

# *The religious situation in the Middle East before the Arab Spring revolutions*

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*The geographical location of the Middle East is not only of geopolitical value! And even a religious value.*

*It is the incubator of the three Abrahamic messages: "Judaism, Christianity and Islam."*

*Therefore, studying the religious situation in the Middle East requires several perspectives to integrate the scene.*

*It is just like the story of Plato's elephant and the blind people who grope it in order to describe it, so that the truth of the partial description brings them together and separates them by not agreeing on one image!*

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*Therefore, the religious situation in the Middle East before the Arab Spring revolutions can be approached as follows:*

*1st: The religious situation and its relation to politics after the establishment of modern states:*

*We find it divided into two cases:*

### *The first case*

*recognition and respect for this relationship, as in the case of the monarchies, and Iran after Khomeini, where these countries experienced cooperation akin to sharing influence.*

*With Iranian privacy of course!*

*So, religious and political affairs revolve around one orbit, and thus their countries were far from religious influence on the course and entity of their political systems.*

### *The second case*

*Ignoring the religious and political problem, claiming to separate under the name of secularism.*

*This disregard generated a state of hypocrisy under the ashes, for it is only a small puff of air that makes it a burning fire!*

*This was demonstrated with the Iraqi Sunni Baath Party, which ruled a Shiite majority.*

*The Alawite Syrian Ba'ath Party, which ruled a Sunni majority.*

*This relationship out of disregard was one of the biggest reasons for the destruction of relative stability here and there.*

*Second: Religious Status and Social Connections:*

*The religious situation in its social relationship is reflected in several axes:*

*The first axis: the role of the clergy,*

*Where the Muslim clergy are considered to be divided into two categories:*

*The 1st category: the preachers, and this category represents the largest segment of the religious community in the clergy class, which is manifested in the imams of mosques, preachers, the group for advocacy and Tabligh, and others. And it has features that I mentioned in my research paper*

*The 2nd category: jurists and thinkers, and this category is concerned with intellectual, political and philosophical affairs, and addresses Western ideas in particular, and it is between two groups that I mentioned in my research paper and detailed them.*

*The second axis: the religious feminine role*

*I elaborated on it in my research paper*

### *The third axis*

*The ideological division The Islamic sectarian diversity can be divided into four sections:*

*Section One : The Wahhabi Salafi*

*It can be divided into three main schools:*

- 1- The Salafi Jihadi School.*
- 2- The Scientific Salafi School.*
- 3- Al-Madkhali Salafi School.*

*The second section: Sufi orders. They can be summarized in two categories:*

- 1- Spiritual category.*
- 2- The political category.*

*Then I talked about the impact of Sufism on societies, negatively and positively, I have detailed all this in my research paper.*

*The third section of the Shiites:*

*The Shiites have many sects, which I summarized in two sects.*

*Section 4th : Modernity.*

*It can be demonstrated by two similar trends, despite their differences:*

- 1- The new modernist Brotherhood movement.*
- 2- Independent current.*

*And I have detailed all this in my research paper, in addition to mentioning the references and page numbers that I relied on in my research submitted to this conference.*