

**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	<p>The tribes of Tarhūnah, and the tribes of Ghriyān, Mashāshiyah, al-Qal’ah, Yafrin, Jādū, Kābāw, Nālūt and Wāzin. 28</p> <p>1- Sālih Salim Fāndī 28 Coordinator of the Sheikh Council of Tarhūnah 28</p> <p>2- Al-Nafīshī ‘Abd al-Salām ‘Abd al-Mā’i’ 28 Member of the Sheikh Council of Tarhūnah 28</p> <p>3- Al-Mukhtār ‘Alī Yūnis 28 President of the Social Communication Authority of Ghriyān 28</p> <p>4- Al-Bahlūl al-Jiyāsh 28 Deputy President of the Communication Authority of Ghriyān 28</p> <p>5- Muhammad Āhmad Āmuhammad Zuhmah 28 Member of the Consultative Council of Mashāshiyah 28</p> <p>6- ‘Abd al-Mawalī Ībrahīm Ābu Shūshah 28 Member of the Consultative Council of Mashāshiyah 28</p> <p>7- Mahī al-Din ‘Abd Āllah Ākhzām 28 Member of the City Council of al-Qal’ah 28</p> <p>8- Āhsīn ‘Abd Āllah Āsulaymān 28 The Consultative Council of al-Qal’ah 28</p> <p>9- 28</p> <p>10- 28</p> <p>11- ‘Abd al-Salām Sulaymān Mu’arif 28 Member of the City Council of Jādū 28</p> <p>12- Yūsif Sāsī Zambīlah 28 Member of the Consultative Council of Jādū 28</p> <p>13- Ma’yūf Mas’ūd Halāsah 28 Notable of Kābāw 28</p> <p>14- Tāriq Sa’īd ‘Umar 28 Notable of Kābāw 28</p> <p>15- 28</p> <p>16- 28</p> <p>17- Sālim Āmuhammad al-Faqī 28 President of the Council of Elders of Wāzin 28</p> <p>18- Nūrī Āhmad ‘Āshūr 28 Notable of Wāzin</p>
Third parties	-
Description	<p>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.</p>

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

## 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: 28  
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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