



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim minorities in Promoting Security, Peace, and Tolerance for Islamic Countries in the Light of public freedoms

دور حرية الدين والمعتقد للأقليات المسلمة وغير المسلمة في تعزيز الأمن والسلام والتسامح للدول الإسلامية في ضوء الحريات العامة



Ilyas Dekkar

i.dekkar@univ-bouira.dz

Bouira University

تاريخ القبول: 2024/05/29

تاريخ الإرسال: 2023/07/24

Abstract:

Islam faced a wide campaign and a fierce war of questioning its ability to organize life, and a central challenge to the guarantees it offers for public and private freedoms, the rights of religious and political minorities, and the rights of women, and the capabilities it offers to push back injustice.

However, the modern Islamic thinker, interacting with reality and its demands, must show that Islam does not contradict reality, development, Western civilization, and democracy. Rather, there is a great overlap and partnership that serves as a solid basis for the exchange of benefits and coexistence, and Islam preserves the right to freedom of belief for Muslim minorities. And the non-Muslim is one of the most prominent characteristics of the totalitarianism of Islam in promoting the dialogue of civilizations and achieving peace and security in Islamic society as well as Western societies.

Keywords: Role; Religion; Freedom, Security, Minorities.

الملخص:

واجه الإسلام حملة واسعة وحرباً ضرورياً من التشكيك في قدراته على تنظيم الحياة، وطعننا مركزاً في ما يقدمه من ضمانات للحريات العامة والخاصة، ومن حقوق الأقليات الدينية والسياسية وحقوق النساء، وما يتيح من إمكانات لدفع الظلم والجور.



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

إلا أن المفكر الإسلامي المجدد، المتفاعل مع الواقع ومطالبه، وجب عليه أن يبين أن الإسلام لا يتناقض مع الواقع ولا مع التطور ولا مع الحضارة والديمقراطية الغربية، بل يوجد تداخل واشتراك عظيمين يصلحان أساسا متينا لتبادل المنافع والتعايش، وأن حفظ الإسلام لحق حرية المعتقد للأقليات المسلمة وغير المسلمة يعد من أبرز خصائص الشمولية للإسلام في تعزيز حوار الحضارات وتحقيق السلم والأمن في المجتمع الإسلامية فضلا عن المجتمعات الغربية.

الكلمات المفتاحية: دور؛ الدين؛ حرية؛ أمن؛ أقليات.

INTRODUCTION

Islamic and Arab countries' law regulates the manifestation of religion or belief through several legal mechanisms, including the penal code and Ordinances on the regulation of Muslim minorities and non-Muslim organizations. Some among these Islamic and Arabic governments have increasingly enforced these laws in recent years, imprisoning individuals on blasphemy and proselytization charges. It has also interpreted other legal precepts in ways that infringe on Islamic countries' rights to worship.

This research project and writing sample summarizes the intersection of law, religion, and politics in recent Islamic countries' history and highlights the aspects of these countries' laws that pose risks to their citizens' rights to freedom of religion or belief. It also proposes several policy options, Islamic suggestions, and regulations to organize life. We have focused on the guarantees of public and private freedoms, the rights of religious and political minorities and the rights of women, and the potential for injustice.

However, modern Islamic thinkers, interacting with reality and its demands, must show that Islam does not contradict reality or development nor with Western civilization and democracy, but there is great overlap and partnership that provide a solid foundation for mutual benefits and coexistence.

The preservation of Islam to the right of freedom of belief for Muslim and non-Muslim minorities is one of the most important characteristics of inclusiveness - in the words of Islamic teachings - of Islam in promoting the dialogue of civilizations and achieving peace and security in Islamic societies as well as Western societies.

Therefore, the main problem of this research project and writing sample is as follows:



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

What is the role of Islam in protecting the freedom of belief of Muslim and non-Muslim minorities in promoting the principle of dialogue and spreading a culture of peace and security to Islamic societies under public freedoms?

Accordingly, the topics of this research project will be as follows:

I- Definitions of the research project and writing sample terms

1- Freedom

A- Linguistic definition

Freedom in the Arabic language is expressed in exchange for slavery (that is, it is against slavery), where the human being (the slave). It refers to someone who has no freedom except by the order of his master. It came in Lisan al-Arab: "The free is the opposite of the slave, and the plural is freed... It is said: The freedom of the slave that is, he became free, and from it is the hadith of Abu Hurayrah: I am Abu Hurayrah, the liberator, that is, the freedman". (Abdullah, 2006, p. 181)

And it came in Al-Qamoos Al-Muheet: "The free man is the opposite of the slave." (Fayrouzabadi, 2005, pp. 6-7)

The author of (Mukhtar Al-Sihah) referred to this meaning as well, and said: "And the free: the opposite of the slave... and the freed: that is, he set free and became free." (Al-Din, 1997, p. 129) And Muhammad Al-Taher bin Ashour goes to the fact that the word freedom in the speech of the Arabs is used with two meanings, one of which is derived from the other:

The first meaning: is against slavery

The second meaning: It arises from the first in the metaphorical way of use, and the person can dispose of himself and his affairs as he wishes without objection.

Through the foregoing, it is clear that the word freedom means liberation from slavery and servitude, meaning that it is the end of servitude (Al-Thanawi, 2006, p. 641), if slavery was coercion and coercion, then freedom is will and choice.

B- idiomatically:

As defined by the philosopher Taha Abd al-Rahman after he reviewed the concepts of freedom in Western thought, and his disclosure of its contradiction with the Islamic perception, by saying: « Freedom is to worship the Creator by your choice, and that the creation does not enslave you, outwardly or inwardly » (Rahman, 2012, p. 153).

It is clear from these definitions that they focus on two elements:



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

First, will and choice: It is the element that is a common denominator among all definitions of freedom because it does not mean freedom without will and choice

Secondly, highlights the religious dimension: where we find Islamic definitions stressing it as a basis upon which freedom is based.

2- Definition of belief

A- Linguistically

Belief is an action which means knots, and the knot is “the opposite of the solution... It is said that the rope is knotted, as well as the covenant, and from it the marriage knot. (Abdullah, 2006, p. 296)

And it came in Al-Misbah Al-Mounir: “I believed such-and-such, I held my heart and conscience upon it until it was said: A belief is what a person follows, and he has a good belief that is free from doubt” (Al-Fayoumi, 1999, p. 165).

Through the foregoing, it becomes clear that the linguistic meaning of belief revolves around what a person sets his heart on, it is called what a person owes to the ideas and opinions that he believes in and which are resolved in his heart and conscience.

B - Idiomatically

The terminological concept of belief is not different from the linguistic concept, as we find it revolving around concepts. And the perceptions and ideas that one believes in and have reached the level of contentment that is not mixed with doubt, and there is no place in them for conjecture, and this is indicated (Mustafa Saeed Al-Khan) in the exhibition of his statement of the belief’s meaning in the Islamic custom when he said: It is “the sum of the things that must be One is to believe in it in Islam and believe in it with faith that is not tainted by the slightest doubt, so that these things that one believes in become self-evident matters that do not accept argument or discussion, and thus the science that searches for what a person must believe in has become called “Theology” (Al-Khan, 1996, p. 17).

3- The concept of freedom of belief

After examining the linguistic and idiomatic connotations of freedom and belief, we can define freedom of belief as “the state in which all pressures affecting the formation of his conviction to enter into Islam, or not to enter into it, are



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

removed from a person so that no one has influence or coercion on him” (Sultan, 2005, p. 242).

If we reflect on the aforementioned definition, we find that it distinguishes between two different levels of freedom of belief in Islam:

The first level is the freedom to enter into Islam: The Qur’anic and prophetic texts that came to clarify the status, and the great foundations for freedom of belief in Islam are related to this level.

The second level is the freedom to leave Islam: At this level, we find Islam narrowing the circle of freedom, and leaving it after entering it is considered a major crime, because of the threat it poses to the Muslim community in its doctrinal security. God said in Quran: {And whoever of you turns away from his religion and dies while he is an infidel, those whose deeds are worthless in this world and the Hereafter. And those are more correct. Father of Hell, they will abide therein (217)} (Surah Al-Baqara/ 217).

4- Definition of a minority

A minority is a group that includes less than half of the total members of a larger group (Rimi, 2017, p. 31). In voting, the minority is the voters or the votes that are less than 50% of the votes cast. In society, the term describes an ethnic, regional, religious, or other group that possesses a distinct identity, far outnumbered by the rest of the population. The matter has reached the point of total isolation of the minority groups, as we find that the minority groups have their neighborhoods and even different service institutions, as in South Africa (F & Stepnick, 1972, p. 211).

The most prominent of these features is the religious feature, and this is the case of Muslim minorities in some parts of the world, especially in the peoples of Southeast Asia. Muslim minorities belong to one ethnic origin that links them to the majority, but the distinction here came from religious differences, and the issue here is doctrinal (Harris, 2012, p. 10).

5- Definition of security

A- Linguistically

Security in the Arabic language is the opposite of fear. And the act of security, that is, achieved safety. Ibn Manzoor said: “I am secure, for I am safe, and I secured others. Security is against fear, trust is against betrayal, faith is against disbelief,



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د إ: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

faith means ratification, and its opposite is denial, so it is said that "a people believe in it and a people lie in it" (Abdullah, 2006, p. 140).

B - Idiomatically

Most of the literature that defines the concept of security, generally refers to achieving a state of lack of a sense of fear, substituting the feeling of safety in its psychological and physical dimensions in place of the feeling of fear, and the feeling of safety is a desirable universal human value that is not limited to a specific social group or linked to the level of income. (Suleiman, 2006, p. 30).

6- The concept of public freedoms

First, we must distinguish between right and freedom, because right is a feature granted and protected by positive law, while freedom is a feature granted by natural law and only protected by reason.

Accordingly, (public freedoms) have become relative freedoms that are restricted and refined by the law promulgated by the will of the authority. Power has also become constrained by the consent of the political people and the law enacted by the people's representatives (Latif, 1979, p. 152), so the term (public freedoms) is like a combination of these two (freedom and power). Term (public) (Al-Ani, 2005, pp. 19,29), subjects to which the authority of the state is a party.

According to this, freedoms became rights, if the law entered as a mediator in organizing them. While freedoms remain if they remain without the intervention of the law. That is why it was said: The principle is that the law is the source of all rights (Al-Fadli, 1987, p. 219).

II- The issue of faith and human will

Everything takes place by God's predestination and will, and His will is carried out, and there is no will for the servants except what He wills for them, so whatever He wills for them happens, and what He does not will does not happen, for this universe is the creation of God Almighty, and nothing happens except by the will of God Almighty. (Muhammad, 1999, pp. 129,132).

As God Almighty attributed guidance and misguidance to His will, in many verses, including His saying: {And if God had willed, He would have made you one nation, but He leads astray whom He wills and guides whom He wills, and you will certainly ask you used to do} (Surah An-Nahl/ 93). And the Almighty said: {And We did not send any messenger except in the language of his people to make it clear to



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

them, so God leads astray whom He wills and guides whom He wills. And He is the Mighty, the Wise} (Surah Ibrahim/4). And the Almighty said: {And whomever God leads astray has no one to guide him (36) And whomever God guides, he has no one to lead astray (37)} (Surah Al-Zumar / 36-37).

The reality is that these and similar texts are general, and they must be based on restrictive texts. God's will for guidance and misguidance is not carried out haphazardly without wisdom, or prior practice in this regard because, in addition to these general verses, other verses restrict God's will for guidance and misguidance in specific circumstances. And specific reasons and these restricted verses show us whom God Almighty wills to guide and whom He wills to lead astray, and this is a summary that needs elaboration (Saleh, 2004, pp. 105-106).

God Almighty has linked many verses between the servant's will for guidance and misguidance and His will, Gad says: { Glory be to Him, wills nothing but justice and mercy. He is taking its forelock. Indeed, my Lord is on a straight path} (Surah Hood / 56).

So He told about the generality of God's power and the influence of His will and disposition of His creation as He wills, then He told that this disposition and judgment is on a straight path, that is, glory be to Him. And the conclusions are based on their premises, as indicated by many verses, including His saying: {And God will mislead the wrongdoers} (Surah Ibrahim / 27). And the Almighty says: {And He guides to Himself whoever turns to Him} (Surah Al-Shura /13).

In the first verse, the Almighty made it clear that the reason for His misguidance of some of His servants is injustice, and in the second verse, He clarified that the reason for His guidance of some of His servants is to turn them back to Him (Ibn Taymiyyah A.-H. , 2005, p. 94).

And the Almighty said: {When they deviated, Allah caused their hearts to deviate} (Surah Al-Saff/05). And the Almighty said: {And as for he who is miserly and becomes self-sufficient (08) and denies what is best (9), We will make it easy for him to hardship (10)} (Surat al-Layl/8-10).

Within the framework of this great truth, man moves by himself, and what happens to him of guidance and misguidance also occurs to him. (Qutb, In the Shadows of the Qur'an, 2009, p. 1400).

III - Religious pluralism in Islam



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

1-Definition of Pluralism

A- Linguistically

Pluralism in the language means the ball, and it is the opposite of unilateralism, and the plurality of the thing, i.e. it has become a number, so the number is the quantity consisting of units, so it is specific to the plural in itself, and accordingly, the one is not a number, because it is not plural; As pluralism is abundance (Al-Zubaidi, 2008, p. 353).

B- Idiomatically

Religious pluralism is a position or policy regarding the diversity of religious belief systems that exist in a society. It can refer to one or more of the following:

- Recognizing and tolerating the religious diversity of a society or a country, promoting freedom of religion, defining secularism as neutral.

- As a social rule and not just a synonym for religious diversity. (Silk, 2007, pp. 64,81).

Islam guarantees the individual the right to choose his belief and what he reaches through his diligence in the religion, so no one else has the right to force him to adhere to a specific religion or belief, or to change what he believes or condemns by any means of coercion (Hassan, 1974, p. 383).

That is, it is: the freedom of man to choose the belief in which he believes without external pressure, and the freedom of belief, in the opinion of Dr. Muhammad Abu Zahra, is based on three elements:

- 1- Free thinking that is not imprisoned by the fanaticism of nationality, tradition, lust or whim; Often, passions and nationalities rule in the name of religion.

- 2- Preventing exposure or coercion to carry on a belief. He who believes in a belief under the influence of temptation with money, position, or prestige is not religious.

- 3- Working according to the requirements of the creed, and facilitating that for every adherent of a religion without overburdening him (Abu Zahra, 1964, p. 326).

And God Almighty authorized the Muslims to defend their faith with the sword in His saying: They have no right, except that they say, "Our Lord is God," and had it not been for God repelling people from one another, monasteries, sales, prayers, and touch would have been destroyed. I find it mentioned God's name is much, and God will help those who help him. Indeed, God is Powerful, Mighty (40) Those who,



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

if We give them power in the land, establish prayer and pay zakat and the mother Narrate what is right and forbid what is wrong, and to God is the end of all matters} (Surat Al-Hajj / 39-41).

The scholars said: "The Messenger of God was not authorized to go to war, but he was commanded to supplicate God, to be patient with harm, and to forgive the ignorant. And between a fugitive in the country, some of them fled to the land of Abyssinia¹, some of them fled to Medina, and some of them were patient with the harm, so when the Quraysh rebelled against God, rejected His command, lied to His Prophet and tortured those who believed in him, worshiped Him alone, believed His Prophet, and adhered to His religion, God permitted His Messenger to fight, abstain, and triumph over those who oppressed and oppressed them » (Ibn al-Arabi, 1995, pp. 1285-1286).

It was also reported that the Prophet, peace be upon him, allowed a delegation of Najran Christians to enter his mosque and sit in it for a long time, and when the time for their prayer came, they wanted to pray, so some Muslims stood up to prevent them, but the Messenger of God forbade them from that and let the Christians of Najran pray in peace (Ibn Hisham, 1985, p. 547).

In the speech of Abu Bakr Al-Siddiq to his armies directed towards Iraq and the Levant, he said: (And you will pass by people who have emptied themselves in the granaries, so leave them and what they emptied themselves for) (Al-Tabari, 1988, p. 146).

V- Freedom of expression in defense of belief/sect, advocacy for it, or criticism of others

The Prophets - upon them be peace - presented wonderful examples of sublime dialogue with their opponents in their appeal to Islam and refuting the contrary arguments, in order to establish belief on a solid foundation of betting. Today, while we are living in an ideological struggle, we have to be guided by the debates that took place between Abraham - upon him be peace - and the tyrant of his country, and between him and his father, as well as the rest of the prophets to the Saul - may God bless him and grant him peace - and how they handled the arguments of their opponents in the best way, away from the polemics and quarrels that lead to intellectual controversy. And politics today.

¹- Ethiopia currently.



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

Abu Al-Ala Al-Mawdudi, the pioneer of contemporary Islamic constitutional law jurists, was very clear in determining the freedom of non-Muslims, where he says: « Non-Muslims in Islamic countries will have the same freedom of speech, writing, opinion, thinking and meeting as Muslims have, and they will have restrictions and obligations in this regard.” What the Muslims themselves have to do. They will be allowed to criticize the government and its workers, even the prime minister himself, within the limits of the law. They will have the right to criticize the Islamic religion, just as Muslims have the right to criticize their sects and their beliefs. Muslims must abide by the limits of the law in their criticism, just as it is obligatory for non-Muslims. And they will have complete freedom in praising their bees, and if they - any Muslim - apostatize, then the affliction of their apostasy will fall on themselves, and non-Muslims will not be taken into account, and non-Muslims in the Islamic state will not be compelled for a belief or action that contradicts their conscience, and they will have the right to do everything that agrees with their conscience. As long as it does not conflict with state law » (Al-Mawdudi, 1964, p. 361).

And the meaning of all this is the recognition of the multiplicity of cultural identities within the Islamic society and their interaction freely, so that everyone, regardless of their differences, can participate in the making of Islamic civilization (George, 1984, p. 78), away from the ideology of integration of the Western state.

Conclusion

The right to freedom of belief and the practice of religious rites is a challenge and a difficult struggle in a set of sharp contradictions and discrepancies that reflect, in essence, the difference between individuals, peoples and states in beliefs and cultures on the one hand, and in the degrees of civilization and civilization on the other hand. Also, the emotional nature of the issue of belief, as well as its mixing with the ideological and philosophical dimension, and the subjective tendency in raising such topics that are fueled by the idea of sanctifying belief and its sanctity, as well as the human conflict, which has multiple forms in different times and places as a result of the increase in the chasm and the victory of fanaticism.

The specificity of this right in terms of its association with concepts of very different conceptual, values and sources, whether in belief and religion, or cultures, customs, laws and others. As well as its connection with political, ideological and



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د إ: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

even sociological aspects related to the relationship of the religious state with religious minorities and the phenomenon in general, and the relationship of society with this complex duality.

Therefore, among the proposals and recommendations that are of great importance and must be noted and worked to devote them to guaranteeing the right to freedom of belief and the practice of religious rites are as follows:

- That states and governments work to abide by the content of legal, political and moral pledges related to human rights and freedoms without discrimination, omission or d-
- Work to create a global charter for the freedom of beliefs and religions, or a global charter for the ethics of religions that works to correct the course of global thought to unify the vision and create a space for communication between followers of different beliefs and religions.

- Activating channels of dialogue between peoples and governments in a way that serves common interests and prevents prejudice to the right to privacy, and this is in order to find ways to achieve the aspirations of peoples.

- Spreading more cultural, social and behavioral awareness on issues of religious and intellectual diversity in order to achieve the goal of immunity from the phenomena of intolerance and extremism and the necessities of accepting the other, whatever it may be, and dealing with it positively in order to achieve peaceful coexistence and calm dialogue, in a way that establishes national and global societies that interact in freedom and dignity.

- The necessity of correcting and reviewing all educational resources and curricula, in the early stages, especially for children's education, and purifying them from the meanings of extremism, extremism, outbidding and hatred so as not to create ignorant and extremist generations that do not believe in religious freedom.

- Building national and international institutions - governmental and non-governmental - that specialize in training and qualifying in topics that are of utmost importance, such as religious education and upbringing on the values of tolerance and dialogue. And not to infringe on the religious and moral privacy of what is called in the world today, to preserve the cultural identity of nations.

References

Abdullah, M. (2006). Lisan Al-Arab (1 ed., Vol. 4). Beirut: Dar Sader.



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

Abu Zahra, M. (1964). International Relations in Islam. Journal of Legal and Economic Sciences(10).

Ahmed, A.-R. (1984). Obstacles (1 ed.). Beirut: Al-Risala Foundation.

Al-Aili, A.-H. (1975). Human Rights in Islamic Law. Cairo: International Politics.

Al-Ani, I. M. (2005). Theory of Public Freedoms, Analysis and Documents (1 ed.). Iraq: Baghdad University Press,.

Al-Din, A.-R. F. (1997). Mukhtar Al-Sahah (1 ed.). Beirut: Dar Al-Kitab Al-Arabi.

Al-Fadli, J. (1987). Introduction to Legal Sciences (1 ed.). Mosul - Iraq: Higher Education Press,.

Al-Farouqi, I. R. (1981). Rights of Non-Muslims in the Islamic State. Journal of the Contemporary Muslim(26), 111.

Al-Fayoumi. (1999). Al-Misbah Al-Munir (2 ed.). (A.-A. Al-Shinawi, Ed.) Cairo: Dar Al-Maarif.

Al-Hardan, A. A. (2005). Lectures on Constitutional Law (1 ed.). Anbar: Dar Al-Anbar.

Al-Khan, M. S. (1996). The Islamic Creed (1 ed.). Beirut: Dar Al-Kalam Al-Tayyib.

Al-Mawdudi, A. A.-A. (1964). Theory of Islam and its guidance in politics, law and the constitution (1 ed.). Beirut-Damascus: Dar Al-Fikr.

Al-Mili, M. (1986). Secularism or the Philosophy of Human Death (1 ed.). Tunisia: Carthage Press.

Al-Muzaffar, M. R. (1994). Al-Mantiq (Vol. 1). Qom - Iran: Dar Al-Ghadeer.

Al-Razi, F. E.-D. (1955). The Great Interpretation : Keys to the Unseen (2 ed., Vol. 7). Beirut: Dar Al-Kutub Al-Ilmiya.

Al-Sakani Aladdin, B. A.-S.-S. (n.d.). The Egyptian Publications Company - Al-Gamalia Press.

Al-Sakani, A. (1981). Bada'i Al-Sana'i fi Tirtib Al-Shari'a (1 ed., Vol. 7). Egypt: The Egyptian Publications Company - Al-Gamalia Press.

Al-Shawi, M. (1981). Constitutional Law (Theory of the State) (3 ed.). Baghdad: Publications of the Legal Research Center.

Al-Tabari, M. b. (1988). History of the Messengers and Kings (2 ed., Vol. 1). Beirut: Dar Al-Kutub Al-Ilmiya.

Al-Thanawi. (2006). A tracer of Arts Conventions (1 ed.). (A. Dahrouj, Ed.) Beirut: Library of Lebanon Publishers.



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د إ: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

Al-Zubaidi, A. A.-F. (2008). Crown of the Bride from the jewels of the dictionary (1 ed., Vol. 1). Beirut: Dar Al-Hidaya.

Bassiouni, M. S. (2003). International Documents Concerning Human Rights, (1 ed., Vol. 2). Cairo: Dar Al-Shorouk.

F, H. J., & Stepanick, A. (1972). Race, ethnicity, gender, & class: the sociology of group conflict and change (8 ed.). California: Thousand Oaks.

Fayrouzabadi. (2005). Al-Qamous Al-Muheet (8 ed., Vol. 2). (M. N. Iraksousi, Ed.) Beirut: Al-Risala Foundation.

George, K. (1984). Politics and History. Beirut: Bahsoun Publications.

Ghannouchi. (n.d.). Public Freedoms in Islamic Countries.

Ghannouchi, R. (n.d.). Public Freedoms in Islamic Countries.

Harris, M. (2012). The Politics of Nation-Building: Making Co-Nationals, Refugees, and Minorities (1 ed.). New York: Cambridge University Press.

Hassan Abdel Hakim, P. F. (197).

Hassan, A. H. (1974). Public Freedoms in Thought and the Political System in Islam, a comparative study. PhD thesis. Ain Shams , Egypt: University.

Ibn al-Arabi, A. B. (1995). Ahkaam al-Qur'an (Vol. 3). (A. M. al-Bukhari, Ed.) Dar Ihya al-Kutub al-Arabiya.

Ibn Hisham, A. a.-M. (1985). Biography of the Prophet (2 ed., Vol. 1). Cairo: Mustafa Al-Babi Al-Halabi Library and Printing Press.

Ibn Manzoor. (n.d.). Lisan Al-Arab.

Ibn Qayyim, A.-J. (1961). Ahkam Ahl al-Dhimmah (Vol. 2). (S. al-Saleh, Ed.) Damascus.

Ibn Salam, A.-H. (1981). Book of Funds (1 ed.). Cairo: Dar Al-Azhari Library.

Ibn Taymiyyah, A. a.-H. (n.d.). Good and Bad.

Ibn Taymiyyah, A.-H. (2005). Good and Bad (1 ed.). Beirut, Lebanon, Cairo: Dar Al-Kutub Al-Ilmiya, Dar Al-Kitab Al-Arabi.

Jawad, M. A. (2001). Administrative Judiciary, (1 ed.). Egypt : Al-Atak in Cairo.

Kazem, S. J. (1991). Political Systems (1 ed.). Baghdad: Dar Al-Hikma.

Kazemzadeh, H. (2017). Pluralism and Democracy in Islam,. Internal Journal of ACPCS, 63.

Latif, N. (1979). Constitutional Law and the Constitutional System in Iraq (2 ed.). Baghdad: Alaa Press.



ISSN: 1112-4040 & EISSN: 2588-204X

رت م د: 1112-4040، رت م د: 2588-X204

تاريخ النشر: 2024-07-24

الصفحة: 32-45

السنة: 2024

العدد: 01

المجلد: 38

Date of Publication : 24-07-2024

pages: 32-45

Year: 2024

N°: 01

Volume: 38

The Role of Freedom of Religion and Belief for Muslim and non-Muslim ----- Ilyas Dekkar

Mahmasani, S. (1972). Law and International Relations in Islam (1 ed.). Beirut: Dar Al-Qalam.

Muhammad, A.-S. A. (1999). Faith in Destiny (1 ed.). Beirut: Dar Ibn Katheer.

Qutb, S. (2009). In the Shadows of the Qur'an (38 ed., Vol. 3). Cairo: Dar Al-Shorouk.

Qutb, S. (2009). In the Shadows of the Qur'an (9 ed., Vol. 1). Cairo, Beirut: Dar Al-Shorouk.

Rahil, G. (2002-2003). The Issue of Freedom in the Islamic Political System. Islamic Journal of Knowledge, 8(31-32), 92.

Rahman, T. A. (2012). Question of Action (1 ed.). Morocco: Arab Cultural Center.

Rashid Rida, M. (1947). Tafsir al-Manar (2 ed., Vol. 2). Cairo: Dar al-Manar.

Rimi, K. (2017). The Concept of Minority for the Study of Culture. Journal for Media and Cultural Studies, 31.

Saleh, A. A.-K.-S. (2004). Divine Sunnahs in Human Life and the Impact of Belief in theology and Behavior (1 ed., Vol. 1). Amman, Jordan: Al-Dar Al-Othmaniyah.

Silk, M. (2007). Defining Religious Pluralism in America: A Regional Analysis (64,81 ed., Vol. 612). New York, USA: Sage Publications, Inc.

Suleiman, M. (2006, March 31). The National Security State and American Decision-Making: Interpretations and Concepts. The Arab Future Journal, 28(25).

Sultan, A.-A. (2005). Spaces of Freedom. Cairo: Al-maaref press.