

Extremism in the Islamic Country and Its Relationship with the International Policy

Mohammed Sabbar Taha¹, Abdull Rahman Mahmood¹, Jaffary Awang¹ & Ahmad Munawar Ismail¹,
Mohammed Abdulhameed sleibi¹

¹ Jabatan Usuluddin dan Falsafah, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, Malaysia

Correspondence: Jabatan Usuluddin dan Falsafah, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia. Tel: 6011-2828-6055. E-mail: mo177m@yahoo.com

Received: June 18, 2016

Accepted: July 10, 2016

Online Published: August 9, 2016

doi:10.5539/mas.v10n11p124

URL: <http://dx.doi.org/10.5539/mas.v10n11p124>

Abstract

Extremism is one of themes that do not comply with all the established beliefs and healthy ideas because man is naturally built on moderation, and not extremism or militancy. The human communities are constituted throughout cooperation to keep the sustainability of life. The extremism happening today, particularly in Islamic countries, is only a result of internal reasons within Muslim societies, and the relationship of the dominant international policies on the capabilities of the peoples. In turn, this led to stick extremism to the Islamic approach and religion, because of the docility of some ignorant people of what is being plotted by those countries' policies and the shortening of some leaders of this matter in general. The present study has used the descriptive analytical approach to these issues. It concludes that there are negative reasons within Islamic countries, such as ignorance, economic and social aspects, Internet channels, some scientists' shortage in the preaching side, and the major role of the international politics in fomenting and supporting extremism in these countries. This role is represented in the unlawful interference, military support, and law legislation which are not suitable with the provisions of the Islamic religion that rejects all kinds of extremism through its legislation used from generation to generation.

Keywords: extremism, countries, relationship, policies, international

1. Introduction

The Almighty God sent His Prophet Mohammed, peace be upon him, with a clear message of tolerance, compassion and the rejection of violence and extremism in all its forms and harassment. This is expressed by prophet's saying, "The religion which Allah loves most is the tolerant Hanifiyya" (natural unitary belief and correct behavior) (Al-Bukhari, 2001). This saying is followed, without change, by all Islamic societies throughout the ages up to this day. What is done by some of the extremist groups like, the attacks on Islamic and non-Islamic societies carrying the thought of extremism is not Islamic. These groups do not represent Islamic religion known with its moderation in all of its provisions. Rather, they are representing the owners of deviant ideas and trends, that the Prophet, peace be upon him, and his followers warned against. At the present time these groups have fed on errors and shortening inside Muslim societies, and on international policies that support directly or indirectly. These groups are invoked by the attacks carried out on the Islamic communities, as the American occupation of Afghanistan and Iraq, and the occupation of Palestine by Zionists. The media statements issued by prominent characters in their communities like attacking the ideology and methodology of the Islamic religion, and the failure of scientists so as not to alarm and warn people of the danger of extremism, leads to the disintegration of communities and rivalry among them, and disability of the Daawa (invitation) for this religion as they are nowhere near to it.

2. Reasons of Extremism

Extremism is not an Islamic approach or a doctrine of the Islamic religion. Its attribution to the Islamic societies belongs to the following reasons:

(A) Ignorance

The nowadays ignorance spread in some Muslim societies is one of the causes of extremism which is given an Islamic feature and seen as a truly Islamic by the owners of the artificial vision. It's noted that those ignorant

people cling strongly to their ignorance and do not accept any renewal palatable religiously, and call the opposite as apostate from the religion and out of Islamic Millia, an innovator or lost of all right approach.

When we analyze the reasons of ignorance we find it due to lack of understanding and awareness of the texts that allow multiple aspects of analysis. The presence of other evidences make those ignorant people missed their understanding of these texts. In addition to what is clearly mentioned in these texts, their inability to return and connect the parts to the whole, their lack of understanding the similarities and throwback to the arbitrator, and not accepting the different issues among scholars as things which may not be misleading and heresy. Moreover, ignorance had been achieved on their parts, through counting themselves as scholars and diligence, particularly in the crucial issues for which the security and stability of Islamic societies are urgently needed particularly in the present era.

If we look at the psychological reasons that make the ignorant people cling to their ignorance and lack of command to return to scientists, we will find the showmanship especially among some young people. For this reason, we see those young people adopt extremist ideas, which neither Sharia approves nor sound mind accepts. The main feature of these extremist ideas is that they draw the attention of the people. The Prophet, peace be upon him, had warned of this group of young people, when he said: « سَيُخْرِجُ قَوْمٌ فِي آخِرِ الزَّمَانِ الْأَسْنَانَ سَفَهَاءَ » [البخاري، 2001م الأَخْلَامُ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ إِيمَانَهُمْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّمُّ مِنَ الرَّمِيَّةِ » ("There will be people who will recite the Quran but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game").

Nowadays, this has been achieved as told by the prophet, peace be upon him, as they became extremists and fought in the most important issues that led to the instability of the Islamic societies and on which do depend the survival and non-disintegration of communities. For example, they were longing in a matter of the blasphemy of rulers and the matter of going out on them which is lead, according to them, to the unbelief of peoples. These issues show their ignorance to apply the provisions in its real place. Accordingly, we see them today engaged in bombings of the public places without taking into account the unarmed people, as it happens, and watched on TV channels in many Muslim countries such as Iraq, Afghanistan, Syria and others.

(B) Economic Factor

The economic factor plays a fundamental role in supporting the case of extremism in the communities, as it has a real impact on the human psyche, which is inherent to reject poverty and love money, as stated in sayings of the Almighty: ﴿ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴾ [Qur'an, Surah Al-Fajr: 20]. Because of this, cases of organized and non-organized crimes of killing and kidnapping have been emerged. Thus, the Prophet, peace be upon him, has sought a refuge from poverty by saying: « اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْكُفْرِ وَالْفَقْرِ » (Al Nassae, 1986), (O Allah! I seek refuge with You from the disbelief and poverty). Disbelief was collected to poverty, because of the effects of poverty that lead to the disbelief. It is a means of causing poverty, in addition to the abuse of extremism in general communities.

So, Islamic religion dealt with this aspect and made Zakat as a primary principle of its doctrine, through which the scourge of poverty is eliminated. In addition, the carrot in the alms incites the social solidarity even with non-Muslims, who live in the shadow of Islam. When Omar bin Al khattab (may Allah be pleased with him) saw an old Jewish man begs people, Omar asks him about that. Omar knew that the old man's need is because of his inability and his age. He took the old man to his house and gave him of what he had. Then he sent him to the charge of the house of money and said to him : See this and order to him and to his ilk, as they have enough of the Muslim's House of Finance. Omar also adds: "It is not fair to take Jizya from him when he was a young man, and then we fail him when he got old." [Abu Yousef, 2010]. When poverty outbreaks in the communities it will generate a state of hatred among the poor people. Also, it will cause a psychological instability among the poor people and will have them formatted to avenge the society to which they belong. Consequently poor people will lose their sense of patriotism, and be an easy prey for foreign organizations and agendas that drive them in accordance to their interests and which have hostility against Islamic countries. Then the gap of extremism grows up.

Examples of cases of extremism due to the economic factor, is what is happening now in Iraq of the emergence of the militias and extremist groups that circulate death among all of its sects Islamic and non-Islamic. International Transparency reports showed that the poverty rate reached 28% of the total population which is a dramatic proportion of concern [Herak Network, 2014]. If we look at the most important reasons that led to the spread of poverty in Iraq as shown by the international and local reports, we can see that Iraq occupies an advanced position among the countries [Agency N. News, 2011]. The poverty is caused due to the large-scale corruption that gets in all aspects of the state, without the presence of strict laws that prohibit as well as the

sectarian conflicts. The extremists exploited this factor in winning the poor and needy people to get them to their parts.

(C) Social Status

The conservative family that maintains the noble values and principles is the core of the emergence of potable communities. The prevalence of mental illness and criminal extremist will be raised in that kind of family dominated by disintegration and lack of harmony. This will be reflected in the society which is the foundation of secure and stable countries. So the enemies of Islam have realized this role and they have all the means to introduce anything that may lead to the collapse of the Islamic communities, through broadcast intellectual and moral decay to meet instincts, particularly among young people. This is clearly seen in some communities and through video and audio channels. These changes are extremely rejected by the others who are opponents to these channels. The inordinate and extremist refusal goes through the adoption of disbelieving ideas and approaches to address these problems. These ideas and approaches are incompatible with the tolerance of Islam, and do not concur with the legislation, provisions, principles and values of the Islamic religion in addressing these problems.

As it has happened with some of the armed groups in killing of young people, women, children and foreign tourists in Egypt, and Nigeria, by the extremist organization of Boko Haram and the Islamic State in Iraq and al-Sham (Daesh) in a way that has not been of the Islamic religion in any link. A special idea is the question of giving safety to the innocent people and covenanters in Islamic countries and maintaining their safety. So that the Egyptian Fatwa condemns these practices, describing that the real meaning of these crimes is to undermine the Islamic religion as well as other targets [Dar al-Ifta, Egypt 2009] through what is attributed to Islam by such acts as well as the infringement of its people. In addition, some groups are making use of the bad conditions of social status, and the exploiting the displaced people; because of the wars as in Iraq and Syria; to recruit them and using them in the operations of the international forbidden and illegitimate human trafficking, as in Libya (Agency of Libya Press, 2015).

(D) Shortening of some Scholars and Preachers

The preaching side has a big role in facing extremism and fanaticism, especially for those who take the legitimate texts and scholar's sayings in making the provisions misplaced. This leads some of enemies of Islam to enroll this extremism to the ideology and thought of Islam. As it has been done by the US Republican presidential candidate Donald Trump in his propaganda campaign to win elections of the United States who takes advantage of what is carried out by extremist groups like al-Qaeda and the organization of the state of Iraq and al-Sham (Daesh) and militias, especially in Iraq and Syria, when he claims that Islam is hostile to all non-Muslim countries even though they are peaceful (Arabic, CNN 2016).

Today we can see the great failure by some scholars and preachers in a stating the right direction of these groups, which practice extremism and in reflecting the reality of the Islamic religion in rejecting extremism and fanaticism, as well as to respond to the enemies of Islam. The response may go through the great tradition of the provisions of Islamic legislation and stories that passed in successive periods of time in generation after generation by using of all means to show the truth, whether through lectures, speeches or through social media channels and networks, video and audio. These are the real duties entrusted to them by Almighty God when He said: ﴿فَاسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (Quran & Anbiya, 2007)

It is notable that the extremists had practiced their extremism depending on deviant ideas and approaches. Therefore, the change of this thought can only be through proper and counter thought as it had been done by the great companion Abdullah bin Abbas, may Allah be pleased with him, in Nahrawan. When he argued with Khawarij he returned with four thousands of them repentant (AlHakim, 1990). Taking into consideration the reasons that led to their return to the right, we can note that the texts quoted by Ibn Abbas, may Allah be pleased with him, in his argument are the same ones that they keep and study. These texts were hidden from them because of their lack of understanding although these texts are in their hands. His use of the means of mental evidence leads to the way of understanding, and these means are not owned but for firmly grounded in science who Almighty God opened for them in this field.

(E) International telecommunications Network (Internet)

The global network has a big role in the present era of the deployment of the poisons of extremism because of the plains of information delivery to all corners of the earth. On the other hand, most of the users of the information network are the young people, and they are the most inclined to accept the thought of disbelief and extremism than the other categories because of their enthusiasm and vitality of an innate love of excitement and

emergence. The Regional Centre for Strategic Studies defines the proportion of young people involved in this field for the reasons and motives that explained above (Regional Center for Strategic Studies, 2014). If we look at the motives that made those young people receptive and attracted to what occasionally published by extremist ideology we can see that the extremists spread their subjects in an excited manner pulling young people to their parts through the presentation of their characters like a hero savior of the nation. The cinematic way, such as those carried out by some of the films in the legendary figures in Hollywood, supported by legitimate texts ostensibly backed and it really is a contradiction, citing the march of the leaders of the Islamic nation over the centuries, although the difference between the two in terms of thought and approach, but ignorance, excitement, love of adventure, and love of vanity drawback appearing in discrimination are all basic reasons for extremism.

3. The Relationship between International Policy and Extremism

The current events and international surveys and reports reveal the relevance and large relationship of the major international policy and its dealings with the Third World countries, particularly with Islamic countries, in supporting extremism. The most important aspects of this relationship are:

(A) Direct Military Support: is the support of some countries to the armed groups of intellectual extremist character which based on the thought of disbelief. This support is exemplified in what the United States of America had done with the armed groups, particularly al Qaeda, led by Osama bin Laden. The support was in the form of weapons and everything they need after the occupation of the Soviet Union to Afghanistan in 1979. The support started in 1984 and completed at the year 1998. This is what was said by former US Secretary of State Hillary Clinton, who has rocked Arab and Muslim world, recognizing that America is the real creator of al Qaeda, which is fighting today. She adds that this is due to reasons related to global conflict with the former Soviet Union (Al-Arab, 2014). If we analyze the reasons of the Islamic world's surprise of these actions, we can see the duplicity of the United States as a main feature of its policy. From a hand the USA created and supported the organization of al Qaeda and on the other hand USA fought it. As a result we can conclude that America uses the organization for her interests and benefits. These benefits are military, economic, strategic and other future targets with its competitors. American deals are based on fixed interests and variable policies.

A nowadays example of supporting extremism is what the Russian troops are making in Syria. They support the extremist groups of Hezbollah, the Iranian militias and others underneath, by supplying them with whatever weapons they need. In addition this support includes bombing planes and the participation of some Russian special forces in some battles. As well as its diplomatic support through the use of the right to veto any decision taken in support of the Syrian rebels Syrian by the Security Council against the government of Bashar and his extremist militias (Arabic Center for Research and policy Studies, 2015). As for the motive that called for Russian intervention in Syrian affairs and support for extremist groups is that Russia seeks to restore its lost role after the collapse of the Soviet Union. Also, Russia seeks economic gains and strategic sites to compete with its rivals as the United States and the European Union.

(B) Intervention in the countries: The hostile behavior and the use of violence generate negative effects in the communities, especially in those who overwhelmed with enthusiasm against controls of religion, belief, and humanitarian sense. The example of the occupation of countries in modern age is what was done by the United States to occupy Afghanistan and Iraq. The reasons of occupation are not convincing for Muslim and non-Muslim as well. As a result, these countries suffered murder, destruction of the infrastructure of their countries, and displaced to different countries. So, these tragedies arise some extremist groups who resist these occupations in an extremist manner without adhere controls of the Islamic religion. This is reflected in their extremism on Muslim societies to which they belong, as happened in Iraq and Afghanistan. The involvement of some enthusiastic young people to extremist groups such as al-Qaeda, the state of Iraq and the Levant (Daesh), and the militias of disbelief is argued as a support of religion and doctrine.

These extremist groups have killed all of their opponents in thought and act even from the same doctrine that they claim affiliation to it. In addition, they adopt the killing and displacement of people of non-Muslim religions such as Christian, Sabians, and Yazidis as well as the demolition of their temples [Human rights report on Iraq, 2010]. It is very important to say that these extremist groups were not exist prior to the occupation of those countries and the colonization of them is the one which raised the ire of some young people. Extremism and fanaticism attributed to the Islamic religion are generated by this kind of colonization. Further, this extremism is not absolutely related to the doctrine and methodology of the Islamic religion and its legislation of soft and good treatment of the Muslim community with the non-Muslims. This is stated in the Almighty saying: **﴿وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾** [Qura'n, Al- Ankabut Surah, 46]. In this Qur'anic text, the tolerance of Islam with non-Muslims is reflected in terms of affirmative good treatment with them. The Messenger of Allah, peace be

upon him, embodies this tolerance in several positions. When a delegation of Najran came to him in his mosque and it was the time of Asir prayers, the delegation starts praying in the Muslim mosque, so some people wanted to stop them, but Prophet, peace be upon him: said to them (Let them). The delegation turned toward the east, which is their Qibla direction. They turned themselves to a different Qibla because they were Christian to do their prayers (Al- Dahabi, 1987).

Taking this accident into account, we will find it in the top of good handling and tolerance with those who are different in thinking and approach. This cannot be found in other non-Muslim religions of past and present. Can Muslims do their worship in churches and temples? and do they allow a muslim to do so? German Orientalist D. Sigrid Hunke has expressed the justice and tolerance of Islam when she said: this is truly wonderful, such things did not occur before. Who is the human being who does not breathe the breeze of freedom after the unjust Byzantine? And after this heinous persecution that took place in Spain, and continuous persecutions that Jews suffered lots of its horrors? The new Muslims are the protectors of country and its rulers. They did not intervene in the internal matters of their subjects: they were just. Thus, the Patriarch of Jerusalem wrote in the nineteenth century to the Patriarch of Istanbul - and Muslims do not oppress or persecute us. They give different members of their flock of other faiths all the freedom in performing religious duties or civil rights as long as they paid Jizya (tribute) and obey the rulers (Hoeneker 1964).

In this connection, al-Mawardi said in the theme of the necessity to protect non-Muslims in the Islamic country that "it is a commitment of any Imam, to give two rights for them: one: to defend them, the second is their protection: to be safe and protected"; (Al- Mawardi, 2010).

© International laws and legislations: legislation and international laws are represented by the Association of the United Nations and human rights organizations, the Security Council and others. The resolutions of these associations are created by certain countries, namely the five permanent members which dominate the rest of the world. Some of the laws have resulted in the occupation of sovereign countries by directing military strikes against these countries under false and incorrect pretenses as the decision to strike Iraq and the recognition of its occupation by the United States (Haseeb, 2006). Later, it turns out that the evidence on which they based their strike was incorrect. Iraq did not possess nuclear weapons and there is not any kind of relationship between Iraq and Al-Qaeda. This is what was found through the American and British intelligence reports after the occupation (Ahmad, 2004). These decisions that benefit America and the Western interests have caused sectarian and ethnic conflicts. Also, the emergence of extremist groups which fed on those wrong international policies caused the destruction of Iraq, led to the dismantling of the social fabric between the sects, and the occurrence of tragedies in all areas up to now as seen on TV channels.

The other reason is the subordination of some Islamic countries to the International Law issued by associations and international organizations like the United Nations and the Security Council, human rights organizations and the like. These associations control the decisions of the permanent members where they formulated the laws according to their interests. The laws stipulated an absolute freedom of doctrine and worship of non-Muslim minorities in Muslim countries and this in itself is inconsistent with the provisions of Islamic laws that allow freedom of belief and worship for non-Muslims within certain specific controls. These controls are well-known in the books of Islamic Fiqh (jurisprudence). The documents of the United Nations stipulated the most important of the International Covenants on Civil and Political Rights, Economic and Cultural Rights in 1966. These documents are followed by the Universal Declaration of the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities 1992 which stated: "The promotion and protection of the rights of persons belonging to minorities national or ethnic, religious and linguistic minorities contribute to political and social stability of States in which they live". This is the most popular United Nations documents that dealt with minorities and their rights in a separate document. Also, it was the announcement which is more directly based on (Article 27) of the International Covenant on Civil and Political Rights, which states:

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language (UN document, 1993).

Notably, these resolutions did not take into account the Islamic provisions of legislation and the feelings of Muslims. Therefore, some missionary groups had taken advantage of these laws by taking churches as a springboard for them and that raised the ire of some extremist groups to attack the non-Muslims. In this way they go against the controls and provisions of the Islamic religion in the killing and displacement of people and the destruction of churches and temples through detonating them as in Iraq, which is one of the biggest arenas for sectarian fighting (Iraqi Ministry of Human Rights, 2011).

These legislation and international laws caused in the formation of internal and external forces and groups to support both parties according to their beliefs. This led to the affliction of strife and bloodshed. Thus, because of these policies, the foreign countries had actually participated in the fighting and became military and political influential forces in the affairs of the countries as seen now in Iraq, Syria and Afghanistan.

4. Conclusions

In accordance to the above mentioned information about the theme of extremism, we can explain the following issues:-

(A) The theme of extremism is one of the important topics that should be studied and given a special significance since it's related to the approach and ideology of the Islamic religion. The extremists' acts and statements are contradictive to the principles and values of the Islamic religion. These actions lead to repel non-Muslims against Islam and disable the Da'wa (invitation) to it. In addition, what is produced by extremism is the lack of security and stability of countries.

(B) The principles and values of the Islamic religion are rejecting extremism and all things contradictive to tolerance and moderation. Islam calls to the good relation between Muslims and non-Muslims, in accordance to the Qur'an, Sunnah and the Muslim scholars and leaders who followed that along over the centuries.

(C) One of the most important things that caused extremism is ignorance especially of legal issues, as well as the economic factor and the social environment in which the individual is created. Also, it is important to refer to the shortening of some scholars and preachers to warn against extremism, especially after the connections development between the countries through the Internet networks which have a great role in the present era -.

(D) Military support by the major powers helps in the spread of extremism, as the United States did in supporting of al-Qaeda in Afghanistan during its occupation by the former Soviet Union and Russian support in all fields for extremist groups like the Iranian militias and Hezbollah in Syria.

(E) The unjust occupation of the safe countries under false pretenses was one of the reasons for the spread of extremism. It raised the ire of some undisciplined groups which are contrary to the principles and values of the Islamic religion.

(F) Legislation and international laws initiated by the Permanent Members, which provides an absolute freedom to practice the rituals and rites of non-Muslim minorities living in a Muslim country without taking into account the provisions of the Islamic religion. The exploitation of such legislations and laws by some missionary groups raised the ire of some extremist groups against non-Muslim minorities unjustly.

Acknowledgments

We would like to thank Universiti Kebangsaan Malaysia (UKM) for their support to complete this study.

References

- Abu-Yusuf-Yaqub, I. I. H. B. S. B. H., Al-Ansari, & Al-Kharaj (Taxation in Islam). (2010). *Cairo: Al-Azhar Library Heritage, investigated by: Taha Abdel Raouf Saad*, 1, 139.
- Ahmed, & Mohammed (2004). *The US - British invasion in 2003*, The causes and results, 4/29/2016.
- Al-Arab (2014). Retrieved from <http://www.alarab.co.uk/?id=28244>
- Al-Bukhari, & Muhammad, B. I. A. A. A. (2001). *Sahih al-Bukhari. Investigated by: Mohammed Zuhair bin Nasser al-Nasser*, Publisher: Beirut: Dar Ta'wq al-Najat. *Hadith*, 38(1), 16.
- Al-Dhahabi, S. A. M. I. A. I. U. (1987). *Tarikh al-Islam al-kabir. (Major History of Islam)*, 2, 695.
- Al-Hakim, A., al-Mustadrak, A., & Mohammed, B. A. A. A. (1990). *Investigated by: Mustafa Abdel Qader Atta*, Beirut: Books Dar, Hadith No., 2657. 2, 162.
- Al-Mawardi. (2010). *Al-Ahkam al-Sultania w'al-Wilayat al-Diniyya (The Ordinances of Government)*, Cairo: Dar al-Hadith, 1, 223.
- Al-Nasa'i, A. A. A., & Bin Syu'aib, R. A. (1986). *Sunan al-Nasa'i. Aleppo: Islamic Publications Office*, Hadith No. 5465 to seek refuge from poverty, 8, 262.
- Arab Center for Research and Policy Studies. (2015). *The study of the Russian borders renunciation in Syria and prospects*, 1-2. Retrieved from <http://www.dohainstitute.org/file/Get/6ac2c2c8-d3b9-4bc4-89a4-86164d3cd0bb.pdf>
- CNN Arabic. (2016). Retrieved from <http://arabic.cnn.com/world/2015/12/08/>

donald-trump-muslim-ban-immigration

Dar Al-Iftaa –Egypt. (2009). Fatwa No. 1252. Retrieved from <http://www.dar-alifta.org/>

Hasseib, & Khairuddin. (2006). Iraq from occupation to liberation Beirut, Center for Arab Studies, 1, 10.

Herak Network. (2014). Retrieved from <http://www.herak.info/10342>

Human Rights Report on Iraq. (2010). *Human Rights Office of the United Nations Assistance Mission for Iraq (UNAMI)*, the High Commissioner for Human Rights Office of Baghdad, 1, 30.

Hunke Sigrid. (1964). (Shams al Arab on the West), Cairo: Dar Arabic renaissance, 1, 141-142.

Libyan Newsagency. (2015). Retrieved from <http://www.lananews.com/ar/2015/02/2015-02-14-08-33-43/>

Non News Reporting Agency. (2011). Retrieved from <http://www.non14.net/13041/>

The Iraqi Ministry of Human Rights. (2011). The sects of Iraq, a source of national richness, 1, 27-28.

The Regional Center for Strategic Studies. (2014). Retrieved from <http://www.rcssmideast.org/Article/2908/>

UN document – General association for Human Rights. (1993). The sixteenth session, 6, 1.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).