

**Peace Agreement Access Tool PA-X <https://pax.peaceagreements.org/>**

**Country/ entity** Libya

**Region** Middle East and North Africa

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

**Date** 8 Feb 2017

**Agreement status** Multiparty signed/agreed

**Interim arrangement** Yes

**Agreement/ conflict level** Intrastate/local conflict ( Libyan Conflicts (1969 - 1994) (2011 - ) )

**Stage** Framework/substantive - partial

**Conflict nature** Inter-group

**Peace process** Libyan local processes

- Parties** The tribes of Tarhūnah, and the tribes of Ghriyān, Mashāshiyah, al-Qal’ah, Yafrin, Jādū, Kābāw, Nālūt and Wāzin. 20
- 1- Sālih Salim Fāndī 20  
Coordinator of the Sheikh Council of Tarhūnah 20
  - 2- Al-Nafīshī ‘Abd al-Salām ‘Abd al-Mā’i’ 20  
Member of the Sheikh Council of Tarhūnah 20
  - 3- Al-Mukhtār ‘Alī Yūnis 20  
President of the Social Communication Authority of Ghriyān 20
  - 4- Al-Bahlūl al-Jiyāsh 20  
Deputy President of the Communication Authority of Ghriyān 20
  - 5- Muhammad Āhmad Āmuhammad Zuhmah 20  
Member of the Consultative Council of Mashāshiyah 20
  - 6- ‘Abd al-Mawalī Ībrahīm Ābu Shūshah 20  
Member of the Consultative Council of Mashāshiyah 20
  - 7- Mahī al-Din ‘Abd Āllah Ākhzām 20  
Member of the City Council of al-Qal’ah 20
  - 8- Āhsīn ‘Abd Āllah Āsulaymān 20  
The Consultative Council of al-Qal’ah 20
  - 9- 20
  - 10- 20
  - 11- ‘Abd al-Salām Sulaymān Mu’arif 20  
Member of the City Council of Jādū 20
  - 12- Yūsif Sāsī Zambīlah 20  
Member of the Consultative Council of Jādū 20
  - 13- Ma’yūf Mas’ūd Halāsah 20  
Notable of Kābāw 20
  - 14- Tāriq Sa’īd ‘Umar 20  
Notable of Kābāw 20
  - 15- 20
  - 16- 20
  - 17- Sālim Āmuhammad al-Faqī 20  
President of the Council of Elders of Wāzin 20
  - 18- Nūrī Āhmad ‘Āshūr 20  
Notable of Wāzin

**Third parties** -

**Description** Social contract agreement between nine Libyan tribes rejecting religious extremism and violence. Agreement consolidates common principles including common beliefs (Islam), rejection of violence, establishing a committee of Sheikhs, condemning the imprisoning of migrants on their way to Europe, and so forth.

**Agreement document (original language)** [LY\\_170208\\_Libyan Tribal Agreement\\_AR.pdf](#) | [Download PDF](#)

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## Local agreement properties

**Process type** Informal but persistent process

**Rationale** -> Link to national level; no external support mechanism; culture of signing  
Although the agreement was not supported by a formal and national mechanism, it is embedded in a culture of signing (and supporting) agreements in this locale between tribes since March 2015.

**Is there a documented link to a national peace process?** Yes

**Link to national process: articulated rationale** The agreement is clearly linked to the national process. It contains several mentions to the importance of safeguarding and being loyal to the "nation" and to defend it against the foreign "occupation" (mainly Italian). The agreement also calls "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". It also invites "all Libyan tribes to join this agreement as a step towards comprehensive reconciliation". Finally, it provides for the creation of a committee "dedicated to any national works that gathers and unifies the souls of all Libyans".

**Name of Locale** Tarhūnah, Ghriyān, Mashāshiyah, al-Qal'ah, Yafrin, Jādū, Kābāw, Nālūt, Wāzin

**Nature Of Locale** Region

**GPS Lat/Long (DD)** 32.433465, 13.637360

**Participant type** Local state actor  
Domestic religious organisation/leader or other elder  
Local community/civilian group(s)/civil society organisations

**Mediator, facilitator or similar** No mention of mediator or similar

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## Local issues

Ritual/  
prayer and  
process  
(including  
use of  
scripture)

Page 1, In the name of Allah the Merciful

Page 1, 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.

Page 1, 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].

Page 1, 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].

Page 1, 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.

Page 1, 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.

Page 1, 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.

Page 1, 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],

Page 2, 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.

Page2, May the peace, mercy and blessings of Allah be upon you.

- Grievance List Page 1, 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, [...]1 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!!
- Page 1, 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.
- Page 1, 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.
- Cattle rustling/ banditry Page 1, 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, [...]1 and violence [...].
- Social cover Page 2, The combined tribes formed the following principles of the agreement:<sup>28</sup>  
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.
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