

**Agreement of Social Honour for the Tribes of Tarhūnah, and the Tribes of Ghriyān, Mashāhiyyah, al-Qal’ah, Yafrin, Jādū, Kābāw, Nālūt and Wāzin**

*In the name of Allah the Merciful*

*Praise be to the Lord of the Worlds, thanks to him good deeds are done, reconciliation and success depend on him. Prayer and peace be upon the Prophet of Mercy, leader of the Umma, Muhammad. Peace be upon him and after.*

Complying with and applying the texts of the wise law, which were honest in their destination and sure in their judgement, whether in their merciful decisions or in the Hadith of the Prophet – prayer and peace be upon him. Among them, the words of God: “And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided” [Sura Imran 103]; and His words: “The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy” [Al-Hujurat 49:10].

The Prophet says – prayer and peace be upon him: “The relationship of the believer with another believer is like [the bricks of] a building, each strengthens the other” [al-Bukhari, Book 1, Hadith 222].

Our faith in the fateful issues that our fathers and grandfathers fought for, was and still is, part of our cherished history to which we still belong; from the journey of struggle in the earliest beginnings of Islam, to the honourable and heroic battles fought by our father and grandfathers against the Italian fascists across all of Libya.

We are aware of the imminent danger that threatens Libyan society at its heart – for the murder of [our] essence is possible under the law of robbery, looting, [...]<sup>1</sup> and violence – as the fabric of society has become entangled in the sedition that struck Libyans in the killing, and economic life has deteriorated in a way that threatens catastrophe – and the political crisis reels between continued conflict and schism between Libyans, and foreign colonial intervention, of which we pay no heed!!

Motivated by inspiration and loyalty, the duty of the nation and working with Islamic shariah, to preserve and achieve the five known *maqasid* [purposes] – in saving religion, the soul, the mind, wealth and offspring.

The tribes of Tarhūnah, and the tribes of Ghriyān, Mashāhiyyah, al-Qal’ah, Yafrin, Jādū, Kābāw, Nālūt and Wāzin gathered in the presence of the Chancellors of the City Councils of these areas. They developed an agreement of social honour, with the goal of sticking to and defending the religion of Islam as well as saving it from the danger of extremism. Regarding the moderation in [illegible], it is a safety valve for us from moral disintegration, decline and deterioration that has struck [our houses]<sup>2</sup> and inside single families, not to mention society. Before the crisis in our dear country became a political crisis, it was a moral crisis *par excellence*.

As such, this agreement aims to reverse the Libyan occupation and [encourage] the return to social customs complying with the texts of the Wise Law [shariah], through which Libyans have been able to keep their culture and identity throughout all time despite ferocious colonial campaigns.

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<sup>1</sup> Unclear (واستيفاء الحقق باليد)

<sup>2</sup> Unclear

**The combined tribes formed the following principles of the agreement:**

**First:** The belief that the religion of Islam is a central and reasonable religion, and a unified home in the Libyan civilization historically and on the international borders of Libya.

**Second:** The respect of the judicial, legislative and executive institutions, and any bodies or departments which extend from these that are run by the Libyan people and their free will.

**Third:** The call for the Libyan regulatory, sovereign and executive institutions to do their tasks in facilitating security and stability and in maintaining a fair, free and sovereign state.

**Fourth:** These tribes distance themselves from all political tensions and religious extremes and look towards a guaranteed freedom of opinion for everyone. The political umbrella that gathers them is nothing else but the umbrella of the Homeland.

**Fifth:** The respect of the bond of blood, belonging and neighbourhood and the obedience to the orders of the Wise Law, which has banned acts of bullying, attacks on lives, property and the right to self-fulfilment, and the use of violence.

**Sixth:** The lifting of societal cover of everyone who actually committed unjust criminal offenses, belonged to the extremist wing that combats religion and the Homeland, who has been taking or abusing drugs.

**Seventh:** The criminalisation of the phenomenon of human trafficking - or what is known internationally as illegal migration - and the smuggling of natural resources to Libya, considering that this is politically, economically and socially harmful for the Homeland.

**Eighth:** The respect for residents from abroad - whether they are workers, tourists or passers through, or whether they possess other beliefs - the protection of their lives and rights and the safeguarding of their dignity, as these are among the tasks of religion and social custom. The exception from these are those who prove their involvement in infringing the security of the Homeland.

**Ninth:** The refusal and denouncement of what the international community does in seeking to settle the illegal migrants inside Libya.

**Tenth:** Acknowledgement of the principle of general peace by contributing to solve all the differences and conflicts between the children of the Homeland as well as an invitation to all Libyan tribes to join this agreement as a step towards comprehensive reconciliation.

**Eleventh:** The work to unconditionally return migrants and internally and externally displaced people. The undertaking by the legal institutions of determining their status and everything related to reparation for damage and giving everyone their rights.

**Twelfth:** The establishment of a committee of Sheikhs and Notables from the [above] mentioned tribes, consisting of two members from each tribe, in order to follow up the principles of this agreement with all Libyan tribes. This committee is dedicated to any national works that gathers and unifies the souls of all Libyans.

*May the peace, mercy and blessings of Allah be upon you.*

Issued in Tarhūnah on the Eleventh of Jumādā al-Ūlā in the Year of 1438 Hijri, corresponding to the Eighth of February 2017.

The tribes of Tarhūnah, and the tribes of Ghriyān, Mashāhiyyah, al-Qal’ah, Yafrin, Jādū, Kābāw, Nālūt and Wāzin.

<b>Number</b>	<b>Name</b>	<b>Function</b>
1-	Sālih Salim Fāndī	Coordinator of the Sheikh Council of Tarhūnah
2-	Al-Nafishī ‘Abd al-Salām ‘Abd al-Mā’i’	Member of the Sheikh Council of Tarhūnah
3-	Al-Mukhtār ‘Alī Yūnis	President of the Social Communication Authority of Ghriyān
4-	Al-Bahlūl al-Jiyāsh	Deputy President of the Communication Authority of Ghriyān
5-	Muhammad Āhmad Āmuhammad Zuhmah	Member of the Consultative Council of Mashāhiyyah
6-	‘Abd al-Mawalī Ībrahīm Ābu Shūshah	Member of the Consultative Council of Mashāhiyyah
7-	Mahī al-Din ‘Abd Āllah Ākhzām	Member of the City Council of al-Qal’ah
8-	Āhsīn ‘Abd Āllah Āsulaymān	The Consultative Council of al-Qal’ah
9-		
10-		
11-	‘Abd al-Salām Sulaymān Mu’arif	Member of the City Council of Jādū
12-	Yūsif Sāsī Zambīlah	Member of the Consultative Council of Jādū
13-	Ma’yūf Mas’ūd Halāsah	Notable of Kābāw
14-	Tāriq Sa’īd ‘Umar	Notable of Kābāw
15-		
16-		
17-	Sālim Āmuhammad al-Faqī	President of the Council of Elders of Wāzin
18-	Nūrī Ahmad ‘Āshūr	Notable of Wāzin

Source: al-Jarida. ‘al-Jarida Exclusively publishes the document of the Libyan Tribes Agreement’, 9 February 2017, <https://bit.ly/2v5USmF> [accessed 11 April 2018]

[Unofficial translation by SJ Holm and R Forster]