

# Religious Freedom in International Human Rights Law and the Phenomenon of Fanaticism in the Arab Countries

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## Abstract

After the changes that have occurred in the world in the nineties of the last century, the political regimes in the Middle East countries have changed, and ended most of the dictatorial regimes, and issued New laws that guarantee the protection of human rights, democracy and applied in many countries. However, this democracy and laws that ensured human rights and religious freedom, allowed religious and sectarian extremism that appears and controls, and take the cover of religious freedom gloss to impose their beliefs and religions and doctrines extremist on society of armed force. Became Sectarian terrorism is control of the area. And turning the conflict from a conflict between the state and the people to armed conflict between the same people. This study was based on a search of religious freedom in the international and regional human rights law, and the constitutions of states. In the Middle East where religious terrorist armed conflicts have emerged, and we dealt with the causes of religious intolerance, who recently appeared in the Middle East. And the position of the Islamic Law of religious freedom and counter intolerance according to the texts contained in the Holy Quran.

## I. Introduction

Religious conflict extends to the ancient historical roots, caused the killing of millions of people, and a religious conflict was between the heavenly Abrahamic religions, Judaism, Christianity and Islam. This intolerance was one of the factors causing wars between states for many years.

In spite of the evolution of human thought and humanitarian revolutions that have emerged in many countries of the world and which calls for the protection of human dignity and religious respect, and install it in many of the constitutions of the world, and held a number of international treaties, but that religious intolerance has re-emerged in particular in the Middle District East, and the exploitation of many of the Islamic terrorist organizations, the state of poverty and underdevelopment and the development of extremist ideas, which led to the killing and displacement of millions of innocent human beings. which calls for researchers working to find the required solutions, in order to enjoy human well-being, safety and development.

Importance of the study: many countries of the world are experiencing scientific and technological developments, social and human developments enjoy the benefits of human rights and the exercise of power through democratic institutions that respect the human raise would, however, many countries of the world, particularly the Middle East countries, experiencing many civil and international wars tragic because of religious intolerance victim that millions of innocent people have claimed. Democracy was unable to impose tolerance and acceptance of others, leading to the occurrence of many civil wars, between the peoples of this region.

Problem of the study: in the end years of the last century there was a change in the legal and political systems in the Middle East and transformed from dictatorships to democratic regimes, and issued many special laws on human rights, but the people of this did not take advantage of this opportunity towards the development, construction and enjoyment of human rights , the Middle East and turned into a combat zone between the sons of one people because of their religious and sectarian intolerance. Bringing the Fighting within the same religion. And refusal to deal with the others because of a different religion or sect who follow him. It was As a result of the application of democracy and human rights that terrorist organizations have emerged based on intolerance, not for their ideas, objectives and his religion, but the elimination of the other death and destruction.

The study hypothesis: The study assumes that the peoples of the Middle East is blessed with democracy and human rights, tolerance and acceptance of others. and make the religion factor for dialogue and rapprochement and work to move the human factors contained in the heavenly religions and human situation and enjoy freely express an opinion and exercise habits and traditions away from violence.

Study methodology: In this study, we adopted the descriptive analytical method applied in dependence on legal and religious texts and compare them with reality

We will discuss the religious and sectarian intolerance, and means of resistance, and the position of Islam, in three important research, namely:

Part one: The Concept of Religious Freedom In International Human Rights Law

Part Two: The Concept of Religious Freedom in Arab Countries

## **II. THE CONCEPT OF RELIGIOUS FREEDOM IN INTERNATIONAL HUMAN RIGHTS LAW**

In the early eighteenth century appeared concept of religious freedom in Britain and then in France in 1789 in the form of public document human rights because of religious persecution, which was practiced by the church. The concept of religion is limited to Christian denominations and without other religions. The French were keen on it at the forefront of the Constitution of 03.07.1791, in Article 10 thereof on freedom of belief, freedom of religion, and stressed the US Constitution promulgated in 1791, along similar lines. on the grounds that American society was composed of Protestants and Catholics<sup>(1)</sup>. And Then he began the constitutions of developed countries emphasize religious freedom.

Although all Arab constitutions explicitly stipulates that the official State religion is Islam, but it is provided on the other hand to ensure religious freedom and non-discrimination between citizens on the basis of religion, and everyone has the freedom to practice their religious rituals<sup>(2)</sup>. This means that the state is no longer impose religion that is embraced by the others, as they are protecting religious practice without discrimination.

### **1 - THE RANGE OF RELIGIOUS FREEDOM**

Religious freedom, freedom restricted by many rules There are many rules governing the use of religious rituals without exposure to the rights of others. Religious freedom does not mean the same to protect religion, not of the duties of the state to protect religions, but a means to prevent incitement to hatred and violence among humans because of the different religions. And This freedom does not mean you do not deal with cash for other religions or forces you to believe in or respect. but it means protecting other people who disagree with you in religion, and the right to practice their religious rituals.

Religious freedom does not mean harmony between religions, nor the desired unification of religions, or inter-religious dialogue, but it means peace between people, not between religions project. because different rules in religions can not unite, but people's feelings can be a consistent unit.

Religious freedom does not mean that the state should be secular, and may be the official religion of the state specific, but it has to deal with others on equality, and allow everyone to exercise thier religious freedom in overt.

### **2 - THE RELATIONSHIP BETWEEN RELIGIOUS FREEDOM AND EXPRESSION FREEDOM**

The freedom of religion connected to freedom of expression, in two sides: the first is personal in that it allows the individual to complete his personality through self-expression, and the second: social allows the individual to participate in the responsibility within the community. This is considered this freedom one of the mainstays of the democratic system. Freedom of religious belief and impose that received respect from others who do not belong to the same faith. From this point of enjoying the freedom of belief in themselves two-sided: the personal side and the social side. However, the social dimension in all of the freedom of expression and freedom of religious belief raises a problem concerning the scope of the exercise of freedom of expression in relation to the extent of the possibility that this practice roll into religious freedom and affect the religion has arisen a very sensitive relationship between the freedoms when the views of hostile or critical appeared to religion in some Photos of expression, some made under the guise of freedom of expression. This was reflected in the recent years through some of the writings or cartoons that are offensive to religion, in particular related to the drawing of the Prophet Mohammed the Prophet of Islam<sup>(3)</sup>.

### **3- INTERNATIONAL CONVENTIONS AND DECLARATION THAT GUARANTEE RELIGIOUS FREEDOM**

It provided many international conventions and declarations, on respect the protection for human rights and fundamental freedoms for all and to encourage it at all without distinction as to race, sex, language or religion does not differentiate between men and women<sup>(4)</sup>.

<sup>(1)</sup> Dr. Abdul Rahman Al Noman Hugail, human rights in Islam and to respond to suspicions raised around, frameworks 3ed.2000, p. 65.

Helmolt, Hans Ferdinand (1903). The World's History: Western Europe to 1800. W. Heinemann. p. 573.

<sup>(2)</sup> See: Article (2/6) of the Jordanian Constitution of 1952. Article 14 of the Iraqi Constitution 2005. Article (3) of the Egyptian Constitution 2014. Article 18 of the Constitution of the State of Bahrain, 2012. Article (6) of the Constitution of Tunisia 2014. Article (3) of the constitution of Morocco 2011. Article 1 of the Constitution of Mauritania 2012. Article 25 of the Constitution of the United Arab Emirates 1971. Article (12) Syria constitution 2012.

<sup>(3)</sup> Ahmed Fathi Sorour, between freedom of expression and freedom of belief, an Egyptian legal look, site issues and issues on human rights, <http://old.qadaya.net/node/2481>.

<sup>(4)</sup> See: Article 18 ,International Covenant on Civil and Political Rights, 1966. Article 18 of the Covenant on Civil and Political Rights 1966. Article 2. Convention on the Prevention and Punishment of the Crime of Genocide (1948). Article 4, Convention Relating to the Status of Refugees (1951). Article 2: Convention on the Prevention and Punishment of the Crime of Genocide (1948), Article 4: Convention Relating to the Status of Refugees (1951) Articles 3, 4: Convention relating to the Status of Stateless Persons (1954). Articles 1, 2, 5: Convention against Discrimination in Education (1960). Article 5: International Convention on the Elimination of All Forms of Racial Discrimination (1965). Article 14: Convention on the Rights of the Child (1989). Paragraphs 1, 11: General Comment Number 22 on Article 18 (1993). Paragraphs 1., Article 9: European Convention for the Protection of Human Rights and Fundamental Freedoms (1950). Principles 16, 17 Participating

The Article (18) of the Covenant on Civil and Political Rights 1966, includes<sup>(1)</sup>:

- A. Everyone have the right to freedom of thought, conscience and religion. This right include freedom to have or to adopt a religion, and freedom either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching;
- B. No one be subject to coercion which would impair his freedom to have or to adopt a religion;
- C. Freedom to manifest one's religion may be subject only to such limitations as are prescribed by Law and are necessary to protect public safety, order, health, morals or the fundamental rights and freedoms of others;
- D. The states have respect for the liberty of parents and, when applicable, legal guardians, to ensure the religious and moral education of their children in conformity with their own convictions.

We note the fourth paragraph of this article it was awarded the right of parents to raise their children according to their conviction own, I see this right will deepen intolerance, particularly when education in private institutes certain range.

It is the most important international documents that attest to the freedom of religion: UN Declaration 1981. In spite of this declaration it was not signed by the Members of the United Nations and is not binding, but this Declaration is contained the rules of religious freedom and got the care and attention by the states. This Declaration came on as stated in Article 18 of the Covenant on Civil and Political Rights.

The Declaration included:

A-Definition:

The Declaration is definition of religion freedom:

- Right to thought, conscience, and religion or belief
- Right to have a religion or whatever belief of your choice;
- Right either individually or in community with others, in private or public, to manifest a religion or belief through worship, observance, practice and teaching;
- Right not to suffer coercion that impairs the freedom to choose a religion or belief;
- Right of the State to limit the manifestation of a religion or belief if based in law, and only as necessary to protect public safety, order, health, morals and the fundamental rights and freedoms of others<sup>(2)</sup>.

I think this article did not definition the religious freedom because of the difficulty of determining the full definition, so Article stipulates census religious rights.

I definition of religion freedom: "The human right to believes that any religion, and performing religious rituals, according to the rules defined by the Law without imposing it on others that".

B-Classification of Discrimination

Declaration noted that categories of potential discriminators, affirming the right not to be subject to discrimination on the grounds of religion or belief by :States national, regional, local government;Institutions governmental, non-governmental, religious;groups of persons;Persons<sup>(3)</sup>.

C-Link to Other Rights

The discrimination based on religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights, and enunciated in detail In International Human Rights Conventions<sup>(4)</sup>.

D- Possible Solutions .

All States shall take effective measures to prevent and eliminate discrimination based on religion or belief through Actions in all fields of civil, economic, political, social, cultural life ;enacting or rescinding legislation where necessary to prohibit such discrimination ;taking all appropriate measures to combat intolerance based on religion or belief<sup>(5)</sup>.

E-Parents, Guardians, Children

the role of parents and guardians to teach children according to their faith or religious beliefs. right of the child to learn to matters of religion and according to the wishes of his parents or legal guardians him, and the right not to be compelled to receive education in religion or belief against the wishes of his parents or legal

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States of the Conference on Security and Cooperation in Europe (1989). Article 12:American Convention on Human Rights (1969).

<sup>(1)</sup>Covenant on Civil and Political Rights, the International Covenant Adopted and opened for signature, ratification and accession by General Assembly resolution. United Nations 2200 A (d -21) of 16 January / December 1966 Entry into force: 23 March / March 1976, according to the provisions of Article 49.

<sup>(2)</sup>Article (1) UN Declaration 1981.

<sup>(3)</sup>Article (2) UN Declaration 1981.

<sup>(4)</sup>Article (3) UN Declaration 1981.

<sup>(5)</sup>Article (4) UN Declaration 1981.

guardians it. And to be brought up to the spirit of tolerance, and protect it from harmful practices<sup>(1)</sup>.

I see this article confirms religious intolerance, so that parents teach their children to learn but practices learned parents living in the center of a social impose intolerance, making them know their children to in tolerance. This requires to learn acceptance of others;

#### F-Manifesting Religion

At stake in the implementation of this are the rights to worship and assemble, and to establish and maintain places of worship; establish and maintain appropriate charitable or humanitarian institutions ;make, acquire and use materials related to rites and customs; write, issue and disseminate relevant publications in these areas;teach a religion or belief in places suitable for these purposes;solicit and receive voluntary financial and other contributions;train, appoint, elect or designate appropriate leaders;observe days of rest and celebrate holidays and ceremonies; and right to establish and maintain communication with individuals and communities at national and international levels<sup>(2)</sup>.

I think that the exercise of these rights are possible in European countries. During the experiment we have seen in our countries that the exercise of these rights lead to confirm the division between people<sup>(3)</sup>.

### III. THE CONCEPT OF RELIGIOUS FREEDOM IN ARAB COUNTRIES

We will discuss, the religious freedom in the scope of the arab league, the religious freedom in the Arab national laws, and change religious doctrine:

#### 1- THE RELIGIOUS FREEDOM IN THE SCOPE OF THE ARAB LEAGUE

Arab League Charter1945 did not provide on religious freedom or on any human right. Arab laws is regulate, religious freedom and the practice of religious rituals and religious rites and the protection of places of worship. In each Arab country there are specialized ministry for religious affairs. There are no laws that prohibit the practice of religious rituals and rites.

In 2004, held the Arab Charter on Human Rights, which has commanded Arab countries that works to protect human rights and in particular with regard to religion.

- A. This Charter included the following:
- B. Everyone has the right to the enjoyment of rights and freedoms without discrimination because of their religious belief<sup>(4)</sup>;
- C. Everyone has the right to the enjoyment of rights and freedoms without discrimination because of their religious belief<sup>(5)</sup>;
- D. The minorities enjoy must exercise the teachings of their religion<sup>(6)</sup>;
- E. Everyone has the right to freedom of thought, conscience and religion is not permissible to impose any restrictions upon except as provided for by the legislation in force<sup>(7)</sup> ;
- F. The human shall be freedom to declare his religion or belief or practice their religious rites alone or with others only to such limitations as are prescribed by law and which are necessary in a tolerant society that respects human rights and freedoms to protect public safety or public order, or of public health or morals or the protection rights and fundamental freedoms of others <sup>(8)</sup>;
- G. For Parents or guardians to secure the freedom of education of their children religious<sup>(9)</sup> ;
- H. The work is a natural right of every citizen, without any kind of discrimination based on religion<sup>(10)</sup>.

noticed the Arab Charter on Human Rights was not granted the right of citizens to change their religion, and this is inconsistent with international human rights agreements, which allowed each individual to change his religion. There is no law in the Arab countries or international conventions to prevent change to the Muslim his religion, but all the Arab states stipulates that the official state religion is Islam. Islamic religion does not allow to change the religion other than Islam. The Article (18) of the Covenant on Civil and Political Rights1966, has stated the need to take into account "of the restrictions set forth in the law required by public safety, public order, public health or morals or the fundamental rights and freedoms of others." If the Muslim change his religion to

<sup>(1)</sup>Article (5) UN Declaration1981.

<sup>(2)</sup>Article (6) UN Declaration1981.

<sup>(3)</sup>After the US occupation of Iraq in 2003, it has exercised this right of each community, and this is gave rise to divisions among the people, which led to a fight between the people. See: Muhammad Salim Al-Awa, (2006) The relationship between Shia and Sunnis, Alsafer, Beirut, pp. 23.

<sup>(4)</sup>Paragraph (1) of Article (3) of the Arab Charter of Human Rights.

<sup>(5)</sup>Paragraph (1) of Article 34 of the Arab Charter of Human Rights

<sup>(6)</sup>Article 25 of the Arab Charter of Human Rights.

<sup>(7)</sup>Paragraph (1) of Article 30 of the Arab Charter of Human Rights.

<sup>(8)</sup>Paragraph (2) of Article 34 of the Arab Charter of Human Rights.

<sup>(9)</sup>Paragraph (3) of Article 30 of the Arab Charter of Human Rights.

<sup>(10)</sup>Paragraph (1) of Article 34 of the Arab Charter of Human Rights.

Christian this is incompatible with Arab order, morality and community<sup>(1)</sup>.

In the Arab States may Christian to change his religion to Islam or another religion. Some of the problems in Egypt has got some were not allowed to be Christians to enter Islam in order to preserve national unity. This was the official circles in Egypt refused to grant the identities of the Christians entered Islam<sup>(2)</sup>.

## **2 - RELIGIOUS FREEDOM IN THE ARAB NATIONAL LAWS**

Although there is no direct laws that prohibit changing the Muslim religion to non-Islam, but it is not permissible for a Muslim to changes his religion to another religion is based on the inadmissibility of changing Muslim to a non-Islam, that Most Arab constitutions provide that the official state religion is Islam<sup>(3)</sup>, except for Lebanon<sup>(4)</sup>, has provided some of the constitutions of Arab States to the official state religion is Islam and that the Koran its constitution<sup>(5)</sup>.

As the Arab constitutions provide that the official state religion is Islam, and that Islam prohibits a Muslim from changing his religion, and described it apostasy, it is not allowed for a Muslim to change his religion to another religion. While allowing for a non-Muslim to change his religion to Islam.

## **3 -CHANGE RELIGIOUS DOCTRINE**

Doctrine meant the difference within the same religion. such as the dispute between Catholics and Protestants. Muslims do not differ in the Holy Quran and Kaaba, fasting and prayer, but they differ in political issues got 1,400 years ago<sup>(6)</sup>. At present Islam illuminated the first Sunnis they are the majority, and the second they are Shiites, and the proportion of not more than 15% of the year.

There is a difference between doctrinal and Sectarian. Doctrinal it is Islamic movement, while considered sectarian it is political movement, it is delete the other<sup>(7)</sup>.

Changing the doctrine allowed in Arab countries. So that the religious traditions in the Islamic center allows to change the doctrine of the Muslim Islamist sect to another, Sunni allows to change to a Sunni, and Sunni that may change to a Shiite, there is no legal problem, because the change within the Muslim religion, not a departure from the religion. There is no legal text in an Arab country to prevent change doctrine, and there is no record to change the doctrine and doctrine name did not recorded in the certificate of nationality or identity of the Civil Status or in the passport<sup>(8)</sup>. And Change the doctrine does not require legal action and change the private documents.

If the confessional is not supported in all Arab and Islamic countries, however, but the doctrinal produced a sectarianism. Sectarian is intolerance, and the abolition of dealing with the other.

Many Arab countries suffer sectarian conflict and not religious. This was demonstrated by armed conflicts devastating sectarian conflict, as happened in Iraq, Syria, Yemen and Libya. Sectarian conflict between Sunnis and Shiites has not been limited, but extended become sectarian conflict within the same denomination, between extremists and moderates, as is the case in Tunisia, Algeria, Egypt, Sudan, Saudi Arabia, Turkey and Iraq<sup>(9)</sup>.

A person's religion or may not change doctrine but if practiced religious rituals are incompatible with the values and morals of society or include a violation of the provisions of the law or provoke sectarian problems,

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<sup>(1)</sup>Movement in Egypt that permits a Muslim to change his religion to Christian, following the fatwa, Sheikh Ali Gomaa, 2007, in which he stressed that Muslims can change their religion as the "conscience" issue between the person and God appeared. And it is expected to have a significant reflection of this statement to Christians who wish to return to Christianity after he brandished their Islam.

Review: Arab satellite site: Egyptian converted to Christianity assesses the first lawsuit of its kind to officially change his religion. Thursday, 19 July 1428 - August 2, 2007 m <http://www.alarabiya.net/articles/2007/08/02/>.

<sup>(2)</sup>Human Rights Watch says the Egyptian Initiative for Personal Rights learn four cases where the Civil Status Department rejected requests from Christians wish to convert to Islam to amend the data contained on their national ID cards to show that they are Muslims. These four individuals have the interest to challenge the decisions before the Cairo Administrative Court, which ruled in favor of the plaintiffs in the four cases. Issues No. 35721/59, 31890/59, 31895/59 and 41841/60. <http://eipr.org/report/2009>.

<sup>(3)</sup>For example, see the article (2) of the Jordanian Constitution, and Article (2) of the Iraqi Constitution, and Article (2) of the Constitution of Bahrain, and Article 2 of the Egyptian Constitution, and Article (2) of the Algerian Constitution, and Article 1 of the Constitution Mauritanian. Article (2) of the Kuwaiti Constitution.

<sup>(4)</sup>Alfred B. Prados (2006 "Lebanon". The Library of Congress June 11, 2012.

<sup>(5)</sup>Article (1) of the Statute of the rule in the Kingdom of Saudi Arabia.

<sup>(6)</sup>Review on the history of Islamic sects in Islam: Dr. Mohammad Abu Zahra, the history of Islamic doctrines, Dar Beirut Arab Thought 1996, pp. 19.

<sup>(7)</sup>Review about the difference between Doctrinal and sectarianism: Abdul Nabi Al-Akri, religion and sect fundamental difference, newspaper center, No. 3933 Friday, June 14, 2013.

<sup>(8)</sup>Some people call on Iraq to write doctrine in the identity of the Personal Status. for the purposes of elections to determine the parliamentary, executive and judicial quotas. Review: Hadi Aziz Ali, upon approval of the draft personal status law of al-Jaafari, the Iraqi newspaper term number 2933 issued on 08.11.2013

<sup>(9)</sup>Review the sectarian conflict in the Middle East: Samir Nassif, sectarian conflict, the newspaper Al Quds Al Arabi, London, issued on 31.01.2015.



the state the right to prevent such rituals. And practiced In Iraq, some harmful to human health and the violation of Islamic law and religious rituals. And Despite the fact that everyone rejects such rituals, but the state and the religious institution is not able to prevent it, because it is harmful to the lives and safety of others, but also harm the people who practice it<sup>(1)</sup>. Article I have indicated from the 1981 Declaration on religious freedom does not collide with the laws of the State.

the concept of religious freedom in Arab and Islamic countries a right to practice religious rites or change the doctrine within the same religion, does not include the change of religion from Islam to non-Islam. It allows non-Muslims to change religion to Islam.

#### IV-SECTARIAN FANATICISM IN THE ARAB STATES

##### 1 - THE HISTORY OF SECTARIAN INTOLERANCE IN THE ARAB STATES

Although the Sectarian fanaticism old case involving many nations Peoples have suffered many wars led to the killing and displacement of millions of people<sup>(2)</sup>. One of the problems faced by the Arab countries at the present time is the sectarianism that has not seen him ever seen in Europe.

After the Islamic religious appearance, tribal wars turned into religious wars since the advent of Islam to the present, both those wars carried out by Muslims, or between them or between others like hindu, and the Crusades or the Crusades in general, a name is called on a group of campaigns and wars carried out by the Europeans of the late atheist century until the last third of the thirteenth century (1096 - 1291), was mainly wars Knights<sup>(3)</sup>. Islamic history has witnessed many civil wars because of sectarian intolerance, particularly between Shiites and Sunnis<sup>(4)</sup>.

At present the Arab countries in conflict religiously significant not between religions and not only between the same religion, but within the same denomination. And lead this conflict extremist Islamic organizations called al-Qaeda and the Islamic state (ISIS) in Syria and Iraq, and Al-Nusra in Syria. Religious, and militant organizations (fundamentalist)<sup>(5)</sup>; in all Arab countries

Kinds of religious conflicts and armed sectarian in Arab countries:

- A. Armed Religious Conflict: A conflict between religions, in particular against Christians in both Iraq and Sudan<sup>(6)</sup>, Egypt<sup>(7)</sup>, Syria<sup>(8)</sup>, and against the Yazidis in northern Iraq<sup>(9)</sup>;
- B. Sectarian Armed Conflict between Sunnis and Shiites: This is the conflict between the followers of sects within Islam itself, particularly between Sunnis and Shiites, This conflict began in Lebanon and then go to all of Iraq, Syria, Bahrain, and Yemen<sup>(10)</sup>;

<sup>(1)</sup>Review for the violation of religious practices of religion, health, morality: Dr. Shamlan Yousef Al-Essa, to practice their religious rituals, Home Kuwait newspaper, issued on 06.08.2015.

<sup>(2)</sup>Spread in the world throughout history coercion and lack of acceptance of the other because of religion, and absent of religious freedom, both in pagan religions in Japan, China, India, Persia and the Arabian Peninsula or in the Abrahamic religions heavenly, such as Judaism and Islam and Survey. In Europe, international civil and religious wars continued successively for 131 years between (1517-1648 AD), and the wars of France and religious (from 1562 to 1598) in the persecution of Protestants and was a series wars, the confrontation between the Catholic and Protestant severe and devastating. It led to serious civil war. The first persecutions against those who are supporters of the new ideas that emerged in 1520.

Jean Delumeau (1980), Renaissance et discordes religieuses in L'histoire de France, sous la Première condamnation au bûcher pour fait de religion. Pierre Miquel, Les Guerres de religion, Paris, Club France Loisirs, p. 7.

<sup>(3)</sup>Review for the Wars Crusades: Riley-Smith, Johnathan (1995). The Oxford Illustrated history of the Crusades. Oxford: Oxford Press. p. 66.

<sup>(4)</sup>Review for sectarian conflict between Shiites and Sunnis:

Dr. Ali Alwardy, (1995), and preachers sultans, Kaufmann Dar, London, 2nd, 232 p.

Taha Hussein(1980), the Great Sedition 1, Dar knowledge in Egypt, Cairo, p. 42.

<sup>(5)</sup>Intended fundamentalist religious organizations, religious organizations, which are due to application of Islam in the era of the Prophet Muhammad 1,400 years ago. see

Review for Islamic fundamentalism:

Richard Hurair Dkamijan (2012), fundamentalism in the Arab world, the fulfillment house for printing, publishing and distribution - Mansoura, p. 10 et seq. See also:

Sherif Younis (1995), Sayyid Qutb and Islamic fundamentalism, Dar Teba for Studies and Publishing, p. 133 et seq.

Dr. Jamal al-Badri (2007), sword green, Islamic fundamentalism, the Library of Alexandria, Egypt, p. 11.

<sup>(6)</sup>Because of the conflict between Muslims and Christians in Sudan led to the division of the state to the State of Sudan and South Sudan. See:

<http://www.sudaress.com/sudansite/630>

<sup>(7)</sup>Egypt witnessed a struggle between extremist Muslims and Copts (Egyptian Christians).

<sup>(8)</sup>The (ISIS) and Al-Nusra Front of killing and displacement of Christians in Syria.

<sup>(9)</sup>When (ISIS) dominated northern Iraq, it has killed and captured Christians, Yazidis (Independent religion) and the families of the women and sold. See:

Militants 'kill 300 Yazidi captives' <http://www.bbc.com/news/world-middle-eas>.

<sup>(10)</sup>In these countries there is follow the Sunni and Shiite sects.

- C. Sectarian armed conflict between same denomination owners: armed conflicts between the followers of the same doctrine appeared, Such as the conflict between Sunnis and the conflict between Shiites, as (ISIS) and fundamentalists between moderate Sunnis, in Egypt, and Saudi Arabia, Algeria and Tunisia, and between (ISIS) in the west of Iraq, and between Shiite extremists and moderate Shiites in central and southern Iraq.

## **2 - THE TYPES OF RELIGIOUS INTOLERANCE IN THE ARAB COUNTRIES**

Religious intolerance in the Arab countries on multiple types, including:

### **A-RELIGIOUS INTOLERANCE SILENT**

Religious intolerance silent means that a person believes in a certain fanatic and his religion but does not impose on others, with the acceptance of others and deal with them. A person may be more intolerant person's religion or doctrine, but he is not aggressive, he is does not impose his believes on others. It is called the silent intolerance because it is not hostile and eliminates others. Regardless of the fact that this intolerance depends on good ideas or good, it is acceptable In human relations, each person according to what he sees as its specificity;

### **B-PROVOCATIVE RELIGIOUS INTOLERANCE**

religious intolerance provocative, it is intolerance, which imposes on others to embrace what he believes, or he refuses to deal with them, and it is called racism provocative <sup>(1)</sup>. because they provoke and eliminates the others, does not deal with them and he not submit to their authority, because he disagrees with them in religion,. This intolerance is the one who rejected the law, and contrary to the tolerance.

### **C-SOCIETAL INTOLERANCE**

Formerly peoples struggling was against their governments, that the new development that took place in recent years, and particularly in the last years of the last century, States that passed laws guaranteeing human rights and freedom of religion. Serious problem that society oppresses some individuals in it, or persecuted because of difference of religion or creed. After the end of the injustice of the state seemed an injustice to the community itself, societies in the Arab countries refused to differences and diversity in religion, sect. Sunni Muslim should refuse to deal with the Shiite Muslim, and the reverse is also true. This conflict is dangerous because of terrorist summit and religious organizations have emerged. The states are not able to solve this problem.

### **D-SECTARIAN TERRORISM**

It appeared In the last twenty years a new phenomenon in the Arab States, a phenomenon of religious intolerance and sectarian armed in all the Arab countries. This phenomenon leads the armed organizations against moderate Sunnis against Shiites. This phenomenon calls for the application of Islamic law as it came in the era of the Prophet Muhammad. It is highlighted by these extremist organizations and Al-Qaida, (ISIS)all in all Arab, Islamic and non-Islamic countries, and the Alnsra in Syria. These organizations used armed force against non-Muslims and moderate Muslims. And it issued several decisions of states of these organizations considered terrorist organizations.

## **3-THE CAUSES OF SECTARIAN INTOLERANCE IN THE ARAB COUNTRIES**

Arab world cradle of divine religions Ibrahimeya, it is dispositional that the peoples of this region have to be a religious character. However, the international and domestic events prompted many residents of Arab countries to extremism and to join al-Qaeda and (ISIS) and Alnasra for many reasons, including:

- A. Underdevelopment that has spread in many Arab countries because of international and civil wars, which led to the deprivation of a large sum of education and job opportunities and communicating with other communities, and those countries Iraq, Syria, Sudan, Yemen, Libya, Egypt, Sudan and Bahrain;
- B. The Soviet intervention in Afghanistan, is the name given to the war that lasted ten years, the Soviet aimed at supporting the Afghan government of the Soviet Union, This was the occupation of the first phase to set up terrorist organizations under the patronage and support of a group of countries opposed to the Soviet Union, including the United States , Saudi Arabia, Pakistan and China. Enter The forty Soviet army on December 25, 1979. Soviet troops withdrew from the country between May 15, 1988 and February 2, 1989<sup>(2)</sup>.

After the Soviet occupation of Afghanistan has become the end of these resistance to the Soviet Union without work. Hence, the first religious terror cells, but religious and non-sectarian under the shadow of political Islam began. And Then spread Islamic terrorist cells to Pakistan and many countries of the world<sup>(3)</sup>. And These became threatening US interests in many countries of the world. After hitting the twin towers of World Trade in the September 11, 2001, the United States occupation of Afghanistan, under Security Council resolution 1333 and in 2000, the international coalition occupation of

<sup>(1)</sup> Barbara Trepagnier, op. cit, p. 13ss.

<sup>(2)</sup>Noor Ahmad Khalidi(1991)"Afghanistan: Demographic Consequences of War: 1978-87," Central Asian Survey, vol. 10, no. 3, pp. 101–126.

<sup>(3)</sup>Hilali, A. (2005). US–Pakistan relationship: Soviet Intervention in Afghanistan. Burlington, VT: Ashgate Publishing Co.p.198.

- Afghanistan and the reduction of the danger of Al-Qaeda, led by bin Laden<sup>(1)</sup>. And Then spread al-Qaeda cells in Pakistan, Iraq, Syria, Sudan, Yemen, Saudi Arabia and other Arab countries
- C. blockade practiced by the United Nations on Iraq since 1990 up to 2003 <sup>(2)</sup>, depriving Iraq of communication with the global development, lack of education and the destruction of hundreds of schools and prevent Iraq from importing and exporting, and caused the destruction of the country's economy and the decline in the health and education level and caused a humanitarian disaster because of a lack of food and medicine and the deterioration of health and medical institutions dramatically. The death of nearly one million children<sup>(3)</sup>. The embargo has also included several Arab countries, including Syria, Sudan and Libya, which form the case of popular opposition in all the Arab world against the United States and Western countries these People saw the injustice practiced by Western countries against the Arabs, making them resentful Western countries and in particular against the United States US. The siege lasted to 2003. Its effects do not persist to the present.
- D. Injustice practiced by the United States when the occupation of Iraq on 9 April 2003, and the arrest of thousands of prisoners for a long time without guilt, and subjected to various types of torture and killing many of the prisoners <sup>(4)</sup>, and Crimes of Abu Ghraib prison, is still stuck in the mind, and the displacement of millions of students of schools and poor health<sup>(5)</sup> , lack of water, electricity and services in all of Iraq, and the existence of innocent people in these prisons with leaders of fanatics with religious trends fanatical, making them subject to a culture of religious and sectarian intolerance inside the prisons, education and full of ideas, the ideas of religious and sectarian intolerance, and After the withdrawal of the United States from Iraq, and out of these prisons, did not get the care from the state, but also become the owners of precedents and vulnerable to persecution and torture, and some of them have been sent back to prison. Those who drive themselves to the so-called "State of Islam in Iraq and the Levant" (SISI), which occupied many lands and cities in Syria and Iraq are still threatening many countries of the world, and this was important upstream prison for terrorism;
- E. Inability to resolve the Palestinian issue: Headwaters of the most important unit in which increased religious intolerance is the failure to resolve the Palestinian issue and the failure to find a solution to the Palestinians resolve their case humanity. There are millions of Palestinians displaced in multiple countries suffering from poverty and underdevelopment, and the warriors by the State and government and some of the communities and make them outcasts isolated. In spite of many wars<sup>(6)</sup> , and projects of settlement of the Palestinian issue, but it has not received all of success<sup>(7)</sup>. And the inability of the United Nations, has lost all hope in order to solve their case, and This is what made them to think about another way out and perhaps find them to return to their land Palestine road, Some of them found in the terrorist Islamic organizations route may save them from the tragedy in which they live, and they believe that organizations terrorist find them a solution to their cause.
- F. The development of international communications: the evolution of international communications and

<sup>(1)</sup>Maley, William (2009). *The Afghanistan wars*. Palgrave Macmillan. p. 288.see also:

Tomsen, Peter (2011). *Wars of Afghanistan*. Public Affairs. p. 565.

<sup>(2)</sup> International embargo on Iraq under UN Resolution 661, which was issued on August 6, 1990 as a result of the Iraqi invasion of Kuwait, and provided for the adoption of severe economic sanctions on Iraq at the time to force the leadership to immediately withdraw from Kuwait. This decision was followed by several successive resolutions imposing sanctions on Iraq. Review:

"UN lifts sanctions against Iraq (BBC)". BBC News. 2010-12-15.Lewis, Paul (1991-03-22). "After The War; U.N. Survey Calls Iraq'S War Damage Near-Apocalyptic - New York Times". New York Times. Retrieved 2009-05-30.

<sup>(3)</sup>"A May 25, 2000 BBC article[51] reported that before Iraq sanctions were imposed by the UN in 1990, infant mortality had "fallen to 47 per 1,000 live births between 1984 and 1989. This compares to approximately 7 per 1,000 in the UK." The BBC article was reporting from a study of the London School of Hygiene & Tropical Medicine, titled "Sanctions and childhood mortality in Iraq", that was published in the May 2000 Lancet medical journal The study concluded that in southern and central Iraq, infant mortality rate between 1994 and 1999 had risen to 108 per 1,000. Child mortality rate, which refers to children between the age of one and five years, also drastically inclined from 56 to 131 per 1,000. In the autonomous northern region during the same period, infant mortality declined from 64 to 59 per 1000 and under-5 mortality fell from 80 to 72 per 1000, which was attributed to better food and resource allocation".

Child death rate doubles in Iraq". BBC. May 25, 2000.

Mohamed M Ali MSc, Iqbal H Shah PhD (May 2000). "Sanctions and childhood mortality in Iraq" 355. *The Lancet*. pp. 1851–1858.

<sup>(4)</sup>Prof. Suheil H. Al-Ftlawi (2008), *Human rights in abu ghraib*, Dar Al- Talia Al- Arabia, Amman, p. 9ss. p. 15ss.

<sup>(5)</sup>Prof. Suheil H. Al-Ftlawi (2008), *The Crimes if American Occupation Against Iraq Children*. Dar Al- Talia Al- Arabia, Amman, p. 9ss.

<sup>(6)</sup>Review of the Arab-Israeli wars: Pollack, Kenneth, M., *Arabs at War: Military Effectiveness*, University of Nebraska Press, (2002), pp. 93–94.

<sup>(7)</sup>Review for the Arab-Israeli conflict: Avner Falk, *Fratricide in the Holy Land: A Psychoanalytic View of the Arab-Israeli Conflict*, Chapter 1, page8.



the spread of satellite television extremist deployed in all countries of the world and in several languages, the Internet and the proliferation of Net that pushed many young social communion among themselves, and coordination among them. The religious organizations extremist significant role in the use of these means in order to collect the largest number of young people and education about what they called fundamentalist Islam, which is due to the time of the Prophet Mohammed and the use of jihad to get rid of loss in which Muslims live, has engaged many young people with terrorist organizations. In spite of the closure of many of the states satellite television extremist and terrorist organizations that support and the closure of web sites<sup>(1)</sup>, but many of these channels and Internet sites still exist and contribute to this means an increase in religious intolerance and feeding terrorist ideas;

## V. CONCLUSION

The most important conclusions we have reached in this research is that freedom and democracy and ensuring human rights and especially religious freedom in Arab countries after the changes that took place after 1990, and the transition from a dictatorial regime to a democratic system, did not give the results in order to please the community, it has moved the peoples of the countries Arab from bad to worse, turning the conflict between the state and the people, to the conflict between the People themselves, you did not see the people of these countries live on the mend and well-being in religious freedom, but extremist terrorist organizations working on killing and destruction emerged, and change the color of the streets and parks to the red color of blood.

In order to enjoy the people of this region to religious freedom as it is in Western countries, we recommend the following:

- A. We Must deepen the religious tolerance policy within the same society, and peaceful coexistence among citizens, and look for other participants between citizens such as national, and language, and education to spread the principles of tolerance contained in the UNESCO's General Conference titled principles of tolerance issued on 16 / November / 1995 adopted by the General Conference UNESCO. Must involve everyone in power and not to isolate any category because of his religion.
- B. The face of religious intolerance many peaceful means and a culture of acceptance of others among the peoples of the Arab countries. This requires the application of justice and equality among the people, relying on the 1981 Declaration on the elimination of all forms of intolerance and of discrimination based on religion or belief;
- C. The role of the state in the application of social culture of tolerance must be in accordance with the methodology on cultural considerations, which begins from the school to the various stages of being the source of civilization of human beings. many roles in cemented a culture of tolerance using curriculum cancel intolerance, and the abolition of a culture of fear of others;
- D. 4. Making religion humanitarian situation concerning human alone, and to ensure the human right to religious freedom and the practice of religious rituals without the State interfering in religious affairs. It may not be the Democracy on the basis of the conflict between religious parties for control of the power, but it must be on the basis of political issues;

The nature of the peoples of the Arab countries is based on the grounds that the dispute means conflict, but the conflict means fighting and the displacement on the other, this should not be allowed to the media which raises sectarian issues between the sons of one people, because of conflicts throughout history that religion is a human dignity, and open the way in front of the media lead to armed conflict between the sons of one people.

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