

(THE IMPACT OF SECTARIAN CONFLICTS ON THE IRAQI SOCIETAL STRUCTURE AND STRATEGY OF CONFRONTATION)

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(Summary of the research)

The sectarian differences that appear from time to time are considered - in light of the concept of the modern state - a source of threat to states that are composed of multiple sects due to the difficulty of reconciling them and coming up with political decisions that take into account all the social and political rights of citizens, and from here political sectarianism appears as a problem related to how all sects are represented in the political arena, and the political system's ability to accommodate sectarian pluralism without harming any of the rights of the sects, so we find that sectarian conflicts in the Iraqi community structure have negatively affected the country and individuals, as the sectarian and sectarian difference had a great impact on tearing apart community cohesion between the individual and the state, and fueling civil wars, especially after the year 2003 AD, in light of the hegemony of regional countries that struck the chord of sectarian conflicts in Iraq, and took from it an arena for a proxy war, and this is what made our country suffer from a major decline at the political, economic, social, scientific and educational level. The situation at the religious level, and accordingly, we find that the interests of individuals have changed, and the search for safety and stability has become a preoccupation under the difficult circumstances that passed through Iraq. After Iraq was prosperous and lofty among countries, it became torn and insecure, and society became suffering from all kinds of grief and disintegration and there was bloodshed, destruction and lack of awareness.

Introduction

Praise be to God, Lord of the Worlds, and blessings and peace be upon the Master of the Messengers, our Master Muhammad and his family, companions and followers, and those who followed them with charity until the Day of Judgment.

Sectarian conflicts and differences resulting from the multiplicity of sects have a great impact on the societal structure of all countries, and Iraq in particular, and there is no doubt that Iraq is a country with a long history and its people that civilized entities have existed on its land since ancient times thanks to its soil, water and ease of movement in it, Iraq was the cradle of civilization, and that its civilization - Thanks to its characteristics and richness, which culminated in the discovery of writing - the Nile Valley civilization surpassed. In Iraq, cities flourished, ideas revitalized, religions emerged, arts emerged, and people enjoyed a precise irrigation system. Agriculture progressed as trade advanced, and people included an administrative system. The Hammurabi law that immortalized Babylon is nothing but a great example of standards of justice and the expansion of free thought ... (Kanna, Khalil, 1966, P. 36).

Research problem:

The problem of the study is clearer than to be described and more complex than to be dealt with easily. It is sectarian conflicts with all that it entails in terms of hatred, fighting, betrayal of the homeland, and conspiracy against it, and the most complex in it is its overlap with more than one factor and its intertwining with more than one political cause by sectarian, sectarian in economic, and economic by ethnic and ethnic, regional, and utilitarian reformists, and all of that with external ambitions and terrorist acts, which leads to the difficulty of knowing the real causes of their aggravation until they reach a sharp explosion to harm the security of the homeland and the difficulty of confronting those who employ them in several purposes such as terrorist intentions or exploiting them in the manufacture of the national crisis more than what is. Therefore, the aim of this research is to shed light on the

sectarian conflicts in Iraq and the rupture suffered by Iraq due to these conflicts and the uncharacteristic disintegration it faces before after it was a secure Iraq.

Research questions:

- .1 What is meant by the term sectarian conflict?
- .2 What are the leading causes of sectarian conflicts?
- .3 What is necessary to be followed in combating sectarian conflicts? How to prevent its damages?

research aims:

Considering the concept of sectarianism as a modern concept and in light of the different views of researchers and thinkers on the topic of political sectarianism, we can consider that the main purpose of studying this topic is to try to provide an overall view of political sectarianism, which contributes to the process of classifying and analyzing it, whether as a concept or as a system of government, as well as getting to know The consequences of the consensual model and its consequences for the stability of multi-sectarian and sectarian countries, and this is through addressing the situation in Iraq.

research importance:

In light of the multiplicity of ethnicities, religions and sects within countries in the Middle East, and the difficulty of dealing with this situation, especially in countries that contain such diversity, and their search for a political game in order to be able to deny and marginalize the other as the other side cannot marginalize them, this is after a failed experiment dictated by quotas Sectarianism that has caused civil wars and sectarian conflicts still appear from time to time. This quota system is based on the belief that each party can bear the responsibility of the whole society and that it is the most deserving and most knowledgeable of governance affairs, and each side sees the need for other parties to side with it, and to get others out of the political game Their absence from the decision-making center, and then this historical experience has multiplied the necessity to pay attention to the issue of political sectarianism and the contradictions it carries, by trying to formulate its connotation as a concept and reform its consequences as a double-influencing political system that carries negative effects by virtue of historical experiences on the one hand and is considered as a ruling option that must be in its consensual form. The researcher has this research to clarify sectarianism and how this has affected Iraq and individuals and groups and claimed many lives just because they follow one sect without the other.

Scientific importance:

The scientific importance of this research shows that it gathered multiple Arab and foreign sources, analyzed and discussed, in addition to that it showed the legal position on the sectarian issue as well as the legal, as stipulated in the national constitutions, as well as its crimes and its danger to national unity and the cohesion of the national community and the homeland.

Practical significance:

As for the practical importance of this research, it is determined more clearly and clearly by the results to alert the responsible authorities, in particular the legislative authority and the security apparatus, to the very serious and complex problem that religious sectarianism represents, stressing the importance of solving political problems, before they escalate and reach the stage of a devastating explosion, and also In her recommendations, you can contribute to solving these problems.

Previous studies:

Al-Mutlaq study, (2012) entitled: "Dialogue and Preventing Sectarian Strife, an Authentic Study." This study aimed to clarify the concept of dialogue and its importance in Islam and to identify its objectives, etiquette, controls, and obstacles, in addition to explaining the meaning of the term (sectarian strife) and the types of these seditions and the effect of dialogue in eliminating them. With results in which he referred to the importance of dialogue in warding off sectarian strife and to the controls that govern it after mentioning its etiquette and obstacles to describe dialogue by making it a factor in mitigating sectarian strife. (Absolute, 2012, p.68)

Al-Dosari's study, (2013) entitled: "Sectarian Intolerance and its Security Effects, An Authentic Study." The study aimed to clarify sectarian intolerance and its causes, to explain the manifestations of sectarian intolerance in some groups, to explain Islam's position towards sectarian intolerance, and to show the danger of sectarian intolerance. (Al-Dossary, 2013, p. 87)

Bishara's paper, (2015) entitled: "An Introduction to Understanding the Sectarian Issue and the Industry of Minorities in the Great Arab Mashreq" In this paper, the author discusses sectarianism as stated in the summary of his paper, as a modern phenomenon and in a context in which sectarianism has become the followers of a religion or sect, part of the whole being National or state.

Paper entitled: "Sectarianism has a history in the formation of sects and political units." In this paper, Baydoun focused on the changing or shifting side of the sectarian issue and examines the existing sectarian plots in different countries of the Arab East, with an emphasis on the difference between them.

Sectarianism is sectarian. If the author deals with an insightful look, the means of conflict, contradiction, and the particular sectarian formation. (Baydoun, 2015, pp. 19-38)

Commenting on previous studies:

It showed sectarian conflicts, their emergence and their divisions, and the rupture in society that these conflicts cause and the consequent problems in the leadership of states and the outbreak of hatred between groups of society according to belonging to a certain sect without the other, in addition to erasing the personalities of individuals belonging to the sects. With societies in the Arab Mashreq, he moved from Lebanon to Iraq to Syria and then Egypt.

Search parameters:

The subject of this study is limited to identifying sectarian conflicts, explaining the motives fueling them and their rates of rise in the reality of people's lives in Iraq and the methodology for combating them is a link between the past and the present.

Study Approach:

The study method is inductive and descriptive, through the Iraqi model by collecting data and information on the nature of the political system towards sectarian conflicts in Iraq and its characteristics with a description of the consensual experience adopted in this republic, and the effect of the conflicts on the Iraqi societal structure and the rupture that these conflicts caused in Iraq and the obliteration of the identities of its members and killing For large numbers of Sons of Iraq according to the name and identity of a particular sect, Iraq witnessed its most difficult days when these conflicts appeared, which led to the tearing of its body and made it an easy bite for its enemies.

Research plan: The research included the following:

Introduction: It included (research problem, research questions, research objectives, importance of research, previous studies and comments on them, research limitations, study methodology)

The first topic: the emergence of sectarian conflicts, and included two requirements:

The first requirement: an overview of the research topic.

The second requirement: types of sectarian conflicts in Iraq.

The second topic: the impact of sectarian conflicts in tearing apart Iraqi societal unity and the strategy of confrontation.

The first requirement: the impact of sectarianism in tearing apart the Iraqi community unit.

The second requirement: a strategy to confront sectarian conflicts.

Conclusion and results.

The first topic: the emergence of sectarian conflicts, and included two requirements:

The first requirement: an overview of the research topic.

First: idiomatic definitions: We confined ourselves to idiomatic definitions without linguistic ones, since the second is available and fixed in Arabic language books that did not leave a stray or a contained except and have an explanation and meaning.

-1Conflict: It is a form of intense, dynamic personal interaction between two or more parties, linked by a relationship of mutual dependence, and it results from the emergence of a degree of difference and incompatibility in visions, interests, goals and orientations. (Al-Smadi, 2002, p.1)

i. Sectarianism: It is a form of partisanship, and in many cases it is inconsistent with democracy, as it means totalitarianism in its essence as it prevents the representation of all citizens and limits the desire for independence, in addition to that it spreads a culture of fear, and the worst of this is the deepening of racism, which is the result of For that bad view that each side holds against the other. (ziad hafez, 2009, p100, n ° 70).

-2Sectarian conflicts: a concept that tends to make different political phenomena homogeneous, the manipulation of primitive loyalties and the accumulation of stereotypes. And negative beliefs about the "other", that would cause a lot of tension or conflict between groups, unless these conflicts over identity coincide with a blockage in the prospects for equitable access to power and wealth. (Hamel, 2015, article)

-3Societal structure: the social structure is made up of social relations and interactions that are defined in a specific urban and social field. They are those relationships that link individuals and groups with each other, which are characterized by a high degree of stability and structure, so that they can maintain their being, and the structure is based on the elements of interaction that Spin between other individuals. (Kochi, Ibtisam, 2013, p. 56)

Second: The beginning of the emergence of sectarian conflicts:

Difference has existed since the creation of man on earth, whether in gender, race or beliefs. The differences between human beings in most of the historical stages have been associated with conflicts that have multiple causes, either racial and one of its results was the policy of ethnic cleansing, or

religious that manifested itself in the form of clashes and wars between the three monotheistic religions. History is full of this kind of conflict, and although most wars in the modern era were based on politics, ethnic and sectarian differences played a major role in fueling these wars, and these differences became and are still under the concept of the modern state the source of threat to the stability of countries that are formed from sects. Because of the difficulty of reconciling them and coming up with political decisions that take into account all the social and political rights of citizens, and from here political sectarianism appears as a problem related to how all sects are represented on the political arena, and the ability of the political system to accommodate sectarian pluralism without harming any of the rights of the sects. (Khaled, Mzabia 2013, p. 34)

Iraq was known as the country of knowledge and knowledge in addition to being a country of rebellions, revolutions and intellectual conflicts. Thus, Iraq has a great role in Islamic history, as it has become the great size in this history, considering that it is the country in which the many events that left their mark on all the features of the subsequent Islamic situations in various In the countries of the Islamic world and in the lives of Islamic peoples, so that you do not find any Islamic grouping in its sectarian affiliations, ideological trends, or political lines unless you notice the presence of something Iraqi in any of those aspects, whether it is jurisprudential, verbal, linguistic, or political, because Iraq used to carry throughout its history the trends of Shi'ism and Sunnah, as well as meet the Ash'ari and the Mu'tazila, and face the grammatical dispute between the Kufic and the Basrians, and stir the bloody historical memory in all the internal disputes between Muslims and the frequent external occupations of it. (Fadlallah, 1980, 7/2)

That is why certain streams of studies have suggested that conflicts over sectarian identity lie very much at the core of Middle East politics. Sectarianism can be broadly defined as the process by which patterns of ethnic and religious identity are politicized. While some scholars overemphasize the continuing impact of the permanent ideological divisions in the region and the social and political instability, others downplay their importance completely and there are those who say that sectarian issues in the region are not among the old dilemmas that have often been perceived but rather a recent phenomenon, and that belonging Sectarianism was neither a special marker for identification nor a reason to start a conflict a century ago. (Center for International Studies, 2015)

Sectarianism is a pathological condition, like any of the social hysterical conditions that afflict societies in general and a regressive model for a society whose history books have been praising its glories and historical roles in contributing to the development of global civilization, but in reality it lives in a state of decline, decadence and backwardness, which puts it on the margins of civilization. (Al-Husseini, Musa, 2005, p. 3)

The second requirement: types of sectarian conflicts in Iraq.

Iraqi society consists of "three main ethnic groups:

In the "south" there are the Shi'ites, and in the "center" there are the Sunnis, while in the north we find the Kurds who, no matter how far back we remember, we only know them from the perspective of their "strong adherence to their independence" and their confinement in a permanent national struggle against external domination. Iraqi society is home to a long list of small, "scattered" and "isolated" "minorities, such as the Assyrians, Turkmen, Filipinos, and Shabaks. Sandra Mackey; 2002, p. 58—84)

The political situation in Iraq is divided into three Shiite, Sunni and Kurdish, as the gap between Sunnis and Shiites in Iraq is primarily the result of multiple geopolitical, social and cultural transformations. The establishment of the Islamic Republic of Iran in the year 1979 introduced an ideological system of government based on the Shiite theology, and changed the balance of power in the region. And it created an umbrella for the disadvantaged Shiite groups, and this helped in strengthening the Shiite group in Iraq and its feeling that it possesses a distinct identity. The Shiite Islamic organizations, among the Iraqi opposition groups, became stronger and more powerful. In order to address the major divisions in the country, the Iraqis need to conduct a fundamental review of the rules governing the system. Current politician in the country. The authority must become less elitist, more decentralized, and more expressive of the people's needs to mobilize social sectors. (Hassan, Harith 2014, p. 37)

Based on the aforementioned sects controlling the scene in Iraq, the conflict has been divided into four phases:

The US chief of defense stated that there are four types of fighting and conflict in Iraq: the extremist Islamic insurgency of the new Salafists, the struggle of the Iraqi Sunnis against the Arab Shiites, the fighting of the Arab Shiites with the Shiites, and the fight of the Arabs against the Kurds, and the fight of the Sunnis against the Sunni fighters in western Iraq between Extremist Islamists and tribal groups seemed to add a fifth type to this mixture of conflicts, and each one of these conflicts included a

different level and heterogeneous mixture of violence, including political, ethnic, religious and economic struggles to seize power and wealth. (Cordeman, Anthony, 2007, p. 5)

The second topic: the impact of sectarian conflicts in tearing apart Iraqi societal unity and the strategy of confrontation.

The first requirement: the impact of sectarianism in tearing apart the Iraqi community unit.

Sectarian conflicts are a problem in and of themselves, and they are connected to other problems in society, intertwined with each other, which erode the body of society until it perishes and falls into a lifeless corpse that has no movement. He is allied with the foreign and the opportunist politician who finds in all this his aim, to invest it in reaching his desire, and from the educated, those who go along with all this and go along with it, promote it and look or dispose of it without denying it and others of these and these. (Saleh, Jalaluddin Muhammad, 2016)

However, the reality of violence that erupted after the 2003 war in Iraq and escalated in the period 2006-2007, and plunged the country into a civil war, made the state more fragmented. The violence has led to serious issues that have brought scourge to Iraq, the most important of which are:

1 -Fortifying sectarian borders, imposing the management of militants on their societies, deepening mutual feelings in terms of appearing as victims, and reinforcing separation between sects in areas that were mixed in the past, as we find that since the fall of the Baath regime in 2003, sectarianism has preserved its general negative connotations on the Iraqi scene, Residents of Baghdad, whose city has been plagued by sectarian fighting, and any other region of Iraq, tend to move away from the empty accusations against the other group, preferring to hold responsibility for the crimes committed by external parties.

(Fanar Haddad and Sajjad Rizvi, 2007)

2-It accelerated the process of (sectarianism) at a higher rate because violence excluded and excluded moderate voices. The violence brought new sectarian narratives in which the enemy is the “sectarian other”, and (the heroes) are those who defended the sect and defeated (the enemy). While this social and cultural polarization can be contained if communication between the two sects is strengthened and a legitimate national government is formed, it is also likely to become part of the historical memories that form collective identities. The government today continues to rely on a controversial approach instead of seeking to build bridges between societies. The Iraqi security forces conduct their operations in the field of (counterterrorism) in the regions, where many reports confirm that the forces resort to taking repressive and arbitrary measures such as arbitrary arrests and abusive and degrading treatment of prisoners (Prashant Rao, 2013)

3-It is evident that the nation-building project in Iraq is not concerned with a specific cultural group or elite, excluding other elites, as was the case in most of the joints of contemporary Iraqi history. From the broadest of its doors, which made them, of necessity and the extent of their political and social weight in the country, responsible for what happened during this period and what happens after that, without that means the evacuation of other different nationalities, religions, sects, constituents and elites for their political and ethical responsibilities to Iraq. . (Al-Hammoud, Ali Taher, 2017, p.74)

4-The homeland is the antithesis of sectarianism, when the sectarian system prevails, the country will be absent. And fabricating crises to pass the plans, deepening insecurity, the loss of the Iraqi state to manage psychological and social safety, the spread of unemployment and poverty, and the deepening of the policy of oppression and military force in most cities of Iraq. (Al-Bayati, Yas Khudair, (2013, p. 8)

5-The continuing division in Iraq is a result of the failure to initiate successful state-building processes. The existence of an exciting conflict environment, weak government institutions, the influence of political Islam and geopolitical rivalry have strengthened sectarian conflicts in Iraq over the past decade. Terrorist attacks against civilians have also increased, and the risk of sectarian conflicts has increased. Then civil wars broke out between the two years (2006, 2007). (Hassan, Harith 2014, p. 38)

Political parties with clear sectarian practices find it difficult to deny the sectarian and ideological dimension of their activities, and it is possible that this phenomenon was clearly manifested in the model of the Iraqi Islamic Supreme Council / Supreme Council for the Human Revolution in Iraq, which launched an initiative to merge nine provinces with a federal entity. (Al-Saadi, 2006)

6-Sectarian violence increased in Iraq during the years 2004, 2005, and 2006, in an alarming manner, as it was accompanied by a steady increase in the intensity of sectarian rhetoric. The two parties often regard the name of the victim, written on his identity card, as evidence of his religious affiliation (Al-Khalidi, Ashraf, 2006)

7-Focusing politics and sectarian competition on the symbolism of identity politics and the symbolism of the sect, so that sectarian-based perceptions in Iraq or sectarian Iraqi nationalities ultimately seek to

verify the collective representation of Iraq and vice versa, and this is mainly achieved by emphasizing the symbols of the specific sect and historical innovation. And through the state apparatus that ultimately aims to promote harmony between sectarian nationalism and the nationalism of the official state, Iraqi Sunni Arabs have entered this race with an obstacle: the newness of the identity of the Iraqi Sunni group, which means that the Sunni identity has few distinct myths of the group and symbols to compete with the heritage. The rich symbolic sense of the Iraqi Shiite identity, and in this study a look at the evolution of the Iraqi Sunni sense of the concept of "we", which is based on a deep feeling of the emergence of grievance, and most importantly, this study looks at the creation of symbols and methods to express this development of the developing sense of self and it is unlikely. That in the near future, Iraq will witness a significant diminution of the sectarian identity. Here it is worth noting that sectarian competition is mine. It will necessarily be the antithesis of social cohesion, and given the continued participation of Arab Iraqis in the concept of the Iraqi nation-state, Iraqi nationalism is likely to act as a mediator between competing sects that should be allowed in a peaceful manner even if it is competitive to assert sectarian myths and symbols. However, as will be evident in this study, in order for Iraqi nationalism to fulfill that possibility it must be seen as neutral with regard to sects. Nevertheless, the situation today is that while the state often declares a position to combat sectarianism, its claims to universal inclusiveness are lost in vain because of the clear affirmation of the Iraqi Shiite identity in public places and state agencies, and thus whether deliberately or not ascribing sectarian identity to Iraq and excludes those who do not agree with the sectarian identity advocated. (Haddad, Fanar, 1996)

8-Understanding sectarian relations in general as a form of competition between groups related to nationalism and empowerment and which is reflected in competing symbols, self-narration, the nation and the state. Secondly, this study attempts to analyze the continuous development of sectarian relations in the new Iraq. Finally, the development of a Sunni Arab Iraqi identity specifically reveals that attempts to understand the complex nature of sectarian dynamics in Iraq remain paralyzed by ideological beliefs and emotional prejudice, and discourse on this topic continues to either deny the importance of sectarian identity, and instead choose to blame outsiders. And politicians, or go Iraq and the Iraqis to a sectarian conflict that permeates all aspects of society and the Iraqi state. This intellectual difficulty is noticeable in most of the commentaries on sectarian identity and sectarian relations, and like any other sectarian divide that is considered "primitive" (such as race, color, tribe, religion, etc.) the style, content, meaning, and above all the emergence of sectarian identities are far from stable but rather. From that, responding to the dictates of a set of changing contextual factors, and this inherent ambiguity is what makes the basic arguments useless, either exaggerating or ignoring the importance of sectarian identities across time and space, and in order to understand sectarian relations we must first realize the ever-changing nature of sectarian identity. A Sunni or Shiite Iraqi today differs from what it was in 2006, and we must realize that sectarian relations cannot be separated from power and influence relations, and dictates the relative empowerment or qualitative dominance of the experience of sectarian relations at the societal level, and affects perceptions of the self and others, which is a remarkable dynamic. In all societal divisions such as race or gender, especially in the context of Iraq. (Haddad, Fanar, 2012)

Therefore, instead of innate religious competition, sectarian competition and when it arises, has little relationship with religious beliefs, jurisprudence, and even Islamic history preserved in memory, but it has a close connection with power formations within the nation-state, competitive visions, and claims to a common national space, and in 2003 the Iraqi Sunni Arabs found they are poorly equipped to compete in the new Iraq. The language of ethno-sectarian grievances and ethno-sectarian population percentages was strange to most Sunni Arab Iraqis. As a result, after 2003 came the culture of sectarian identity and sectarian grievance, whether deliberately or not at the expense of the Sunni Arabs, precisely because they did not possess a unique myth of sectarian grievance in a political environment known to a large extent the victims along ethnic and sectarian lines, and since then, the political importance of sectarian identity, the policies of the Iraqi authorities and occupation authorities, and the ongoing instability - such as the civil war during 2006-2007 - have fueled a sense of encirclement among Iraqi Sunni Arabs who have successively witnessed the consolidation of the Sunni identity in Iraq. And anchoring them in an unprecedented way. Prior to 2003, the realities of relative empowerment nullified the need to create a coherent Iraqi identity, specifically the Sunnis, as far as many Sunnis are concerned, and in stark contrast to many of their Shiite citizens, the sectarian identity simply lacked its political relevance, and it goes without saying that this put the Sunnis in a position of no. Envious of sectarian competition that has flourished since 2003, this study looks at the focus of sectarian politics and sectarian competition on the symbolism of identity politics and sect symbolism, and sectarian-centric perceptions of Iraq or sectarian Iraqi nationalities ultimately seek to verify the collective representation of Iraq and vice versa. This is primarily achieved through the affirmation of

sect specific symbols, general historical innovation, and through state apparatus that ultimately aims to foster harmony between sectarian nationalism and formal state nationalism. Arab Sunni Iraqis have entered this race with an obstacle: It is the novelty of the Iraqi Sunni group identity, which means that the Sunni identity has few distinctive myths and symbols for the group to compete with the rich symbolic heritage of the Iraqi Shiite identity. We “are based on a deep sense of the emergence of grievance, and most importantly, this study looks at the creation of symbols and methods to express this development of a developing sense of self. It is unlikely that Iraq will witness in the near future a significant diminution of sectarian identity. Here it should be noted that sectarian competition is not necessarily the antithesis of social cohesion. Given the continuing participation of Arab Iraqis in the concept of the Iraqi nation-state, Iraqi nationalism is likely to act as the mediator between competing sects that should be allowed in a peaceful manner, even if they are competitive to assert sectarian myths and symbols. Nevertheless, as will be evident in this study, in order for Iraqi nationalism to fulfill that possibility it must be seen as neutral with regard to sects. Nevertheless, the situation today is that while the state often declares a stance to combat sectarianism, its claims to global inclusiveness are wasted due to the clear affirmation of the Iraqi Shiite identity in public places and state agencies, and therefore, whether deliberately or not ascribing sectarian identity to Iraq and deporting those who do not agree On the sectarian identity that he advocates. (Haddad, Fanar, 2012)

9-Although political sectarianism has incomplete beginnings in the past, contemporary political sectarianism is based on the institutional or semi-institutionalized political allocation of the sects. Those who look closely will find that the national tracks (the unifying national culture and the basis of the common language) and the national (international nationalism and citizenship based on the rights it contains) Political and social), with sectarianism as two tools for integration that penetrates the division of society into tribal or regional groups, and concludes that Arabism is not the antithesis of the state in the Arab East, but rather is the basis of its unity, and that its alternative is not patriotism, but rather a sectarian rupture, but also social and regional rupture. (Bishara, Azmy, 2015, pp. 7-18)

The second requirement: a confrontational strategy to reduce sectarian conflicts

The research reached a set of key points that could reduce sectarian conflicts in the Iraqi societal structure if they were actually applied away from the religious and political disputes that seek to achieve their personal interests at the expense of the country, and perhaps the most important of them are the following:

- 1.The people's full awareness that sectarian identity cannot be separated from the national identity, and in the event that competition is activated between Iraqi Sunni and Shiite Muslims, it is immediately closely linked with national historical memories and feelings of competition for the entitlements and property of the nation-state. Therefore, this issue must be strengthened in the hearts of the children of The people.
- 2.Conducting broader studies on sectarian conflicts and their impact on the societal structure.
- 3.Spreading awareness among individuals in Iraq.
- 4.The work of all religious, educational and educational institutions to instill respect for intellectual freedom and the freedom of multiple religions and races among individuals.
- 5.Conducting programs and seminars to spread intellectual awareness and reduce conflicts.
- 6.Teaching individuals to respect the other, regardless of his religion, race, or sect.
- 7.Making documentary films showing the years of prosperity that were in Iraq and showing their status during sectarian conflicts.
- 8.Establishing institutions concerned with citizens' rights away from sectarian conflicts.
- 9.The Iraqi government has drawn up clear plans to fight terrorism and wars in Iraq, away from external factions and tendencies.
- 10.Enhancing the country's sense of independence and its importance to the new youngsters to get out of the traps of sectarian conflicts that have decimated the plow and the offspring. Young people are the promising future generation, and with their goodness, advancement and culture, societies flourish, and with their corruption, retreat and ignorance of the plans of internal and external enemies, conflicts, murder and displacement prevail.
- 11.Liberating the legislative and executive authority from the power of the parties and activating the legal and judicial role to hold corrupt persons accountable if we are seeking true societal peace.
- 12.Establishing an academic association from the various spectrums of society whose mission is to discover the elements of danger in religious and political discourses, warn of its repercussions, and highlight its dangers and threats such as exaggeration in religious and political issues, ignorance and closed-mindedness, which is the basis for how to draw new formulations of religious discourse, especially in multi-sectarian and ethnic societies. .

13.Purification of the heritage from similar extremist tendencies for centuries has become a necessity. Societal peace will only be achieved by reforming what has been corrupted, and this calls for a serious and bold pause for scholars to review a comprehensive review of the religious system that has weakened in light of the changes and ideas extraneous to Islam.

14.Clamping down on corruption in all its forms and forms: There is no doubt that one of the factors of reconciliation with members of society who are provoked by the extent of corruption enjoyed by political and religious parties is to severely strike corruption and the corrupt, either neglecting this aspect provides the opportunity for society to oppose the state, and this in turn It will negatively affect societal peace.

15.Reconsidering the current economic policies, which are predominantly characterized by partisan, religious and tribal monopolies, which contributed to deepening the gap in incomes, increasing unemployment rates and high inflation rates, which made some people find no way but to resort to and converge under a sect or group that protects it and achieve a claim or go far towards the organizations Terrorism without awareness and fanaticism, and here is where the danger lies.

Conclusion and results

The research produced results that show the seriousness of sectarian fanaticism and its effect on disturbing the societal security that serves the enemies of Islam, especially as they feed it and raise it from time to time to benefit from achieving their own goals.

After the two researchers completed this study, they reached a set of results, the most important of which are:

.1The lack of institutions that deal with the rights of citizens in Iraq, apart from patriotism, is one of the reasons for the emergence of sectarian conflicts.

.2The Iraqi government has not drawn clear lines between anti-terror operations and political parties.

.3Research and studies on sectarian conflicts and their impact on the societal structure are not sufficient to build political thought and awareness for the future.

.4How important it is to know the sects present in Iraq, and what are the conflicts that Iraq faces because of these sects, as there is no individual from the Iraqi people who does not belong to a specific sect and political sect. This in turn led to the tearing apart of Iraq and the individuals abolishing each other's blood because of their view of the other sects. A member of the same sect has the right to violate the blood of others from other sects.

.5The gathering of individuals belonging to one sect in regions without the other and controlling it and not allowing other sects to enter it, transforming Iraq into colonies that led to the tearing of ties and preoccupation with pre-Islamic wars instead of cooperation and the advancement and prosperity of the country, so the Shiite Iraqis were preoccupied with Sunnis and Sunnis with Shiites and even Shiites with each other to find a torn Iraq. After the prosperity and glory that the Iraqi army achieved in the Arab wars over fifty years, when this sectarianism was rejected and they lived side by side in this land without considering the types of sectarian and ethnic discrimination.

Recommendations: The researchers recommend one unique recommendation:

Establishing an academic association from the various spectrums of society whose mission is to discover the elements of danger in religious and political discourses, warn of its repercussions, and highlight its dangers and threats, such as exaggeration in religious and political issues, ignorance and closed-mindedness, which is the basis for how to draw new formulations of religious discourse, especially in multi-sectarian and ethnic societies.