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LEBANON

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Introduction

1. ADF International is a faith-based legal advocacy organization that protects fundamental freedoms and promotes the inherent dignity of all people.
2. This report provides an overview of the situation of freedom of religion or belief in Lebanon, with a particular focus on the treatment of Christians and other religious minorities, ex-Muslim converts, and refugees. It further argues that the country's anti-blasphemy and defamation of religion legislation is incompatible with its obligations under international human rights law.

(a) Freedom of Religion

Background

3. While statistics vary, among Lebanon's population of 5.8 million people, 54% are Muslim (evenly split between Sunni and Shia), 40.5% Christian, and a small percentage of other religions or none.¹ Instead of adopting an official religion, Lebanon officially recognizes multiple religious communities under the Statute of the Religious Communities.²
4. The spectre of sectarianism, worsening economic situation, and the legacy of the 1975 Lebanese Civil War still haunt the country.³ In more recent years, the religious co-existence of the country has been further shaken by the conflicts in neighboring countries, which precipitated a displacement crisis and violent hostilities between Hezbollah and Israel.⁴
5. In January 2025, after two years of political stalemate, the Lebanese parliament elected Joseph Aoun, a Maronite Christian, as President.⁵ He promised reforms, including strengthening judicial independence, protecting the free economy, private property, and enshrining the principle of transparency.⁶

Constitutional Framework

¹ World Population Review, Countries > Lebanon (last visited 4 Jun. 2025), available at <https://worldpopulationreview.com/countries/lebanon#lebanon-religion-economy-and-politics>.

² Annex of Decree No. 60 LR of the French High Commissioner 13 Mar. 1936, as last modified in 1996. These communities are Maronite Catholics, Greek Catholics (Melkites), Armenian Catholics, Chaldean Catholics, Syriac Catholics, Latin Catholics, Greek Orthodox, Armenian Orthodox (Gregorians), Oriental Assyrian Orthodox, Syriac Orthodox, Coptic Orthodox, Evangelists (Protestants), Sunni Muslims, Shi'ia Muslims, Druze Muslims, Alawi Muslims and Ismaili Muslims, and the Jewish community (Israelites).

³ Sebastian Shehadi, *The haunting spectre of another Lebanese civil war*, The New Statesman (11 Oct. 2024), available at <https://www.newstatesman.com/international-politics/2024/10/spectre-another-lebanese-civil-war>.

⁴ *Id.*

⁵ Will Todman, *Lebanon Finally Elects a President*, CSIS (10 Jan. 2025), available at <https://www.csis.org/analysis/lebanon-finally-elects-president>.

⁶ Rumi Haber, *A Lebanese president from outside the political spectrum... What are the most prominent Christian positions?*, ACI MENA (11 Jan. 2025), available at <https://www.acimena.com/news/4777/ryys-lbnanyw-mn-kharg-almhaor-alsyasyw-ma-abrz-almoakf-almshyhw>.

6. Lebanon's Constitution declares that it is a parliamentary republic based on respect for public liberties, especially the freedom of opinion and belief, and respect for social justice and equality of rights and duties among all citizens without discrimination.⁷
7. Article 9 guarantees 'absolute freedom of conscience'.⁸ It elaborates further: 'The state in rendering homage to the God Almighty shall respect all religions and creeds and shall guarantees, under its protection, the free exercise of all religious rites provided that public order is not disturbed.'⁹ Finally, '[The state] shall also guarantees that the personal status and religious interests of the population, to whatever religious sect they belong, shall be respected.'¹⁰
8. Article 13 guarantees freedom to express one's opinion orally or in writing, the freedom of the press, freedom of assembly, and freedom of association 'within the limits established by the law'.¹¹
9. Finally, Article 65 addresses changes to personal status laws (e.g., governing marriage, divorce, and custody) for each of the country's recognized religious communities.¹²

Criminalization of Incitement, Blasphemy, and Defamation of Religion

10. In addition to constitutional provisions, various Penal Code provisions implicate freedom of religion or belief, particularly Articles 317, 473, and 474.¹³
11. Article 317 proscribes 'incitement of sectarian or racial strife'. This is defined to include 'any act, written material, or speech that aims to incite sectarian or racial strife or provoke conflicts between different sects or groups within the nation'.¹⁴ The penalty is imprisonment for one to three years with the possibility of a fine.
12. Article 473 proscribes 'blasphemy against God's name', which provides that any individual who 'publicly commits blasphemy against God shall be subject to imprisonment for a duration of one month to one year'.¹⁵
13. Finally, Article 474 proscribes 'defamation of religious rituals and symbols'. This law provides that any individual who 'engages in defamation of publicly practiced religions or incites contempt for any of these rituals and religions...shall be subject to an imprisonment for six months to three years'.¹⁶

Treatment of Religious Minorities, Ex-Muslim Converts, and Refugees

⁷ The Lebanese Constitution (Promulgated 23 May 1926 with its Amendments) (1995), available at <https://www.presidency.gov.lb/English/LebaneseSystem/Documents/Lebanese%20Constitution.pdf>.

⁸ *Id.* at Art. 9.

⁹ *Id.*

¹⁰ *Id.*

¹¹ *Id.* at Art. 13.

¹² *Id.* at Art. 65.

¹³ See English Translation of the Lebanese Penal Code (select provisions) in *The Reality of Freedom of Religion or Belief*, Bihorriya (last updated May 2023), available at <https://www.bihorriya.com/en/violations-of-freedom-of-religion-and-belief-in-lebanon/>.

¹⁴ *Id.* at Art. 317.

¹⁵ *Id.* at Art. 473.

¹⁶ *Id.* at Art. 474.

14. Lebanon has traditionally served as a safe haven for diverse religious and ethnic groups.¹⁷ However, in recent years, 'Christian communities bordering Muslim-majority areas have become targets of aggression, and Christian charities providing aid to Syrian refugees have faced opposition.'¹⁸ 2023 reportedly saw a 'notable increase' in attacks on Christian holy sites.¹⁹
15. Additionally, 'Christians from non-traditional denominations sometimes face criticism from historical Christian communities and pressure from non-Christian groups, especially if they are seen as proselytizers.'²⁰ Finally, 'converts from Muslim or Druze backgrounds often encounter the most resistance, including potential violence, especially from their own families and local communities.'²¹
16. While Lebanon punishes blasphemy, defamation of religion, and incitement to sectarian strife, it does not specifically punish apostasy. However, religious courts that govern Muslim personal status issues may apply religious interpretations to the issue. The practical implications of this are significant.
17. For example, Open Doors has found that if someone's new faith becomes known, converts from non-Christian backgrounds may face pressure to recant: 'This is in accordance with provisions of Islamic law regarding apostasy, which state that an apostate must be given the opportunity to recant. The conversion of a family member to Christianity can be seen as a stain on the honor of the entire family.'²²
18. Many converts face 'physical, emotional, and psychological violence' and 'threats of violence' from family members and religious leaders.²³ Therefore, most do not even tell their community about their conversion.
19. Additionally, the United Nations High Commissioner for Refugees (UNHCR) estimates that Lebanon hosts 758,651 Syrian refugees and 210,000 Palestinian refugees.²⁴ Thousands of Lebanese families are also now internally displaced after the conflict between Israel and Hezbollah.²⁵
20. In this regard, both refugees and faith-based organizations face difficulties. Refugees increasingly face 'restrictions of movement, raids, new taxes, checkpoints, obstruction of residency permit renewals, evictions, deportations, rental restrictions, and more'.²⁶

¹⁷ World Watch Research, *Lebanon: Full Country Dossier*, Open Doors (May 2024) at pg. 6, available at <https://www.opendoors.org/research-reports/country-dossiers/WWL-2024-Lebanon-Full-Country-Dossier.pdf>.

¹⁸ *Id.*

¹⁹ *Id.*

²⁰ *Id.*

²¹ *Id.*

²² *Id.* at pg. 24.

²³ *Id.*

²⁴ *Lebanon*, UNHCR (The UN Refugee Agency) (last visited 8 Jul. 2025), available at <https://www.unhcr.org/where-we-work/countries/lebanon>; Palestinian Programme: Lebanon, UNICEF (last visited 8 Jul. 2025), available at <https://www.unicef.org/lebanon/palestinian-programme-0>.

²⁵ Idea Himmelsperlen, *Christians in Lebanon open church and homes for refugees from the south*, Evangelical Focus (14 Oct. 2024), available at <https://evangelicalfocus.com/world/28631/christians-in-lebanon-offer-church-premises-to-refugees-from-the-south>.

²⁶ 'Love Thy Neighbour': *The Lebanese church serving Syrian refugees*, Embrace the Middle East (Jul. 2024), available at <https://embraceme.org/blog/love-thy-neighbour-lebanese-church-serving-syrian-refugees>.

21. Likewise, faith-based organizations work under difficult circumstances with scant resources to serve persecuted converts from Islam and other refugees to provide food, medicine, and housing assistance.²⁷
22. Christian and other minority refugees, such as Alawites, also may face various forms of discrimination, and are affected by the push and pull of influences tied to Christian and Palestinian political parties.²⁸ Christian refugees face the same restrictions in accessing the job market, unless they work with religious organizations, and access to social services or employment is often granted in exchange for political loyalty.²⁹

Discriminatory Personal Status Laws

23. Family law provides an example of how Christians and other religious minorities can be negatively affected under the personal status framework. In Lebanon, each religious sect manages its own matters of personal status.³⁰ This is based on Article 9 of the Lebanese Constitution, wherein the State guarantees respect for the system of personal status of the different creeds.
24. While religious groups may legitimately determine their own procedures to officiate or recognize marriages, the application of sectarian rules and procedures, coupled with the absence of an alternative available civil process, may result in religion-based discrimination in certain instances.
25. For example, inheritance, divorce, and custody are issues affected by these personal status laws. For example, if a Muslim man marries a Christian woman in a 'mixed' family and there is a subsequent dispute, the right to guardianship and custody of the children may be contested in a Sharia court.³¹ Additionally, the Muslim man, if he dies, potentially risks his family taking custody of the child away from his Christian wife and his inheritance being divided and property being dispersed in an inequitable way.³²
26. In the case of conflict of laws, Article 23 of Decree No. 60 LR provides that the 'mixed' marriage remains regulated by the law of the community in which it was celebrated, even if one of the spouses converts to another religion.³³ Only the conversion of both spouses to a new community makes the marriage governed by the law of that community.³⁴

²⁷ *Partner with Local Missionaries in Lebanon*, Christian Aid Mission (last visited 5 Jun. 2025), available at <https://www.christianaid.org/lebanon>.

²⁸ Laura Delacloche, *Church groups weave a web of support for refugees in Lebanon*, Vatican News (17 Dec. 2024), available at <https://www.vaticannews.va/en/church/news/2024-12/lebanon-cnewa-church-humanitarian-aid-refugees.html>.

²⁹ *Id.*

³⁰ See generally Yara Debes, *The Alliance of State and Church Against Interfaith Marriage in Lebanon*, Raseef22 (27 Oct. 2021), available at <https://raseef22.net/article/1085005-the-alliance-of-state-and-church-against-interfaith-marriage-in-lebanon>.

³¹ *Id.*

³² *Id.*

³³ See also Talal Hachem and Bechara Karam, *Personal Status in Lebanon Versus Optional Civil Marriage*, Arab Law Quarterly (23 Apr. 2024) at 3.2, available at https://brill.com/view/journals/alq/aop/article-10.1163-15730255_bja10161/article-10.1163-15730255_bja10161.xml#:~:text=Decree%20No.,as%20communities%20with%20personal%20status

³⁴ *Id.*

27. In this context, it is important to note that a 'loophole' civil marriage process is available in Lebanon under the French Mandate Decree 60 L.R. of the Civil Procedure Code issued in 1936.³⁵ However, that limited exception only applies to people who are not subject to any of the officially recognized sects under the Statute of the Religious Communities. Therefore, that avenue is unavailable for most people.
28. Finally, a couple may also choose to celebrate their marriage outside of Lebanon and have it subsequently registered in the country. However, in the absence of a civil marriage law, courts resolving disputes resort to the *locus regit actum* rule and apply the law of the country of celebration of the marriage, which presents its own set of problems.³⁶
29. Such disparate treatment not only ignores the reality of religious conversion or interfaith marriages but also places myriad legal and practical burdens on persons and violates the general guarantee of equality under Article 7 of the Lebanese Constitution.

Cases

30. Recently, hundreds of Christians have been injured while defending their villages against Shiite Muslim mobs.³⁷ The root cause of this may include Christians not meeting the majority religion's traditional dress codes, beard codes, and, in areas bordering sectarian communities, occurring in the context of acts of aggression such as robbery, theft, and rape.³⁸
31. On the other hand, certain Christian groups in Lebanon have responded to the violence and insecurity by forming their own militia and paramilitary groups to counter Hezbollah's influence, reflecting escalating tensions and the growing determination of Lebanon's Christian communities to safeguard their security and autonomy.³⁹
32. On 31 March 2023, a Maronite Christian cemetery was attacked and vandalized in the southern city of Saida. Several tombs were damaged.⁴⁰ Two months later, on 12 May 2023, a Christian cemetery was attacked in Deir al Ahmar in the east of Lebanon (Bekaa valley).⁴¹
33. On 29 August 2023, the Church of St. George in the town of Jiyeh was attacked.⁴² Several small statues were destroyed. This followed several other incidents in Ain el-Delbeh, Byblos, Qannanbeh-Broumana, and Al-Hari, where churches or shrines were vandalized or their votive boxes stolen.⁴³
34. Furthermore, in August 2023, clashes between Christian and Shia groups occurred in a predominantly Maronite Christian village near Beirut over a vehicle allegedly carrying

³⁵ *Id.* at 4.3.

³⁶ *Id.* at 3.2.

³⁷ Open Doors World Watch Research, *supra* note 17, at pg. 6.

³⁸ *Id.* at pg. 24.

³⁹ Antonio Graceffo, *Christian Militias Opposing Hezbollah in Lebanon*, Providence (2 Dec. 2024), available at <https://providencemag.com/2024/12/christian-militias-opposing-hezbollah-in-lebanon/>.

⁴⁰ Open Doors World Watch Research, *supra* note 17, at pg. 6.

⁴¹ *Id.*

⁴² Asia MINA Team, *Statues destroyed and stolen...Lebanese churches are at risk of attack*, ACI MENA (29 Aug. 2023), available at <https://www.acimena-com.translate.google/news/2627/thtym-tmathyl-osrk-mn-yaatdy-aal-knays-lbnan? x tr sl=auto& x tr tl=en& x tr hl=en& x tr pto=wapp>.

⁴³ *Id.*

Hezbollah ammunition, sparking a gunfight that left a resident and a Hezbollah member dead.⁴⁴

35. On 8 December 2024, the Maronite Christian village of Al-Qawzah was left in ruins after airstrikes from Israel targeted Hezbollah fighters who had taken refuge in the village.⁴⁵ The town's church, built in 1927, was also partially damaged. Parish priest, Father Tony Hanna, claimed that: 'Hezbollah is seeking to establish military bases and dig tunnels in Christian areas to protect Muslim communities from Israeli retaliation.'⁴⁶
36. Apart from the security situation, the following cases show the deteriorating state of freedom of religion or belief in the country in other contexts.
37. In June 2021, the Bishops' Council of Zahle and the Bekaa of the Melkite Greek Catholic Archdiocese prevented other religious groups from proselytizing.⁴⁷ Their statement expressed 'surprise' at the emergence of 'strange' groups within their dioceses without ecclesiastical or civil rights and denounced the groups.
38. In January 2022, Lebanon's Dar al-Fatwa, the government body overseeing the affairs of Sunni Muslims, filed a lawsuit against an individual for alleged false prophecy and called for an investigation under Articles 317 and 474 of the Penal Code.⁴⁸ The accused individual was subsequently arrested after a social media dispute with Egyptian Muslims on charges of 'racism, incitement to conflict and contempt for religious rites'.⁴⁹
39. In August 2022, Jehovah's Witnesses were accused by the head of a Catholic Media Center of being a 'clandestine organization that is legally proscribed in Lebanon and is subject to security harassment'.⁵⁰ The Jehovah's Witnesses' apartment was closed at the initiative of Christian religious officials, especially in Kesrouan.⁵¹ Jehovah's Witnesses have been legally proscribed in Lebanon since 1971, after government Ministers approved a ban on the religious group.⁵²
40. The experience of Jehovah's Witnesses is not unique, as other minority groups in Lebanon, such as Baha'is, Ahmadi Muslims, Mormons (Latter Day Saints), Zoroastrians, and other groups are not recognized under the Statute of the Religious

⁴⁴ Open Doors World Watch Research, *supra* note 17, at pg. 8.

⁴⁵ Soline Tadie, *Lebanese Qawzah...a Christian border town destroyed by war*, ACI MENA (8 Oct. 2024), available at <https://www-acimena-com.translate.goog/news/4569/alkozh-allbnanyw-bld-hdodyw-msyhyw-dmwrtha-alhrb? x tr sl=auto& x tr tl=en& x tr hl=en& x tr pto=wapp>.

⁴⁶ *Id.*

⁴⁷ *The Bishops' Conference of Zahle and the Bekaa is surprised by the emergence of strange groups in the dioceses without ecclesiastical or civil right*, Al Rai Online (5 Jun. 2021), available at <https://www.alraiionline.com/news/21775>.

⁴⁸ *Dar al-Fatwa in Lebanon submits a report against the pretender of the Prophethood Nashat Munther*, Alwatan News (20 Jan. 2022), available at <https://alwatannews.net/ampArticle/985650>.

⁴⁹ Hanna Chaudhry, *Lebanese man arrested in Beirut for claiming to be 'prophet of God'*, Hespress English (5 Feb. 2022), available at <https://en.hespress.com/35636-lebanese-man-arrested-in-beirut-for-claiming-to-be-prophet-of-god.html>.

⁵⁰ Bihorriya, *supra* note 13.

⁵¹ *Id.*

⁵² Fadi Hachem & Dr. Elie El Hindi, *The Rights of Religious Minorities in Lebanon: An In-Depth Analysis and Recommendations* (last visited 8 Jul. 2025) at pg. 30, available at <https://jiiflc.com/wp-content/uploads/2025/02/The-Rights-of-Religious-Minorities-in-Lebanon-An-In-depth-Analysis-and-Recommendations-Eng.pdf>.

Communities and face continued issues with legal recognition.⁵³ Likewise, there are religions practiced by refugees and foreign workers in Lebanon that also remain unrecognized, such as Buddhism, Hinduism, Sikhism, or Yazidism.⁵⁴

41. Finally, in May 2024, a Lebanese comedian faced a criminal complaint from the country's Islamic religious authorities after a sketch about Muslim Friday prayers sparked controversy online.⁵⁵ Both the Supreme Islamic Shiite Council and the Sunni Dar al-Fatwa filed a complaint alleging 'the crimes of blasphemy, insulting religious rituals and stirring sectarian...strife' or 'insult and blasphemy against the divine glory and Prophet Mohammad', respectively.⁵⁶

Freedom of Religion or Belief Under International Law

42. Lebanon acceded to the International Covenant on Civil and Political Rights (ICCPR) without reservations on 3 November 1972.⁵⁷
43. Article 18 of the ICCPR, which protects the right to freedom of thought, conscience, and religion states: 'This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.'⁵⁸
44. As reaffirmed by the Human Rights Committee in its General Comment No. 22, this includes the right to 'replace one's current religion or belief with another or adopt atheistic views, as well as the right to retain one's religion or belief'.⁵⁹ The Committee interprets such coercion to include the '[u]se of threat or physical force or penal sanctions' and policies and practices that 'restrict access to education, medical care, [and] employment'.⁶⁰
45. In this regard, Lebanon has a duty under ICCPR, Article 2, to ensure the rights of all individuals 'within its territory and subject to its jurisdiction' without distinction of any kind, including religion. It is failing to meet these obligations insofar as the State is not addressing the precarious security situation.

⁵³ Mahmoud Hemadi, *Lebanon no longer the country of religious freedoms... The reality of unrecognized sects*, Raseef 22 (30 Jan. 2020), available at <https://raseef22.net/english/article/1088592-lebanon-no-longer-the-country-of-religious-freedoms-the-reality-of-unrecognized>.

⁵⁴ *Id.*

⁵⁵ Naharnet Newsdesk, *Religious Authorities go after comedian Shaden Fakih over prayers sketch*, Naharnet (11 May 2024), available at <https://www.naharnet.com/stories/en/305141-religious-authorities-go-after-comedian-shaden-fakih-over-prayers-sketch>.

⁵⁶ *Id.*

⁵⁷ UN Treaty Collection Depository, Chapter IV Human Rights 4. International Covenant on Civil and Political Rights (last visited 8 Jul. 2025), available at https://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsq_no=IV-4&chapter=4&clang=en.

⁵⁸ International Convention on Civil and Political Rights (adopted 16 December 1966, entered into force 23 March 1976) 999 UNTS 171 (ICCPR), art. 18(1), available at <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>.

⁵⁹ UN Human Rights Committee 'General Comment No. 22: Article 18 (Freedom of Thought, Conscience or Religion)' (30 July 1993) CCPR/C/21/Rev.1/Add.4, at para. 5, available at <https://docs.un.org/en/CCPR/C/21/Rev.1/Add.4>.

⁶⁰ *Id.*

46. Inseparably linked to Article 18 is Article 19, which enshrines the right to freedom of opinion and expression.⁶¹ The freedom to express one's beliefs and opinions is fundamental to the operation and maintenance of an open and free society – even when what is expressed may be unpopular or offensive to some people.
47. In this regard, Lebanon's incitement, blasphemy, and defamation of religion laws do not constitute an acceptable derogation from the right to freedom of expression, as article 19(3) of the ICCPR only allows restrictions on expression where they are necessary 'for the respect of the rights and reputations of others' or 'for the protection of national security, public order or public health or morals'.⁶² Restrictions must serve as a necessary protection of persons, not of religions as such.
48. The former Special Rapporteur on freedom of religion or belief, Heiner Bielefeldt, has noted that there is a 'positive interrelatedness' between freedom of religion or belief and freedom of expression, and how the two rights 'mutually reinforce' each other in practice.⁶³ He specifically notes that blasphemy laws may be counterproductive at the national level and may result in de facto censure of all interreligious dialogue and intrareligious dialogue, debate, and criticism, most of which could be constructive, healthy, and needed.⁶⁴
49. Likewise, the Human Rights Committee stated in General Comment No. 34 that prohibitions of displays of lack of respect for a religion or other belief system, including blasphemy laws, are incompatible with the Covenant.⁶⁵
50. Finally, the personal status issues with marriage express the broader need to reform family laws. The lack of an accessible uniform civil law and hindrances to interfaith marriage must be addressed. Here, the former Special Rapporteur on freedom of religion or belief has also noted that:
- 'In some legal systems, people from certain religious or belief backgrounds are even prevented from entering a legally recognized marriage, which may result in children being treated as 'illegal'. Family law reforms with the purpose of eliminating such discrimination based on religion or belief must be a priority. Judges dealing with family laws should receive training based on all relevant human rights instruments.'⁶⁶
51. While a deeply religious society may recognize the existence and history of religious faiths within a community, it cannot discriminate against people based on religion, and it must defend and respect the human rights of all people.

(b) Recommendations

⁶¹ ICCPR, Art. 19.

⁶² *Id.*

⁶³ Heiner Bielefeldt, *Report of the Special Rapporteur on freedom of religion or belief*, U.N. Human Rights Council (23 Dec. 2015) (A/HRC/31/18) at para. 8, available at <https://docs.un.org/en/A/HRC/31/18>.

⁶⁴ *Id.* at para. 59.

⁶⁵ General Comment No. 34, Human Rights Committee (12 Sep. 2011) (CCPR/C/GC/34) at para. 48, available at <http://undocs.org/en/CCPR/C/GC/34>.

⁶⁶ Heiner Bielefeldt, *Interim Report of the Special Rapporteur on freedom of religion or belief on Elimination of all forms of religious intolerance*, U.N. General Assembly (5 Dec. 2015) (A/70/286) at para. 65, available at <https://docs.un.org/en/A/70/286>.

52. In light of the aforementioned, ADF International respectfully suggests the following recommendations be made to Lebanon:

- a. Ensure that the right to freedom of religion or belief is promoted and protected in Lebanon in accordance with international human rights law;
- b. Repeal or amend Articles 473 and 474 of the Penal Code concerning 'blasphemy' and 'defamation of religion', respectively;
- c. Respect the freedom of every person to adopt or change their religion or belief without discrimination or fear of violence or harassment;
- d. Reform family laws to ensure equal legal protection for interfaith marriages, including via an appropriate civil process, and that the property, inheritance, and other rights of all persons are respected;
- e. Ensure all Christian and other refugees belonging to religious minorities can access humanitarian aid and assistance without discrimination or stigma;
- f. Ensure the protection of all religious cultural heritage sites, shrines, mosques, and churches; and
- g. Streamline, facilitate, and increase the transparency of the registration process for religious organizations, including by removing burdensome requirements for those religious minority groups not recognized under the Statute of the Religious Communities.



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