُّ الْمُحْسِنِينَ 5:13</p> <p>So pardon them and forgive them; surely Allah loves those who do good (to others). 5:13</p> 	<p>Psalm 29:11</p> <p>וְדַרְשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בְּעַדָּהּ אֱלֹהֵיהָ כִּי בְשְׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם: 11</p> <p>“Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf; for in its welfare you will have welfare.”</p> <p>Jeremiah 29:7</p> <p>יְצַר סָמוּדָה תִּצְרֶנּוּ שְׁלוֹם שְׁלוֹם כִּי בָּדָה בְּטוֹת: 7</p> <p>“The steadfast of mind you will keep in perfect peace, because he trusts in you.”</p> <p>Isaiah 26:3</p> <p>שְׁמַרְתֶּם וּרְאִיהָ נִשְׂרָה כִּי־אֶחָרִית לְאִישׁ שְׁלוֹם:</p> <p>“Mark the blameless man, and behold the upright; for the man of peace will have posterity.”</p> <p>Psalm 37:37</p> 	<p>“Agree with your adversary quickly, while you are still on the road with him; otherwise at any time the adversary may deliver you to the judge, and the judge may deliver you to the officer, and you may be cast into prison.”</p> <p>Matthew 5:25</p> <p>“Judge not, so that you are not yourself judged. For by the judgment you judge, you shall be judged: and by the same measure you mete out, will it be measured back to you. And why do you behold the tiny mote that is in your brother’s eye, and yet do not consider the beam that is in your own eye? You hypocrite, first cast out the beam from your own eye; and then shall you see clearly to cast out the mote from your brother’s eye.”</p> <p>Matthew 7:1-3, 5</p> <p>“I am leaving you at peace. I am giving you my own peace. I am not giving it to you as the world gives. So don't let your hearts be troubled, and don't be afraid.”</p> <p>John 14:27</p> 
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تم بحمد الله

ευχαριστώ τον Θεό

לאל הדות

Thank God