RELIGIOUS SECTARIANISM AND ITS IMPACT ON POLITICAL STABILITY IN LEBANON

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ABSTRACT

Religious sectarianism is reflected in this paper in the formation of societal divisions. People's distinctions and the development of religious concepts are common in all cultures, whether in terms of race, religion, or color, and these disparities exist and will continue till the end of time. Religious sectarianism manifests itself in the formation of societal divisions. People's distinctions and the development of religious concepts are common in all cultures, whether in terms of race, religion, or color, and these disparities exist and will continue till the end of time. Religious sectarianism as reflected in the state's unity and stability as positive state guidance, aiming to preserve the state's unity if there are rational ways and means to deal with and guide them, according to democratic principles that guarantee the protection of different religious communities, or as a dangerous negative path that leads to discrimination and conflict due to the state's inability to contain them, or as a dangerous negative path that leads to discrimination and conflict due to the state's inability to contain them, or as. Lebanon is the best study of a sectarian society par excellence, having been the focus of attention of regional and international powers throughout history, an international war theatre with recurrent and various wars. Sectarianism is not a sign of weakness in the Lebanese political system because of the diversity of sects. This diversity existed prior to the establishment of the state. It has to do with sectarianism's psychological impact on the religious community, which is reflected in how individuals approach other groups or sects. And speculation about the goals and reasons of other groups' social and political activities, as well as the consequent conduct, can only be founded on aggression and rejection of the other, culminating in long-term instability for the latter.

Sectarian states should develop a set of practical mechanisms within a civil state to increase the cohesion and integration of religious communities and create an atmosphere of coexistence and peace, rather than renouncing and following exclusionary policies that only lead to social ruin and

disintegration. Following the foundation of their modern sovereign governments, religious sectarianism has been one of the most prominent drivers of political and social instability in these countries.

KEYWORDS: Lebanon, political stability, religious sectarianism, democracy, religion, politics, political instability, and religious sectarianism.

1. INTRODUCTION

This paper aims that with the emergence of religions appeared discrimination and disagreement with them. So, we cannot find homogeneous people. There is a difference between every society and another, regardless of the difference or difference in race, religion, creed, or language, and these differences between human beings have been associated in most historical stages with multiplying conflicts. The reasons are either ethnic that exterminated a race of people, or religion that produced extremism and fanaticism that often led to wars whose devastating effects are recorded to this day or sectarianism that contributed to the fragmentation of political entities. Hence. What is known as the issue of religious sectarianism and its impact on the political stability of the state arose.

The historical fact indicates that the emergence of religious cults is due to geographical and cultural influences between different groups over long periods, which led to the deviation of a certain group of followers of religions from their basic beliefs. , and over time the members of this religion reveal that the ideas they adopt are quite different from their own about the idea of God, philosophy, and morals as well as in terms of rituals and religious rituals from other religions, and also as a result, there are many different differences. Sects arise over time, whether because of conflict or religious division within a sect itself or with other sects. They chose to form a new sect based on these new ideas or principles.

As we see in the world today, security threats, violence, and conflicts caused by religious sectarianism are becoming more complex and intensifying, threatening not only national stability but also global stability. This means that it is difficult to determine the real reason that has aggravated them to reach the point of severe violence and human crimes that lead to their employment in negative purposes that are terrorist or create a national crisis. Therefore, the unconstructive difference under the modern concept of the state is a source of a threat to its stability due to its formation of several sects. These sects often find it difficult to reach consensus, leading to political decision-making considering all the social and political rights of different citizens. Hence religious sectarianism emerges as a problem related to the representation of all sects on the one hand, and the ability of the political system to accommodate pluralism, on the one hand, is tested, without prejudice to any of the rights and stability of sectarian societies main research question was formulated as follows: Is religious sectarianism a factor of stability in the state or a factor threatening it? While the other sub-research questions are listed as follows:

- •   What is the concept of religious sectarianism?
- •   Does sectarianism have positive connotations as well as negative connotations?
- •   What makes religious sectarianism a threat to the political stability of the state?
- •   What is the impact of religious sectarianism on political stability in Lebanon?

2. LITERATURE REVIEW

There are many references that dealt with the subject of religious sectarianism, and among the literature, we have adopted:

The book "In the Sectarian State" by (Amel Mahdi, 2003) in which the writer discusses the issue of sectarianism and the crisis of the sectarian political system in Lebanon because it occupies in Political thought is an important position as the best sectarian society. Sectarianism emerges and is rooted in a way that is not found in any other country. He tried to explain sectarianism in Lebanon based on the thought of Descartes, Hegel, and Max Weber, and this is what we blame the writer on. We cannot match the repercussions of a religious sect. At a certain time and certain circumstances in the past, and we fall upon them the same causes and results in the present, because the world of time changes a lot of historical events and because political phenomena are also unproven phenomena, so philosophers are dominated by self-analysis of the subject.

The book Sectarianism between politics and religion by the writer (Al-Saffar Hassan, 2009) on the authority of The Arab Cultural Center and touched on the causes of sectarianism suggested a set of recommendations that should be taken to confront sectarian strife and presented many dialogues that were held in this field.

The book "Lebanon's sectarian history" by (Dr. Abdel Fatween Ali, 2013) monitored and traced the history of religious sects through the most important events in Lebanon's sectarian history, since the beginning of the Islamic conquests, the historical development of the Lebanese sects, and the social and political structures that emerged from religious sectarianism through which the modern system of Lebanon is based and The roots of this system have been established since the era of the "Qa'im al-Qa'imiteen" and the "Mutasarrifiyya" system, through the two phases of the French Mandate (1943-1920), and independence until the Lebanese war (1975-1990), in which sectarianism was one of its main causes.

And an article by the Dean of the Faculty of Education at the Lebanese University, (Sinno Abdel Raouf, 2013) under the title "Lebanon until the beginning of The Twentieth Century: A Reading of the Evolution, Constituents, and Practices of Sectarian Coexistence", in which he explained how the Taif Agreement and the National Charter contributed to the fragmentation and consolidation of sectarianism in contrast to the role assigned to it, which was made for it, and he established two systems for the sectarian problem in Lebanon, Lebanon Federalism, and secular Lebanon, and pointed to the failure of both systems, knowing that he referred in another new article to the need for the Lebanese

state to adopt the secular system, to keep religion away from the political and social arena, and the need for the state to address the person not to him on the basis of his religion or sect.

Also, (Salih Jalal al-Din book, 2016) "Religious Sectarianism: Its Motives, Reality, and Methods of Combating It," where the writer's view of religious sectarianism was negative, as he sees that in a state of ruins wherever religious sectarianism befalls and must be combated, and that no society is dictated by sectarianism except that it is dominated by ignorance and shadowy myths and justice disappears And equality and that it can only be overcome according to a precise strategy that is with knowledge of its causes. He has touched upon the concept of religious sectarianism through divine legislation, Judaism, Christianity, and Islam, the relationship of these sects among themselves and their role in conflicts, and the crimes of religious sectarianism and how they were employed He suggested a group of solutions to combat it within legal frameworks because religious sectarianism is always an absolute evil and cannot be a factor of stability in the state.

I also relied on an article by (Al-Shaher Shaher, 2009, no. 2592)on "Political Stability and Its Indicators", on the sentence The civil dialogue, in which he talked about the concept of political stability and its most important indicators, through which it is possible to know the stability of the state not only at the internal level but also at the external level (its relationship with states), and that the indicators and The criteria presented by Dr. Shaher Al-Shaher are the same indicators that most researchers agree on, then he moved to the opposite concept in the absence of indicators of stability to political instability and the entry of the state into a state of conflict and chaos.

3. METHODOLOGY

This paper is a qualitative study based on the historical method in our study through the beginning of the emergence of religious sects, based on the emergence of doctrinal divisions in the major monotheistic religions: Judaism, Christianity, and Islam, and then historical events related to this historical development in the world. The state of Lebanon through a set of historical stages that monitor the divisions, conflicts, and wars that occur during the following historical periods: the Ottoman Empire (1517-1918), the French Mandate (1919-1943), and post-independence (1943-1989) We dealt also with the stage of current events.

Considering the sequence of events, the goal is to monitor the development of the state of religious sects' overtime on the one hand, and how the state dealt with these sects on the other hand, which in turn affected the stability of the state.

We also relied on the dialectical method, which is based on the principle of discussing the idea and its opposite. Through this dialectic, we present two directions: the first in terms of the concept of defining the nature of the term. Is the concept of religious sectarianism having a positive or negative meaning? The second is that this controversy also raised the extent of the impact and reflection of this concept

on political stability in the state by considering religious sectarianism as a factor of stability or an unstable factor that threatens the state.

The study uses the descriptive analytical approach to describe the nature of sectarian societies and the events related to them, and the most important legal mechanisms to reduce their negative effects to identify their causes and then analyze the results resulting from them through the development of the problem. And the phenomenon and the relationship between them and the other intertwined actors to explain the phenomenon from different angles and dimensions.

The state is looking for political stability as a prerequisite that it does not abandon by choosing, and the best approach to studying political stability is the systems analysis approach, or the so-called input-output model, and thus a case using this method, we study the conditions of religious sects in Lebanon within the framework of the internal environment, and within the framework of the external environment (Globally), then we look at how the regime deals with the challenges posed by sects in the internal environment and the environment according to its resources and capabilities. We study this through the regime's decisions and policies related to sects, and does the feedback have an effect in the sense that the system takes advantage of its mistakes and corrects them.

The legal approach to the study of the case of Lebanon is based on a set of laws that attempt to reconcile different sects and apply equality and justice using constitutional and legal articles to know the degree of compatibility of these texts with the reality of the consensual model in Lebanon, since its adoption in 1989 until 2009. Texts The legal and legislative adopted in the study are the National Charter of 1943, the Taif Agreement of 1989, the Lebanese Constitution of 1926, and the current constitution.
We also relied on the institutional approach by studying the political institutions active in the subject of religious sects, such as political parties, decision-making institutions, and civil society, and how these institutions govern in dealing with sectarian conflict and maintaining political stability in the country.

Data from secondary sources is gathered through a literature review, which includes looking through books, articles, news releases published in local, regional, and international journals, reliable and related websites, and online news.

4. Religious sectarianism and its impact on political stability in Lebanon
4.1 Defining sectarianism
Many people in the world have been exposed to the sectarian problem, whether doctrinal, national, or otherwise. So even if opinions and designations differ from time to time and from place to place for a sectarian term, it bears the same characteristics and features of the term today. Since the emergence of the largest religions: monotheistic Judaism, Christianity, and Islam. From here began sectarian conflicts and the emergence of religious and ethnic sects, each of them believes that he is right, and has an absolute right over others because his religion is correct and must be followed.

In places where ancient societies were full of conflicts such as the Jewish community internally and externally, where they suffered severe social and economic polarization, and their attempt to establish a unified state because they had problems with the Romans who were managing the Jewish lands directly and with great interference in the appointment of kings and priests, which led to a gradual escalation for tension with the Romans. In addition to the fact that the Roman mind was only interested in politics, and was not interested in religion, so the Romans were by their nature religiously tolerant, accepting of all religions, and this did not appeal to the Jews who were not satisfied with the practice of pagan religions in their regions.

As well as the division of Christianity during the Middle Ages and the resulting wars and bloody conflicts between Protestant Catholics or Orthodox and Catholics.

And many considered that the concept of sectarianism is an Islamic concept because it is always associated with the fighting between the largest Islamic religious sects, the Shiites and the Sunnis. After all, the historical dimensions of these two sects extended and were affected by the culture and intellectual, political and social standards of the Islamic state, and the homogeneity and consistency between individuals or groups, which is one of the most prominent components of the cohesion of society and the state, then the concept of sectarianism occupied a prominent place in the literature of political science in general, and political systems are some of the most prominent indicators of instability of countries. Therefore, attention should be paid to studying this concept and its implications and impact on political stability in societies.

4.2 what is religious sectarianism in Lebanon?

The structure of Lebanese society is very complex and different. Religious sectarianism forms the basis of formation Society, during the development of society, has acquired religious, social, and political groups that share its power and participate in its political life. However, this sectarian structure has historical backgrounds that contributed to its crystallization and worked to develop it through various historical stages.

This sectarianism was characterized by a religious character, a feature that the Ottomans worked to establish, and the French succeeded in developing, and this is what we will discuss in this topic through four stages of the development of religious sectarianism in Lebanon.

4.2.1 The Beginning of the Formation of Religious Sects in Lebanon

Syria ruled over Lebanon, which comprised Tripoli, Beirut, Sidon, Tyre, and the neighboring coastal cities. Following World War, I, the Arab countries was split into British and French zones by the Sykes-Picot Agreement of 1916, with France controlling Lebanon (Humud Carla, 2018) and drawing the borders between Syria and Lebanon (Lebanon, 2019). In 1920, the French declared the creation of the state of Lebanon, which they dubbed Greater Lebanon. During that time, the Lebanese campaigned for independence, which took place in phases. On November 26, 1941, the first stage of independence

was achieved. On January 1, 1944, France delegated entire control to the Lebanese government, and in 1946, France withdrew from Lebanon's land.

4.2.2 The Historical Ancestry of Sectarianism

Because the Ottomans represented an Islamic trend that put Lebanon in a condition of sectarian and sectarian discord, the Ottoman period was one of the most fruitful sectarian periods in Lebanon's history. The Christians were driven from the circle of contentment and favor because the Ottoman Sultan saw himself as a successor to the Muslims. Under the Ottoman authority, the Shiites, notably the Shiites of Lebanon, were affected by the Ottoman Safavid conflict's ramifications. Consequently, European penetration in the region began to use sects and sects as a foundation for fighting Ottoman control, and the situation evolved to the point where the Europeans inherited the sick man's heritage. The "Qaim Maqamiya System" (1843-1861) was formed under the ill Ottoman administration, according to which Lebanon (with its old boundaries) was split between a Druze Qaimqamiya south of the Beirut Levant, line and a Maronite Qaimqamiya north of the Beirut Levant line. Maronite Maqamiya Druze and French Maqamiya. This came after the first civil war in Lebanon that took place in 1841 between the Druze and the Maronites. Then, the Mutasarrifiya system came after the events of 1860 as well, to continue until the end of World War I, in which the European countries took over the protection of the Lebanese sects and sects in the State of Mount Lebanon. Maronite France, Orthodox Russia, Catholic Austria, and England Druze, while the Sunni and Shiite sects remained under the rule of the Ottoman Empire.

With the start of the French mandate in 1920 and the declaration of the "State of Greater Lebanon" with its current borders, the representative councils remained divided between the sects. And Muslims continued to object to their joining a state that would make them a minority while they were still under the Ottoman rule with a Muslim majority. The National Pact was the first agreement that brought the Lebanese together on a single formula after independence in 1943, in which the three presidencies were distributed among Christians, Shiites, and Sunnis (by custom, not by text), as they are now, and jobs were distributed at a seven-to-six ratio between Christians and Muslims.

Even though Article 95 of the Constitution states that sectarianism is temporary, it has continued to be a major cause of sectarian wars, such as the events of 1956 and the civil war in 1975, prompting the Taif Conference in 1989 to change the formula for sectarian distribution to distribute jobs equally among Muslims and Christians, as well as representatives and ministers, while easing the powers of the Christian President.

This history, which spans Ottoman rule to the present day, shows that the sectarian snowball continues to grow even in the land of freedoms, even if the parties to the conflict have shifted, and the Sunni-Shiite rivalry now dominates the political and security landscape in Lebanon, with the Christian-Islamic conflict fading away.

The absence of true democracy in Lebanon, according to Moroccan thinker Muhammad Abed Al-Jabri, is the reason: "Secularism and freedom of thought and expression do not compensate for differences, nor can they permanently mitigate the impact of injustice resulting from the monopoly of a group of groups with the largest share of political and economic power."

Lebanon's body got too big to fit into the shirt of democracy it wore in the 1940s, therefore, it had to be torn apart for the body to be seen for what it is, a sickly sectarianism-ridden body." (Al-Jabri Muhammad,1996, p109).

"What is occurring in Lebanon is nothing but a blueprint for what might happen in any other nation where the employment of religion in politics is a political necessity," (Al-Jabri Muhammad, 1996, p120), he concludes. As a result, Lebanon has devolved into a hotbed of sectarianism, and sectarian groups have risen to prominence in local politics, recruiting new generations, after previously sharing political space with leftist and secular parties. This conflict, on the other hand, would not have escalated if the world community had not embraced it.

4.2.3 The Arguments of the Defenders of the Sectarian System
Abolishing sectarianism is a difficult subject, as long as a whole sect owns a weapon that is stronger than the state's weapon, in allusion to the resistance weapon that Hezbollah wields, say rejectionists. They don't explain why sectarianism has persisted for so long without the presence of Hezbollah's weaponry.

In an Arab and Middle Eastern context when the religious or ethnic majority confiscates the minority's claim to the homeland, political sectarianism has enabled the minority to gain its right to rule.

The Christian community, specifically the Maronite political community, led by the (former) Maronite Patriarch Nasrallah Sfeir, who claims that the abolition of sectarianism does not come by deleting texts, but by eliminating them from souls, is among the Lebanese groups that fear and are completely opposed to it.

The political Maronites are concerned about the eradication of sectarianism since it would result in them losing significant advantages and increasing the demographic imbalance in the homeland in favor of their Muslim allies.

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4.2.4   The Roots of Citizenship

In a particular scenario or time, citizenship has not become a visible and practical reality. But its roots extended in the sixties and seventies until the citizen and conflict decimated the country since 1975. In the country of groups, it returned to belonging to steadfastness. The dominance of sectarian ties over the new nationality was accompanied by political activity and armed clashes. Even worse, the failure of the Lebanese to unite around national institutions and symbols, and their tendency, intentionally or unwillingly, to seek actual or moral protection from their sects, i.e., from the dominant and authoritarian forces in managing their affairs, exacerbated the situation.

However, as the power struggle intensified, bringing with it issues of economic and social inequality, as well as the convergence of external interventions with the desire to seek help from them, the sectarian revolutions in Lebanon grew to a large extent, especially after 1975. Many people interact with sectarianism is like a disease without a cure. According to them, she took upon herself the role of protector for her victims. However, another group saw it as preying on its young, especially in times of armed conflict.

4.2.5   Sectarianism and impeding democracy

With the peace treaty that ended the conflicts, a yearning for one state arose, as well as hatred for sectarianism and political radicalism. We are beginning to witness the development of restored Lebanese sovereignty through the reconciliation of the many affiliations.

On the other hand, large segments of the Lebanese did not consider individual citizenship incompatible with the rules of membership in a homogeneous public, which is defined by social or political regularity, hatred towards, or fear of, another audience, or power struggle.

Furthermore, the individual's citizenship and the fact that his sectarian identification was not restricted were not commonly acknowledged. For many Sunnis, cohabitation, to use the Lebanese phrase, has even been written into the constitution as a metaphor for power-sharing across sects, or rather between the forces with the most political clout. He sometimes goes under the garb of national or charter unity, which is seen as the equivalent of consensual democracy at one point.

Coexistence, on the other hand, as a gathering of citizens motivated by a desire to stay together, necessitates mixing, interchange, and interaction in the economy, society, and culture. It also necessitates a shared set of values. Democracy's practice has been reinforced. Even if the soul of the human person who controls evil, awful monopoly, and exclusion, frequently threaten or manipulates democracy, it makes it a need despite, or because of, this. On the one hand, extremists who disagree with the state and do not believe in political and legal equality between people fight over the spoils, manipulate the constitution and laws, and take institutions. It is always at odds with democratic understanding. The insistence on democracy's compatibility is nothing more than a recognition of the supremacy of those zealots who always want to reinforce the primacy of sectarian identification while

narrowing variety within groupings. Popular identity politics are continuously attempting to promote group cohesion and gain conformity with the leaders of the groups, whether traditional or developing, to ensure their survival and retain their ostensible rights. Given the emphasis on portraying each group's power, preventing it from being undermined by others, and elevating differences to existential levels, the freedom to dissent from collective perspectives becomes a flaw or diminishes the collective self.

Except to a limited extent, social and political conflict and intergroup relations were not subject to democratic principles. This reality takes us back to the obvious: citizenship is founded on a higher sense of equality between people living on the same territory, as well as the attainment of the state's independence from power, conflicting or competing organizations' authority. Those that represent Lebanese sects in the state are primarily concerned with the battle for control over them, and some of them attempt to construct a state both within and beyond the state. They have policies in a variety of areas of life, as well as international relations, as well as loyalties and prejudices. They also have their non-governmental organizations (NGOs) and stakes in what is known as "civil society." They also act as powerful authority figures who threaten, dissuade, forbid, even betray if required.

4.2.6 Is it Possible to Avoid Sectarianism?

Today, only a few young people and cultural figures are persistent in their criticism of sectarianism. They, possibly more than others, see the need for it. Naturally, there can be no true citizenship in Lebanon without the establishment of a broad mass of citizens from all walks of life. However, independence from group fanaticism and the loyalty of their leaders is a constant ebb and flow. The chasm between initial conviction and sinking into the pictures and judgments left in the psyche by enmities and anxieties remains large.

In isolated locations of sectarian differences, new places for freedom, initiative, contact, and collaboration have undoubtedly opened. We witnessed a growing group emerging from the monolithic sectarian blocs, released from mindless subordination and not happy with the disintegration of individual freedom in the routine of the public, after decades of concern with making conflicts, fighting, and worshiping gods and leaders. Before it, the Taif Agreement was the closest thing to a practical solution to sectarianism. He did not lose sight of the changes in the political system brought about by his recognition of sectarianism's dominance, therefore, he spoke of sectarian parity and balance. But he eventually overcame the sectarian system by approving the creation of two councils: one for parliamentarians to be elected without regard to sectarianism, and another for sheiks to be appointed as representatives of the sects and reassure them. The Lebanese, on the other hand, did not take a single step toward the infraction. In his book "Lebanon Between Yesterday and Today," Nawaf Salam links this to the lack of an internal balance of power that would allow Lebanon to be put on a road to eliminating sectarianism.

Cross-sectarian or all-inclusive movements have not grown significantly in political life. The fall of "coexistence" proceeded in housing, social gatherings, schools, and workplaces. The discourse about him grew in the shadow of his departure, and it became, like the emphasis on Lebanon's unity, a little symbolic recompense for the National League's frailty. Even if its political manifestation is lacking or shaky, "common culture" remains linked to questions of citizenship and the state. Perhaps, the appropriate effort to establish citizenship necessitates the presence of vast numbers of people who are conscious of their status as citizens and are not swayed from their decision by irrational impulses or minor interests. Citizens have not formed a majority because conflicts dominate the bulk of Lebanese society, leaving little opportunity for a coalition around aims that do not accept sectarian divide. Large groups continued to practice sectarianism (Mitri Tarek, 2021). True, political alliances between forces from various sects were formed, but they had little effect on the genuine relationships amongst the sects' members.

Anti-sectarian value judgments do not appear to be able to oppose the sectarian system, which is established in both politics and society, with the same power. Furthermore, the eradication of political sectarianism, which has diverse definitions and methods of implementation, is not a political agenda that can be realized soon. Its proponents lack the moral authority to persuade others, especially when it is difficult for him to break free from his sectarian allegiances among them. He can't remove the perception that abolishing political sectarianism will lead to sectarian supremacy rather than civil equality. Furthermore, the extinction of sectarianism requires a genuine shift in society, i.e., transcending social sectarianism. It will be impossible to achieve without increased convergences, involvement, interchange, and contact among Lebanese, as well as respecting the individual's freedom and rights, especially his right to independence from the collective. In this regard, Nawaf Salam advocates the realistic approach, not pitting sectarian affiliations against individual liberty. He does, however, recognize that there is a conflict between them. He also observes that in Lebanon today, the two logics of sectarianism and individualism coexist. He goes on to say that the state and the present political system have responsibility for hindering the growth of citizenship since it emphasizes sectarian rights above individual rights. He returns to the political realm, emphasizing the need for the establishment of civil political organizations with a national, non-sectarian focus. Will it make an appearance soon?

5. CONCLUSION

As can be seen from the foregoing, and as a response to the problem at hand, the concept of religious sectarianism has occupied a prominent place in the literature of political science in general and political systems. As one of the most prominent indicators of country instability, it is necessary to devote time to studying this concept, its implications, and its impact on society's stability, as well as the concepts associated with it, such as terrorism. Different sects feel excluded by the state and society, and the Lebanese model is likely the clearest illustration of this, with a civil war that happened in Lebanon because of sectarianism and the poor handling of it.

The reality is that when a group of individuals is confronted with sectarian issues, it is difficult to overcome and resolve them. It is difficult and time-consuming, and it is dependent on the public's level of knowledge because sectarianism tends to shred the social fabric and undermine its stability. Resolving these issues necessitates the power, bravery, and knowledge of public leaders, whether national political, religious, artistic, or intellectual, as well as effort to identify these crises. The issues are presented honestly and objectively, and this diagnosis should not be isolated from regional and worldwide effects.

The sectarian entity and independence are established in the structure of the sect via a collection of institutions and internal political, social, and sectarian duties that all institutions undertake to ensure political stability within the state. These functions get their features and ongoing validity from the Lebanese constitution and from Lebanese custom, which has achieved a legal force that is unquestionable in its feasibility and relevance owing to practice and tradition.

After the 1943 Charter was agreed upon, the owners stated that they were in the process of constructing modern Lebanon and preserving its sovereignty and independence and that the politicians who approved the deal were to blame for Lebanon's destruction. And they started wreaking havoc on its institutions and acting as a roadblock to its political and economic reforms. This is a contract that established the laws and foundations of sectarianism with the backing of the colonizer, which did not change the backward reality, and which continues to obstruct the growth of society towards democracy as long as sects and groups use this pact as a slogan. It is politically and socially correct, and what has had a significant impact on political life and democratic values is that the foundations of this distorted democracy's charter were and continue to be an impediment to political reforms, the establishment of a society of justice, adequacy, and equal opportunities. The sectarian condition, and the non-recognition of other sects, began to nibble on souls, politically, socially, and economically, returning Lebanon to the times of darkness and ancient pits, as the mite gnaws at the baptism. Worse, the accord has resulted in a split of classes and social groups. They were practical to the point of abolition between sects and places where significant numbers of people were ostracized.

The state of Lebanon is a logical consequence of sectarianism in the country. It is a component of the conflict and not a strategy to avoid the outbreak of armed sectarian conflicts. It is the arena in which the sects differ over their share of power, and it is the arena in which the political representatives of the sects gather, and each of them tries to protect the interests of his sect. Given the size of certain sectarian forces on the ground, and the state's role in controlling issues of various internal disputes, such as sectarian rebellion and the pursuit of criminals and thieves, and from confronting sectarian turmoil to defending the borders of the homeland, there is no reason to be surprised. If we know that the sects constitute a real framework to protect the criminals from their children and they intervened, then the independence of the sect comes after the lack of independence of the state and its inability to perform its daily tasks in a fair and comprehensive manner, and its function is limited to implementing a process that does not violate the independence of the sects and does not pose a threat. Sectarianism

itself, and this applies to the use of violence by the security services, as well as other matters such as defense and development, foreign and internal policies, arranging the general budget, arranging the army and internal security forces, the type of weapons they use, and defining their sectarian positions themselves, and this applies to the use of violence from Before the security services, and other matters such as defense and development, foreign and domestic policies, the arrangement of the general budget, the arrangement of the army and internal security forces. We conclude with a set of points about the extent to which religious sectarianism is rooted and its impact on political stability, according to what was previously mentioned as follows:

Sectarianism in Lebanon is the most important factor governing the country's political process. The Lebanese political system has been a sectarian system of the first degree since its independence in 1943. Sectarianism permeates every level of the Lebanese political system, big and small. The constitution is written on a sectarian basis, and political parties are sectarian. The President of the Republic is chosen on a sectarian basis, as are the three authorities: Executive, Legislative, and Judicial. The government is a sectarian issue and parliament is divided along sectarian lines.

Sectarianism in Lebanon is the root of all internal and external problems and tragedies that the country has faced since independence and even before independence. Until now, sectarianism has been and continues to be the main cause of all the civil wars that Lebanon has feared, implying that sectarianism has played a major role in the outbreak of more than one war between Lebanon's population of various orientations, and it has been exploited better than many other countries.

Although recognized as such, Lebanon is not an independent, sovereign state. At the time, Lebanon as well, without diplomatic representation between it and Syria. On the other hand, Lebanon lacks the organized force to protect itself, and what we have today of an army is in fact a manifestation of the Lebanese sectarian war. The army itself is sectarian in nature and may divide itself at any time and at any moment. Lebanon's internal and external options are not independent. All of its decisions are taken in the face of external interference and in favor of countries that have influence over the sects associated with them.

Since independence till now, all Lebanese sects have agreed on constitutions and covenants. It came to consolidate Lebanon's sectarian situation, and I believe that these constitutions and charters can only take this position, so Lebanon will not be stable or in any case, except in one case: the liberation of Lebanon from hateful sectarianism, regional and international influence, and fanaticism. theology, and seek to transform all prior cultures and constitutions, construct national charters to serve the nation and the people, not the sect and its attachments, realizing that this is a tough task.

Lebanon has been linked with blood type in recent years. Isn't it odd that this is confirmed by all forces? The opposing Lebanese factions want peace and a solution, but they can't stop fighting and can't put an end to the bloodshed. We've discovered that every demand for conversation or national

reconciliation swiftly devolves into a rationale for launching new conflicts and adding gasoline to the fire. Until it appeared that the fight itself was the aim, and that continuing the battle was the desire of all the competing sects, that it was a complicated internal conflict between the numerous sects, as well as an exterior struggle between diverse powers that recalled his struggle. They invested in it for their own gain until Lebanon's fate became a game in the hands of these foreign powers, which may finally lead to Lebanon's separation, which is edging closer and closer, and which is encouraged by many in the international community. On top of that, there's Israel, which is escalating the agreement between opposing groups and destroying any attempts at understanding and reconciliation of ideas.

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