Abstract:
The idea of secularism is subjective depending upon the nature of state and society. The exploratory definition of secularism relies on the nature of state and society and its relation with religion. The idea of secularism in the West Asian region deals the question of separation as well as non-separation of religion and state. The role of Islam in state and society is the source of legitimisation of the ruler’s functionality. But the variation of Islamic legitimation and separation changes from country to country in West Asian and North African region. Lebanon, a secular constitution is the constellation of various religions. It constitutes around 40% of Muslims communities (Sunni, Shia, Druze, Alawite and Ismail), 21% of Maronite Christians, along with Greek Orthodox, Armenian, Jews, Buddhists. The constitution of Lebanon guarantees freedom of religion and practice without affecting public order of society. It respects and guarantees respect for the personal status and religious interest along with the equality of rights and duties of all the citizens. The freedom of religion is contradictory in the constitutional provision for political offices. Lebanon secularism equally respects the freedom of religion, but religious identity reflects in the provision of political offices. Hence, it deepened the role of religious identity per se in the state. The constitution of Saudi Arabia based on Islamic theocracy with Sharia law. The code of judgment has derived from the Quran and Sunnah. It prohibits the public practise of any religion besides Sunni Islam. The constitution of Saudi is base on Islamic affairs and Sharia. The paper will aim to understand religious freedom in the constitution of Lebanon and Saudi Arabia. It will scrutinise how the constitution derived from secular and Islamic values reflect the functioning of society. Is Secular constitution is moving towards an inclusive society and Islamic constitution is moving away from being a tolerant society. It will also aim to understand whether the ‘Secular’ constitution makes a nation more inclusive as compared to the ‘Islamic’ constitution. The consequences of the respective constitution in society. Lastly, it will redefine the idea of secularism compatible with the freedom of religion in both the nation of Saudi Arabia and Lebanon.
Keywords: Secular constitution, Islamic Constitution, Lebanon, Saudi Arabia, Religious Freedom, tolerant and inclusive society.

Introduction:

The idea of secularism is subjective depending upon the nature of state and society. The exploratory definition of secularism relies on the nature of state and society and its relation with religion. The idea of secularism in the West Asian deal with the question of separation as well as non-separation of religion and state. The first section defines the understanding of Secular state and Islamist State in the context of religious freedom. Secularism in the explained under the pretext of two domain, i.e. the separation of religion from the state and secondly equal regards for all the religious belief and minorities by the state. It analyses the better understanding of secular values in the context of Lebanon.

Similarly, it defines the definitional understanding of Islamist constitution, where Islam or is the source of constitution and law irrespective of religious and identity diversity. Under the Islamist constitution, it undermine the diversity of the religion, a specific religion became prominent in controlling the citizen of the state. Hence, it resulted in a lack of religious freedom in the constitution as well as in society. The second section of the paper scrutinises the political constitution of Lebanon and how religious diversity are constitution in accordance with the law. On a similar context, the third section deal with the political constitution of Saudi Arabia, where the constitution is solely based on the Islamic law derived from the Quran and Sharia. The last section will comparatively analyse the political constitution of Lebanon and Saudi Arabia, and its impact on society. The underlying understanding of secularism and Islamist state, its attempt to develop an inclusive society with equal regards to all the religion along with religious freedom to profess and propagate according to the law and one’s desire.

Defining Secularist and Islamist Constitution:

Politically, secularism is defined as a separation of a political institution with that of personal desire, where the state should remain neutral with any interference of religious and religious authorities in the functionality of the constitution. There are six types of secularism in the international context ranging from Separationism, Disestablishmentarianism, Laicite, Accommodationism, non-cognisance and state sponsored atheism (Exploring Secularism). Separationism separate the state with the religion and state should not interfere in the religion,
and religious institution should not influence the state functionary. Disestablishmentarianism is to disentangle state and religious institutions. Laicite is the French secular belief that aims to develop a secular public realm, separated from religion and religious conflict. Accommodations secularist believes that religion is a public good and could be promoted by the state as long as it does not privilege one religion over the others. In non-cognizance secularism, the state realises religious concerns like religious freedom and religious restriction, but remain neutral to the theological issues. Lastly, in state sponsored atheism, the state has adopted the policies of promoting atheism and outlawing religious practice or institutions (Exploring Secularism).

The concept of secularism traced from 17th and 18th century Europe evolving the principles of freedom of religion, and conscience, tolerance, the democratic conception of citizenship, etc. With the continuous growth of the idea of religion; liberty and freedom marked the steps towards secularism. With the advancement of scientific knowledge, religious intolerance declined, and the idea of developing a secular state developed. The emergence of secularism was the result of the gradual limitation of the sphere of the temporal and spiritual period over a long period (Kaur, 1999: 33). However, the relationship between the state and the religious institution discussed and debated in the changing society. The definition of secularism has various connotation stating, state contrasted with the spiritual, or interpreted as the condition for smooth functionality of the institution. It could be where the state is utterly indifferent to religious matter, or equal regards for all religious matters (Kaur, 1999).

Commonly, secularism is defined as a separation of state from religion. According to Gorge Holyoake, Secularism is described as a movement founded to provide a specific theory of life and conduct, without reference to the rituality of the religion and antecedents in the political situation of Europe and the philosophical school of utilitarian (Holyoke, 1986: 41). The objective of secularism is to free the human mind from the illusion and tyranny of religion. The term secularisation is the displacement of religious beliefs and community from the moral life of society. The political and economic institution in the society is legitimised by the secular ideologies and legal doctrine rather than an interpretation of the religious institution. The foundational principle of society is based on a rational inquiry into the universal nature of human social life. Firstly, the universal principles of social organisation have to be antithetical to religious institutions based upon faith. Secondly, the moral ideologies emphasise more on political, economic and social institution independent of their religious ethics. Based on its
rational enquiry, the idea of secularism has rooted and moulded the political structure of various civilisation (Social Science Encyclopedia, Keeper & Keeper, 1985:73). It regulates the human affair by dismissing theological control of the practical affair of life.

According to Donald E. Smith (1963), Secularism in the Indian context is defined as a “State which guarantees individual and corporate freedom of religion that neither seeks to promote or interfere with religion. India has adopted two approaches of secularism, equal regards for all the religion (Saravdharma samabhava) and balancing neutrality with ritual (temporal) and spirituality. In an ideological concept, it is an attempt to distance state politics with religion along to guarantee the fundamental right to all the citizens to practice the right to freedom of religion as well as their religious belief. He has intertwined three sets of the relationship concerning with the state, religion and the individual. Firstly, in the context of religion and individual, it focuses on freedom of religion. Secondly, in the context of state and the individual, it deals with the right of citizenship. And thirdly, in the context of the state and the religion, it separate state and the religion.

The separation of state and religion is the most common form of secularism underlying the underlying assumption of separation between temporal and spiritual. Secularism guarantees freedom of religion that involves the right of an individual to profess any religion without any interference, compulsion and influence by the state. According to UN Declaration on the elimination of all form of intolerance and discrimination based on religion emphasised the state to take a neutral approach in the political function of the institution” (Waterhouse, 1967: 349). The freedom of religion is the freedom of thought and conscience where every man has the right to think. Thus, the right to difference of opinion on all the issues have the right to express the difference. Hence, secularism asserts the right to discuss and debate all the vital questions regarding the foundation of moral obligation, knowledge of spirituality, the existence of God, the authority of conscience and so on (Encyclopedia Americana, 1944:24).

The separation of state with religion is not the only requirement of secularism, it needed a free society-tolerance of dissenting opinions, freedom of conscience, democratic conception of citizenship, equality, liberty, freedom of thought and expression, protection of fundamental rights regardless of belief, rationality along with the scientific temper. In a secular state, the state does not dictate any religious belief to its citizens and profess to propagate any specific religion.
In case the state is linked with the religion, it based on spirituality rather than rituality of the religion. Similarly, in the secular democracy, an elected government representative ensured individual liberties and respected the right of the minorities on the society such as freedom of speech, religion, assembly, the right to privacy, private property and equality through the due process of rules and law (Dunleavy & O’leary, 1987: 25-26). The liberal democracy through secular approach can be guaranteed individual freedoms and avoid the rise of majoritarian tyranny. In a nutshell, the relation between state and religion are highly complex, and the constitutional law is the result of discord rather than an agreement. The varied aspects clarify the understanding of secularism in the context of state and religion. Firstly, to develop secular values, religious participation is significant in the public political domain. Despite the ideological understanding of secularism as separation of state with religion, a secular state could not restrict a diversity of view based on religious, political, cultural and ethnic identities. The state has to consider the religious view in the political domain for its development. The significant debate here is to find a way for negotiation to deal with the overlapping of the realm of politics, state, and religion while maintaining a secular state. Various scholars advocated that the religion in the public domain can also contribute public discourse by setting a sense of purpose and direction to public policies. Eboo Patel in Center for American Process (2008) calls for the active involvement of religion in public life, founded on principles of religious pluralism.

The other view of the relation between the state and the religion could be completely confining religious identity to the private sphere. According to John Rawls, religion should be limited to the private sphere as religious reasons cannot be accessible to the non-religious individual. There is a need for common ground where the common values can be shared along with flexible, functional democracy. Hence, religious understanding is strictly adherent to truth reveals by spiritual power with any sense of the civic debate and negotiated settlement. In the third view provide the religious freedom to acquire full and equal access to public debate for people of faith and other to justify their position in public domain and open up the possibilities of critical and productive engagement in the public and political domain.

Almost all the democratic countries in the world have more than one religion. The tyranny of one religion over the other through the influence of power and finance can impact the stability of the state. In the prevailing condition, secularism can function in two aspects, firstly; to separate state
from the religious institution and secondly, people of different religion and belief should be equal before law. Similarly, in the case of Lebanon, the presence of religious identities in the political domain deepen the root of religious identity in the region. It emphasises on the former approach where the people of different belief and religion are equal under the law along with situation modification. The flexible negotiation in the region reflects the role of secular understanding among the varied religious group. Hence, secularism is summarised as a social organisation, where religious is completely submerged to the private sphere of life. A culture in secularism needs to be rational and based on utilitarian consideration and focused on the customary orientations that are regarded as an essential member of the society. Rather than submerging religion to the private sector, if we underline the significance of the spirituality of religion within the state, it could form a secular state while recognising religious freedom and within the ambit of secular values. Secularism aims to modernise societal values rather than improving the welfare of the people on rational and ethical ground independent of their religious consideration. Thus, contextually secularism is the separation of state and religion. It provides religious freedom and protects both believers and non-believers equal under the rule of law. It provides equal and fair access to public service, protects freedom of speech and expression of all its citizens.

Islamist constitution designed by Sharia law in the state solely follows the Islamic law irrespective of their religious diversity and religious freedom. The number of Islamists laws are increasing in numerous countries, demanding the states to recommit itself to the idea of legislating in accordance with Sharia. Kamali (1993), defined the Islamic constitution as a government committed to enforcing the law of Islam is Islamic. The foundation theory of Islamic constitution based on the Quranic concept of Ummah, and its Khifat that is commanding for good and forbidding evil by administering Quranic Justice. The theory revolves around three concepts, i.e. Ummah, Shura (consultation) and bay’ah (pledge of allegiance).

In the geographical context, Ummah means any community, people, pattern, method, especially of the Muslim community. It is to develop the unity of tribals in the form of social organization. As in the pre-Islamic era, the society was morally, socially and economically fragmented. A call for new Ummah emerged with Prophet Muhammad in the Medina. Under the leadership of Prophet Muhammad, the concept of Ummah signifies both religious and political unity. It
formed an open-ended community under one universal God regardless of race, colour and ancestry. Hence, Islam became the source of unifying social bond rather than a religion. The categorization of an identity marked its distinction with other religious and political identity.

Shariah consists of a set of principles on Morality, dogma as well as practical legal rules defined in the Quran and the Sunnah. Sharia commanding good and forbidding evil is the primary duty of State in Islam to enforce them. Sharia act as a source of guidance that needs reflecting in the state activity and legislation rather than devolution and transfer of power.

Moreover, lastly the Khilafa is understood under two pretext, it is considered as an allegiance of man as a trustee of Allah on the Earth, and secondly, it refers to the institution of caliphate established under the right guide caliphate. Appointment of political leadership in the form of the caliphate has to conform with a particular model.

In the process of formation of the Islam state, the Prophets laid the foundation for the commitment to equality, commitment to the welfare, administrative centralism, representative government, and theocracy. The Sharia is the principle set of commands and prohibition, and dynamic, broad and comprehensive doctrine. While the Quran on implementing justice is both retributive and distributive, that could be achieved with the objectives laid in Sharia. The Sunnah of Prophet Validates the Ijtihad, as it designed the rules, philosophy and objective of Sharia in the logical understanding between law and social reality. The Sharia is formed to favour justice, compassion, truth, equality, tolerance and realization of the legitimate interest of people. Islamist state committed to the basic values, and fundamental right of the people facilitate effective consultative machinery that ensures the participation of society in the political structure of the state. Thus, the commitment towards merely protecting the faith underlines the misguided Islamic constitution irrespective of the way it operates. Similarly, in Saudi Arabia, the lack of inclusion of religious diversity in the state under the guiding law of Sharia and the Quran posed a question unified substance in the state irrespective of diverse religion and identity.

**Political Constitution of Lebanon**

Lebanon politics is an epicentre of international and regional politics. The history of Lebanonization since 1943 has experienced a vast range of civil war, violence, assassination,
kidnapping, state paralysis, forced relocation and migration to its citizens (Joseph, 2011). Lebanon is officially divided into 18 official recognised sect with two of the significant clusters, i.e. Christian and Muslims. Sects in Lebanon are significant as they are the primary source of social organisation to maintain political security. Hence, in Lebanon, Sectarianism became modern and authentic as a nation-state. Sectarianism in Lebanon is the effect of colonial legacy appropriated by nationalist in governing and legitimising position.

The first Lebanese constitution was written in 1926, remodelled by the French mandates from the reflection of the French third republic constitution with addition to balance sectarian representation in the Government. It institutionalised the constitution based on sectarian religious pluralism in Lebanon. According to Article 95 of 1943 of Lebanon National Pact after Lebanese independence, the President, the Prime Minister and the Speaker of the Parliament is assigned based on the religious identity (Joseph, 2011). In the Post-independence era, being the French colony, the liberation of Lebanon was possible only by positioning Maronite Christians in the higher position who were more titled towards pro-French characters. The creation of Independent Lebanon republic initiated in 1926 and it provided a greater share of power in the national politics without the declaration of formal independence in 1943. Thus, the formation of the ‘National Pact’ was the result of elite compromises that aims to legitimise the patronage and the division of spoils among the new elites resulting in the lack of formation of strong national unity (Makdisi, 1996: 23). The justification of the power vested among the Lebanese based on the population size; Since Maronite is the largest Christian sects that got the position of President, Sunni Muslims the second largest sects got the premiership position, i.e. the position of Prime Minister and the Shia Muslims got the position of speaker of parliament (Faour, 2007). To avoid any political instability in the region, the Lebanese Government established an undeclared policy to any statistic on the demography of the religion (Faour, 2007). Hence, it rooted the problem of identity division in the process of integrating the masses to form a unified nation. Instead, it formed an electoral and personal status that regulated religious affiliation along with the political affiliation (Makdisi, 1996: 25). Historically, Lebanon is the series of negotiation between colonial and indigenous elites, where national unity ethos was never shaped into a collective struggle.

Due to the rootedness of the religious identity, Lebanon experienced a sever civil war from 1975-1990. The war ended by signing an agreement known as ‘Taifa Agreement’ among the Lebanese
parliamentarian that revised and formed the confessional system. The end of the 1975 war based on the new national pact known as Taifa agreement reemerged and redesigned the discourse of democracy and national unity. The sectarian balance of the national pact was reinforced and was legitimised by the authorities (Faour, 2007: 911). With the revival of Lebanese politics, it designed its legitimacy based on hierarchical social order while reconstructing the nation-state (Makdisi, 1996:26).

During the formation of Taifa in building nation, elite establishes a religious-based position for popular mobilisation based on communal lines. The Lebanese instead of learning from the sectarian divide, it completely suppressed any sectarian history, which can create a dosage in the truth in future. The position of the President remained with the Maronite Christians. However, the authority of the President was muted, and the role of Sunni Prime Minister and Shia’s Speaker of the parliament gained more power and significance. Hence, Lebanon became the country with three larger religious groups, where no one assuming a substantial majority and could not be dominated by any single sect (Makdisi 1996: 26). An attempt on any religious group on the other group would lead to the conflict and instability in the region. In the statement of late Charles Heloy before assuming the presidency of Lebanon stated:

“In the country like ours, composed of minorities that are already approximately equal and equally aware of their rights, where no single elements can hope to constitute a dominant majority, where they can be no question of a dictatorial regime- the only possible peace is once arrived at the consent, based on understanding and cooperation, on the state of equilibrium” (Faour, 2007: 920).

In Lebanon, the political structure is impacted in various ways. The families in Lebanon have been the rule of the state, where political parties are considered as a political block and political leaders through familial lines (more of a patronage democracy). Despite political familism, the deeply rooted assimilation of moralities, norms, and idioms of kinship with the political practices legitimised their political familism in Lebanon. Political familism improves political and public machinery of the state. Religious institution and religious leaders reinforce familism in Lebanon. Religion is inherent among Lebanese, but sectarianism has a direct impact on the political consequences.

Through the constitution of Lebanon, Article 24 (2004 rev of 1926 constitution) states maintain equality between Christians and Muslims, proportional representation between the sects of both
the sides and proportion among the districts. The religious group in Lebanon are distinct, and sects are the basic principles of political consciousness (Fish, 1944: 248). Despite of religious diversity, the constitution promotes tolerance of interfaith through the articles and stating absolute freedom of conscience and guarantees. The free exercise of religious rights for all religious group unless they did not distribute the public order (International Religious Freedom Report, 2017).

Many Muslims and Christians communities have conducted various operations in the place of worship for peace and security. The Government employs encourage tolerance and mutual respect among religious communities. The state should respect all the religious groups, denomination, personal status and religious interest of the person of every religion (International Religious Freedom Report, 2017). Thus, it functions the ideological concept of secularism to have freedom of religion with equal regards to all the religious belief.

The citizens have the right to remove the conventional notation from their religion from Government issued by civil registration documents and to change how it is listed. The level of conversion by the law has to be approved by a local senior official of the religious group that the person wishes to join (International Religious Freedom Report, 2017).

The penal code in Lebanon criminalises and legalise defamation on the contempt of religion. The religious groups have to apply for the official recognition based on the doctrine and moral principles of the cabinet that evaluates group principals in accordance with recommended values and constitutions. By recognising religious group, the Government point these religious group to administer their own rule on family and personal statuses like child custody, marriage, inheritance and divorce, as Lebanon constitution do not institutionalise civil marriage. Therefore, the control of marriage is institutionalised through the power of clergy and religious institutions (Joseph, 2011:158). Similarly, there is no civil family law; citizens have to depend on their ancestral and religious affiliations and families (Joseph 2011: 159). Hence, it polarises the religion and the sectarian division in Lebanon.

The non-recognized religious group does not qualify certain government position that includes ministerial, parliamentary, secretary-general and the director of the general position. For Christians, the Government has appointed Evangelical Synod (protestant churches), a self-employed advisory group overseeing religious matters for the protestant congregation and representing those churches to the Government. The smaller unrecognised groups like Bahais
associate themselves with the Government recognised religious group to ensure civil and political rights like marriage and their status will remain legally documented. Bahais have associated themselves with Shia religious group and manage civil matters officially by Shia institutions (International Religious Freedom Report, 2017).

Lebanon’s main objective is to promote and encourage tolerance, dialogue and mutual respect among the religious group. The interaction with different officials or religious individuals is to constitute and promote religious tolerance. With the development of alwan project, it aims to develop the student's knowledge and understanding based on religious diversity and to promote religious pluralism and counter reacting religious extremism and to develop interfaith dialogue (International Religious Freedom Report, 2017). Lebanon has stressed on the role of various religions and cultures in promoting tolerance and renouncing violent extremism and terrorism.

As a consequence, due to strong religious, political families, inter-sectarian and inter-religion interactions are demotivated. The state and religious institutions function on political familism. Patriarchal system in Lebanon connects the thread of political, economic, social and religious relations (Joseph, 2011: 159). Citizenship right works on the personal relationship known as ‘relational rights’ (Joseph, 1999: 271-85). Political and kin obligations are woven through family and state relations, where the rule of law is violated. In case of violation of law, the disputes are solved through the personalised network, also through the involvement of various local and national political leaders or religious leaders. It became the public and personal art form of Lebanon. According to the constitution, the family is the basic unit of society; usually, laws are designed to protect the rights of family members over each other (Joseph, 2011: 160).

Since Lebanon is a patriarchal society, citizenship is inherited from father, while women cannot pass on their citizenship to the non-national husband. The economy depends on the structure and dynamism of familism. The family is the ultimate economic safety net for Lebanese (Joseph 1999).

The Political Constitution of Saudi Arabia

Saudi Arabia established on the manifestation where Islam was mobilised to form and protect the state. Saudi developed their national identity through strict adherence to Islam. In Saudi Arabia, religion plays a very significant role in modelling an individual’s private and collective identities, along with the consolidation of national values. Non-Muslim cannot be a Saudi citizen nor have
any citizenship rights in the country. The idea of religious pluralism does not function in Saudi Arabia, as it is the basic and only constitution that solely drives from the Quran and the Sharia is the source of its laws (Nevo, 1998). Thus, the nationality of Saudi Arabia reflects from the religious faith and loyalty to the ruling family and design in the form of the collective identity. Historically, the nationalism in Saudi Arabia was traced from early 1920s by Kind Abd al Aziz (Nevo 1998: 35). The leader was responsible for encouraging and strengthening the Islamic faith without compromising the spirit of Wahhabism information of nation-state in the society. Though in the early 1920s, a Muslim leader in the formation of the state, institutionalised religion with the state. However, Wahabbism became the state religion throughout the historical setting, where Islam was applied to defend the state and its resources and to safeguard the interest of ruling elites. The main aim of the state is to promote Islamic values and to direct the Saudi Citizens towards Islamic direction by establishing Islamic educational curriculum. The collaborative bond of al Saud and al-Wahab in the form of Umara and Ulema (the Statemen and Divine) has gained legitimacy in the territory. Hence, the state administered strict religious Islamic principles (Nevo, 1998: 37-38).

The new constitutional system in Saudi Arabia adopted on 1st March 1992. According to Article 1 of the new basic law, the kingdom of Saudi Arabia is a sovereign Arab Islamic state. Furthermore, the legal and constitution rules have derived from the Holy Qu’ran and the prophet’s Sunnah. According to the chapter 5, Article 23 of the Saudi Constitution, it is the rights and duty of the state to protect the human rights in accordance with the Islamic Law, Ensuring stability and security for all the citizens, developing adequate social security, preserving Islamic and Arab heritage while the duties of the citizens, on the other hand, is to defend the creed of Islam, society and the nations at large (Al-Mehaimeed, 1993: 32).

Despite a religious commitment to the Islamic faith, Saudi Arabia has a sharp distinction between the Sunni majority and Shia minority. The Shia constitutes merely 10% of the total population and demographically situated in the al-Hasa and Najaf area where there is larger oil production and Oil industry. The demographic area constituted third of the labour force of the Oil industry in the region. The situation of Shia in Saudi is comparatively found to be the lowest at the economic scale. They are considered as a non-tribal in organisation and sedentary, with high-income disparity. During the outbreak of 1979-1980, the Saudi state developed Sunni Policemen or National Guard Solider for dealing with the Shia group. The tolerance for Shia by
the Saudi state is highly minimal. Through the confessional division, Shia’s were prohibited from being recruited from any higher or lower government position or in the National Guard. The feeling of otherness is high among the Sunni population of Saudi Arabia (McHale, 1944: 635). During 2017-18, around 15 Shia was convicted of spying for Iran. They face legal prosecution and execution without any trial guarantee and transparency. The specialised Criminal court sentenced Shia Cleric Sheikh Mohammed al- Habib to 7 years of prison. The number of other persecution was brutally carried out by the Saudi Government, including the death penalty. Hence, according to various human rights organisation, the Saudi state act towards the Shia was an act of sectarianism to instil the feeling of fear by investigating, prosecuting and sentencing the security-related crime with accordance to the law.

The tribal identity in the formation of Islamist State of Saudi Arabia is very significant in the contemporary scenario. The existence of Saudi is associated with the nomadic and semi-nomadic despite changing urbanisation and its associated social changes. The concept of political familism is highly prominent in Saudi Arabia, as all the political powers, business prowess and social influence derived from the traditional family pattern and political alliance. The power of the elite maintained through marriage arrangement, political appointments and access to the inner power of elite (McHale, 1944: 635-36). Until the 1950s, in most organisation education curriculum was to memorise the Quran. The local imam and religious leaders taught it. Since 1970, the Saudi Government formalised the education sectors by developing educational institutions and facilities with subsidised education. Though the level of literacy among Saudi citizens is very high, the level of tolerance of other religious and sectarian identity is restrictive. In 2007, Government initiated a multi-year project revising textbook, curricula and teaching method that aim to remove content disapproving religion and emphasise on the development of Islamic values and spirit.

The Saudi Government also censored any religious-based content in every form of media, especially social media and the internet. It has also set up a commission for the promotion of virtue and prevention of Vice (i.e. religious police) to monitor the behaviour of the citizen to abide by the obedience of law and regulation according to the moral Islamic principles and law (Saudi International religious Freedom Report, 2018).

The legal system largely based on Sharia as interpreted by the Hanbali school of Jurisprudence, It does not provide the provision for the freedom of religion under the law. The Government
does not also support any non-Muslim religious practices in the public affair. It is the contempt of court to defame the Islamic Faith, and it criminalises any form of atheism and doubts towards the Islamic religion and conversion of Muslims in other religion. The conversion of Islam to another religion is charge of apostasy and blasphemy is punishable by death.

The judicial system of Saudi Arabia derived from the Quran and the Sunna. It formed 21 person council of senior scholars to issue fatwas, report to the kind and other royal highness for any law and ordinance. According to the fundamental law, the governance based on justice, shura council and equality according to the Sharia law.

The state and society of Saudi Arabia are based on the Islamic constitution, as it provides the supremacy of the principles derived from the Quran and the Sunnah overall provision of law including the constitution and the rule of international law. The Islamization of the state, while restricting the movement of other sectarian identities has contradiction their conviction to the Islamic faith according to their convenience. The freedom of religion is subjectively situational like the state in Saudi Arabia. The Sunni Muslim citizens of Saudi Arabia enjoys the privilege of first-class citizenship right, unlike Shia Muslims and other religious identities (Al-Mehaimeed, 1993: 32).

**Reflection of Religious Freedom in the Society**

The religious identity is deeply rooted in the political development of Lebanon and Saudi Arabia, the secular political institution in Lebanon is overlapping where the division of power based on the religious identity. The 15-year war occurred due to the unequal distribution of constitutional power between Christians and Muslims developed the level of intolerance and the feeling of exclusivity in society. In the post-war era, after signing of the Taif Agreement, the division of power remain intact. However, the influence of higher authority shifted from Christian Maronite President to Sunni Muslim Prime Minister. Hence, the separation of religious identity even in the post-war period, remained prominent in political constitutionalism and strengthened the role of the dominance of one religion over others. The Sectarian division, along with religion division, is reflecting in the contemporary scenario. The condition of Lebanon undermines the basic feature of secularism to provide equal regards to all the religion or to separate religion with the state. Hence, society became more exclusive and identity conscious in the region. While the Islamist institution in Saudi Arabia has developed the constitutional structure define by the sharia rule of
law. Islamist state aims at unifying all of Ummah on the principles of Sharia rule in accordance with the logical reality. However, non-Muslim in Saudi prohibited from any religious practice, conversion from Muslim to other religion is blasphemy and persecuted by the death penalty. The freedom to profess one’s religion is completely absent in Saudi, making the society exclusively for those community that rely on the underlying principles of Saudi Islamist state. The religious leader became the state agents encouraging and strengthening Islamist Faith, then manifest Islamic radicalism (Al-Mehaimeed, 1993: 39). The lack of the Saudi government to eliminate discriminatory law against religious minorities, promoting respect and tolerance for religious minority, their practice and belief. The exclusivity of religious and sectarian identity in one form or the other deepened the role of religious diversity consciousness in the region.

The level of exclusivity among the secular state of Lebanon and the Islamist state of Saudi Arabia has various other approaches but varies in their scale. These are political familism, undermined role of democratic structure, religious institutionalization of civil institution, selective approach towards education, and criminalizing the practice of other religion in Saudi and defaming of the religion in Lebanon.

Tracing through the historical background of Lebanon and Saudi Arabia, the role of Political Familism and elites are evident even before their colonial independence. Lebanon being the French mandate, has the influence of Christianity in the political structure of the state. The political families tooled with the authoritarian power since independence, the role of the political rule followed in the form of political relation. Similarly, in Saudi Arabia, The al-Saud dynasty has developed the role of political familism being creating a large number of the crown prince and princess allot them various significant social, economic and political position. The criteria are to be Muslim for forming an authoritative position in the administration.

Saudi has criminalized the practice of religion other than Muslim in the public domain. The strict monitoring of practice of the religion deepened the sense of otherness among society. The fear of practising one’s religion haunt the peaceful and tolerant existence of society. Nevertheless, in Lebanon, equal respect to all the religion is highly regarded. The law criminalizes any defamation to one's or other religion. Hence, it creates the space for peaceful co-existence of inter-religious and inter-sectarian community.

Conclusion:
The significance of freedom of religion to practice and equal regards for all the religion are the basic constitutional and fundamental rights of all the citizens. It is one of the significant characteristics in making society more inclusive as well as productive in nature. By analyzing the secular state of Lebanon and the Islamist state of Saudi Arabia, the basic ingredient of respect and equal regards for all the religion is absent. The sectarian division of power in the constitution along with various other factors like lack of religious tolerance, political familism, legitimized political relation and objective education leads to the long led conflict among religious identity in Lebanon. While Saudi Arabia being an ‘Islamist Nation’ prohibits the public practise of any other religion besides Islam. The restriction of on religious freedom and pluralism creates a sense of religious intolerance and mistrust among the various religious identity. Hence, it deepened the root of segregation and fragmentary attitude among the society making it more exclusive. The subjective understanding of secularism has to be moulded to make it more inclusive with the freedom of religion by providing equal regards irrespective of their religion, culture and identity. The religion needs to be professed as a private affair, making the political domain more inclusive by understanding the religious diversity the negotiating approach and interfaith or inter-religious dialogue among all the religious group. It should avoid the complete separating religion with state or dominant of a single religion as the state religion.

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