

Religious issues are connected with the security of a country, region and beyond. If they are not managed carefully, there exist the possibility of their conversion into a risk and threat for security. This is the case, because radicalization of religious faiths has often led to inter-religious and inter-ethnic hatred, crimes against human kind, genocide or terrorist acts, becoming therefore a serious threat even for the regional and global security. Srebrenica massacres, previous Afghanistan under the Taliban regime, today's ISIS, as well as the tendency toward the radicalization of the Balkan Islam, are very valid proofs of this. That is the reason why religious issues must not be left out of the society's attention. The regulation body of all of these problems must be the state. It must not simply serve as a neutral guarantor for the freedom of religious faiths as it has already happened up to now in many democratic countries, but rather act as a promoter of these freedoms. The state, respecting the Universal Declaration and European Convention for Human Rights and valuing the importance of such problems for the national security, must pass from "passive neutrality" toward "active secularism".

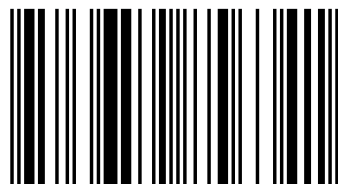


Xhavit Shala

# State, Religious Faith and Security Issues



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**STATE, RELIGIOUS FAITH  
AND SECURITY ISSUES**

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## **Introduction**

The book “State, religious faith and security issues” treats the role and influence of religious faiths in the national security issues and beyond, as well as the role that must be played by the state in such issues. It summarizes a cycle of studies and analysis, in some cases in the form of an interview, which treat the reciprocal rapport between the state, religious faiths and security issues.

Religious issues are connected with the security of a country, region and beyond. If they are not managed carefully, there exist the possibility of their conversion into a risk and threat for the security of a country, region and beyond. This is the case, because radicalization of religious faiths has often led to inter-religious and inter-ethnic hatred, in crimes against human kind, genocide or terrorist acts, becoming therefore a serious threat even for the regional and global security. Srebrenica massacres, previous Afghanistan under the Taliban regime, today’s ISIL, as well as the tendency toward the radicalization of the Balkan Islam are very valid proofs of this.

That is the reason why religious issues must not be left out of the attention of the society. The regulation body of all of these problems must be the state. It must not be simply a neutral guarantor for the freedom of religious faiths as it has already happened up to now, even in many other democratic countries, but rather act as a promoter of these freedoms. The state respecting the Universal Declaration and European Convention for Human Rights and valuing the importance of such problems for the national security must pass from the position of “passive neutrality” toward “active secularism”.

In the case of Albanians, the treatment of the religious issues occupies an important place. In general, the central institutions of the main religious faiths of Albanians have been against a political solution for the Albanians constructing their state. In order for the Albanians to create their own national state, they never had any religious motifs whatsoever. They not only went beyond religion, but also were able to take off even the religious division from the political raiment. All of these, were an incant for the political elite and the present law-makers were of the opinion that, for as long as the religious faiths centers were out of the Albanian territories, there exist an existential threat against the independence of Albania. As a way for neutralizing such a threat, was viewed above all the nationalization of religious faiths, enforcement of national identity and protection of religious tolerance.

But religious tolerance is in risk from the streams that give incant to the radicalization of religious faiths. The radicalization itself of the religious faiths shifts the religious affiliation into a priority, as compared to the national affiliation. But for the Albanian people, religion is not a defining characteristic of their national identity. Defining



religion as a priority of the nation, the radicalization of the religious faiths may become a risk for our national identity. Not being able to assure the radicalization of the religious faiths, may turn it into a risk and threat for our national identity and the foundations of the Albanian State itself. That is why the Albanian State, in cooperation with the religious communities and in compliance with the Constitution and other international conventions, as well as in protection of our national security, must carefully manage the religious issues.

## **STRUCTURE:**

Introduction.....	1
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### **CHAPTER I**

#### **STATE, PASSIVE NEUTRALITY AND ACTING SECULARISM**

I.1. From Passive Neutrality to Active Secularism .....	5
I. 2. State the assets of religious communities and the national security .....	20
I.3. Towards the Albanization of the Religious Hierarchy in the country .....	24
I.4. Religious Education, the State and the Principle of Secularism.....	28

### **CHAPTER II**

#### **ISLAM BETWEEN RELIGION, POLITICS AND TERRORISM**

II.1. Islam, a religion in expansion .....	34
II.2. Islam and politics.....	36
II.3. Fanaticism, Extremism and fundamentalism in religious communities.....	38
II.4. Islam and Terrorism.....	42

### **CHAPTER III**

#### **WAHABI- SELEFISM, DEMOCRACY AND OUR NATIONAL IDENTITY**

III.1. The Islamic Community and the Wahabi fire .....	45
III.2. Wahabi-selafi movement.....	50
III.3. Operation Horseshoe 2 and Wahhabism .....	53
III.4. Wahhabism and the arabisation tendency of the Balkan Islam.....	55
III.5. Wahhabis- selefism a threat to democracy and our national identity.....	61

### **CHAPTER IV**

#### **SERBIAN AND GREEK CHURCHES, PSEUDO SECULARISM AND THE ALBANIAN ISSUE**

IV.1. Serbian Church, secularism and ajetullah of Iran.....	67
IV.2. Archbishop Janullatos and the Çameria Mission .....	72
IV.3. Greek church, vorio - epiri and the dream in a coffin .....	75

**CHAPTER V**  
**ALBANIANS IN FRONT OF THE ISLAMIC PREJUDICE**

V.1. United Against the Anti-Albanian Propaganda.....	80
V.2. The Beards of Kondovo.....	83
V.3. RUMIJA, SULTAN FATIH AND BUSHATI CROSSES.....	88
V.4. “Islamic Albania”, public diplomacy and national security.....	93

**CHAPTER VI**  
**ALBANIANS, THEIR RELIGIOUS FAITHS AND EURO-ATLANTIC**  
**INTEGRATION**

VI.1. Huntington and Albanians.....	98
VI.2. Caricatures arrogance and politics disorder.....	102
VI.3. Albanians and their Identity .....	108
VI. 4. No one in Europe is asking us to renounce our Muslim religion.....	111

**CHAPTER VII**  
**ALBANIANS, RELIGIOUS ISSUES AND NATIONAL SECURITY**

VII.1. Religious Tolerance, media and national security .....	122
VII.2. Atheism, anti-religiousness, secularism and human rights .....	130
VII.3. Every attempt for the radicalization of the religious faiths is a threat for the national security .....	133

<b>REFERENCES:</b> .....	136
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