



**Nuryağdı Soyer**

<https://orcid.org/0000-0002-9449-1300>

Dr. Türkiye, nilsoyer2@gmail.com

**Mohammad Ekram Yawar**

<https://orcid.org/0000-0003-3198-5212>

Dr., Türkiye, ekramyawar93@gmail.com

**Atıf Künyesi | Citation Info**

Soyer, N. & Yawar, M. E. (2024). Supporting Minorities and Regional Peace and Security in Islam and International Law. *11 (6)*, 4057-4073.

**Supporting Minorities and Regional Peace and Security in Islam and International Law**

**Abstract**

*Preservation of international peace and security, except by ensuring regional peace and security, which are also depends on the existence of stability and security in the internal societies, it seems impossible. The ups and downs of history show that the protection of minorities is necessary to ensure stability and peace. International security is necessary and discrimination against people belonging to these groups. Internal stability, regional and international peace and security are exposed to serious threats. The main existential philosophy of the legislation of Aqd Dhamma in Islam is to create a peaceful coexistence between religious minorities and the majority of Muslims in the Islamic society. Also, the instrumental goal of the system is to protect the rights of minorities, prevent war and conflict between people belonging to minorities and majority groups in different countries the ray of preserving the territorial integrity of the states and as a result of preserving regional peace and security; Therefore, in order to ensure regional peace and security, it is necessary to support the minorities. The authors of this article believe that supporting minorities and guaranteeing their rights in international law and establishing an Islamic approach based on the peaceful collective life of groups Social diversity, as a basic and preventive solution to ethnic conflicts, is of vital importance in achieving regional peace and security.*

**Keywords:** Protection of Minorities, International Rights, Islam, Ethnic Conflicts, Regional Peace and Security.

## İslam ve Uluslararası Hukukta Azınlıkların Desteklenmesi ve Bölgesel Barış ve Güvenlik

### Öz

*Uluslararası barış ve güvenliğin korunması, bölgesel barış ve güvenliğin sağlanması dışında, ki bu da iç toplumlarda istikrar ve güvenliğin varlığına bağlıdır, mümkün görünmemektedir. Tarihin iniş ve çıkışları, istikrar ve barışın sağlanması için azınlıkların korunmasının gerekli olduğunu göstermektedir. Uluslararası güvenlik gereklidir ve bu gruplara mensup kişilere karşı ayrımcılık yapılmamalıdır. İç istikrar, bölgesel ve uluslararası barış ve güvenlik ciddi tehditlere maruz kalmaktadır. İslam'da akide mevzuatının temel varoluş felsefesi, İslam toplumunda dini azınlıklar ile Müslümanların çoğunluğu arasında barış içinde bir arada yaşamayı sağlamaktır. Ayrıca, sistemin araçsal amacı azınlıkların haklarını korumak, farklı ülkelerdeki azınlıklara ve çoğunluk gruplarına mensup insanlar arasındaki savaş ve çatışmaları önlemek, devletlerin toprak bütünlüğünü korumak ve bunun sonucunda bölgesel barış ve güvenliği korumaktır; bu nedenle, bölgesel barış ve güvenliği sağlamak için azınlıkların desteklenmesi gerekmektedir. Bu makalenin yazarları, etnik çatışmalara temel ve önleyici bir çözüm olarak azınlıkların desteklenmesinin ve uluslararası hukukta haklarının garanti altına alınmasının ve grupların barışçıl kolektif yaşamına dayalı İslami bir yaklaşımın tesis edilmesinin bölgesel barış ve güvenliğin sağlanmasında hayati öneme sahip olduğuna inanmaktadır.*

**Anahtar kelimeler:** *Azınlıkların Korunması, Uluslararası Haklar, İslam, Etnik Çatışmalar, Bölgesel Barış ve Güvenli*

### Introduction

Peace and security is a commodity that cannot be obtained cheaply; to have a dynamic society, to flourish, it must be stable in the idea of creating peace and security (Serto, 2013: 8). preservation of international peace and security as one of the goals stated in the United Nations Charter, apart from ensuring regional peace and security, which itself depends on the existence of stability and security in the society. One of the factors is the challenge of development and integration. National and social cohesion inside (Mbowura, 2014, p. 109). And regional peace and security are threatened by ethnic conflicts . Ethnic conflict is any persistent violent conflict in which national, ethnic or religious minorities or other social groups challenge governments in the direction of creating fundamental changes in the existing situation (Horowitz, 1985, p. 57). As seen in this definition, ethnic conflicts only refer to the conflicts of minorities and groups. Ethnicity is not limited, but the conflict of other groups such as religious minorities and the like with It also includes the government. In the post-Cold War period, ethnicity has become a central and basic structure of armed conflicts (Joireman,2003:1), and the resolution and management of ethnic conflicts has become one of the biggest challenges ( Houten & Wolf, 2005, p. 20). Minority rights are one of the important issues of the international community and one of the important concerns in our saying is legal justice (Bahadri, 2011, p. 121) . The

ups and downs of history show that the protection of minorities is necessary to ensure international stability, peace and security, and discrimination against people belonging to these groups, along with internal stability, peace and security and face the international community with serious and irreparable dangers (Parliamentary Union, 19 April 1996: Introduction). Prohibition of discrimination is one of the fundamental principles of the international human rights system. It should be said that the divine religions, based on the true teaching, were the main supporters of the realization of human rights, and the religion of Islam has a special position in this context.

A look at the list of topics discussed in the human rights discourse shows their affinity and compatibility with the ideals of the humanizing school of Islam (Aghayi, 1997, p. 4-5). One of the obvious principles of Islamic teachings is the principle of "peace" and "peace" in individual and social relationships and in different areas of life (Mousavi, 2015, p. 15). The word Islam carries the meaning of health, security and peace, and the word "salam" is used before. From every word, it is one of the clearest religious manners and all Muslims are responsible for the environment and space. Build the interior of the Islamic Ummah on the basis of peace (Mousavi, 2015). In other words, the desire for peace, tolerance, and establishing security and creating peace is at the core of the existence and essence of the Islamic religion and Islamic teachings.

On the other hand, the main background of the current system of protection of minorities in the current international law dates back to the era of the League of Nations and peace agreements between the dominant and defeated countries. The establishment of the minority rights system in the peace agreements after the First World War shows that this system has been used as a tool in the service of peace in society (Azizi, 2015, p. 2-3) in other words, between peace and accordingly, there has been a direct and two-way relationship between security in societies and respect for the rights of minorities.

Violation of the rights of minorities and the subsequent occurrence of conflict and conflicts in different societies. He knew the elemental power of man in the relations between the majority and minority groups in all historical periods (Azizi, 2015). Based on the studies, among the 193 member countries of the United Nations, there are only 12 countries that have a culturally homogenous population, and the rest of the countries have one or more cultural groups (Mohammadzadeh, 2016, p. 163). One of the social characteristics of the Middle East and West Asia is the presence of ethnic and religious minorities in this region. Most of the borders in the Middle East are imposed, and not natural and adapted to the ethnic or

geographical realities of the region. Therefore, in each of the political units, one or more ethnic or religious minorities are placed next to the majority of the population.

In addition, due to the presence of relatives in neighboring countries, any kind of ethnic conflict in a country will have negative consequences in neighboring countries and regional peace and security will endanger the international (Fazaili & Karmi, 2015, p. 28). The authors of this article believe that the establishment of an Islamic approach based on a peaceful collective life towards different social groups and the protection of minorities and guaranteeing the rights to formality The members of these groups have an effective role in international law and a direct relationship with ensuring regional peace and security.

### **1. A Short Look at the Philosophy of the System of Protection of Minorities in Islam and International Law**

The issue of minorities is one of the central issues of Pasanog (postmodern) thought, which emphasizes the acceptance of native and local traditions and cultures (Bayat et al. 2007, p. 128-125). People belonging to minorities are human beings before they belong to these groups. Therefore, these individuals, as human beings, enjoy the basic rights established in international human rights documents; Since human being is human, he deserves to have these rights. Based on this analysis, the violation of these fundamental rights and the refusal to recognize them for minorities is a violation of human rights before it is a violation of the rights of minorities (Qari Sidfatami, 2009, p. 411). Today, respecting human dignity and human rights as a protective shield from this. Dignity is one of the basic principles of social order, and governments in this regard, They have a fateful and vital task. For this reason, basically, the legitimacy of governments should be evaluated by respecting human dignity and the rights derived from it (Qomashi, 2011, p. 82). This matter is so important that it has led to the protection of human rights, from The principles and foundations of the world order and the foundations of human peace were calculated (Abdullahi & Abdullahi, 2013, p. 45). Emphasis on the supremacy and dignity of human beings in divine religions is a fact that these religions especially It connects Islam with the ideals of human rights. Human rights is a new version of natural rights, and natural rights are nothing but another interpretation of natural or divine rights (Mohed, 2003, p. 60). One of the great goals of God's prophets, especially the great Prophet of Islam (pbuh), Protecting the human dignity of all human beings, both Muslims and non-Muslims, and establishing justice (Shariati, 2006, p. 123) minorities in the political thought of Islam and the opinions of jurists and Islamic mujtahids have a special status and respect, and the category of minorities is a serious one. The most important issues of the religion of Islam are from the beginning of its origin (Ghanea, 2012, p. 58). In the Islamic legal system, the only

recognized (officially recognized) minority groups are religious minorities or followers of Jewish, Christian and Zoroastrian religions. The followers of these religions, who are known as "People of the Book", with the conclusion of the agreement, they deserve the title of "citizens" in the territory of the Islamic State.

Islam and its main source, i.e. the Holy Quran, because of the special respect given to the prophets. God says, I also respect the true followers of those who have no conflict with the Islamic community. It is considered under the protection of the Islamic government (Yusuf, 2007, p. 16). From the legal point of view, this verse (verse 29 of Surah Mubarakat Toba) includes a contract between Muslims and the People of the Book, and what comes in this verse is the ruling of God (Hosseinjad, 1994, p. 23). To believe Islamic high-ranking jurists, the goal of receiving part of the people of the book is not material gain, but this is the best way to make an agreement with the people of the book, to leave the complicated conflict.

Peace and reconciliation were achieved (Ziyai Bigdali, 2024, p. 97). In other words, the original existential philosophy. Legislation of Aqd Dhamma in Islam is the creation of a peaceful coexistence between religious minorities and the majority of Muslims in the Islamic community.

Undoubtedly, the system of protection of the rights of minorities is placed in the framework of the international system of human rights (Council of Europe, 1995, art. 1) and is complementary to it; However, due to the different and distinctive features of the minority rights system, it should be viewed from a different perspective than the general human rights system. The vulnerability of minority groups has caused the people belonging to these groups to increase the protections received from human beings in order to preserve human dignity and achieve substantive equality. International rights need their own protections and rights as well. In this regard, the principle of non-discrimination, like a bridge, connects the general system of human rights with the system of minority rights. In its first session in 1947 AD, the Sub-Commission for the Prevention of Discrimination and the Protection of Minorities of the United Nations distinguishes these two from each other as follows:

1. "Prevention of discrimination means the prevention of any action that denies the behavior equal to 4, which individuals or groups of individuals demand."

2. "Protection of minorities means protection from non-governing groups which, in the same While they are generally demanding [benefit from] the same behavior as the majority, they want actions.

There are also different behaviors in order to distinguish the fundamental characteristics that they have and distinguish them from the majority (UNSCPDPM, 1947). Although

compliance with the principle of non-discrimination is one of the main demands of minorities and one of the foundations of The principle of the system is human rights, but the rights of minorities are not provided only by observing this principle He should also benefit from special rights and benefits.

Minorities benefiting from special rights does not mean that they benefit from more rights, but spiritual justice dictates that these groups should enjoy these rights because of their special and distinct characteristics compared to ordinary people (Fazaili and Kerami, 2015, p. 21). In the international human rights system, the prohibition of discrimination and equality can be seen as two sides of the same coin, one of which has a negative side and the other a positive side. This means that equality is achieved when there is no discrimination and when there is discrimination there is no equality.

It is from this principle that one can realize the importance of preventing discrimination in supporting the rights of minorities; Because this rule is the main pillar of the minority protection system (Fazaili and Kerami) it requires special attention to vulnerable groups and individuals become It goes without saying that most of the victims of discrimination are the weakest groups in society (Banning et al, 2004, p. 91). Due to the special situation and vulnerability of minority groups and their shaky and unstable situation, the government's commitment to everyone's respect for the law (prohibition of discrimination and formal equality). Yes, it is not enough to protect minorities, and achieving substantive equality requires special measures. And it is positive to remove the social, economic (and cultural) deficiencies of the minorities, from the government (Azizi, 2015, p. 153). Permanent Court of International Justice in the advisory opinion issued by Sadreh Mor Kh on April 6 1935 in the issue of Greek minority schools in Albania, during which the provisions of the 1992 declaration The United Nations, in the case of persons belonging to ethnic or national, religious and linguistic minorities. Once these rights are known, the intellectual infrastructure of the minority protection system is well supported and fixed; As he decided: "Ensuring the possibility of peaceful coexistence of minorities with other communities while preserving their own characteristics, and to achieve these goals. First of all, minorities should have all other rights of citizenship, equally and without discrimination. They should be taken advantage of, and then the possibilities and requirements should be provided to preserve the characteristics and traditions. According to the court, these two are necessarily related, because there will not be real equality between the majority and the minority, unless the minorities benefit from their own institutions and are not forced to do so What constitutes their life as a minority He lets them ignore it (Zavalain, 1992, p. 443-444) .The form of anti-discrimination, which is sufficient to obtain

equality in the general human rights system and has an appropriate efficiency, needs the ability to eliminate and flourish in the minority rights system. It does not have the special abilities of the people belonging to the minorities, which arise from the differences between these people and the normal people. . If in the human rights system, any kind of distinction and superiority based on ethnic origin, race, gender, language, religion, etc. is considered discriminatory and is prohibited, the lack of consideration of the characteristics of individuals belonging to the group vulnerable like minorities to indirect discrimination that sometimes mentioned as substantive discrimination (CESCR, July 2, 2009, para. 9). As much as treating people in equal situations is praiseworthy and fair, treating people in unequal situations is not fair and is far from justice. In other words, it should have different behavior with people in different situations; in this regard, people belonging to minorities, who are in a more vulnerable situation compared to the majority society, should be treated differently from people belonging to the majority and take positive actions for their benefit purchased.

It is obvious that the different behavior and positive action for the benefit of the persons belonging to the minorities in comparison with the majority should not be considered discrimination against the majority; What is the fact that this behavior and action is in the direction of material equality and prevention of indirect or material discrimination (Fazaili and Karmi, 2015, p. 121).

## **2. Main Causes of Ethnic Conflicts**

Ethnic diversity has special economic, political and social consequences (Gilley, 2004, p. 1155). One of these consequences is the possibility of conflicts or international conflicts. After the Cold War, interstate wars have decreased and internal conflicts have increased; in a way that more than 90 percent of armed conflicts are classified as civil wars (Paris, 2004, p. 1). Ethnic conflicts have been the main form of political instability in multi-ethnic societies during the second half of the 20th century and the beginning of the current century (Mohammadzadeh, 2016, p. 156). These conflicts are one of the main threats to regional and international peace and security. Examples of these conflicts in the Balkan region, Chechnya, Indonesia, Sri Lanka, India, We have witnessed Darfur, West Bank, Gaza Strip, Iraq and others (Mohammadzadeh, 2016). According to some statistics, 91 out of 96 wars occurred in the period after The Cold War until the last years of the 20th century were international conflicts during which Twenty million people have lost their lives, which is the greatest gift of God (Peck, 1998, p. 29-25) of course, examining the theoretical foundations of ethnic conflicts is not the main goal of this article. In this section, only the most important causes of ethnic conflicts between the minority and the majority will be mentioned, and other aspects of this phenomenon, such as psychological,

sociological and other factors It is left to the experts. It is difficult to provide a collective explanation of the factors affecting ethnic conflicts, because the variety of ethnic groups and the challenges in ethnic relations in the world are very diverse. The history of minority rights, among different categories of human rights, has a close connection with violent conflicts (MRGI, 2006, p. 2 Chapman). Political science writers have mentioned three types of ethnic conflict: ethnic conflict within a group, ethnic conflict between a minority and the host state, and conflict between two or more minority groups (Lebamoff et al. 2008, p. 1-3). What is interesting in this article is the second type of conflict, that is, the ethnic conflict between minorities and the host government.

Among the reasons and structural conditions for the occurrence of political conflicts and internal conflicts between the minority and the majority can be the failure to guarantee equal access to resources and especially the time, the political isolation of minority groups he mentioned social-political unemployment, cultural and racial discrimination (Srinivasan, 2006, p. 5). Researchers have divided the causes of ethnic conflicts into four categories: structural factors (weak central government, internal security concerns and ethnic geography), political factors (political institutions, etc.). Aizamiz, national exclusivist ideologies, ethnic policies and elite policies), economic components/ social (discriminatory economic system) and cultural/cognitive components 1 (cultural discrimination against minorities and the history of ethnic groups and their isolation from others) (Brown, 1996, p. 573 ; Atanassova, 1999, p. 19-28) in a general look at these four main factors, they can create conflict and tension. He summed up the minority groups and the majority and ruling society in one main and fundamental factor, "discrimination". Discrimination in political times (lack of necessary participation in the political systemcountry), (Khmelko and Wiegand, 2010: 9) economic, social and cultural against Minorities, whether directly or indirectly, are the main cause of uprisings and It is ethnic conflicts (Stoel, 1999, p. 3). A minority community that is denied most of its rights and freedoms can easily become a platform for radical and violent movements (Cheganizadeh & Athartmert, 2018, p. 216). The fall of the Cold War, the wave of ethnic nationalism, the search for identity, the desire for justice, and the demand for reconciliation. It included equal rights in all political, economic, social and cultural times. When the minority groups were faced with the disregard and indifference of the governments, they resorted to the military option and armed approach to achieve their demands (Azizi, 2015, p. 3-4). The use of military and repressive approaches in order to solve ethnic crises, in addition to the fact that it creates a context for the intervention of foreign countries, has also intensified the internal dimensions of the crisis and made it possible. It makes finding a peaceful solution more distant from other negative effects



and consequences of taking Such an approach creates an opportunity for world powers to intervene in the region (Cheganizadeh & Athartmert, 2018, p. 210) which endanger the peace and security of the region more than before and the evidence of history provides the reasons for the intensification and expansion of ethnic conflicts (Mozingo, 2015, p. 20-34).

### **3. The Need to Guarantee Islamic Rights and Behavior with Minorities in the Prevention of Ethnic Conflicts**

A tool in the service of regional peace and security today, the discussion of ethnic conflicts and its social, political and cultural effects in the futureIt is of great importance nationally, regionally and internationally. One of the reasons for the international community's special attention to this type of conflict is the danger to regional and international peace and security caused by the expansion and deepening of armed conflicts there are civil wars at 134 regional and international levels (Jackson, 2003:24). There are several reasons for turning internal conflicts into international and regional conflicts, which are the contagion of conflicts to other neighboring countries or the development of S There is a flood of refugees from these conflicts to these countries; A challenge that can destroy the peace, security and stability of the region (Jackson, 2003, p. 31-30). As it was discussed in the previous section, the main cause of intensity and arousal of feelingsethnic, and subsequently, the increase in the possibility of international violence should be discriminated and the feeling of discrimination was sought. Some thinkers and experts in the field of ethnic conflicts,The appearance of this phenomenon is connected with the decline of democracy in the societies where it occurs (Horowitz, 1985, p. 59). The final document of the United Nations World Session in September 2005 emphasizes that the promotion and protection of the rights of individuals belonging to national or ethnic, religious and linguistic minorities is necessary to achieve peace It becomes political and social stability and enriches the diversity and cultural heritage of the society (UN, 2005, p. 128-130). Paying full attention to the concerns of the minority groups, in both operational and structural aspects, the prevention of internal conflicts is of vital importance (Srinivasan, 2006). As mentioned, one of the meanings of Islam is peace and one of the names of God is Islam. It is the meaning of peace and the motto of Muslims when meeting with them is Islam.

That is, it is a declaration of peace; Also, the goal and calling of all divine religions and prophets is to establish Peace is at all levels of society and the world (Mousavi, 2015, p. 35) the principle of friendship, the principle Equality, the principle of justice and the principle of respect for human rights and freedoms are among the principles that Muslim people should take care of the minorities in the Islamic society (Ziyai Bigdali, 2024, p. 104): Of course, it can be said that the origin of the need for Muslims and the Islamic government to adhere to the

provisions of the Dhimmi Agreement is to create lasting peace and security in society There is an Islamic government.

This model can be a model to follow in the international system of human rights and the system of protection of minorities, by applying and adapting to the current conditions of human societies and corresponding to the temporal and spatial requirements. Today, there is no doubt that the observance of human rights and the rights of minorities as a part of The great system of international human rights and the maintenance of peace and security, both internally and externally.

Regional and international, there is a direct link; In such a way that the system can be protected from The rights of minorities as a tool to prevent war and conflict between people belonging to Minorities and majority groups of different countries are in the light of preserving the territorial integrity of the states and as a result of preserving international peace and security (Azizi, 2015, p. 9). It was for the first time in the United Nations Charter that between respecting human rights and preserving peace International security was established as a link between foundations and targets. This thought has existed since the past The primary cause of every war is injustice (Vakil, 2012, p. 135-1), in other words, Conflict and armed conflict is an obstacle to injustice; A challenge that comes from non-compliance human rights have a story encouraging and propagating the values of an ethnic or religious group and threatening and undermining the values of other ethnic or religious groups is the basis for promoting injustice and social discrimination ethnic satisfactions in a heterogeneous structure and ultimately the appearance of conflicts and crisis in a territorial framework defined as the country provides (Vakil, 2012). In terms of political-philological Islam, one of the main reasons for the formation of the Islamic government and The important goal that such a government strives to achieve is the goal of "justice". The importance of justice in this speech is to the extent that "justice" is one of the five principles of Islam. It is considered (Ajili & Ismaili Ardakani, 2013, p. 142-143), justice and security is one of the two fundamental concepts in the political thought of Islam.

Lack of justice in the society causes the emergence and expansion of discrimination, oppression, corruption and lack of public harmony. A society that is rife with discrimination and injustice moves away from the virtue of unity and towards disintegration (Behrouz, 2012, p. 6), in the pursuit of politics Reconciliation and tolerance from the government towards the culture and identity manifestations of minorities. Even if it leads to regionalization, that regionalization will be of a positive type and will provide the strengthening of interdependence, national power, and political integration. On the other hand, the adoption of hostile policies against the cultural and identity differences of the minorities causes the regionalization.

It becomes a negative type and there is no other way than reducing solidarity, national power and political diversity does not have (Behrouz, 2012). There is an inverse relationship between discrimination and justice; In the sense that discrimination is everywhere Well, there is no justice, and wherever justice is respected, there will be no trace of discrimination. Justice requires that the rights of minorities be guaranteed.

On the other hand, stable peace will be possible only in the bed of justice, so in order to prevent instability and the occurrence of civil wars, minorities should be supported in the implementation of justice try for their rights. Therefore, the absence of peace in the society is an indicator and the absence of justice in that society is an obstacle. Reconciliation and global peace is not possible, unless the root causes of injustice are removed. We believe that there is a cause and effect relationship between discrimination against minorities and the occurrence of ethnic conflicts. The root of the disability must be found in its cause, and to remove a disability, the cause must be eliminated. Discrimination against minorities is the cause and the reason for it is the ethnic conflict; after all, one of the ways to prevent conflict between minorities and the ruling majority is to eliminate or at least reduce all types of discrimination against minority groups. Respecting and guaranteeing the rights of minorities in addition to the undeniable role that plays a role in preventing the occurrence of it has ethnic conflicts, it leads to the preservation of the cultural diversity of the host society - and as a result - it becomes global. The strength of each civilization is the size of the heritage that gives it meaning.

From the point of view of Islam, although God Almighty has created people with the same inherent dignity and human nature, the number of ages and the diversity of the children of Adam is one of the signs of God You have learned and introduced the multitude of peoples and nations to your will. It has been attributed (Fazaili and Karmi, 2015, p. 77). Human perception of reason and the importance of the place of reason in the political thought of Islam, 1 inclusion, human perception of the position of God's caliphate and human dignity, equality, Godliness, a the rule and choice that God has given to man, as well as a valuable logical system that is based on faith and Saleh's work has become a number for him, it makes it possible to achieve solidarity in the same multi-cultural and ethnic group. It is desirable for any society to have a united nation that has a peaceful coexistence with each other (Fazaili and Karmi, 2015, p. 78). Islam has a specific plan for the solidarity of multicultural societies and has revealed the ways to reach it. The Islamic point of view, while accepting these differences as an inseparable and undeniable quality of societies, also considers benefits for this variety and differences; But it is natural that anti-Islamic activities aimed at erasing Islam are not legitimate. Among the views that exist in the world regarding cultural and ethnic diversity, Islam considers the view and pattern of plural

unity (unity in plurality and plurality in unity). It is accepted (Fazaili and Karmi, 2015, p. 80). Such an approach is obvious. Due to the variety of culture existing in the societies, by reducing the grievances of the minority groups, it has prevented the conflict between the minorities and the majority, and it has strengthened internal security and peace. It provides regional and international flights.

In principle, the demand for cultural diversity and the need to preserve and protect it from minority groups. Vulnerable people who are in danger of forgetting and destroying their own culture and its manifestations. It is for this reason that in the current international law, the right of individuals to benefit from their own culture is recognized mainly in the texts and regulations related to the rights of minorities and indigenous peoples (Xanthaki, 2010, p. 26) "Cultural diversity as a resource" Exchange, innovation and creativity, just as biodiversity is vital for the [survival] of nature, is [the condition for the existence and stability of] the human species. In this sense, cultural diversity is the "common heritage of mankind" that should be officially recognized and approved for the benefit of current and future generations (UNESCO, 2001, p.art. 1) Yen, cultural diversity, constituent element and The important condition is human freedom; Because it provides the vital requirements of human freedom in the form of self-awareness, self-criticism and self-clarification, and this in itself is an intrinsic value and a strength-builder on the path of growth and development (Parekh, 2005, p. 166). Multiculturalism 1 component [necessary] It is a time to unite and strengthen social solidarity in general, not a time to divide and create rifts in the society And it does not have differences, but it needs it (Bashirieh, 2015, p. 796).

### **Conclusion**

Preservation of international peace and security, except by ensuring regional peace and security, which is achieved also depends on the existence of stability and security in the internal societies. The ups and downs of history show that the support of minorities is necessary to ensure international stability, peace and security, and discrimination against people belonging to these groups is also necessary for internal stability, peace and security. It has faced serious and irreparable dangers in the region and internationally. Islam and its main source, i.e. the Holy Quran, because of the special respect given to the Prophets of God. It is said, he also respects the true followers of those who have no conflict with the Islamic community. Count and under what support does the Islamic government provide. The main existential philosophy of legislation. The covenant in Islam is the creation of a peaceful coexistence between religious minorities and the majority.

Therefore, the goal of receiving part of the people of the book is not material gain, but this is the best way to avoid complicated disputes with the people of the book and live in peace and reconciliation. Among the views that exist in the world regarding cultural and ethnic diversity, Islam accepts the view and model of plural unity (unity in plurality and plurality in unity). It is obvious that such an approach to the cultural diversity in the societies, by reducing the dissatisfactions of the minority groups, has prevented the occurrence of conflicts between the minorities and the majority. It provides internal peace and regional and international security. The main background of the current system of protection of minorities in the current international law is to the era of society. Nations and peace treaties between the victorious and defeated countries will be restored. The establishment of the minority rights system in the peace agreements after the First World War shows that this system has been used as a tool in the service of promoting peace in various societies. As a result, the security in the communities and respect for the rights of minorities is a direct and two-way relationship. Discrimination against minorities in political, economic, social and cultural contexts, what about Directly or indirectly, it is the main cause of ethnic riots and conflicts. Minority groups and the majority and ruling society. Considering that regional peace and security are directly and inextricably linked with political stability and has a social influence in internal societies, and considering that one of the factors of creating instability political and social discord and insecurity in the country, conflicts between minority groups with It is a majority society (ruling majority), and considering the fact that discrimination against minorities, in All its types are the main cause of the uprisings and uprisings of the minority against the government and society. The majority and the occurrence of ethnic conflicts, therefore, it should be concluded that between respecting the rights of minorities, preventing discrimination against these groups and protecting them from one another and ensuring regional peace and security. Another, there is a direct relationship. By removing the roots of discrimination against minority groups, and supporting their existence and identity, by removing the root causes of ethnic conflicts, and political stability. It provides the internal security of the countries and is one of the most important challenges of regional peace and security in particular. In the Middle East and West Asia, it is not only a solution, but an opportunity to create peace and security. Islam's approach to peoples, nations and individuals, with the belief in sharing the essence, value and dignity. Humanity and the position of the Caliph of Allah, and also calling for the unity of the followers of different religions about the common things. A logical and reasonable model for coexistence and interaction between different peoples in human societies. It can be said that the origin of the need for Muslims and the Islamic government to adhere to the terms of the treaty against the minority is the creation

of stable peace and security in the society and the stability of the Islamic government. This model can be considered in the international system of human rights and the system of protection of minorities by applying and adapting to the current conditions of human societies and according to the temporal and spatial requirements.

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